

successful healing. Doubtless some of the more ignorant ones believe that statement. But an observation of the methods of treatment employed by some who make this claim leads one to suppose that the statement often made to their patients that faith is unnecessary is rather a cunning evasion of the truth for the very purpose of inspiring faith. Thus, a patient enters the sanctum of a mental healer, and begins by saying, "I understand that it is necessary that your patients have faith before they can be healed. If that is the case, I never can be healed by mental treatment, for I am utterly sceptical on the subject." To which the ready reply is, "Faith is unnecessary under my system. I do not care what you believe, for I can heal you, however sceptical you may be." This is generally satisfactory to the sceptic. He brightens with hope, and submits to the treatment, full of the faith that he is to be healed without faith. It is superfluous to add that by this stroke of policy the healer has inspired the patient with all the faith required, namely, the faith of his subjective mind. I will not animadvert upon the propriety of this course, though I cannot help but contrast it with that of the Great Healer, who never descended to falsehood, even to the end that good might come. He always told his followers frankly that faith was essential; and his words are as true to-day as they were when he proclaimed to mankind that great secret of occult power. Jesus was the first to proclaim the great law of faith; and when he uttered that one word, he epitomized the whole science of psycho-therapeutics.



CHAPTER XII.

PSYCHO-THERAPEUTICS (*continued*).

Methods classified in Two Divisions. — Mental and Oral Suggestions. — Absent Treatment. — Christian Scientists handicapped by Absurd Theories. — They claim too much. — The Use of Drugs. — Dangers arising from too Radical Change. — Importance of Favorable Mental Environment. — Mental Healing requires Mental Conditions. — Treatment by Hypnotism. — Bernheim's Methods. — Illustrative Cases. — The Practical Value of the System. — The Illogical Limitations of the Theory. — Potency of Telepathic Suggestion. — Researches of the Society for Psychical Research. — Mr. Gurney's Experiments. — They demonstrate the Theory of Effluent Emanations. — Diagnosis by Intuition. — Potency of Mesmerism. — Permanency of Cures. — Conditions necessary. — The Example of Jesus. — Self-healing by Auto-suggestion.

THE science of mental therapeutics may be classed in two general divisions, which are distinguished by the different methods of operation. The same general principle underlies both, but the results are attained by different modes of procedure.

The first method is by passivity on the part of the patient, and mental suggestion by the healer.

The second is by passivity on the part of the patient, and oral suggestion by the healer.

In ordinary practice both methods are used; that is to say, the oral suggestionist often unconsciously telepaths a mental suggestion to the subjective mind of the patient. If he thoroughly believes the truth of his own suggestions, the telepathic effect is sure to follow, and always to the manifest advantage of the patient. This is why it is that in all works on hypnotism and mesmerism the value and im-

portance of self-confidence on the part of the healer, or, in other words, belief in his own suggestions, is so strenuously insisted upon. Practice and experience have demonstrated the fact, but no writer on the subject attempts to give a scientific explanation of it. But when it is known that telepathy is the normal method of communication between subjective minds, and that in healing by mental processes it is constantly employed, consciously or unconsciously to the persons, the explanation is obvious.

Again, where mental suggestion is chiefly relied upon, the healer usually begins operations by making oral suggestions. Thus, the Christian scientist begins by carefully educating his patient in the fundamental doctrines of the school, and explaining the effects which are expected to follow the treatment. The mind is thus prepared by oral suggestions to receive the necessary mental impressions when the treatment proper begins. The most effective method of healing employed by that school consists in what it denominates "absent treatment." This is effected by purely telepathic means. The patient is absent, and often knows nothing, objectively, of what is being done for him. The healer sits alone and becomes passive; or, in other words, becomes partially self-hypnotized, and addresses the patient mentally, and proceeds to argue the question with him. The condition of health is strongly asserted and insisted upon, and the possibility of disease as strenuously denied. The advantages of this means of treatment are obvious. The telepathic suggestions are made solely to the subjective mind of the patient, and do not rise above the threshold of his consciousness. The subjective mind, being constantly amenable to control by the power of suggestion, accepts the suggestions offered, and, having in its turn perfect control of the functions and conditions of the body, it proceeds to re-establish the condition of health. In other words, it abandons the abnormal idea of disease; and, in obedience to the telepathic suggestions of the healer, it seizes upon the normal idea of health. It will readily be seen that by this method of treatment the patient

is placed in the best possible condition for the reception of healthful suggestions. He is necessarily in a passive condition. That is, being unconscious, objectively, of the mental suggestions which are being made to his subjective mind, he is not handicapped by antagonistic auto-suggestions arising from objective doubt of the power of the healer, or of the correctness of his theories. The latter is the most serious obstacle which the Christian scientist has to contend with; and it is safe to say that if his school had not been handicapped by a theory which shocks the common-sense of the average man, its sphere of usefulness would have been much larger than it is now. The school is doing a great and noble work as it is, but it is chiefly among those who are credulous enough to disbelieve the evidence of their own senses. There is, however, a large and growing class of people, calling themselves Christian scientists, who ignore the fundamental absurdities of the theory of the founder of the sect, and content themselves with the knowledge that the practice produces good results. Each one of these formulates a theory of his own, and each one finds that, measured by the standard of results, his theory is correct. The obvious conclusion is that one theory is as good as another, provided always that the mode of operation under it does not depart, in any essential particular, from the standard, and that the operator has the requisite faith in his own theory and practice.

Another circumstance which handicaps the enthusiastic votaries of each of the schools consists in the tendency of all reformers to claim too much for their systems. Forgetting that they have to deal with a generation of people with a hereditary belief in the power of medicines to cure disease, a people whose habits of life and thought are materialistic to the last degree, they expect to change that belief instantaneously, and cause the new method to take the place of the old in all cases and under all circumstances. In other words, they expect to cure all diseases by mental methods alone, and they seek to prohibit their patients from employing any other physician or using any medicines

whatever. This is wrong in theory and often dangerous in practice. It may be true, and doubtless is, that one great source of the power of drugs to heal disease is attributable to the mental impression created upon the mind of the patient at the time the drug is administered. This being true, it follows that when a patient believes in drugs, drugs should be administered. If Christian science or any other mental method of healing can then be made available as an auxiliary, it should be employed. But this is just what the ultra-reformers refuse to do. They insist upon the discharge of the family physician, and the destruction of all the medicines in the house, before they will undertake to effect a cure by mental processes. It frequently happens that the patient is not sufficiently well grounded in the new faith, or is afflicted with some disease not readily reached by mental processes, and dies on their hands, when perhaps he might have been saved by the combined efforts of the family doctor and the Christian scientist. Be that as it may, when the patient dies under such circumstances, the Christian scientist must needs bear the brunt of popular condemnation. It goes without saying that one such case does more to retard the progress of mental therapeutics in popular estimation than a thousand miraculous cures can do to promote it. Again, much harm is done to the cause of mental healing by claiming for it too wide a field of usefulness. Theoretically, all the diseases which flesh is heir to are curable by mental processes. Practically, the range of its usefulness is comparatively limited. The lines of its field are not clearly defined, however, for the reason that so much depends on the idiosyncrasies of each individual patient. A disease which can be cured in one case refuses to yield in another, the mental attitudes of the patients not being the same. Besides, the mental environment of the patient has much to do with his amenability to control by mental processes. In an atmosphere of incredulity, doubt, and prejudice, a patient stands little chance of being benefited, however strong may be his own faith in mental therapeutics. Every doubt existing in the minds of those

surrounding him is inevitably conveyed telepathically to his subjective mind, and operates as an adverse suggestion of irresistible potentiality. It requires a very strong will, perfect faith, and constant affirmative auto-suggestion on the part of the patient to overcome the adverse influence of an environment of incredulity and doubt, even though no word of that doubt is expressed in presence of the patient. It goes without saying that it is next to impossible for a sick person to possess the necessary mental force to overcome such adverse conditions. Obviously, the mental healer who undertakes a case under such circumstances, procures the discharge of the family physician, and prohibits the patient from using medicines, assumes a very grave responsibility, and does so at the risk of the patient's life and his own reputation.

Success in mental healing depends upon proper mental conditions, just as success in healing by physical agencies depends upon proper physical conditions. This is a self-evident proposition, which the average mental healer is slow to understand and appreciate.

The success of the physician depends as largely upon his knowledge of the idiosyncrasies of his patient, his personal habits, his mode of living, his susceptibility to the influence of medicines, etc., as upon a correct diagnosis and medicinal treatment of the disease. In like manner the success of the mental healer depends largely upon his knowledge of his patient's habits of thought, his beliefs, his prejudices, and, above all, his mental environment.

These remarks apply to all methods of mental healing; and, for the purposes of this book, Christian science may be taken as a representative of all systems of healing by mental suggestion, as distinguished from oral suggestion.

Hypnotism, as practised by the Nancy school, may stand as the representative of mental treatment of disease by purely oral suggestion. The following extract from Professor Bernheim's able work on "Suggestive Therapeutics" (chapter i.) embraces the essential features of the methods of inducing sleep practised by that school:

"I begin by saying to the patient that I believe benefit is to be derived from the use of suggestive therapeutics; that it is possible to cure or to relieve him by hypnotism; that there is nothing either hurtful or strange about it; that it is an *ordinary sleep*, or torpor, which can be induced in every one, and that this quiet, beneficial condition restores the equilibrium of the nervous system, etc. If necessary, I hypnotize one or two subjects in his presence, in order to show him that there is nothing painful in this condition, and that it is not accompanied with any unusual sensation. When I have thus banished from his mind the idea of magnetism and the somewhat mysterious fear that attaches to that unknown condition, above all when he has seen patients cured or benefited by the means in question, he is no longer suspicious, but gives himself up. Then I say, 'Look at me, and think of nothing but sleep. Your eyelids begin to feel heavy, your eyes tired. They begin to wink, they are getting moist, you cannot see distinctly. They are closed.' Some patients close their eyes and are asleep immediately. With others, I have to repeat, lay more stress on what I say, and even make gestures. It makes little difference what sort of gesture is made. I hold two fingers of my right hand before the patient's eyes and ask him to look at them, or pass both hands several times before his eyes, or persuade him to fix his eyes upon mine, endeavoring, at the same time, to concentrate his attention upon the idea of sleep. I say, 'Your lids are closing, you cannot open them again. Your arms feel heavy, so do your legs. You cannot feel anything. Your hands are motionless. You see nothing, you are going to sleep.' And I add, in a commanding tone, 'Sleep.' This word often turns the balance. The eyes close, and the patient sleeps, or is at least influenced. I use the word 'sleep,' in order to obtain as far as possible over the patients a suggestive influence which shall bring about sleep, or a state closely approaching it; for sleep, properly so called, does not always occur. If the patients have no inclination to sleep, and show no drowsiness, I take care to say that sleep is not essential; that the hypnotic influence, whence comes the benefit, may exist without sleep; that many patients are hypnotized, although they do not sleep.

"If the patient does not shut his eyes or keep them shut, I do not require them to be fixed on mine, or on my fingers, for any length of time, for it sometimes happens that they remain wide open indefinitely, and instead of the idea of sleep being conceived, only a rigid fixation of the eyes results. In this case, closure of the eyes by the operator succeeds better. After

keeping them fixed one or two minutes, I push the eyelids down, or stretch them slowly over the eyes, gradually closing them more and more, and so imitating the process of natural sleep. Finally, I keep them closed, repeating the suggestion, 'Your lids are stuck together, you cannot open them. The need of sleep becomes greater and greater, you can no longer resist.' I lower my voice gradually, repeating the command, 'Sleep,' and it is very seldom that more than three minutes pass before sleep or some degree of hypnotic influence is obtained. It is sleep by suggestion, — a type of sleep which I insinuate into the brain.

"Passes or gazing at the eyes or fingers of the operator are only useful in concentrating the attention; they are not absolutely essential.

"As soon as they are able to pay attention and understand, children are, as a rule, very quickly and very easily hypnotized. It often suffices to close their eyes, to hold them shut a few moments, to tell them to sleep, and then to state that they are asleep.

"Some adults go to sleep just as readily by simple closure of the eyes. I often proceed immediately, without making use of passes or fixation, by shutting the eyelids, gently holding them closed, asking the patient to keep them together, and suggesting at the same time the phenomena of sleep. Some of them fall rapidly into a more or less deep sleep. Others offer more resistance. I sometimes succeed by keeping the eyes closed for some time, commanding silence and quiet, talking continuously, and repeating the same formulas: 'You feel a sort of drowsiness, a torpor; your arms and legs are motionless. Your eyelids are warm. Your nervous system is quiet; you have no will. Your eyes remain closed. Sleep is coming,' etc. After keeping up this auditory suggestion for several minutes, I remove my fingers. The eyes remain closed. I raise the patient's arms; they remain uplifted. We have induced cataleptic sleep."

Having succeeded in inducing sleep, or getting the patient in a passive and receptive condition, the operator then proceeds to suggest the idea of recovery from the disease with which he is afflicted. On this subject the author speaks as follows: —

"The patient is put to sleep by means of suggestion; that is, by making the idea of sleep penetrate the mind. He is treated

by means of suggestion; that is, by making the idea of cure penetrate the mind. The subject being hypnotized, M. Liébault's method consists in affirming in a loud voice the disappearance of his symptoms.

"We try to make him believe that these symptoms no longer exist, or that they will disappear, the pain will vanish; that the feeling will come back to his limbs; that the muscular strength will increase; and that his appetite will come back. We profit by the special psychical receptivity created by the hypnosis, by the cerebral docility, by the exalted ideo-motor, ideo-sensitive, ideo-sensorial reflex activity, in order to provoke useful reflexes, to persuade the brain to do what it can to transform the accepted idea into reality.

"Such is the method of therapeutic-suggestion of which M. Liébault is the founder. He was the first clearly to establish that the cures obtained by the old magnetizers, and even by Braid's hypnotic operations, are not the work either of a mysterious fluid or of physiological modifications due to special manipulations, but the work of suggestion alone. The whole system of magnetic medicine is only the medicine of the imagination; the imagination is put into such a condition by the hypnosis that it cannot escape from the suggestion.

"M. Liébault's method was ignored a long time, even by the physicians at Nancy. In 1884 Charles Richet was satisfied to say that magnetism often has advantages, that it calms nervous agitation, and that it may cure or benefit certain insomnias.

"Since 1882 I have experimented with the suggestive method which I have seen used by M. Liébault, though timidly at first, and without any confidence. To-day it is daily used in my clinic; I practise it before my students; perhaps no day passes in which I do not show them some functional trouble, pain, paresis, uneasiness, insomnia, either moderated or instantly suppressed by suggestion.

"For example: a child is brought to me with a pain like muscular rheumatism in its arm, dating back four or five days. The arm is painful to pressure; the child cannot lift it to its head. I say to him, 'Shut your eyes, my child, and go to sleep.' I hold his eyelids closed, and go on talking to him. 'You are asleep, and you will keep on sleeping until I tell you to wake up. You are sleeping very well, as if you were in your bed. You are perfectly well and comfortable; your arms and legs and your whole body are asleep, and you cannot move.' I take my fingers off his eyelids, and they remain closed; I put his arms up, and they remain so. Then, touching the painful arm, I say,

'The pain has gone away. You have no more pain anywhere; you can move your arm without any pain; and when you wake up you will not feel any more pain. It will not come back any more.' In order to increase the force of the suggestion by embodying it, so to speak, in a material sensation, following M. Liébault's example I suggest a feeling of warmth *loco dolente*. The heat takes the place of the pain. I say to the child, 'You feel that your arm is warm; the warmth increases, and you have no more pain.'

"I wake the child in a few minutes; he remembers nothing; the sleep has been profound. The pain has almost completely disappeared; the child lifts the arm easily to his head. I see the father on the days following: he is the postman who brings my letters. He tells me that the pain has disappeared completely, and there has been no return of it.

"Here, again, is a man twenty-six years old, a workman in the foundries. For a year he has experienced a painful feeling of constriction over the epigastrium, also a pain in the corresponding region of the back, which was the result of an effort made in bending an iron bar. The sensation is continuous, and increases when he has worked for some hours. For six months he has been able to sleep only by pressing his epigastrium with his hand. I hypnotize him. In the first séance I can induce only simple drowsiness; he wakes spontaneously; the pain continues. I hypnotize him a second time, telling him that he will sleep more deeply, and that he will remember nothing when he wakes. Catalepsy is not present. I wake him in a few minutes; he does not remember that I spoke to him, that I assured him that the pain had disappeared. It has completely disappeared; he no longer feels any constriction. I do not know whether it has reappeared."¹

The foregoing extracts present the gist of the methods employed by the Nancy school of hypnotism. The hypnotic condition is induced solely by oral suggestion, and the disease is removed by the same means. There can be no doubt of the efficacy of the method, thousands of successful experiments having been made by the author and his colleagues. These experiments have demonstrated the existence of a power in man to control by purely mental processes,—the functions and conditions of the human

¹ Suggestive Therapeutics, p. 206.

body. They have thus laid the foundation of a system of mental therapeutics which must eventually prove of great value to mankind. But they have done more. They have demonstrated a principle which reaches out far beyond the realm of therapeutics, and covers all the vast field of psychological research. They have demonstrated the constant amenability of the subjective mind to control by the power of suggestion. It is not surprising that those who have discovered this great principle should insist upon its applicability to every phenomenon within the range of their investigations; but it is strange that they should fail to recognize a co-ordinate power governed by the same law, within the same field of operations. Yet this is true of the modern scientific school of hypnotism to-day. The Nancy school believes in the power of suggestion, but confines its faith to oral suggestion. Having demonstrated that oral suggestion is efficacious in the production of psychic phenomena, they hold that *mental* suggestion has no power in the same direction. Having demonstrated that certain phenomena can be induced independently of any so-called fluidic emanation or effluence from the hypnotist, they hold that no fluidic emanation is possible. These conclusions are not only illogical, they are demonstrably incorrect. The Christian scientists are constantly demonstrating the potency of purely telepathic suggestion by what they denominate "absent treatment;" *i. e.*, treatment of sick persons without the knowledge of the patients. That there is a power emanating from the operator who hypnotizes by means of mesmeric passes, seems to be very well authenticated by the experiments recorded by the old mesmerists. It must be admitted, however, that many of their experiments do not conclusively prove anything, for the reason that they were made before suggestion as a constant factor in hypnotism had been demonstrated. Recent experiments by members of the London Society for Psychical Research have, however, now placed that question beyond a doubt. Their methods of investigation are purely scientific, and were made with a full knowledge and appreciation of the

principle of suggestion, and of the distinction between mesmerism and hypnotism.

In an account of some experiments in mesmerism, written by Mr. Edmund Gurney, and recorded in vol. ii. pp. 201-205, of the Proceedings of the Society referred to, a very interesting experiment is mentioned, which demonstrates the fact that there is an effluence emanating from the mesmerizer which is capable of producing very marked physical effects upon the subject. In this case the subject was blindfolded and allowed to remain in his normal condition during the whole of the experiment. His hands were then spread out upon a table before him, his fingers wide apart. The mesmerizer then made passes over one of the fingers, taking care not to move his hand near enough to the subject's finger to cause a perceptible movement of the atmosphere, or to give any indication in any other way which finger was being mesmerized. The result was, in every instance, the production of local anæsthesia in the finger operated upon, and in no other.

Oral suggestion, or any other form of physical suggestion, was here out of the question; and telepathic suggestion was extremely improbable, in view of the fact that the subject was in his normal condition, and consequently not in subjective rapport with the operator. A further experiment was then tried, with a view of ascertaining whether it was necessary for the mesmerist to know which finger he was operating upon. To that end, the operator's hand was guided by the hand of a third party while the passes were being made; and it was found that the selected finger was unaffected, when the operator did not know which one it was.

The first of these experiments demonstrates the fact that there is an effluence emanating from the mesmerist; and the second demonstrates the fact that this effluence is directed by his will.

What this effluence is, man may never know. That it is a vital fact in psychic phenomena is certain. Like many other subtle forces of nature, it defies analysis. That it

exists, and that under certain conditions not yet very clearly defined it can be controlled by the conscious intelligence of man, is as certain as the existence of electricity. Its source is undoubtedly the subjective mind, and it is identical with that force which, under other conditions, reappears in the form of so-called spirit-rappings, table-tipping, etc.

Space will not permit the reproduction of further account of the experiments of the Society for Psychical Research and the reader is referred to their Proceedings for fuller information. It must suffice to say that the experiments referred to are completely demonstrative, not only of the fact that an effluence does emanate from the mesmeric operator, but that under mesmeric conditions telepathic suggestion is as potent as are the oral suggestions of the hypnotists.

These facts are beginning to be recognized even by the scientists of Europe, thanks to the carefully conducted experiments of the Society for Psychical Research. Professor Liébault himself, the discoverer of the law of suggestion, now freely admits the fact that a specific influence is sometimes exerted by the mesmerizer upon his subject, which does not arise from oral suggestion. In fact, this doctrine must soon be, if it is not now, one of the recognized principles of psychic science.

It will thus be seen that healing by mesmerism is a process clearly distinct from healing by hypnotism. The latter depends for its effects wholly upon oral suggestion and the unaided power of the subjective mind of the patient over the functions and conditions of his body; whereas the mesmeric healer exerts a positive force of great potentiality upon the body of the patient, filling it with vitality, in addition to the oral suggestion of the hypnotist. Not only so, but when purely mesmeric methods are employed,—that is, when the mesmerist is in subjective rapport with his patient, as fully explained in a former chapter,—he is in a condition to convey suggestions telepathically with as much certainty and potency as he could orally. In point of fact, telepathic suggestions by a genuine mesmerist are often far more effi-

cient than the oral suggestions of a hypnotist, for the simple reason that the mesmerist, being in a partially subjective condition himself, is able to perceive by intuition the true condition of the patient. In other words, the intuitive, or subjective, diagnosis of an intelligent mesmerist, supposing always the true mesmeric conditions to be present, is far more likely to be correct than the objective diagnosis of the hypnotist. For, be it known, it is just as necessary for the mental healer, whatever may be his processes or his theory, to be able to make a correct diagnosis of a case as it is for the allopathic physician. The reason is the same in both cases. The efforts of the healer must necessarily be exerted in the right direction, or they will be futile. Hence it is that, other things being equal, the most intelligent mental healer is always the most successful.

Taking it for granted, then, that there is a fluidic emanation, or effluence, proceeding from the mesmerist and impinging upon the patient, it follows that there is a positive dynamic force exerted upon the patient, either for good or evil, by the employment of mesmeric methods. That its effects are salutary when properly used for therapeutic purposes is proved by the concurrent testimony of all who have intelligently made the experiment, from the days of Paracelsus down to the present time.

From this it would appear that mesmerism must be the most powerful, in its immediate effects, of any of the known methods of mental healing. It combines oral suggestion with mental suggestion, and employs in addition that mysterious psycho-physical force, or effluence, popularly known as animal magnetism.

Before leaving this branch of the subject, a few remarks will be in order regarding the relative value of the different systems of mental healing now in vogue. It has frequently been charged that healing by hypnotism and mesmerism is not lasting in its effects,—that no permanent cure is ever made by these methods. It must be admitted that there is some ground for these statements, although so sweeping a charge is by no means justifiable. It is true that in many

instances patients who have been cured by hypnotism and mesmerism have suffered a relapse, and in some cases the relapse has been worse than was the original sickness. This of itself constitutes no valid objection to the means of cure; for it must be admitted that under no system of treatment is a patient free from the danger of a relapse or of a recurrence of the disease at some future time. There is, however, this to be said in regard to hypnotic or mesmeric treatment which does not apply with the same force to healing by medicines. The success of mental methods of treatment depending, as it does, upon the mental condition of the patient and upon the mental impressions made upon him, it follows that if the mental impressions are not permanent, the cure may not be permanent. Hence it often happens that a patient, elated by the success of hypnotic treatment in his case, relates the circumstances to his friends, especially to his sceptical associates, only to meet with a storm of ridicule, or at least with expressions of incredulity or doubt. In such a mental environment his subjective mind inevitably takes hold of the adverse suggestions, and without being objectively conscious of it, he has lost faith, the citadel of his defence is broken down, and if his disease had a mental origin, he is open to another attack more severe and serious perhaps than the first. That Christ was fully alive to this danger is shown by the fact that when he healed a person in private, he rarely failed to place the solemn injunction upon him, "See thou tell no man." No recorded words that the Master ever uttered display a more profound knowledge of the underlying principles of mental healing than these. Modern healers are not so modest, nor do they seem to understand the prime necessity for seeing to it that their patients are kept in a proper frame of mind in reference to their disease and the means employed to cure them. The general principle of auto-suggestion is recognized by all scientific hypnotists of the present day; but they fail to recognize its extreme importance as a therapeutic agent. Properly understood and applied, auto-suggestion supplies a means of enabling every

one to heal himself, or at least to hold himself in the proper mental attitude to make permanent the good effects of hypnotic treatment by others. Many of the pains and ills to which the average man is subject can be cured by this means, and it should be the first care of every hypnotist to instruct his patients in this branch of the science. In this respect the Christian scientists are far in advance of the hypnotists and mesmerists. They teach their patients how to help themselves. They organize them into classes, deliver lectures, and give minute instructions how to treat themselves, as well as how to treat others. Without knowing it, they in effect teach their patients the methods of auto-suggestion. Without having the remotest conception of the real principles which underlie their so-called "science," they have somehow stumbled upon the machinery of mental therapeutics. To do them full justice, it must be said that they employ the machinery to good purpose. They do much good and little harm, and the little harm they do, generally arises from over confidence in the universal efficacy of their methods.