

AUGUST, 1899.



SUGGESTIVE THERAPEUTICS

Edited by **SYDNEY FLOWER, LL. D.**

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not know that her baby was born and affirmed in a decisive manner that she had not suffered at all.

This observation from the hypnological point of view, seems entirely parallel with the preceding; in the two cases there was long hypnotic treatment before the accouchement, somnambulism at the time of labor, with complete forgetfulness on awakening, loss of memory, not only of the accouchement, but also of the pains. As to the pain itself, it would appear to have existed in each case. In the observation of M. Mesnet, we see that "though in somnambulism, suggestions were ineffectual, the patient groaning and shrieking aloud." In the observation of M. Voisin, it is said, "She manifested excessive pain and cried out continually."

What was the degree of intensity of those pains in that hypnotic state which these two patients had reached? Were they less strong than they would have been in the waking state? It appears impossible for us to know by reason of their complete amnesia at the moment of waking, and their not being interrogated during the sleep.

We will now turn to the observation of M. le Menant des Chenais. His patient is a young woman twenty years of age, very nervous and pregnant of her fourth child. She has never been hypnotized. She had already during the night experienced rather strong intermittent pains when our confrere saw her at twelve o'clock in the morning. She is then much unnerved with the thought that she is going to suffer a long time, and her husband, who had heard that women were hypnotized in order to effect a painless confinement, inquired if this could not be done in the present circumstances.

M. le Menant des Chenais easily put his subject to sleep, and she as easily reached profound somnambulism. In fact, a few immediate experiments proved that she obeyed with facility and with absolute unconsciousness post-hypnotic suggestions. The operator then suggested to her that all pain would cease, but that the contractions would continue regularly, and that the accouchement would end without any suffering. All the afternoon she had contractions, but she declared that they are not painful, and in fact she uttered no complaint whatever. Towards evening, M. des Chenais put her to

sleep again and suggested that she would be confined at ten o'clock, and that, as he would be there, even the last period of labor would be painless. Returning some minutes after ten he is told that up to the fixed hour all had gone well, the contractions were strong and frequent, but the patient evinced no suffering. After ten o'clock, on the contrary, she cried out, became unnerved, and said that she was in pain.

M. des Chenais quickly put her to sleep again, and the accouchement terminated calmly and without any complaining. This last observation differs much from the preceding; for though in them all the patients may be said to have been in the somnambulistic state, in this alone the subject experienced what we call the third degree, and in this alone we can affirm that there was no suffering.

We have less precise information about the cases described by foreigners. At the same time we know that in three observations at the clinic of Dr. Karl Braun, of Vienna, the confinement was rapidly accomplished during the period of lethargy and that the woman was unconscious of it. If we put these observations together, what first strikes us is the rarity of the cases in which parturients have received the benefit of hypnotic anesthesia. Hardly a dozen practitioners have published observations upon it; and this is very few if we consider that many of the observations are already old. That of M. Mesnet goes back to 1887; that of M. Dumont-pallier is pretty near the same epoch; others are a little more recent. We should then ask ourselves to what this extreme rarity is due, since it is at all times a duty to endeavor by every possible means to relieve the intense suffering to which women are subjected in the physiological function of child-birth, and it seems that medical hypnotism is one of the best of these and the one best adapted to the circumstances.

We may state in the first place that, according to the observations in our possession, two very different hypnotic states have been employed by the operators. At Vienna, as appears from the observations reported by Dr. Pritzh, assistant of Professor Karl Braun, the lethargic state was employed. In lethargy there is absolute anesthesia, complete unconsciousness of all that takes place while

the subject continues in it, and total amnesia on waking. But during lethargy the subject is not suggestible; she neither hears the commands given to her, nor responds to them. We can neither regulate nor induce uterine contractions if they are irregular or too slow, nor can we ameliorate their violence if in the last moments of the confinement they become too strong.

In the greater part of the other observations, in France particularly, the somnambulistic state has been more largely employed. But this state presents very different degrees, wherefore we see the most variable results in the observations which are known to us. Let us say once for all that somnambulism has a considerable advantage over lethargy in that the subject of it is essentially suggestible. The accoucheur can then direct at his own will, so to speak, the different phases of child-birth. Unfortunately for the subject the somnambulistic state is not always deep enough to secure uniform results. We have seen, in fact, that in some of the cases reported it is powerless to produce analgesia, for notwithstanding the amnesia which followed the awaking of the patient in certain cases their cries and groans sufficiently demonstrated that they were in pain. The experiment of M. des Chenais is the only perfectly satisfactory one. His patient was actually confined without the least suffering, obeying post-hypnotic suggestions so far as to be insensible of the contractions even in the waking state, and at the end of the labor showing an absolute insensibility to the pain. The reason was that the patient of M. des Chenais was in a much more profound state of hypnotism than the others; she had at once fallen into what we call the third degree of somnambulism.

[To be continued.]

PERFORMANCE OF HYPNOTISM.

LESSON V.

By the Editor.

Some day I suppose we shall understand more clearly why a somnambulist is able to pass into the condition of somnambulism, whereas for the majority of us that condition is unknown ground. It is a strange and important mental state; strange because of the

variety of the phenomena accompanying it, and important because of the light which those phenomena may throw upon many psychological intricacies.

In the face of the difficulty which is experienced in inducing somnambulism, or the deeper hypnotic states in a good percentage of patients, many of our operators are today inclined to belittle the importance of somnambulism, and even advance the proposition that suggestion in the waking state is more effective as a therapeutic agent and more enduring. They base their argument upon the statement that the somnambulist is not a good reasoner, that he is a somnambulist only because he is very suggestible and that this suggestibility being responsible for a quick cure of any disease, leaves the somnambulist equally susceptible to a quick relapse. This argument is plausible, but does not cover the ground.

Over and over again you will find in this study that when you have carefully demonstrated your theories to be true, you will run against exceptions of such an uncompromising nature that the theory must be taken to pieces again and patched up, or discarded altogether. This is especially true of the condition of somnambulism. Books teach you little about this state. The habit of close observation coupled with assiduous practice and experiment is as likely to lead you into the slough of dogmatic opinion. No man shall say that he has exhausted this subject. It is practically inexhaustible. The only thing to do however, in order to gain knowledge is to practice, work, read, compare, weigh and eliminate, being especially careful to avoid generalizing.

In writing a short treatise upon Hypnotism one is naturally in order to produce a definite effect upon the mind of the reader, led into the evil of generalizing, and this as much for the sake of condensing the matter at hand within the limits of the treatise, as because the generalization is to be regarded as sacred and irrefutable. It frequently happens that further experience knocks this so reasonable generalization higher than a kite.

About two years ago we published in this Journal for the first time thirteen Articles of Belief having reference to the hypnotic state. At the present time I would go so far as to say that each

of these Articles will be found in general correct: not one will be found absolutely and incontrovertibly true.

This is the Creed as we first adopted it, and it remained a target for our readers for many months. Curiously enough, I had no difficulty in defending it in its integrity from attack, and if I had given up this study a year ago might still be of the opinion that it was absolutely sound.

THE CREED.

1. The subject, or hypnotized person, is always responsible for his actions.

2. The subject's moral resistance is as strong in the hypnotic as in the waking state.

3. The subject will not accept a suggestion or a post-hypnotic suggestion which conflicts with his principles, or his all-potent instinct of self preservation.

4. The subject submits to be hypnotized; he cannot be influenced against his will.

5. The subject can break the hypnotic sleep and return to his normal state of consciousness, even in defiance of the operator's suggestion.

6. The subject is never unconscious; the subjective mind is always on the alert.

7. The suggestions which can be made to take root most readily in the subjective mind are those which are to the therapeutic advantage of the subject.

8. Suggested sense delusions are accepted by the subject with the subconscious understanding that they are produced merely for the purpose of experiment.

9. A subject of good moral character cannot be induced by hypnotic suggestion to perform an act which he would consider immoral or even undignified in his waking state.

10. A subject of loose morals will exhibit the same characteristics in a hypnotic state, but will refuse to commit a crime which endangers his person.

11. A crime committed through post-hypnotic suggestion by a subject (if such a thing were possible) would be assuredly bungled, since the carrying out of a complicated post-hypnotic suggestion

entails a return to the state of active somnambulism, in which state inductive reasoning is impossible.

12. The assent of the subject is always necessary to the carrying out of every suggestion.

13. Auto-suggestion is more powerful than the suggestions of another.

The first Article is unsound because responsibility is an unknown quantity and variable.

The second is not without its exceptions.

The third is incorrect. Principles are plastic both in the hypnotic and waking states.

The fourth is refutable. The human will is always in process of fluctuation. There is no fixed quality about it.

The fifth is correct. Let us be thankful.

The sixth is difficult of establishment, depending entirely upon the meaning attached to unconsciousness.

The seventh is nonsense.

The eighth is untrue.

The ninth is disproved.

The tenth is approximately correct.

The eleventh is not necessarily true, seeing that inductive reasoning is not obligatory in the commission of crime.

The twelfth is true but not explanatory: assent might be either willing or unwilling. If unwilling, the sense of the Article is destroyed.

The thirteenth is self-contradictory. The suggestions of another may become, and to be effective, must become, the auto-suggestion of the subject. This Article is open to the same objection as Article four.

Just to give a hint of the possibilities of somnambulism in exceptional cases I state as a fact that there are subjects who cannot recall to their memories the performance of an act committed under post-hypnotic suggestion. They cannot recall the suggestion of the operator, nor can they recall the act itself. The mind is a blank with regard to the act and its performance. No suggestion in the waking state, no positive assertion or cross examination by the oper-

ator, can help the subject to a remembrance of the act, or the suggestion which called forth the act. Certainly this extreme of amnesia is rare, but I assert that it is true, and that it constitutes an exception to the generally promulgated opinion among expert operators that the memory of the subject will in course of time reassert itself, and restore cognizance both of the act and of the suggestion preceding the act. An illustration will help to elucidate the possibilities surrounding this phenomenon.

Mrs. L—, married, living at a boarding house with her husband and family, is one of these exceptional subjects. She is of nervous, yet dreamy temperament; quick to anger, yet not ill-tempered. She was suffering from continued nausea and vomiting succeeding each meal. Had been unable to retain food for two days and a half longer than fifteen minutes after each meal. As it is an absolute fact that suggestion during hypnosis has instant control of any functional aberration of this order I knew that I was safe in assuring her that I could relieve her difficulty. With regard to this it is sufficient to say that emphatic suggestion removed the trouble in one treatment lasting, perhaps, thirty minutes, and there has been no return of the nausea.

During the treatment there was present in the room a lady, Mrs. G—, a boarder at the same house. She had never seen any of this work before, and was anxious that "a test" be put to the subject. She suggested that Mrs. L— be made to see something horrible when she opened her eyes. Inasmuch as all such foolishness as this reacts against the value of the treatment given the patient, I refused, but decided upon another test which would not be so objectionable. I put the suggestion to the sleeping subject in the following form, and ask you to note how important I think it that any suggestion of a nature which would conflict with the training and habits of the subject should be plausibly presented, and alluringly depicted:

'You will carry out this suggestion this evening at the supper table. It is a very simple thing, but I want you to carry it out exactly as I give it to you. There is no reason why you should not. You will get up from the supper table, go to where Mrs. G— is sitting, throw your arms about her neck and kiss her on the mouth.

You will pay no attention to anyone in the room. The act will attract no notice, so there is no reason why you should object to carry it out. You will not remember what you have done; you will not remember that I told you to do this, either before or after the act is performed. You will not remember when you go into the supper room that you are to kiss Mrs. G—. You will get up when the impulse strikes you, carry out this suggestion, and return to your seat, and your memory of its performance will be an absolute blank. This is important. You will remember nothing and you will not believe anyone who tells you later that you have done this. Even if they convince you that you carried out this suggestion you will have no memory of this conversation; of the suggestions I am giving you now. This is a scientific experiment, to which you will lend yourself, because you are interested in these phenomena, and because the act suggested is very reasonable, and not in the least disagreeable to you."

The patient was allowed to sleep for ten minutes following this suggestion, during which time the emphatic suggestions inhibiting any recurrence of the nausea were repeated and when she was waked no reference, of course, was made to the post-hypnotic suggestion which had been given. I think it important in experiments of this kind to encourage amnesia, or total loss of memory, by covering up the suggestion, as it were, by allowing the patient to sleep for ten minutes after it has been given, and making no further reference to that suggestion during this sleep.

At the supper table Mrs. D— got up from her seat in the presence of about twenty people, walked over to Mrs. G—'s table, put her arms about her neck, kissed her vehemently, (at which Mrs. G—, who had not observed the approach, screamed) then returned to her seat and went on with her meal. Afterwards in the presence of four persons who had been informed of the experiment, she was told what she had done. She denied that she had left her seat. When she was convinced by the testimony of the four that it was not a joke, and that she had actually done this thing, she became very angry, and subsequently wrote me an indignant letter, protesting that she had no knowledge of what had transpired, but was bound to believe that what her friends said was true. She accused me of

making a fool of her, or causing her to make a fool of herself, in the presence of a number of strangers, who would think her act the impulse of a crazy woman. I was not present at the supper, but heard later that when this act was brought to the attention of the subject, and she was convinced that it had been performed as indicated, her anger and mortification were much too real to admit the theory of acting or simulation. She walked the floor in "a fine rage," and could not be made to see that the act was unimportant. The humiliation centered about the presence of visitors in the dining room, and the fact that at someone's bidding she had done something which she could not recall to her memory. Subsequently when the edge of her anger had worn off, and it was safe to approach, I had several talks with her upon this experiment. She says that she does not remember even at this late day, and after all the prompting which her friends' questions have given her memory, anything of what took place from the time she got up from the table to the time when she sat down again. She had no previous desire or impulse to kiss Mrs. G—; the suggestion did not take shape in her mind in the form of a desire to kiss Mrs. G— the moment the latter appeared at the supper table, and this is important to remember. If the suggestion had presented itself to her in this guise she would have subdued it as a foolish impulse. But her mind gave her no hint or warning of what she was to do. She remembers getting up and she remembers sitting down. She remembers speaking to her little boy as she sat down, but the interval is blank. She remembers that when Mrs. G— first came into the supper room, she, (Mrs. L—) looked at her and experienced a queer feeling of nervousness and that her heart began to flutter, but no impulse to get up at that moment, and no reason for the nervousness, came to her. In a little while her heart ceased to trouble her, as she went on with her supper. Not until supper had proceeded for fifteen minutes did she get up to carry out the suggestion.

I place dependence upon what she tells me for several reasons, one of which is that this is no new thing in my experience; given the right kind of somnambulist and these results can invariably be produced. Another is that this subject is not a hysterical girl, but a mature woman, with a good reasoning mind, and an excellent

business instinct. She has put her business ability to use and in competition with the world has not come out a loser. Another is that her nature is truthful, and that she is also an investigator; anxious to get at the "why" of things. Another, and an important one, is that there is no reason on earth why she should hide the fact that her memory is restored, if such is the case.

The truth of the matter, and it is a queer thing to admit, is that an experience, a happening, the performance of an act, is locked up in her mind, and I hold the key. Until I put her to sleep again, and by suggestion restore that memory, the blank will remain. The memory is a very curious thing. In this case there are two separate memories which can be restored together, or separately; that is, one can be restored while the other is still locked up. There is the memory of the words I used; the suggestions I gave; and there is the memory of the commission of the act suggested. It is possible to restore only one of these memories and to continue to inhibit the other.

It is accepted by many operators that in order to recall this incident it is only necessary for Mrs. L— to put herself to sleep, after giving herself a strong auto-suggestion that she will recall the whole occurrence upon waking, and that upon waking all will be clear before her.

This is true only in case the operator has not foreseen this possibility, and guarded against it. He can close this memory not only to herself, but against the combined efforts of herself and any other operator, if he emphatically makes specific suggestions thereto.

The memory of the subjective mind is amenable to suggestion, as well as the memory of the objective mind.

Subjectivity is held to be a condition of perfect memory and knowledge of long past and recent happenings. It is not so if the operator suggests otherwise.

This experiment does not, I am well aware, bear upon the question of hypnotism and crime, because the act suggested was by no means of a criminal nature. But the act suggested was certainly not one which the subject would have performed in her normal condition, because it was contrary to her habits of life, her rules of conduct, and in a word, to her nature. We are skating upon thin ice.

When this Journal was begun in August, 1896, it was my pleasure to hold up to the light of day the beneficence of Hypnotism, the advantageous use to which the power of mind over matter could be put, and I was very anxious to confound and confute those who said hard things of this science. But with the independence of this Journal came broader views and a more just attitude, and I hold that no paper or Journal dealing with these subjects can do its duty to its patrons if it is published in support of any individual, any school, any cause, or any theory. There can be but one sound policy, namely, a determination to get at the Facts; an open mind; a fair field. In the profound conditions of hypnosis there is concealed a great force, a mysterious power, and because this power is capable of great good it has been held by many that it is capable of great evil. This opinion I am unable yet to subscribe to, but our policy invites from our readers expressions of opinion and articles bearing upon this point. Let us have both sides.

The statement made last month that there is no relation between hypnotism and crime, is a negative argument. One positive result riddles a negation. But look to it that the positive result itself cannot be explained away!

To illustrate my point let us take the assertion that the subjective mind looks always and ever to the self-preservation of the subject. Mr. Jones, a sober citizen, goes to bed and to sleep. During the night he rises from his bed, walks in his sleep to the window, opens it, climbs out, and breaks his neck. In nine cases out of ten the sleeper would have waked on opening the window, certainly in time to avoid throwing himself out; but Mr. Jones is the tenth; he is the exception; and from his unfortunate experience and that of several others who have seriously injured themselves in this way we decide that the above generalization is too sweeping, and is, in fact, incorrect. All the marvelous tales, gospel truth though they be, of the hair breadth escapes, dexterity and cunning, of natural somnambulists, returning unscathed to bed after perilous performances, are swept out of sight in face of the example of Jones, who alone is able to modify the generalization. The application of that comforting generalization will not restore the neck of Mr. Jones to its quondam flexibility.

[To be continued.]

SUGGESTION IN PRACTICE.

By G. H. Bradt, M. D., Flint, Mich.

I was called to see Mrs. B— aged 29 years, who had for the two years previous been troubled with membranous dysmenorrhoea and menorrhagia which had reduced her to a very anaemic condition.

She had received the best of medical attention but the intense pain and excessive hemorrhage would reappear as sure as each month would roll around. When I called she was very weak and flowing profusely and judging from her past history this state of affairs might be expected to continue for about a week longer.

Considering the failure of the other physicians in aiding this case with medical or surgical methods I determined to try suggestive therapeutics, and after explaining carefully to the rather skeptical lady the treatment I wished to use, its great value and the mode of procedure, I requested her while she lay on her couch to fix her eyes on one of mine, to give me her whole attention and not to resist my suggestions; and further, to relax her muscles until her arms would have the sensation of heaviness.

Now speaking slowly I gave her something like the following suggestions.

"Look steady, steady. You are not resisting. Your attention is fixed on me and what I am saying. No outside noises disturb you. You are calm and quiet. Your eyelids are growing heavy; you are sleepy and drowsy; your eyes are getting so heavy you cannot keep them open." (Her eyes began to droop and I drew nearer.) "Now when I count three your eyes will close." I repeated the last suggestion and counted three which was followed by the immediate closing of her eyes.

"Now you are growing more and more sleepy and drowsy; you are going deep away to sleep. Deep away to sleep." I repeated this a number of times and made passes down over her face with the tips of my fingers. "Now you're sleeping soundly and cannot open your eyes. The harder you try to open them the faster they stick." She tried but could not open her eyes. Then I commanded her to go deeper and deeper to sleep, followed by suggestions that the hemorrhage would cease, the blood circulate properly, the congestion be

removed from the pelvis, that all pain and soreness would pass away and that she would awake feeling refreshed and stronger and that the hemorrhage would surely begin to slow up the moment I awakened her.

She felt better when first aroused and when I called next day I was informed that the hemorrhage had stopped the evening before, which was about six hours after her first treatment. Treatment was repeated with more positive suggestions that she would not flow again until proper time and then no excessive hemorrhage, pain or membrane would be present. The suggestive treatment was repeated before each expected sickness for two months. It is now over eight months since she first called in my services and during that time she has not only been entirely free from her former ailments but has gained much in weight and strength and is in fact, well. I consider her case only one of many of this class of diseases that can be cured by suggestion even after careful medical treatment has failed.

Suggestive therapeutics has been used in my practice for a number of years and is found to be one of the greatest aids in the battle against sickness and death. Of some efficacy in nearly all cases and entirely indispensable in many.

While the people have until the past two or three years looked upon this science with positive disfavor they have since then been gradually educated as to its merits, and lack of danger, until now it is a drawing card not only because of its remarkable curing effects, but also because of its very popularity.

MENTAL SUGGESTION.

By Anna E. Park, M. D., 367 W. 23rd St., N. Y. City.

On October 15, last, a young man, G. G., 27 years of age, presented himself to me for treatment for deafness. He had been treated six months by a physician of this city, (who charges five dollars per month), without deriving any benefit. I asked, if he smoked, chewed, or partook of any kind of liquor? He replied, "I smoke, and drink lager, but I don't often get under the influence of liquor of any kind, only once in awhile when I am out with the

boys." I treated him by electricity for his throat and at the same time mentally suggested that the next time he took lager it would make him very sick. I said not one word to him about it. On the 17th (Monday) he came for another treatment, looking quite pale; said he had taken a glass or two of lager with his father Saturday night, and he was seized with violent vomiting, and on Sunday, could not retain anything on his stomach; just as the stomach began to feel settled, his father brought him a glass of lager, but the smell of it renewed the vomiting. I said, "Now are you sure that the lager made you sick?" "Yes, doctor, and I can promise you that I will never take lager again, I can do without lager easy; if you don't ask me to give up smoking—that I can never do. I am a spinner of silk and I get very tired and a pipe of tobacco rests me." I said, "All right." On Wednesday night, (the 19th) he came again for treatment; was feeling better in every way, hearing improved, throat less inflamed, and I mentally suggested that the next pipe, cigarette or cigar that he smoked, would have the same effect that the lager had had. Last Saturday afternoon, (22nd), one week after the first treatment, he came again. Said that Wednesday night after supper he and his father sat down for their usual smoke. He thought the pipe was too strong, or the tobacco was different. He tried a cigar, then a cigarette, concluding with the wash basin, for an all night accompaniment. As he came in the office he said: "Well, Dr. Park, you have done what I did not think I or any one else could do. You have not given me any medicine, so I am sure that nothing that I have taken, could have made me sick from smoking, but I cannot, I will not smoke again." On the 24th he said he had been to the theatre, and had heard what was said on the stage. He said: "I am so happy, I don't know what to do. I am happy that I could give up smoking. Every Saturday night before, I had to borrow money, now, I have paid you, and have enough to carry me through and no debts. I thank you for it all. Now, I hope some time to have a home of my own. I have no expensive habits now, and life looks brighter for me."

A CASE OF DEFECTIVE UTTERANCE.

By J. J. Taylor, M. D., 4108 Cottage Grove Avenue, Chicago.

In accordance with request I report the following case:

Charles L., a boy over 11 years of age, was addicted to what has been classed under the head of stammering, which in this case took the form that is popularly called "baby talk." This caused his mother and himself considerable annoyance, because he had arrived at the age when children have usually outgrown this habit. His mother consulted me on his behalf, this was several years ago, and not having proved the value of suggestion to the extent I now have, I had a consultation with a surgical friend and we decided that it was possible, from the appearances, that an operation for tongue-tie might help, but the result was not satisfactory. No improvement in speech followed.

Some time after this there was a more positive interest manifested in medical circles in the practice and application of suggestive therapeutics, resulting in colleges for its practical teaching, by medical experts, being inaugurated, and I, among others, took a regular course in one, which amply repaid me, as I consider suggestive therapeutics like electro-therapeutics, a valuable adjunct to medical treatment. No physician is in the advance ranks of the profession at this age, who does not study it in all its aspects, and if he does so will accept the aid it offers. The noble lights of the profession who practice it, stamp it as curative, humane and ethical.

The confidence begotten of practice along many lines, induced me to try it in this boy's case, and in about ten treatments, he was permanently cured, greatly to the joy of himself and relations.

The mode of procedure was to take note of all the words he failed to articulate correctly, and during his treatments to have him, which was easy, repeat until pronounced correctly, and then impress him that at all times and in all places he would pronounce them correctly, and success was the result.

All such cases, including stutterers are readily cured by this form of treatment in my hands, and numerous other forms of disease even when positively incurable can be helped.

I have previously reported cases of insomnia and bronchial asthma and numbers have obtained assistance and freedom which other forms of therapeutics alone could not have accomplished.

SUGGESTION AS A CURE FOR TOBACCO HABIT.

By **John Dorserich, Joliet, Ill.**

A man may be permitted to wax eloquent over his own experiences, if in the recital there is anything of value to others. He can speak at least with authority upon his own case, his own feelings, his own cure, because he knows better than anyone else what he has been through. My hope, therefore, in writing this article is that it may reach some who are now enslaved by the same habit which was once my master, and that they will recognize that an apology is not necessary for bringing my own case into view, as I could not make my point so emphatic if I merely related cases I had heard of. Before taking up my story I will request the editor of this Journal to reprint here the article he wrote in the October, 1898, number, giving his method of cure as follows:

THE TOBACCO HABIT.

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

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

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

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

"In all drug habits there are two conditions to combat—physical and mental, or physiological and psychological. I use peanuts to offset the physical craving and suggestion to calm the mind."—
Extract from *Suggestive Therapeutics*, October, 1898.

Now allow me to recount for the benefit of other sufferers the facts of an experience of over thirty years in the use of tobacco. During that time I essayed at frequent intervals to throw off the habit but I invariably returned to it with greater persistency and

more alarming results. The tortures inflicted upon myself by every such attempt can be realized only by those who have had a similar experience.

Failing to accomplish my release from the habit by the force of my own will power I resorted to medical remedies. First I tried two bottles of a gold cure for tobacco, but finding the remedy worse than the disease I discontinued its use. Numerous other so-called "cures" were afterward tested but without relief, if I except one which destroyed my appetite for the weed, it is true, but also very nearly destroyed my eyesight and I was compelled to return to a habit which gave me no enjoyment but which appeared to stimulate and tone up my shattered nervous system. Still very anxious to escape the vice of smoking I consulted a local physician who gave me 500 strychnine tablets, but after a continued use of them I found that my already weak pulse would diminish from 15 to 20 beats per minute. Consequently it seemed wise to discontinue this remedy.

In March, 1897, I resolved afresh to rid myself of the monster preying upon my life, and employed as my aid another "infallible" cure. I bought a box of tablets, following instructions, bought a second and a third box, after which the druggist advised me to take three boxes, at a slightly reduced price, and get the manufacturer's guarantee of certain cure or the return of money invested.

Acting upon this advice I bought the three boxes. Swallowed the stuff according to directions—and continued to smoke.

Some time after this I informed the manufacturers of the failure of their "Cure," and they requested me to send them the guarantee. I did so in the belief that I was dealing with honest men, but instead of refunding the money they acknowledged their own insincerity by accusing me of dishonesty in returning to the tobacco habit after they had effected my "cure." They then mailed to my address a box of double strength, saying that if, after its use, I did not find myself cured they would gladly send me another box. The second and third box of this concentrated stuff were used, and I found my appetite for tobacco increased rather than diminished. So informing these gentlemen I received other boxes of double

strength the contents of which produced no other effect than to make my mouth and tongue so inflamed and sore that I could scarcely eat. So ended my experience with another "infallible."

Having long been a reader of the *Journal of Suggestive Therapeutics*, and noticing the testimonials of those who had been helped through suggestion during hypnotic and natural sleep, I resolved, like a drowning man, to catch at the last straw, and opened correspondence with the editor.

Asking him if he would guarantee a cure for the Tobacco habit he gave me his terms, adding that "nothing is guaranteed from this office." Yet on my first visit to the city I called on him, and arranged to take treatment. This was on Sept. 21, 1898, on which day I smoked 15 cigars. The next morning I went to his office with a cigar in my mouth—the last I expect ever to smoke. Very skeptically and very reluctantly I consented to be hypnotized, and from that hour I have not been able to recall the taste of tobacco. Not only have I lost the appetite for smoking but I never experience the slightest inconvenience or craving in the presence of other smokers. "Suggestion" has made me absolutely free. In general health I have gained constantly, acquiring in 26 weeks as many pounds avoirdupois, and improving in eyesight until able to read without glasses. My hearing is also intensified, so I can plainly hear my watch tick ten feet away.

As the editor predicted during one of the treatments, I have become interested in things I had never thought of before, and my memory and faculty of concentration are gaining tone. Insomnia, from which I suffered for years, has been cured by the suggestions given, and not only this, but chronic constipation, with which I had been afflicted for 27 years, during which time I never passed a day without medicine, was also cured at the same time and in the same manner.

All things considered it cannot surprise any one that I am enthusiastic in my desire to proclaim to all the world the power of the science of Hypnotism. Though it is an art that some sanctimonious people call "the work of the devil," I praise God that I have been elected to the privilege of becoming one of the demon's subjects, for thereby I feel myself coming into the Kingdom of Heaven.

The features in my case which especially appeal to me as remarkable are 1. The absolute freedom from craving of any kind, dating from my first treatment. 2. The steady improvement in health, dating from my first treatment. It will be noticed that in his article the editor lays but little emphasis upon the deep sleep. In my case, however, after preparing my mind by suggestion for the effect that would follow the treatment, he induced the deep sleep, and then gave suggestions for fifteen minutes. My opinion is that if the suggestion alone without the sleep had been used, it would not have made the same impression upon my mind, and therefore would not have effected the instant cure. As I am sure this case will interest all readers of the Journal I should be glad to have some comment from the editor upon the same.

Note: Mr. Doeserich's case is very convincingly set forth, and if I were taking patients now for treatment I think it would make a "star" testimonial for advertising purposes. But it is pleasanter to look on and point out what those who seriously employ suggestion may expect to accomplish than to engage in it personally. My work now is experimental and advisory. This Journal is intended to benefit our readers and this case should give them confidence, for it is absolutely sure that what one has accomplished another may.

There are two points in this case which had an important bearing upon its issue. The first is that Mr. Doeserich, in spite of his skepticism, was very good material to work upon. Because of a highly sensitive spiritual side to his nature, I threw the strength of my suggestions in that direction, emphasizing the certain development that would follow his freedom. This impressed him, and the cure of a habit must always be due to a mental impression; in other words, must be psychological. The second point is that in peanuts we have an inexpensive but valuable auxiliary. Twice I encountered Mr. Doeserich upon the street. On both occasions he was meditatively, and without obtrusive haste, consuming peanuts. The gain in weight which he speaks of is evidence of the nutritious quality of the peanut, and is sufficiently striking to claim the pleased attention of Dr. Kellogg of Battle Creek. A

triumph, indeed, for our nut-gluten friends! Nevertheless I trust that no reader of this article who has a friend or acquaintance desirous of ridding himself of the tobacco habit will consider his duty done if he advise only peanuts in unlimited quantity. The peanut's influence is supplementary. The cure is psychological.—Ed.

SUGGESTION WITHOUT HYPNOSIS.

By Chas. T. Douglas, M. D., Boston, Mass.

Rev. Mr. S—— brought his wife to me for examination last summer. She had been suffering for several months with extreme nervousness and melancholia, and occasionally with brief attacks of delirium. She was a picture of despair, seldom speaking, and answering my questions in the shortest way and with apparent reluctance. Occasionally she refused to reply at all. As I could find no serious organic lesions, I concluded that suggestion was the indicated remedy, and proceeded to treat her as follows:

I had her take an easy position in a reclining chair, with a pillow back of her head and her feet elevated. I told her to make herself as comfortable as possible and relax her-muscles. My experience is that an easy lounging position is an important factor in inducing a receptive frame of mind. If the patient completely relaxes his voluntary muscles while seated upright in an ordinary chair, his head will either fall forward on his breast or in the opposite direction over the back of the chair, and neither of these positions is conducive to repose of body or peace of mind. Having comfortably placed Mrs. S—— in a reclining posture I laid my hand on her forehead and explained to her that the usual results of this treatment were a quiet and restful sensation, making the patient feel at peace with himself and the world. I continued giving suggestions along lines that bore on her case, and concluded with a little sermon on worry. I repeated this treatment six or seven times at intervals of a few days with surprising results. She had the restful sensation at every sitting and rapidly regained her health till at the last sitting she seemed perfectly well. Her husband has just called to say that during the last few months, since she took this treatment, she has been better mentally and physical-

ly than he had ever seen her. There has been no indication of a return of her ailment. He informs me that she had been a sufferer from chronic constipation since childhood, but since she took my course in "suggestion" her bowels have become perfectly normal.

The much discussed question as to the relative efficacy of suggestion with and without hypnosis can only be rightly settled by an extensive collection of reports from both classes of practitioners. No one man can settle the question by experiment, for he will succeed best with the method in which he has the most faith. This is largely true of medical as well as suggestive treatment.

EXPERIMENTS WITH SENSITIVES.

By *Frederic Lees.*

The literary man who occupies time and thought in searching for the unknown is seldom to be found nowadays. We expect the scientist to devote his life to unfolding the secrets of Nature; we can understand the philosopher's constant endeavor "to get at the back of himself"—to use the expression of a philosopher who was no believer in the word-juggling of certain wise men. Each is carrying out the business of his life. But we do not look to the literary man for a solution of the problems which surround us, though that may be because our conception of his role has become narrower than it was. Certainly, some of the most remarkable figures in literary history became distinguished by their researches into other things than the human mind—the only kind of research of which modern litterateurs appear to be thought capable.

A few names of modern writers who are something more than novelists and poets occur to me. For example, there is that strange Swedish writer, Auguste Strindberg, the author of "Fadren," one of the most striking of modern plays. He is passionately devoted to chemistry, and, some say, alchemy. The best known of all, however, is M. Jules Bois, a poet and novelist, who has found his inspiration almost exclusively in what is mysterious and hidden, as will be seen in looking at such titles of his works as "Les Noces de Sathan," "La Porte heroique du Ciel," "Le Commerce Amoureux des Sages avec les Dames et les Demoiselles des Elements." English

readers will know him better by such works as "Les Petites Religions de Paris" and "Le Satanisme et la Magie," in which the doings of strange worshippers are revealed in all their revolting detail. Satanism and magic having been studied with a thoroughness such as probably no other modern writer has done before, M. Bois recently turned his attention to a fresh subject for inquiry; and for many months past he has been making a series of remarkable experiments with two hypnotic subjects, Mdles. Lina and Myriam, whose cases cannot fail to be of the highest interest to all who are interested in questions of hypnotism and psychology.

To avoid confusing the very distinct characteristics of Mdles. Lina and Myriam I shall describe each in turn.

The first, Mdle. Lina, is a young woman of considerable beauty of face and form. She is, or was formerly, a model; and she has, in her time, sat for many painters and sculptors, including M. Falguiere. The greater part of her life has been passed amid artistic surroundings, and she may be said to have become saturated with a certain amount of artistic feeling. Not that she shows this to any marked degree when in her normal state. Awake, she does not impress you as particularly intelligent, she has tendencies only towards what is artistic. It is only when hypnotized that these tendencies become accentuated, and that there arise some remarkable exemplifications of her powers. Briefly stated, Mdle. Lina's manifestations may be divided under three heads:

- I.—Those connected with the exteriorization of her sensibility.
- II.—Those in which there is a change of her personality expressed by attitudes.
- III.—Those which are purely automatic.

Let us examine in their proper order the phenomena coming under these heads.

The magnetic sleep is induced by Mdle. Lina herself. She presses a certain spot (invisible and, even in the normal state, insensible to pain) on her throat. Immediately her whole body, as in the case of other hypnotic subjects, becomes insensible. But, if she feels nothing when, for example, her skin is pricked with a pin, her sensibility has, on the other hand, become exteriorized. She is

enveloped with what in her waking moments she herself has called "her astral body"—that is, within about a foot of her body, and passing round her is a zone of sensibility which, if pinched or pricked, makes her experience pain. Other more conclusive experiments than this very simple one to exemplify the subject's exteriorized sensibility have been made by Colonel de Rochas, the administrator of the Polytechnic School, to whom, I believe, belongs the honor of having discovered Mdlle. Lina, and who has had her under his observation for some considerable time. Placing a glass full of water within the zone, he found, upon removing it, that the water partook of Mdlle. Lina's sensibility for some ten minutes or more. As an instance of this, when the water was pricked with a pin, the subject felt pain. On another occasion a most extraordinary thing occurred after this experiment had been performed at the house of Colonel de Rochas. The occurrence was so extraordinary, in fact, that I could not restrain a smile of incredulity when it was related to me. Yet I have no reason whatever to doubt the word of the person who told me of it.

Some time after Mdlle. Lina had returned home on the evening of the experiment, she was seized with a violent fit of trembling, and became so deadly cold that Colonel de Rochas was sent for immediately. Fortunately she recovered from the attack without ill effect, though there is no doubt, suffering as she does from heart disease, that she ran a great danger. Upon returning to his house after seeing the young woman, the Colonel thought deeply as to what could have caused Mdlle. Lina's sudden indisposition, and, struck with an idea, asked his servant what had been done with the glass of water which had been used during that day's seance. He was told that it had been thrown out of the window into the street. Now, that night there had been a sharp frost, and there is little doubt in the mind of Colonel de Rochas that what Mdlle. Lina experienced in so strange a way was the freezing of the sensitized water!

A similar experiment to that of placing a glass of water in the zone of sensibility was performed with a wax image. This has led many to think that there may be something, after all, in the enroutements of the Middle Ages. Others regard the phenomena as belonging to the order of suggestion.

Mdlle. Lina also exhibits other phenomena, M. Bois tells me. She can hear with the tips of her fingers if, for instance, she is holding the two wires of a telephone, one in each hand. Here, however, I must point out that we have only the subject's word for this, and no objective test can be applied. Similar statements, bearing on disturbance of sensation, have been made before by hypnotic subjects, but they have never been substantiated.

Of far more value are the phenomena which come under the second head, which I have named "change of personality expressed by attitudes." For example, when in the hypnotic state Mdlle. Lina will imitate, by means of gestures, never by words, any character which is suggested by her—that is, she will imitate that character's actions as far as they are known to her. In other words, she unites her reminiscences of the character suggested, and gives her interpretation of it in gestures and movements. Considered from an artistic point of view it will at once be seen that the subject's power in this direction should be of the greatest value to painters and sculptors. As a matter of fact, she has already been of inestimable service. A sculptor or painter needing a figure representing Sorrow, or Joy, or Hate, uses, in the ordinary course of events, one of the models of the studios, making up for their deficiencies of posture or expression by drawing upon his imagination. Suppose that he found a model who was capable of expressing at will, and as long as possible, the most violent passions or the most delicate sentiments not only with the face but with the body, and you will be able to form some idea of the use Mdlle. Lina can be to him. My meaning will be better understood by giving some account (necessarily brief in the restricted space of a magazine article) of the experiments which Colonel de Rochas has already made with this truly remarkable hypnotic subject. On several occasions, as stated above, artists have already made use of Mdlle. Lina. It was found to be quite easy to make her represent veritable pictures, and one for which she was a model is, I believe on view at this year's Salon. On one occasion, when in her normal condition, she was made to pose as a nymph bending down to seize, at the bottom of its long stalk, a brilliantly-colored flower. Her attitude was graceful enough; but the composition lacked life. Colonel

de Rochas hypnotized her, placed a flower in her hand, and suggested to her that she would hear what the flower said to her in its language—that is, by means of its perfume: the flower's joy at seeing the sun rise and hearing the birds sing. Gradually the young woman's face took an expression of intense pleasure, and the true expression for the picture was obtained. On another occasion, a sculptor made use of Mdlle. Lina when composing a subject for a medal—"Le Nature soulevant ses voiles devant le savant." But by far the finest pose which Colonel de Rochas has ever seen her in was once when she appeared before a number of artists. He suggested to her that, as she was one of the most beautiful models in Paris, it would be quite sufficient to show them the perfection of her bodily form to obtain their forgiveness for having kept them waiting, as she had done that particular day by arriving late. Mdlle. Lina immediately withdrew the pin which retained her loose woollen covering and placed herself in an attitude of superb defiance. Her head was raised, her eyes looked straight before her, in short, she personified exactly the central figure of the picture "Phryne devant le tribunal des Heliastes."

Interesting though these two groups of phenomena may be, and especially the second, the most important still remains to be described. Like most, if not all, hypnotic subjects, Mdlle. Lina is sensitive to music to an extraordinary degree. Certain people, even when not hypnotized, are, as nearly everyone will have observed, transported by musical sounds. But this French model is more than entranced—she translates music into the language of motion. Some striking experiments in this respect were recently made by M. Jules Bois at the Bodiniere Theatre in Paris. Musical notes, it was found, had a particular and never changing effect upon her. When scales were played—in any key whatever—the limbs of the subject were successively put into motion, commencing with the lower limbs, the legs, and gradually mounting by way of the body and arms towards the head, if running up the scales; vice versa if running down the scales. If a piece of music, especially dance music, was played on the piano with both hands, her gestures were divided into two groups; those of the upper part of the body which interpreted the melody, those of the lower part of the body which were

controlled by the rhythm of the bass. Thus, Mdlle. Lina has been able to interpret, in a perfectly intelligent manner, a large number of dances, ancient and foreign, with a knowledge of which she most certainly was not acquainted in her normal state of mind and body. One of the most remarkable instances of this may well be given here as related by Colonel de Rochas. Upon a certain occasion a few months ago a gentleman who was very skeptical of Mdlle. Lina's power was asked to play a piece of dance music on the piano. He consented to do so, and proceeded to play while the young woman danced. Suddenly the player—a composer of some ability—stopped, and, turning to those present, said: "I am astounded. While improvising I played an old Polish dance which I heard in my youth, and which is certainly unknown to Lina as it is to all of you. And she has just danced it with the gestures, steps, and attitudes of the Poles whom I saw in former years!" In a similar way this Mdlle. Lina has interpreted Breton and Javanese dance music admirably—at least, as far as is known, and one can only rely on the word of those acquainted with these dances, who have also seen her dance.

Colonel de Rochas thinks that these movements are those which would be made by other hypnotic subjects if they were so susceptible to musical sounds as she is. Could this be shown to be so it would go far to prove his contention that "each passion and sentiment affects the heart and modifies the circulation of blood in the brain in such a manner as to hyperaesthete the motor centres of the limbs and the muscles of the face."

Other experiments of a similar character were made in the presence of M. Elie Poiree, Conservateur de la Bibliotheque Sainte-Genevieve, who is an accomplished musician. He and M. Bois noticed that isolated notes produced a quiver or trembling over the whole of the subject's body, the character of this sensation varying with the absolute height and intensity of the note: agreeable, if comprised in the sonorous scale of notes, disagreeable, if the note was very high or very low. When the scale was ascended, the first note acted like an isolated note as described above; then, as the notes rose, the movements abandoned the feet and legs and localized themselves in the trunk, etc. Such music as the "Misererie",

produced an effect of sorrow; compositions like the "Marseillaise," tragic decision. Finally, on one occasion, M. Jules Bois took Mdlle. Lina to see the well-known tenor of the Opera, M. Maurel, who hummed some Italian airs to her. The young woman at once interpreted these airs by gestures and expressions identical with those which the famous singer had succeeded in discovering only after many years of patient work.

Mdlle. Myriam, the second hypnotic subject to which I refer, was brought to the notice of M. Jules Bois by Dr. Berillon, who has a clinique at the Institut Psycho-physiologique in the Rue Saint-Andre des Arts, where hypnotism is used for curing bad habits in children and others. Madame B——— (Myriam is only her "stage" name, just as Lina is the name by which this model is known in scientific circles) is a lady who earns her living by painting miniatures, menus, Christmas-cards, etc., and she contracted a habit, when at work, of sucking her brush—much to the detriment of her health. Failing to break off the habit, she went to Dr. Berillon to be cured by suggestion, and it was when under hypnotic influence that that scientist observed she was possessed of the gift of "exteriorization of ideas." Whereas Mdlle. Lina reproduces by attitudes suggestions made to her, Mdlle. Myriam, possessed of "verbal imagination," speaks as well as acts the suggestions. M. Bois has made many interesting experiments with her. For example, by suggesting to her that she was some historical personage, such as Jeanne d'Arc, or some type of the present day (an advocate, or a fashionable lady), she at once acted the personage she believed herself to be—acted not only with the proper gestures, but also in regard to language. M. Charles Richet, Professor of Psychology at the Sorbonne, has called this "la comedie vrai."

In Mdlle. Lina's case there is artistic beauty and grace; Mdlle. Myriam possesses unusual intelligence, she has an imaginative, poetic mind. And yet, normally, Mdlle. Myriam is unable to give expression to her thoughts, just as some people possess ideas but cannot write them down. Comparing the gestures and attitudes of the two subjects, those of Mdlle. Lina are naturally the more imposing owing to the fact that she is a woman of greater physical beauty, besides having a natural aptitude for placing herself in

striking poses. However, Mdlle. Myriam's power of verbal expression fully compensates for any deficiency there may be in the expressiveness of her gestures.

Many are the theories which will be put forward to explain these phenomena. The spiritualist will say that they are caused by the intervention of spirits; the occultist will speak to you of the forces of Nature; the scientist will come forward with an explanation which he contends is the simplest and most natural. M. Jules Bois' theory is that the phenomena of both Lina and Myriam are examples of the *reve automatique*. Dreams arise from suggestions which we receive when awake. Asleep, ideas which have been forgotten flock on the scene one after the other. Mdlle. Myriam's dream is quite automatic. True, her dream is directed, as it were, by the person who has suggested to her to act the part of some particular character; but she it is who furnishes the substance, she draws not upon her imagination—for she invents nothing—but upon the hidden scraps of knowledge which she has accumulated in her reading and apparently forgotten.

Taine had a theory, fully developed in *L'Intelligence*, but appearing here and there in other works of his under one form or another, that the Ego was composed of a number of atoms which were the result of education and environment; it was a system which was the foyer of many colored mirages and hallucinations. Upon this theory M. Bois has based his own. Whether it is the correct interpretation of the phenomena which I have described above I leave others to decide. Certainly it has the advantage of being perfectly understandable—which cannot be said for all the theories which are brought forward to explain the unknown. The position of this French student of hypnotism (who reminds one in many respects of another literary man, Mr. F. W. H. Myers, who also studies psychical phenomena) is that of an intermediary between two parties who arrive at diametrically opposite opinions on the subject of some of these phenomena which interest us all so much at the present day. One party explains them one way; the other, another way. Both often go to extremes. What M. Bois endeavors to do in all his investigations is to give a simple, satisfactory explanation of modern mysteries without bias one way or the other.

WHAT IS EVOLUTION?

By Mabel Gifford, Needham, Mass.

Nothing can be evolved that is not first involved; that is, all that anything or anyone is ever to become, or can become, must first exist. Form and quality, color, perfume, power, are not gathered from the atmosphere as the flower grows, it is all created and provided for before the plant begins to grow. The flower exists in the seed; the earth and air, the sunshine and rain are only the conditions that enable the plant to unfold. And how does the plant get into the seed? Has any man yet discovered any method by which a plant,—root and stalk, leaf and branch, bud and blossom may be folded into a seed and laid away for future use?

The plant holding up its cup of seeds for the wind or man or bird to gather, has given nothing of itself but its life. The plant's life, then, must have a form to flow into, or it could not dispose the plant in form as it becomes visible to us. This form which receives life and passes it on, is the soul, the real plant. Whatever passes through it partakes of its form and quality.

This, then, is how it is that everything exists first in the higher plane of life before it exists in the plane visible to man. We call the invisible higher plane the world of spirit; all is spirit. There is no difference in creation except more and less. More is higher, and less is lower. In order that there may be involution, the higher must descend into the lower, and in order for evolution to take place, there must be conditions favorable to the unfolding upward of the lower into the higher.

Now, it is plain that beings in the lower plane of existence cannot become conscious of the higher except by developing the life that belongs to the higher plane. How is this done? Not by bounds, but by gradual progression. Progression is made on the lower plane of existence more or less imperfect until conditions are favorable for the next plane; this progression is what is called by some, "continuous degrees" of progression. When conditions are favorable for the being to enter upon the next higher plane, a decisive step is taken; this is what is called a discrete degree. The growth of the seed is made by continuous degrees, or steps of progress; when it bursts its shell and begins to become a plant, it has

been lifted to the next higher plane of existence. It is this change of plane that is called a discrete degree.

When a seed has taken a discrete degree, and begun plant life, it is not dead to the lower plane; on the contrary it is more alive in it than it was before; it sends out roots and makes a more firm foundation, and gathers nourishment for the plant. As the higher life expands the lower expands. The plant receives nourishment from below and above.

Bear in mind that the plant is created perfect at the beginning, and that evolution is but making visible to man, by continuous and discrete degrees this perfect plant. Before it becomes visible on man's plane, and after it becomes invisible again, it is the same perfect plant.

So the soul of man is created perfect, but little by little by continuous and discrete degrees he wakes into consciousness of himself; becomes visible to himself. When he has developed as much as he is capable in his earth environment, he is taken to the next plane for further development. Some in the earth life surround themselves with conditions that develop consciousness of the next plane of existence. This they may do either unconsciously or consciously. The conditions are given for this development, and are the normal steps of growth, but men have come to live for so long a time in the earth plane of existence by looking to earth for causes, that they have come to believe so little in the higher planes that they have neglected the instructions, and pass them by without thought of their import. So unconscious are they that they are living in two planes of life at the same time, that they call the consciousness of the higher life unnatural instead of natural, and actually do not know how to live in it when they become conscious of it, but have to learn its nature and its laws. They understand evolution on the earth plane, but not on the next higher plane.

Much is known of evolution, but little of involution, which has been a great mystery. But now it is becoming known that evolution is but the becoming visible to earth sight of something that already exists, many things will be made plain. The work of man is to learn these conditions and to observe them. God's written word contains the instructions.

patient that he can, that he must, and that he will, to correct the moral ambition, and to train the executive and moral strength.

As to the value of suggestion in the treatment of inebriety I have made a careful study of the entire literature on the subject of suggestion in inebriety, and besides the valuable articles which have appeared in this Journal may mention the following evidence:

In support of the value of suggestive treatment in alcoholism appeared an article by Dr. J. M. Creed, in the *Australian Medical Magazine*. The cases reported were cured as confirmed by Dr. Sydney Jameson.

Dr. C. Lloyd Tuckey, (*Brit. Med. J.*, 1892), says that hypnotism has been the means whereby a considerable number of apparently hopeless drunkards have been won back to sobriety and usefulness. Dr. C. E. Bushnell in the *Med. News*, 1894, in a paper entitled, "The Treatment of Alcoholism by Hypnotism," reports 23 cases thus treated, of these eight remained abstinent. The remainder were much benefited, and some were cured. As to these he says: "It may be fairly claimed that all the patients were sufficiently influenced by the treatment to have been convinced that they could be cured by a continuance of it."

Crothers, on hypnotism in the management of inebriety, says: "Clinical experience furnishes many facts which seem to prove that in certain cases its value is marked, also promising from exact studies greater results."

Osgood (*Bost. Med. and Surg. J.*, 1891) mentions two cases of dipsomania cured, and says he has cured many more. Forel recommends it for bad habits of all kinds, especially alcoholism. Wetterstrand, Berillon, Ladam, Bremaud, Voisin, and others have obtained good effects from suggestion in dipsomania, alcoholism, etc.

On the collection of facts of suggestive treatment, published by Fenton and Segard, we find related three cases of alcoholic psychosis cured by hypnotic suggestion. Dr. Kingsbury records in his book three successful cases, Van Eaden three cured and one greatly improved.

Says Myres, "Hypnotism at Home and Abroad," (*The Pract. Lond.*, 1890), "It is no light satisfaction to see the confirmed chronic drunkard as I have once seen him in England, expressing

his gratitude for the continuance of that capacity of temperance which he gained, to his surprise, after the first or second sitting, when, with no recollection of what had been suggested to him in the hypnotic sleep, he found the gin bottle so disgusting to him that he threw it out of the window and would, honestly, have nothing more to do with it ever since."

As for myself, I find hypnotic suggestion of the greatest value in the treatment of drunkenness and would prefer it to any single remedy.

Remove all exciting causes, and correct all pathological conditions. On removal of the cause depends the prognosis as to a cure that stays cured. Take away a man's craving for alcohol, and turn him loose in the world. If the causes which first led him to drink—when he had no appetite—continue to act, then he can hardly fail to contract anew the habit of drinking and the psychic condition akin to the disease inebriety. The anatomy and physiology having been put in perfect condition, suggestion will correct the psychic derangement, and permanently cure the habit.



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If your Journal reaches you this month encased in a pink wrapper it means that your year is out, and that we shall be glad to receive your renewal. There is much satisfaction in increasing our list, and knowing that we are thereby widening our field of usefulness, but, personally, as a matter of sentiment, I would rather keep one old subscriber, than gain two new ones. A renewal is convincing evidence that the subscriber is satisfied with his bargain. Our readers have been very good to us in this respect, and we have nothing to complain of. Further particulars relating to renewals will be found in The Premium Offer in our advertising pages.

BACK NUMBERS WANTED

For the benefit of those of our readers who want to buy back numbers we will publish their wants free each month. The ensuing correspondence must be conducted between the principals, and this office is not concerned. We will not publish free the names and addresses of those who have copies to sell, you understand: only the names of those who want a certain number or numbers to com-

plete their files. Accompanying such letters to us the price you are willing to pay should be named. Here are a few "wants" at present received:

September, '98.—J. C. Fritz, Mitchell, Colo., will pay 25 cents for same.

July, '98.—Society, for Psychical Research, Boston, Mass., price not quoted.

Full set, year '98.—Dr. Douglas Graham, The Pelham, Boston, Mass., price not quoted.

Understand clearly that it is not desirable that those who have sets or copies to sell communicate with this office. We merely publish THE WANTS of those of our readers who wish to buy copies which we cannot supply. If you have sets or copies for sale, that's a different thing. We will not publish anything for sale except as a paid advertisement at two cents a word.

CHOREA.

Wilmington, N. C., July 1, 1899.

To the Editor.

Dear Sir:—There is a young man in my town who is partially stricken with paralysis. He can walk, but in a very jerky manner, and seems to have very little control over his muscles. His hands, when he tries to take hold of anything, seem to be almost beyond his control, as they jerk about until he grasps the object he is after. He has an impediment of the same kind in his speech, and his whole body seems to be affected.

He has a fairly good education, and believes in hypnotism.

He says he has never been hypnotized, but is willing to be if it will do him any good.

He has been in this condition since his birth. I have known him for about fifteen years, and I think he is better than he was six or eight years ago.

Would you advise hypnotism?

J. T. Gordon.

This sounds like an aggravated case of St. Vitus' Dance. You do not mention his age; but I put him down as being twenty or less.

If the chorea were of the usual type it would have slackened its hold in the natural course of events long before this unless intensified by the patient's bad habits or complicated by some spinal lesion. There may be a physical cause, and you should take him first to a competent physician for examination. A simple operation may be necessary. If it is found that there is no need for this, you should sleep in the same room with him for a week, for a double purpose: to watch him, and to give him suggestions during natural sleep. If he reacts favorably, he will react favorably to hypnotism. But if the disturbing cause is a bad habit, you must know it, or your suggestions will go wide of the mark.—Ed.

THE LOWER BRUTE MIND.

Brockton, Mass., July 8, 1899.

Dear Editor:—The Secondary, Automatic, Subjective, Non-Reasoning Mind is a lower brute mind, because it is devoid of Reason. It is the mind of Clairvoyance, and any medical diagnosis, or any prophecy resulting from it is worse than worthless. It is the mind that unconsciously conceives by assimilating Suggestions from without, and by auto-suggestion through association of things thought about.

Instead of being a spiritual, higher faculty it is the absolute reverse, and has no possible bearing on the existence, or non-existence of the Soul.

The subjective mind, so-called, is not a separate and distinct mind, but both the objective and subjective minds are allied, and we possess now as always ONE mind which, for convenience in the analysis of mental faculties, is divided into two groups called objective and subjective. The highest faculty of all is Reason, the Divine spark is Reason, the perfect Soul, if such a thing exists, is made up of pure Reason.

The Emotions are the lower mind, the Memory is the lower mind, the Instincts, Intuitions, and all the rest of their class are the faculties of the brute.

To be devoid of objective reasoning is to sink to the level of the brute, to go down, not up, and leads in this world to hysteria, degeneration, and lunacy.

"The three frauds of earth are **Mystery, Miracles, and Prophecy.**"

In these frauds the **Secondary Consciousness** is the active feature and we must remember in order to realize it clearly that it is subject to two positive laws.

First—It is incapable of **Inductive Reasoning.**

Second—It is amenable to **Suggestion.**

Very truly,

Walter C. Bryant.

You will have your work cut out to defend this position. It seems to be quite untenable. The emotions are the source of our highest inspirations. Is Reason the perfect Soul? The Divine Spark? It seems to me a good deal lacking in lustre! Why not accept the position that the Mind is necessarily many-sided, and that the Faculty, Reason, is merely a Faculty. You would make of Reason a mentality, a whole, whereas it is only a part. I am not even prepared to admit that the subconscious mind is incapable of inductive reasoning. We may perhaps demonstrate later that much of that which passes for intuitive knowledge among somnambulists is really evidence of inductive reasoning. Your views are interesting, but they need stretching.—Ed.

EPILEPSY.

Lone Grove, Texas, July 5, 1899.

Dear Editor:—I see in a recent issue of Suggestive Therapeutics you want views of physicians on epilepsy, or, rather, on the treatment of that affection by intestinal anti-sepsis. I believe that is a very good idea, and I also want to direct your attention to a method which, I was once told by a medical friend in my early practice, he had found effective. It is blood-letting, and enough of it to cause slight syncope. I have never tried it, but it seems reasonable that if the above mentioned plan is effective in puerperal convulsions, and many of our foremost lecturers advocate it strongly, we may expect good results from this treatment in the disease under consideration.

He further stated the cold facts that they would not be at-

tacked by the disease again in twelve months. Success to you; your Journal gets better and better, and it has worked me up to a condition of enthusiasm.

Yours most sincerely,

Philip T. W. Sydenham, M. D.

MATERNAL IMPRESSIONS.

Jackson, Mich., June 11, 1899.

Dear Editor:—Yours of — ult. received and should have been answered long ago, but since then I have been suffering from a sort of inertia—feeling like making application for membership in the “Society of Everlasting Rest,” you know.

I fear my observations in the matter of maternal impressions and birth marks will not be very encouraging to our friend Bayer. I have done a very large amount of work in Obstetrics, and have found a very large proportion of my patients fearful that their offspring would be “marked,” whereas notwithstanding the fright and awful sights alluded to by them, very few of them, indeed, have found any mark upon the child; and when a child has been born with a club foot, hair lip, or an encephalous child (of which I have had three cases) came along, I have usually been unable to learn any cause arising from maternal impressions in fright.

While it would seem probable that long continued nervous strain on the part of the mother would have some influence upon the nervous system or characteristics of the child, I have never found it at all obvious.

Nearly every person dreams when sleeping, and those who believe in dreams are strengthened in their belief because out of the great multitude of their dreams occasionally one “comes true.” So when nearly every pregnant woman is expecting, or at least fearing that some of her varied experiences will mark the child, is it wonderful that when a mark or deformity from want of development or other cause, occurs, she should attribute it to some one of her feelings, frights or experiences during her pregnancy?

Now, I am far from saying, or believing, that the condition and mental impressions of the mother have no influence upon the child. If long continued they must have, but I think not so

directly nor so generally as many suppose. I may be all wrong in this. Good observers are divided in opinion. I merely give an opinion based upon many years of observation.

With much regard, yours fraternally,

J. T. Main, M. D.

MENTAL TELEGRAPHY.

619 Arch St., Allegheny, Pa., July 5, 1899.

Editor Suggestive Therapeutics.

Dear Sir:—I have been an interested reader of your Journal for about a year. While I do not take a great deal of stock in all that I find in it, am very much interested in thought-transference. But it is not, or has not been proved. There is an experience of my own that has always puzzled me.

Some years ago I was in a distant city, about twenty-five hundred miles from here. While there I met and became quite intimate with a young woman of exceedingly nervous temperament with a tendency to hysteria, in its more common form. She was engaged in public work, and in course of her work left the city some time before I did. We corresponded most of the time. After a while I left that part of the country and came East to my home. She had got into some little trouble in connection with her work. I wrote her after I came home, but she either failed to get the letter or thought it wasn't worth while writing any more. In the meantime she had returned to her home in some trouble. Four or five months afterward I was writing to a mutual friend. As I was writing to this friend such a strange feeling of tenderness came over me for our friend Annie that I said in my letter, "I have such a feeling for Annie I believe I will write to her when I finish this," which I did. The letter was written on a Sunday afternoon, mailed Monday morning, and would not reach Annie until the following Saturday. I had never expected to write to her again, as she had not answered my two last letters. On the following Saturday I received a letter from her written on the same day I wrote, containing the most passionate protest at the treatment she was receiving. Said she, "By the memory of the old love won't you write and tell

me the reason of your long silence?" Our letters had passed each other on their trip across the country. Now, would you call that mental telegraphy? Very truly,

(Miss) N. M. Murray.

SPIRITUALISM.

Sacramento, Cal., March 16, 1899.

Editor Suggestive Therapeutics.

Dear Sir—Taking a copy of the March number of your Journal I called yesterday on Miss Colby and submitted your question, "What proof can you give that the intelligence which responds to questions asked is the intelligence of a disembodied spirit and is independent of our own subconscious energies?"

In much less time than it takes me to copy it she wrote the following, her hand being controlled or moved automatically by our guide.

"My friends, to give to human language a distinct meaning and use, whether the language be English, Egyptian or Greek, we have to apply a name to each condition, thing and force in nature, and that name conveys to each person's mind the impression of the object of conversation so that they shall understand the object in the same light by knowing what the term or name applies to: which is a physical requirement to our physical understanding. For when the spirit or soul resides in our bodies it expresses itself through our bodies, hence all our senses, relatively, are physical and we comprehend each other—mainly—through the sense of those physical feelings.

Sound is the vibration given to the air by certain formations of the organs about the lungs and throat which produce speech, and speech is shaped into names as the spirit of the individual directs, and possesses a meaning in proportion to the understanding humanity agrees upon to understand certain things by certain names.

Each word given forth in sound is but the birth of thought; words are the physical—thoughts the spiritual. But names change

nothing, and the thing existed, necessarily, before it had a name applied to it.

The spirit receives its impressions or thoughts from the world of thought and spirit—the God center, the life force—and expresses its thoughts through the machine (the body) to be generated and given forth to the world through actions which are the physical demonstrations.

The human life is an organized or individualized identity, constantly receiving life from the God head, the life center, as God means—as used by the human language—the Creative force—the life. “God is spirit and ye must worship Him in spirit and in truth.”

If you will agree with me thus far, kind friends, we may perhaps be able to throw some light upon the question.

Now we agree that we have a spirit, a soul, when in mortal or individualized form and that that spirit is able to communicate through a mode adopted by that individual as soon as it has become individualized, and that spirit is educated to a use of the mode of expression; before which it expresses its self—after becoming individualized—by gestures and sounds unformed by words.

You must therefore acknowledge that the spirit must be educated before it has knowledge, and according to its education the knowledge is increased. I do not mean in book learning, but in experience, for you may read that two and two are four to the juvenile, but he will not know it until he has counted it himself; then because you have called this method by name, and have acted, through this name, the method of addition, he knows that it is so, but his playmate who has not as yet gone through this method does not realize or believe it, thus only as our soul is educated, and a proof is brought to us personally, do we know. We may believe because some learned, truthful person told us it is so, and if we have faith enough in such a person we may say we know.

It would be but a paltry idling away of time to try to prove that you have an earthly father, and yet you know you have.

Now if you have an earthly father you certainly have—as modern civilization has named such a force—a heavenly Father

—the creative life or spirit force—the God. As I said before, names change nothing, and we simply call it this name or names to make it clearly understood by our questioners.

You see a piece of hard granite rock. It looks solid, firm and substantial, but let the chemist apply to it intense heat it becomes a liquid. Increasing the heat it forms into a gaseous mist lighter than air; continue to increase the heat and it will utterly disappear.

Where, oh man, is your hard granite? Tested by simple laws it has vanished from sight yet you know it existed, that it was composed of mica, feldspar and quartz, and a certain portion of God force, for through another process, a more material one,—by being exposed to a certain climate, air etc., it would crumble and go to decay, the life force having departed from the material to go—who shall say where?

Can you prove it is not spiritualized and still holds its material shape, forming the scenery of a spirit world? Why not? Can you prove it ever existed? You say it did, those who are conceptive enough to believe you may say they know it, but they only know because they are able to trust to your integrity.

You may say, prove it yourself, you have the dormant power to do so. Aye, my friend, you have the dormant power to prove every statement to be false or true, but you will never know anything till you do prove it for yourself.

But you may say, matter and material things may be proven by the senses, handled, seen and tested. So may spirit when by the understanding of the law that governs such things they are able to manifest themselves. You never saw or were able to put these things to a test. What is the law?

Ah, my friends, put forth as much energy to understand what you are, what you can do, what spiritual laws govern you as you do to prove that such things do not exist, and to prove the material and you will surely find them.

“Seek and ye shall find, knock and it shall be opened unto you.”

If you did not study material laws you would not know what power material things or matter contains. You converse with a friend and he says he sees you. Ah, my friend, he only sees the

body, the shell, the clothing, not the man. He takes hold of your arm.—No he does not, he only feels the vesture—the traveling garments in which the I—the man—the individualized being is clothed for a time. You say you have a mind, and a subconscious mind. Prove it. Let us see the shape of it, its color, its size. Ah, my friend what a poor attempt, what a poor result any mortal would attain who tried to prove it. You recognized the fact that the spiritual part of you is more infallible than the mortal and now, friend, you ask that immortal force to prove its existence.

Poor human education, conception, reception of the grand glorious life, all that makes man live, move and have his being.

Thinkers ought to understand—or so it seems to me—that the laws, aspirations, thought, life and ideas all belong to the spiritual realm of existence, which is the real, the permanent, the immortal, the eternal.

Accordingly men and women are spirits now, though uneducated in a sense, living—in the majority—only for material things and using a material mode of expression; and as the spirit or man educates its self to know that he is master of the material so is he. Spirit may converse with spirit, but by seeking for the law, and after having found it putting it into use and as he limits the use so is he.

This is the reason for so many conceptions of this force.

People search for what they know exists, but they search the material instead of the spiritual, they look without instead of looking within. They study material instead of the force which operates it.

Know thyself, study the I, think for yourself. If you wish to know a material truth you search the material, you do not let Mr. Smith test it for you. Then if you wish a knowledge, not a belief, do not go to Parson Brown for that knowledge, go to the God within,—the I. The departed will then be able to communicate with you personally, and you will not have to ask any mortal or immortal to prove it to you. You will have proved it to yourself.

Of course you must recognize earthly things to a certain extent, but let each act, each force in all nature teach its own lesson by

experience. Build up your spiritual forces, glean truths and knowledge and await patiently for the time when you shall have grown to the state when you can recognize what forces and mysteries are contained in one small atom of the material world, that which inhabits the body of one individual being, the I, and you will then understand more of all the existing life and individualized lives than as though you study other people all your mortal life, or the time allotted for growth upon this sphere.

If upon this sphere you do not progress, then after the change you must.

And I would caution you not to limit yourself. People are apt to do this. They gain a truth and then instead of gaining more they put forth all their energies to develop this one small factor. They limit themselves by thinking they have found the one eternal light and do not let their souls expand and grasp more truths and light.

There are many sensitives who limit themselves in this manner and put forth their energies to develop and produce a material demonstration of what small truth they have mastered.

They stop short, calling spirits of an uneducated state or the state of education they themselves stand upon, thus giving truths and falsities in the same breath.

Such people often progress as they educate themselves, or ask and search for more truths by seeing that some things that they obtain are false. Others degenerate, as they seek only the compensation which comes from their efforts in a material direction.

Many, as soon as they find that they are sensitive to any kind of demonstration wish immediately to convert it into money getting, thus retarding all progress and you can easily see that this is the reason you have not more honest, true mediums.

Pray,—for that is the name used meaning supplication, earnest asking,—for the light, the truth and the life. Also ask, wish, think, put forth as much energy to communicate with immortal spirits as you do to communicate with mortal spirits and it shall be granted unto you.

If you did not believe the mortal spirit or mind existed which you wish to communicate with you would certainly make rather a poor demonstration that it could be done.

Now friends, awake to the reality of life, know what life is, what individuality is and means, and know the law, the power, and you will have the unquestioned proof that individual entities other than mortal subconscious minds do communicate with mortals here below.

A Soul Awakening.

A simple child in lowly place
 Stood shivering with the cold,
 Within the night shades falling fast,
 A few pence worth of matches sold.
 And softly down that wan pale face
 Great tears of anguish stole.

But prisoned neath that ragged frock
 A beauteous spirit lay,
 But crushed by poverty and pain,
 It could not find the way,
 Though oft it sought some light to find,
 Some faint awakening ray.

It heard the organ's sacred note,
 It heard the choir sing.
 "Peace on earth—good will to men."
 "All praise to God our King,"
 And faintly to that prisoned soul
 These words a comfort bring.

That spirit stirred, a chord was touched
 That whispered: God is here,
 And faintly came the echo back,
 God loves you, have no fear.
 A kindly hand was then stretched forth,
 Which changed its earth career.

Its angel mother came to guard
 The footsteps of her child,

To guide that soul to heights above,
 Away from ways so wild,
 And then that spirit touched by love,
 Locked up and faintly smiled.

That soul awoke to active worth
 In manhoods rising hour,
 Its prison walls had dropped away
 Under loves magic power.
 It blossomed forth in noble deeds
 As some bright radiant flower.

And now amid us all there gleams
 No fairer brighter soul
 Than that sweet one who blossomed forth
 Amid earth's damps and cold.
 Thus through love's gentle cherishing
 Does modest worth unfold.

Ponta Colie."

You will see from the above communication that your question has not been answered directly, but the central thought seems to be that you must learn and know for yourself, and from my own experience I believe this is the only proof. However we submit the communication on its own merits without comment as we promised to do.

If you or your readers desire anything further we will submit what we get in the same way and will be glad to get any suggestions that will open up the way for more truth.

Box 130.

Yours Truly,
 O. M. Downer.

This certainly does not answer my question but it is printed on its merits. The verses show some facility of composition, but the medium has taken seven pages to say what she might have said amply in seven lines.—Ed.

SENT FREE.

If you are thinking of buying a wheel write to the Monarch Cycle Co., Chicago, for their handsome catalogue, a work of art in itself, which is sent free if you mention Suggestive Therapeutics.

SANMETTO AND SUBSTITUTES WITH THE "SAME FORMULAE."

I have used Sanmetto in cases of catarrh of the bladder and enlargement of the prostate gland with great success. In fact I never saw anything so near a specific. Henceforth I will not be without Sanmetto. Saw-palmetto and Sanmetto substitutes with the "same formulae" do not act nearly so well. I therefore with pleasure recommend Sanmetto to the medical profession. J. L. Sammons, M. D. Calis, W. Va.

SIGHT-SEERS HEADACHE.

There are, no doubt, very many important uses for antikamnia, of which physicians as a rule may be uninformed. A five grain anti-kamnia tablet prescribed for patients before starting on an outing, and this includes tourists, picnickers, bicyclers, and in fact, anybody who is out in the sun and air all day, will entirely prevent that demoralizing headache which frequently mars the pleasure of such an occasion. This applies equally to women on shopping tours, and especially to those who invariably come home cross and out of sorts, with a wretched "sight seer's headache." The nervous headache and irritable condition of the busy business man is prevented by the timely use of a ten grain dose. Every bicycle rider, after a hard run, should take two five grain tablets on going to bed. In the morning he will wake minus the usual muscular pains, aches and soreness. As a cure and preventative of the pains peculiar to women at time of period, antikamnia is unequalled and unaccompanied by habit or unpleasant after effect. If the pain is over the lower border of the liver, or lower part of the stomach, or in short, be it headache, side ache, backache, or pain of any other description caused by suppressed or irregular menstruation, it will yield to two five grain tablets. This dose may be repeated in an hour or two, if needed.