

necessary to enable them to regain weight with sufficient rapidity to dispel their dyspeptic *idée fixe*." Once Dubois has ascertained, therefore, that gastric lesions are absent, he never hesitates to declare to the patient that if he wishes to escape from his condition of chronic debility he must partake of a "copious and varied diet." The only preparation permitted where the dyspepsia is of long date, and the ideas regarding it deeply rooted, is six days of milk in increasing quantities. After that hypernutrition is commenced, and is, he says, invariably tolerated.

In regard to isolation, the professor has no fixed rule. Experience has shown him that in the large majority of cases he succeeds best by applying it in a modified form, allowing his patients correspondence or even visits, whilst not infrequently he dispenses with it altogether. But he explains that the doctor must be careful to grant of his own accord—*qu'il fasse de son chef*—whatever the concession may be, never allowing the patient to draw it from him. The following instance will best explain his method in such occasions.

A lady suffering from astasic-abasic symptoms of long standing, and which had been attributed to myelopathy, entered the Dubois clinique, bidding good-bye to husband and children with unexpected bravery. After a few days the professor found her weeping, and declaring that she could not continue the cure, so great was her ennui.

He quietly explained how great a pity it would be to give up so necessary a cure, and she answered, "Ah, yes, it is exactly that which so distresses me. I know its value, and I am in despair at not being able to continue it. Will you only allow me to read?"

"I would willingly do so," he answered, "but I do not believe that this concession would make your task easier. If you read an hour a day, and that even is too long for your head, you would still have nearly fifteen hours awake in which to see things *en noir*. Believe me, there is only one way to get rid of your ennui, but it is radical. It consists in seeing clearly the aim you have in view. Think of it! You have been suffering for years: life is a burden to you; your husband is in despair; your children are deprived of the necessary care of a mother. Now the nature of your illness makes me hope for a permanent cure in the space of two months. Look well at the greatness of the aim in view, and the smallness of the effort. Contemplate one idea of being cured, rejoice in it beforehand, and the days will seem shorter to you."

The patient succeeded there and then in creating this frame of mind, and in six weeks she was completely cured.

Professor Dubois orders general massage in the majority of "rest cures," on account of its action as "passive gymnastic without nervous output of patient." Also because it often aids in inducing sleep, and gives the patient a little mitigation of his isolation. Hydro-pathy and electricity he has entirely given up, considering them absolutely useless.

He limits himself in fact to the above three factors—rest, hypernutrition, and isolation; but in his eyes, they, too, are only "auxiliaries," the one indispensable part of his treatment and the reason of his success being psychotherapy.

The impression left, after careful absorption of his book, is that we have to deal with a modern philosophic prophet of healing. A medical Seneca or Socrates! That he verily succeeds, not only in curing nervous symptoms, but in creating a new mentality in his patient, effecting in a word, a moral conversion as definite as is the religious conversion obtained by the priests and prophets of religion.

He has, in fact, all the characteristics of philosopher and prophet. Enthusiasm born of convictions which are founded on reasoning, and the inspirations of innate goodness, which, though synthetic in origin, obtain the weight of reasonable arguments when their truth has been repeatedly proved by results.

Dubois is himself a free-thinker, a "determinist." But that does not prevent his feeling himself in perfect harmony with all genuine religious belief. "*Quoiqu'il y a diversité de point de vue, il y a comunion d'âme entre les intellectuels rationalistes et les gens vraiment religieux. Les croyants et les libre penseurs sincères peuvent pratiquer une même religion, celle qui consiste simplement à vouloir être aujourd'hui meilleur qu'on ne l'a été hier.*" (Whatever the diversity of view, there is a communion of soul between intellectual rationalists and truly religious people. Believers and sincere freethinkers can practise the same religion, that which consists simply in wishing to be better to-day than yesterday.)

And here I would note that in one of the cases I have known successfully treated by Professor Dubois—a Catholic by birth, suffering from neurastheno-hysteria—the cure seems to have been not quite exclusively due to his treatment by persuasion and reasoning. A Swiss Protestant pastor, fired with fervent conviction, "talking apparently with God," held some place in the regaining of self-control in moments of supreme discouragement, of absolute powerlessness to will.

But yet, before experiencing the moral persuasion of the Professor, this patient had been

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