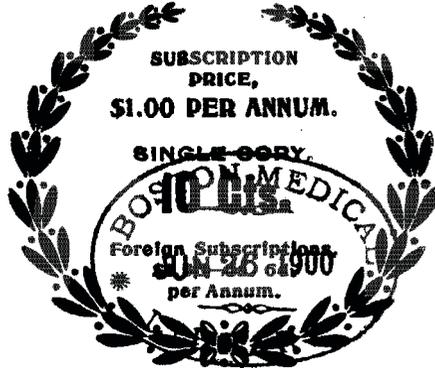


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SUGGESTIVE THERAPEUTICS

Edited by SYDNEY FLOWER, LL. D.

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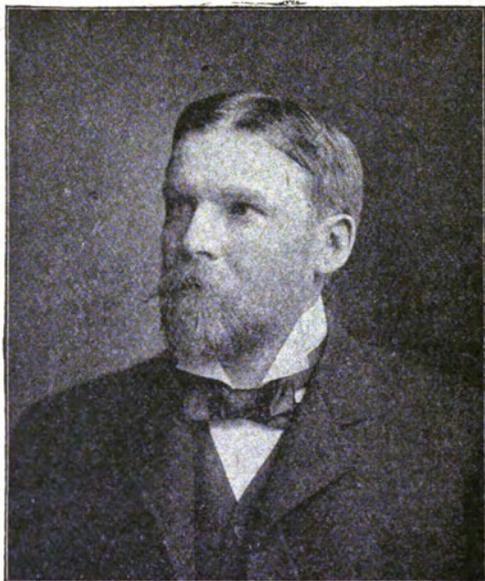
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SUGGESTIVE THERAPEUTICS.

VOL. VII.

NOVEMBER.

No. V.

NOTES FROM MY HYPNOTIC CLINIC.

By J. T. McColgan, M. D., Arcot, Tenn.

It has generally been held that the condition termed cerebral hyperaemia is opposed to hypnosis, but I have found that such is not the case; in fact, if any difference, it tends to promote it, as the following cases will prove:

M. L.—Female, aged 22. Has had intermittent fever for five days, paroxysms occurring every other day. Was called to see her July 13, 1899. She had not taken food for 24 hours and was vomiting thin bilious matter at intervals of half an hour, pulse 115, temperature 104. The stomach would not retain anything, even a teaspoonful of water provoking emesis.

I had hypnotized this patient some two months previous for sick headache and it occurred to me that I might possibly arrest the vomiting by hypnotic suggestion. She readily went into the fourth degree of hypnosis (Liebeault) and I suggested that the retching and vomiting must cease and not occur again, which it did immediately. I then suggested that the heart beat slower, respiration be slower and deeper, and the temperature decrease gradually and continuously to 98.5. She obeyed the suggestion perfectly, and 30 minutes after they were given the temperature was normal. I very forcibly impressed her that the temperature must not rise again, and she should not have any more nausea or vomiting, that she would awake in ten minutes and drink a glass of boiled milk, and in half an hour eat another glass of milk and bread. She awoke a few minutes later than suggested and immediately called for milk, which she drank with evident relish. Afterward she ate an egg and another glass of milk and bread. Four hours later her temperature was normal and she had no headache, and nothing else to complain of. In the evening I learned that the bowels had not moved for 36 hours, so I hypnotized her

again, and suggested a full and free action from the bowels, and reaffirmed the former suggestion that the fever would not return. To emphasize the suggestion in regard to the bowels I left three placebo tablets, to be given one hour apart. Next evening, when I called, I found that her bowels had acted copiously, her tongue was almost clean and her appetite sharp. Hypnotized her again and suggested that the paroxysm of fever was cured and would not return; that she would digest her food perfectly, sleep soundly, secretions of the body become normal, and strength and vigor be restored. No relapse after three weeks.

Case No. 2.—In this suggestion was not curative, but only one seance was tried, owing to the aversion of the patient to it.

R. F.—Female, aged 17, had been chilling every day for five days, tongue coated, bowels constipated and secretions generally locked up. She had never been hypnotized. During the height of the febrile stage, when the temperature registered 105, temples and carotids throbbing, I made the attempt to hypnotize her without any preliminary explanation. I took her hand and told her peremptorily to gaze fixedly at my eyes. In less than three minutes her eyeballs turned up until the pupil was obscured behind the upper lid. I then closed the eyes gently with my fingers and told her she was fast asleep, that she could not move hand or foot, nor open her eyes. The arms were perfectly lax, falling as if they were dead. I then raised one arm and suggested rigidity; it became as hard as iron. I then released it and gave suggestions that respiration should be slower and deeper, heart beat slower and stronger, temperature gradually fall to the normal. Within half an hour I reduced the temperature to 100, but could not bring it below this point. I gave suggestions that the bowels should move freely, and that she would have no paroxysms the next day. These suggestions were repeated firmly seven or eight times. At the end of an hour and a half I woke her up with some little difficulty. She had no memory of anything that occurred during the sleep. The bowels did not act freely, though I gave her a cathartic, and the paroxysm came on at the usual hour. Hypnosis was not again tried. I think the mistake made was in waking her

up. She should have been allowed to have her sleep out or ordered to awake at a set hour, as in the other case. Or perhaps the marked aversion to hypnotism should have first been overcome.

I do not believe that suggestion is a cure-all for fevers; in fact, I know that where the centres are poisoned by ptomaines, it is useless in itself as a curative agent, but may be used as a valuable auxiliary to antiseptic treatment. It may in many cases take the place of hypnotics, analgesics and febrifuges, and materially aid the action of eliminants.

(To be Continued.)

THE HISTORY OF VITAL MAGNETISM.

By Henry Wuerzinger, M. D., 1276 Central Park Boulevard, Chicago.

Recently the apparent power of influencing the bodies and minds of others has attracted much attention, and physiologists have commenced to investigate the subject in such a manner as to bring it into the region of exact science, and before long the ridiculous idea that the so-called power is due either to occult forces or to supernatural agencies will be entirely dispelled. The history of all nations shows that in all ages certain persons were supposed to be possessed of the alleged supernatural gift to communicate a healing virtue to the sick and suffering by the simple touch of the hand, and up to the present day quacks and charlatans would have the ignorant and superstitious believe that they alone, and they only, were selected by a divine providence to be able to cure the afflicted by an agency which is but a natural inheritance of every human being.

That cures could be effected by certain physical processes was a well known fact among the priests of the Oriental peoples, and no doubt gave great power to the priesthood of the Persians, the Babylonians, the Chaldaeans, the Hindus and the Egyptians. The priests of the Greeks and Romans are also reported to have performed many seemingly miraculous cures. The Emperor Vespasian and King Pyrrhus are said to have cured by the laying of hands on

the heads of patients. During the days of universal belief in divine rights of kings the touch of the royal hand often caused a healthful reaction in many apparently hopeless cases, and it is known that the French kings, from Francis I. up to Charles X, healed by imposition of hands. We read even in modern history that King Emanuel, when the cholera was raging in Italy in 1865, went the round of the hospitals in order to give his subjects courage, stood beside the sick-beds, and spoke encouragingly to the patients. In Naples he took the damp, frozen hand of one of those already marked for death and, pressing it, said: "Take courage, poor man, and try to recover soon." The warm grasp of the royal hand and the strong cheerful words had an agitating effect on the dying man. That evening the syndic visited the king and said: "Your Majesty's coming is a joyful omen. I am happy to tell you that the doctors report a diminution of the disease in the course of the day, and your majesty has, unawares, worked a miracle. The man you saw this morning stretched for death is out of danger this evening. The doctors say the excitement of your presence caused the salutary crisis." (*Life of Victor Emanuel by G. S. Godkin.*)

Among the howling dervishes of the East the Sheik, in attempting to heal the sick, breathes on them or touches them.

While all these facts tend to show that the existence of vital magnetism was vaguely recognized, no scientific system presented itself until after the end of the middle ages, when it developed itself out of the doctrine of the influence of the stars upon men, and we find even nowadays remains of it in the belief in the influence which the moon is supposed to exercise, and many modern physicians try to explain special periodical mental disturbances as caused by lunar changes; the word "lunatic" is characteristic of this belief. Theophrastus Paracelsus, born 1490, in the Canton Schwyz, advanced the theory that heavenly bodies had an influence on mankind, especially on their diseases, and that, besides, men also mutually influenced one another. The book of nature, he affirmed, the physician must read; it was ten times more useful for the physician to know the powers of the heavens and the earth than to spend his time on Greek and Latin grammar. "Whence have I all my secrets, out of what writers and authors? Ask rather how

the beasts have learned their arts. If nature can instruct irrational animals, cannot it not much more men?"

At the beginning of the seventeenth century the theory was advanced that human excreta could be utilized for the curing of diseases, and, in fact, up to the present time, we find the system, under the name of sympathetic cure, practiced among the lower classes of certain foreign nationalities. It is not many months since I was called to attend a woman for quinzy, who had applied her own excretions to her neck. In the middle of the seventeenth century several persons appeared in England who cured diseases by stroking with the hand. The most successful among them was Valentine Greatrakes, an Irishman, whose supposed power of curing the king's evil, or scrofula, attracted great attention. He healed by laying on of hands, and many of the most distinguished and scientific men of the day, witnessed and attested the cures effected by him, and thousands of sufferers crowded to him from all parts of England.

About the middle of the last century John Joseph Gassner, a German Roman Catholic priest, came forward with the claim that all diseased people were possessed of the devil and could only be cured by exorcism. While, according to reports, he cured principally by the laying on of hands, it seems that he used also suggestions, for, during the treatment, he spoke Latin continuously, and, although the majority of his patients did not understand the verbal meaning of his phraseology, they all knew that when he pronounced his famous "Cesset," the pain was ordered to cease.

(To be Continued.)

SLEEP.

By Q. Cincinnatus Smith, M. D., Austin, Tex.

A favorite theme of inspiration for the bards of all ages in every land:

All people have craved thy solace
 Since earth from chaos awoke.

As all know, the nervous system is divided, both as to organs

and functions, into two grand divisions. And while these two divisions interfunctionate more or less in unison, as mutually assisting and complementing each other's duties, yet each division has its specific, and somewhat exclusive, work to perform.

The cerebro-spinal system runs the machine during wakeful hours; while the sympathetic system is mainly engaged, during wakeful hours, in cleansing and lubricating the bearings, and otherwise preserving the machine from unnecessary injury during its outwardly active periods. And the cerebro-spinal system is not only the great executor of outward or productive labor, during wakeful hours, but it is also the great consumer of organic force and new force-producing materials of the body.

On the other hand, the sympathetic system does its beautiful and indispensable work, which is mainly to eliminate, renovate repair, and construct, mostly during sleeping hours.

During sleep the old worn-out effete products, the result of the previous day's activity and katabolic change, must be gathered from all the organs and tissues of the body, and conveyed out of the system; and new force-storing and reparative material, the result of anabolic change and elaboration, must be carried to all parts and organs of the economy, ready for the following day's outward activity.

So we see the indispensable necessity of a regular and plentiful supply of comfortable sleep. And eminent physiological investigators have proven, in this connection, two great broad propositions, both of which are of momentous importance just here:

1. That sleep during the dark hours is more recuperative and generally beneficial than during the light hours.
2. That too much sleep is injurious to the general well being of an individual—sick or well—especially to those whose respiratory capacity is diminished below normal.

Hence, 'tis equally important that phthisical patients rise early as they go to bed early; and here clinical observation substantiates physiological experiments.

And Prof. Draper's careful and repeated experiments conclusively show—what accords with common observation—that the excess of oxygen taken into the system during too prolonged sleep,

does not serve any good purpose, unless there be in the body an excess of material the oxidation of which would either furnish increased force and vitality, or render such excess of oxidizable material less obnoxious or more easily removable from the economy.

And that too rapid or too great an oxidization in the body—as in the case of too much sleep—leads to physical feebleness and sluggish mentality, instead of increased power and vivacity—as is popularly believed.

The sleeping rooms of phthisical patients should be the largest and best ventilated of their home; and the air thereof should not only be kept fresh and pure, but should also be kept at a comfortable equable temperature day and night, by the aid of artificial heat, if necessary; an open fire-place or grate being greatly preferable to a stove.

But such patients should not sleep in a current of air, however hot the weather, for such exposure not only frequently results in serious or fatal acute attacks, but is often the first perceptible beginning of phthisis.

SUGGESTION IN EDUCATION.

By Anna E. Park, M. D., 367 West Twenty-third Street, New York City.

I have recently had a case presented to me that has led me to wonder if there is any limit to the usefulness of suggestion, not only in effecting the cure of disease, but in ordinary domestic life. I confess that my course was experimental, but it was eminently satisfactory in results. A woman about forty-eight years of age was brought to me, suffering from intense and most distressing nervelessness, deafness, and a general weakness. I treated her by electricity. After giving her two or three treatments I discovered that her domestic life was anything but happy, owing in a great measure to her irritability of temper and her absolute inability to control her speech. She suffered, but unkind language did not relieve her, but did succeed in aggravating her husband and making the home of an only child a most undesirable abiding place. She had been telling me of her trials and troubles. I never

solicit such confidence, but if it is thrust upon me I treat it as I should a surgical case. (I cut deep in order to remove all the offending part.) I talked with her and advised her to very little purpose. Then I determined to use suggestion. I told her that her hearing was improving daily, but if she persisted in the use of invectives she would not be able to hear as well, and for the moment she would lose her power of speech, that would bring her to her senses. They got along admirably together until one morning her husband said, "Minnie, the clock is five minutes fast." She nodded her head. He, supposing that she had not heard him, repeated it in a very loud voice. She exclaimed petulantly, "Here, you need not yell at me like that any more. I can hear you." When he asked her if I was treating her for deafness she could only nod her head. The next day she came for another treatment and told me the circumstance. I renewed the suggestion, and I think it has made an indelible impression on her mind. If we can settle domestic trials without having recourse to divorce courts, surely the benefits of suggestion are almost limitless and can be used in many of the affairs of life to advantage. I am more and more in favor of using suggestion in the control of children. I am in favor of abolishing corporal punishment in the management of our little ones. We send missionaries to Japan, where the parents never strike a little child. I never saw a blow struck, even by children, in Japan. Certainly not by a parent. Children at play will yield their toys, one to another; an angry word is never heard. The suggestion of love is around and about them. They see nothing else, they hear nothing else, and yet, strange to say, I never saw a parent kiss a child, or children kiss each other, but the loving kindness in word and deed, is always a prominent trait in the character and daily life of the Japanese. I was writing a series of articles one time on the government of children, when a gentleman from Japan called on me. I told him that in this country we would spank or whip our children. He was thunderstruck. Now I realize that the oldest of us are only children; and after the circumstances related above, I am sure that with suggestion and kindness, prompted by love, we can conquer the errors of the adult as well as of children. If we are not related by

the ties of blood, somebody is to them what our loved ones are to us, and why should we not extend to all suffering humanity the hand of friendship and kindly recognition. If the disease is moral, mental or physical, all require the kindly care of their fellow man. I have never seen a case where corporal punishment made a better child, man or woman; retaliation, yes, but not amendment.

THE PERFORMANCE OF HYPNOTISM.

By the Editor.

LESSON VII.

The question has been asked me: "What is a good argument in favor of the use of hypnotism? What will dispel the prejudice existing against it?"

I know of no good argument in its favor which shall be regarded as good, i. e., convincing to the lay mind. I know that the prejudice existing against it can never be dispelled. It has taken me just five years to finally understand that the protest against hypnotism, which is active in the minds of the people, is not, as I once supposed, merely the result of ignorance, envy or malice, but is the natural outcome of the progress in mental development which is taking place with the passing of the years. It is the protest of a free people against the abdication of their rights, even temporarily, as free people. It is indeed a healthy resentment of the adult mind against the imposition of another's will, opinions, beliefs, commands. It is a hatred of submission to another. It is an assertion of individual independence. It is essentially a healthy objection, the logical sequence of a healthy education, training, custom and line of development.

I am speaking, of course, from the point of view of the public, and, if you will allow me, I should prefer this month to follow out this point of view, or line of argument, and build up a straw man. Next month I will demolish, if possible, the straw man, and speak from the point of view of the hypnotist, in order that you may have side by side the arguments for and against the employment of hypnotism and the development of hypnotic power as a general human attribute. The reason for such procedure is obvious. We

tist is that he is able to produce the deeper impression by hypnotic suggestion because he is then favored with complete concentration on the part of the subject. In other words, he can apply a stronger stimulus during hypnosis. But this, on the face of it, is an absurdity. Necessarily, he can apply just as strong a stimulus during the waking state, if he knows what to do, what to say, and how to say it. The things which most deeply impress our lives are not the dreams we dream at night, but the books we read when we are awake, the lessons we learn when we are awake, and the occurrences calamities, incidents that befall us when we are awake. These things make deep and abiding impressions upon our minds. Why should the hypnotist assume therefore that he can make a deeper impression during sleep? The matter resolves itself into a question of simply knowing how to make a suggestion effective. The hypnosis would not seem to be necessary or advisable so far as the depth of the impression goes. And yet this "deep impression" is the only argument the hypnotist has at hand in favor of inducing hypnosis. Surely you can see there is nothing in it. This is the only arrow in his quiver—"the deep impression." But we have both slingshot and arrows to hurl against him. I base my argument against hypnotism on the broad assertion that whatever successfully attacks the independence of the individual tends to weaken his will power and undermine his self respect. Such an attack repeated with sufficient frequency must logically result in increasing his dependence to such a degree that self reliance, or that force which enables man to face and overcome the obstacles that beset his path, is eventually beaten down and cowed into impotence. From this is evolved indecision of temperament, vacillation, avoidance of responsibility and cowardice. From cowardice springs treachery, and of treachery crime is born. *Facilis descensus Averni*. Thus we have stuffed our man of straw satisfactorily, propped up his arms and head, and set him on high in the market place, a target for the multitude.

(To be Continued.)

THE ACTION OF THOUGHT VIBRATIONS.

By Mabel Gifford, Needham, Mass.

The motive power of the world is love. The pulsations of love create action, vibration; the varieties of love give form to the vibrations; these forms are the truth, the body, or expression of love.

The nature of love is to give out from itself of itself. Action is followed by reaction. That which has been given out from the nature of its being is strongly attracted to that from which it came, is strongly attracted to itself in every form it has taken. Every vibration of a certain kind, by the power of attraction, reaches all forms containing like vibrations, and so adds more and more to them. Every vibration of these forms by the power of attraction seeks its own kind on all the planes of life from the most external up to the source. So in all life forever united with the source, every jar or variation of the vibrations is instantly felt at the source, as also every orderly vibration. Thus does the Infinite Father of all, establish the closest union with his children. Not a sign of pain or sorrow, not a thrill of joy, not a petition for protection or guidance, not a song of gratitude or thanksgiving, but throbs its way to the great heart of the world, and sends back answering throbs of love, and love always sheds light as well as heat, for it is wisdom, and the form it comes in is truth.

In the order of being, man, the image and likeness of his creator, passes on the vibration he receives, to others, feeling the impulse to give that animates the Creator. As each man is a different form of the love of the Infinite, each has not only a general order of vibrations, but a special order peculiar to himself. His vibrations seek like vibrations in others, giving more freely of what he possesses the most of, and desiring in return that of which he feels the greatest need. Complements are drawn together by this double attraction—the desire to give and the desire to receive.

The most perfect complements are man and woman. Complements are for the sake of drawing people to each other; that they desire each other with a desire only second to that with which they desire God himself.

There is one complement more perfect than any other for each

man and woman. There are lesser complements both of man and woman, more united to each man and woman than others; these we call kindred souls; friends. The first complement is the origin of the home, the second complements are the origin of society.

Being made in the image and likeness of God, man is endowed with thought and reason. His own peculiar form of vibrations receives vibrations from God and converts them into these forms of vibrations which make him himself and not another. These vibrations, or impulses of love, create thought in his mind; of which they are the soul. These also seek their kind in the minds of men, desiring to give and to receive. So there is a double current of vibrations emanating from man, the vibrations of his love, and the vibrations of his love molded into thought, the vibrations that emanate directly from his heart, and those that flow into his thought and emanate from thence.

When man, instead of following the impulses of the vibrations from God, conceives himself capable of setting up vibrations of his own, inharmony ensues, for man has no wisdom except from wisdom, and when he turns from wisdom, immediately falls into false appearances, which are not truths, but which man imagines are truths.

Today men are filled with vibrations of truth and cross-currents of false appearances of truths, which originate the conditions of disorder and disease in the world. There are two ways of helping man to restore his life to order; one is for him to turn from the false conditions and seek the true from the source of truth, the other is for him to seek the true by the way of some other man who has found it, or something of it.

When a man is weak, or suffering, or ignorant, a condition of his love and thought toward the Infinite and begins to restore the interrupted current. The Infinite vibrations never cease flowing to him, but he has barred them from entering him fully, and has perverted what he has received.

When a man is so weak, or suffering, or ignorant, a condition in which he cannot help himself, the vibrations of another mind that passes along the Infinite vibrations, turned to him, strengthen

him by uniting the other man's vibrations with his and ascending to meet the infinite.

I am asked what is the difference between Divine healing and mental healing and suggestion. There the difference is plainly seen; one is union of the Infinite vibrations in the heart with the Infinite vibrations ever flowing to man, or the union of the Infinite vibrations in one heart with those in another heart, their united vibrations uniting with the inflowing Infinite. The other, the various methods of mental healing and suggestion, work on the mind plane, and reap mental results. These are all valuable. Still other methods work on the physical plane, and reap physical results; it reaches the mental through physical means, and spiritual through mental means; the spiritual reaches Spirit by spiritual means. That is, each plane of thought prepares forms such as it conceives to be the best in which to receive life. He who believes he can receive life for the physical only from the physical, limits the vibrations of life to those forms of expression. He induces a mental belief in the power of the physical. He changes the physical conditions by his mental belief in the action of the physical. Mental healing induces faith in the power of mind action, without the help of the physical. Divine healing induces faith in the power of the Infinite, or life without the aid of mind, that is, without the dictation of mind. The mind vibrates in unison with the heart, instead of the mind managing its own vibrations.

In brief, the divine healer applies directly to the source of life, the other, indirectly. The physical alters physical conditions, the mental, the mental condition which caused the physical; the spiritual changes the feelings of vibrations that caused the mental conditions.

All methods of restoring disordered vibrations are valuable. All men are not in equal or like stages of development, and one method cannot appeal to all. The method that induces the greatest faith in a man will help him the most. The Infinite has provided for the needs of all his children in every stage of development. Let us be wise and leave each free to seek that which he feels most drawn to. If our way seems more excellent, and our friend is un-

able to appreciate it, it is not suited to him; help him to find that which is suited to him, or at least leave him free to seek his own.

We have but just begun to learn the nature and law of vibration, and the meaning of freedom.

SOME REMARKABLE EXPERIMENTS.

By W. T. Cheney, Rome, Ga.

CASE I, G. M.

A negro, twenty years of age, large and strong, six feet tall. He was my coachman. I found him to be an excellent somnambulist, and I developed faculties or powers in him which I can explain on no other hypothesis but that of "clairvoyance." (On this I would like to write the Journal on some future occasion, if desired by the editor.) This subject came into my room one very cold morning while I was sick, and stated that he had some very bad trouble with his foot, and that either he had sprained it or it was frost bitten. He had been lame for several days and was in great pain. I did not examine the foot but heard his description of the pain and lameness. I hypnotized him deeply. He always went into a very deep sleep at once. I made the suggestions for the cure, and stated to him emphatically that he would never remember that he had been lame. When awakened he was cured and was never able to remember that he had been lame. This same subject was cured of a tobacco habit in one seance. I could cause the secretion of his bowels and kidneys to act just as soon as he was awakened. I have thus relieved constipation instanter. When in deep sleep he would feel sensations that were felt by me. If I was pinched or pricked or pulled in any part of my body, he would feel it in the corresponding part of his body.

The hyperaesthesia of his senses was very marked in hypnosis. If I whispered his name with scarcely an audible sound to those standing at my side, he would answer me, though fifteen, thirty, and fifty feet away, with a door almost shut between us. Out of a dozen objects touched by different people including myself he would select by smell the object I had touched.

CASE 2. W. A. R.

Farmer, aged fifty, had suffered for years from sprain of his back, and had severe pains and stiffness in small of back. Could do but little work and that with pain and difficulty. Stated that at that time he slept badly on account of the pain. At first hypnosis he experienced entire relief which lasted for two days. Was then re-hypnotized, and six days later, again and last time. He has since then had no return of the symptoms, and states that he feels better and stronger than he has for years.

. CASE 3, W. L. L.

Farmer, aged thirty-eight, came to my office for hypnosis April 12, 1899. Had suffered for several years with Sciatica. He was sometimes in bed for weeks at a time. Suffered a great deal of pain and was in pain when he came to see me. He was quite thin and pale and nervous. Was hypnotized and went into lethargic state at once. I then made him cataleptic, and made suggestions for his cure. He experienced instant relief from all pain. When awakened he expressed himself in these words: "I feel like a new man." I have hypnotized him twice since. He has never suffered nor had any other symptoms of his trouble. I afterwards cured him of severe periodical headache, which was so painful that when he had them a large abscess would form on the top of his head. When this would burst or be opened he would get easy. There is a scar or bald spot about an inch or inch and a half square caused by these abscesses. He is now cured.

CASE 4, R. D. P.

Farmer, aged forty-five, suffered from excessive passing of urine day and night, and pain through back and lower part of abdomen, would be up to relieve bladder as many as fifteen times during the night. Was first hypnotized April 10, 1899. Experienced instant relief from all pain and soreness. Suggestions were made for permanent relief.

April the 25th, came to my office again, said his condition was much improved. Had been taking no medicine. Had had no pain and slept well at night and was troubled but little with urination.

Re-hypnotized and suggestions for cure emphasized, and passes made over the affected region of back and abdomen. Called again May 7 and said he had no further trouble and slept all night

CASE 5, N. S.

I give this case because it seems to be of a character that hypnosis could not reach. He was a merchant aged twenty-eight, strong and active. Had fallen from his bicycle which injured his hip and leg. Was in bed three weeks. Hip and leg very sore and stiff.

He could scarcely endure any pressure on account of the soreness of the parts. He was walking at the time by the aid of a very heavy stick. He had great pain when walking. Was hypnotized and went into the lethargic state and was then made cataleptic. He experienced instant relief, and had no pain, stiffness or even soreness of the flesh and muscles when I awoke him, and never felt any thereafter.

CASE 9, M. G. S.

Farmer, aged fifty, height about six feet, weight one hundred and eighty pounds, a man of fine intelligence and high standing. He contracted rheumatism in right knee and arm during cold spell in February, 1899. Had pain and stiffness but no perceptible swelling. He also had suffered for fifteen years with sprain in back caused by the falling of a log which he was assisting in carrying. Often when sitting down, he could scarcely get up. He was an inveterate user of tobacco, and desired to be cured of the habit. He was hypnotized into deep sleep. Suggestion was made for his cure and he experienced instant relief from all pain and stiffness. He was hypnotized altogether three times. Is entirely cured. He hasn't used tobacco in any form since first hypnosis, and has no desire for it.

CASE 10, J. H. M.

Farmer, aged forty-eight, not strong, under size in stature and weight. Was brought to my office by Doctor M. He had suffered with partial deafness in both ears for over ten years, caused as he thought, by three successive attacks of la grippe. In talking to him you had to place your mouth close to his ear and talk loudly and

sharply. He could not hear a watch tick when you placed it against his ear. After hypnosis and suggestions he could hear the watch six inches from his ear, and could hear any ordinary conversation fifteen feet away. He even distinctly heard conversations below the ordinary tone of voice used in talking. He has been hypnotized twice since, and the restoration of hearing is permanent. He has written to me that his hearing is all right. I have been successful in five cases in relieving partial deafness; failed to produce hypnosis in one, and failed to benefit one.

(To be concluded.)

REDUCING FEVER BY SUGGESTION.

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

I was called in haste to see Mrs. K., age 31, who was suffering from miscarriage. About two months pregnant she was flowing freely, claimed the overrun had already passed, but was very weak and suffering great pain across the abdomen and in her head. Womb enlarged, cervix slightly dilated, temperature 102°. She had been ailing for a week or ten days and had been under the care of another physician. I prescribed well indicated remedies accompanied by antiseptic douche.

Returned in five hours and found a more serious state of affairs. Patient nearly wild with pain—pains “all over her.” Temp. 105°, extremities cold. A careful examination convinced me that the uterus had fully evacuated its contents. The remedies certainly were not doing much for the patient. Something must be done; I decided to try suggestion, and explained my intentions to the patient.

“Oh, doctor,” she exclaimed, “I have tried myself to think that the pain would leave me, but I cannot stop it.”

“Never mind,” I answered, “I am going to cure you, and that too, by suggestion,” and seating myself by her bed I took her hand in mine, placed my other hand on her head, and told her to close her eyes and remain as quiet as possible.

Then I made something like the following suggestion to her: “Your eyes are closed, you will lie more quiet, more quiet, more quiet, more quiet I say. The aching and restlessness are growing

less and less. Remember, you don't feel that aching so plainly, it is getting less, it is going away."

I continued the suggestions along this line for some few minutes, making passes down over her face and occasionally over her whole body. As the terrible restlessness seemed to relax its hold upon the patient and she lay more quiet, I gave numerous suggestions of sleep. Soon she was lying still. Then I interspersed other suggestions with the necessary sleep suggestions, that the pain would grow lighter and lighter. That in its place would come an easy, quiet, peaceful feeling. I suggested that all congestions, soreness or inflammations would be removed. That the vital forces should conquer any septic conditions that might arise. That the temperature should fall to normal. In fact gave all suggestions over and over again that would be of any benefit to my patient.

Finding that my patient had relaxed into a sound sleep I brought my treatment to a close, with the suggestion that she would sleep for two hours, with pleasant dreams and awake without a pain, with the heart beating slower, skin cool, and feeling very much better in every way.

It was 6 p. m. when I took my departure. At 9 p. m. I returned and found that my patient had slept for over an hour and had awakened, feeling like another person, causing great wonderment and pleasure to the family. I found her fever had decreased rapidly, being 101° F.

Renewed suggestions. Patient went to sleep quite readily. After giving all necessary healing suggestions, I commanded her to sleep until I awakened her. Then being anxious to see just how long it would take the temperature to reach normal, I chatted with the family in another room until about 11 p. m., when I aroused the patient and took her temperature, finding it 99.2. After giving her further suggestions I left her for the night. Her temperature was normal at my visit the next morning and remained so, she making an unbroken recovery. Suggestion appears to control the vital forces with a much more direct action than medicine.

It not only relieves pain, functional disorders, mental and nervous diseases, but will equalize the circulation, remove the congestion of inflammations, reduce the pulse respirations and temperature in fever and repel the attacks of various septic influences.

THE OXYGEN STORE.

By Haggard.

Having heard many strange tales of a certain large department store in the city of Mud, I sent a note a few days ago to the business manager of the establishment requesting the pleasure of an interview for the benefit of readers of Suggestive Therapeutics.

The request was granted. The manager received me cordially and, inviting me to accompany him into his private office, pushed a box of cigars in my direction, and laughed himself blue in the face. This struck me as an astounding beginning, but I was so amused at the odd behavior of the gentleman that I could not forbear from joining him, and we indulged in unrestrained mirth. Our hilarity was suddenly interrupted by the entrance of an employe, carrying a square tin box, from which depended two long rubber tubes with silver-plated nozzles. The business manager seized one of the tubes, carried the nozzle to his mouth, and inhaled a few deep breaths. Immediately his face assumed a stern and slightly forbidding aspect.

"Have the goodness, Mr. Haggard," he said, "to apply the other tube to yourself."

I did so and was conscious that the meaningless buoyancy of spirits which had just been given such startling expression was in very bad taste, and I blamed the business manager for his breach of decorum. He perhaps read my thoughts, for he said:

"Don't take too much of it."

"What is it?" I inquired.

"Carbonic acid. Just take a whiff of it now and then. What did you want to see me about?"

"Your store," I replied. "The Oxygen store. Tell me how you do business; how you keep business, and how you keep from going mad in this atmosphere?"

"Take another whiff," he said coldly. "You are evidently affected yet. You have not told me upon what specific point you seek information."

"What does it cost you to manufacture the air you use in this establishment?"

"The cost is entirely our affair. What else do you wish to know?"

"How is the oxygen generated?"

"By our own process, a secret, the details of which I am not at liberty to make public."

"How is it distributed?"

"Ah," he said, "that is a more reasonable inquiry. The oxygen is generated in the basement and conveyed by pipes to each floor of the building. By means of electric fans it is evenly distributed throughout each apartment. You may have noticed as you entered the building that the door swung shut instantly. We allow very little air to enter from without. Our difficulty at first was to maintain the exact equilibrium, the proper degree of exhilaration without the excessive excitement which accompanies an overdose. The store today contains an excess of oxygen, and its effect is quite perceptible. You may have been surprised at the noise that greeted your ears on the main floor?"

"I was surprised. It was deafening. I do not see how your clerks do business with customers."

"It is very simple. Carbonic acid is also generated in the basement. Every counter in the store is fitted with branch pipes. There is a tube for each clerk. A few whiffs, you understand, and he is ready to do business."

"I see. But the customers. Do they like it?"

"Undoubtedly, or they would not be here. Oxygen, as you know, is very exhilarating. The effect of the atmosphere here is to loosen the purse strings of every customer. He loses his scent for a bargain. He buys recklessly. The next day he calls to return goods. Again the buoyancy of his spirits overcomes him and he buys more goods. We sell only for cash. Under the influence of the gas some strange orders are received. Yesterday we sold a lawn mower to a man who lives in a flat on Wabash avenue, and a shaving outfit was delivered last week to a young widow. She protested that the goods were of no use to her, but to avoid publicity she took them."

"But if they act with so little judgment, why do they return?"

The manager shrugged his shoulders. "It is a genteel man-

ner of acquiring a jag," he said suavely. "They come once—and again. Then they have the oxygen habit and cannot stay away. Besides it really does them good. Its effect upon old people is remarkable. Sick persons are made well. We have an invalid's walk, a corridor running the length of the building. The admission fee for a thirty-minute stroll is only 25 cents, and thousands take their daily airing there. Also the oxygen consumes the waste of the body and stimulates the appetite. We have a cafe on the fourth floor which is paying us prodigiously. In short, sir, we regard ourselves as benefactors, and though it may be said that we are responsible for the spread of oxymania, as the new disease is called, we cannot help it if people will be gluttons. We have testimonials from eminent divines, written, by the way, in our public writing room; we have poems from austere men of property in the city eulogizing our method of contributing to the happiness of the moment; we have more proposals of marriage from eligible young women than we know what to do with; and, briefly, we are a very gay outfit. Life loses much of its sombre hue, sir, within the four walls of this building."

"I should suppose so. But what is the effect upon the business department—the cashier, for example?"

"We are compelled to spray those who handle the cash frequently with carbonic acid," said the manager, a shade of annoyance crossing his brow. "Yesterday, despite the fact that the nozzles of two tubes were thrust down his throat, the head cashier insisted on turning handsprings, as I believe those somersaults are named, within the limited space of his cage. He is to be discharged tomorrow."

"Taken altogether, you are perfectly satisfied with your experiment?"

"Perfectly. This is no longer an experiment. It is a success."

"Have you no imitators?"

"None. Our secret is our secret. A rival could not compete with us."

"One word more. Are you a reader of Suggestive Therapeutics?"

"Mr. Haggard," said the manager, wiping a moistened eye with

an exquisitely embroidered handkerchief, "Suggestive Therapeutics is the only Journal out of two hundred and seventy-five for which I subscribe, in which I take pleasure. It is indeed, sir," he continued, taking a deep draught of carbonic acid to hold him down to earth, "a ray of light sublime."

LIFE: AN INQUIRY.

By Joseph H. Myers, M. D., Leslie, Mich.

PART II.

Ignorance or disregard of the soul's laws means for the soul discord, ill health, gradual dissolution, annihilation—"outer darkness." To know and to regard these laws means harmony, health, evolution and eternal life. Violation of the law means for the body dissolution and a return to elementary forms, thence through the gradual process of evolution in recognition of and in obedience to nature's law (God), a return to higher forms of manifestation of life, until finally through successive failures and attempts such recognition of law is gained that complete harmony reigns. Can complete harmony be attained by the atom until it has been incorporated in the highest spirit form? If not, spirit is the goal of matter. If harmony is possible in material form, then may not heaven be simply earth with every atom vibrating in obedience to the will of God.

Then to summarize our position, we have come squarely face to face with that evolutionary material proposition—survival of the fittest. The fittest being interpreted to represent him who recognizes and obeys the laws that reign supreme. This view of reincarnation gives us also a solution of some very troublesome questions. First: The question of previous identity and memory. Of course I shall not discuss in full that question here with its myriad possible phases. But from the simplest conception of the operation of the atomic law, I may suggest that a soul suffering from inharmony and undergoing dissolution loses with its individuality all memory of a previous existence, its atoms being scattered in the sea of primal soul substance and incorporated again through re-

incarnation in countless other souls, possibly all living on a higher plane for past experiences of each individual atom. Thus we see dissolution of the soul as of body depends on the flagrancy of the violation of law, but may take much longer, thus providing more time for the work of salvation which may occur after death of the body. Among other questions easily disposed of upon the grounds of the foregoing plan of life are the dogmas of eternal damnation and the church's heaven.

The life and teachings of Christ take on a fresh and vital meaning for each and every one of us when verified in the light of this hypothesis. Immediately Christ stands out in the above light as the Savior of mankind, not in a miraculous or supernatural sense, but in a rational way, as a scientist and teacher of the very highest type. The Son of God, more than other men, simply in his greater consciousness of the divine life within Himself and in all men. In this light salvation and eternal life are easily reduced to matters of knowledge and consciousness.

Yes, I shall say simply matters of consciousness, for knowledge is merely an element of consciousness, and yet knowledge is not consciousness. A man may know and yet not be fully conscious of that knowledge. Salvation then is consciousness of the laws of life, consciousness of the forms of life, consciousness of the planes of living, and most of all consciousness of our individual relation to all these things.

St. Paul says, "we have salvation through faith." Hudson has defined faith as a "consciousness of power." I should like to reduce that definition to the one word consciousness. We live now and forever through our conscious relation to our environment and law. We cease to live on account of defective consciousness. That cessation of life may be gradual, very gradual, or rapid, according to our relation to our environment. I am thoroughly alive and active and best prepared to continue to live and act effectually if I am perfectly conscious. (I speak from the physical point of view.) If I violate some law of life by taking a narcotic drug or inhaling poisonous or narcotic vapors, whether ignorantly or intentionally, I begin to lose consciousness. If the violation of the law is continued the loss of consciousness increases and I become

more and more negative to all about me and more and more helpless, until finally such a stage of helplessness is reached that the vital functions of my physical organism are suspended. I am physically dead then through loss of physical consciousness. The sequel is rapid physical dissolution and a return of the atoms composing my material organism to the primal material substance. On the other hand, I start with a normal physical consciousness. I hearken to the voice of wisdom, for "length of days is in her right hand and in her left hand riches and honor." I am more and more attentive to the still, small voice. It guides me in all my paths. I become more and more conscious, not only of things and principles and relations on the material plane, but gradually my growing faculties impart knowledge and awaken consciousness on spiritual planes. At this juncture I am in a position to sing with the poet:

"Shout for the morning dawns
Rosy and clear and bright.
A glory touches the sleeping lakes,
The valleys are bathed in light.
The great world stirs at last,
Casting her bonds away;
Out of the shadowy ages past,
Cometh a golden day."

With the awakening of spiritual consciousness comes true spiritual life, and, as with physical life, fullness of that life depends upon the degree of development of the senses and faculties through which we possess physical consciousness. So with spiritual life, an abundance of life depends upon the degree of development and acuteness of the senses and faculties through which we possess spiritual consciousness.

"Let us then be up and doing with a heart for any fate." Are we not masters of our own destiny? Does not our own future depend upon our attitude toward the universe of law and phenomena governed by that law? Let us eat of the fruit of the tree of knowledge of good and evil, and, having eaten of that fruit, even at the feet of Christ, our eyes are opened, and we realize that if we are His brethren we must also partake of his divine nature, we must pos-

fore she could keep from laughing. Finally she quieted down and gazed at the bright tip on a lead pencil several minutes ineffectually. I then asked her to lean back, and, standing behind her, made her look steadily into my eyes, but this also failed. Of course I was giving her the usual suggestions of drowsiness, etc., all the while. She considered it a good joke on me, and said she knew I couldn't do it. I acknowledged my failure, but told her I had discovered that she would make a splendid mind reader, and, after talking to her for a few minutes suggested we experiment with thought-transference, and she agreed, of course. I blindfolded her with a heavy dark blue muffler, which shut out the light entirely; told her to roll her eyes up as if looking at the top of her head, placed my right hand on her shoulder lightly and placed my left hand around her left wrist. I then proceeded mentally to say "walk," repeating the word until she walked, or rather staggered across the room near a chair. I then stopped her by saying "stop." I succeeded in turning her around after saying "turn around" several times and made her sit down after saying "sit down" a dozen times. I then suggested "sleep" until her muscles relaxed, and her head fell over so that her chin rested on her chest. I then let go her wrist and shoulders and placed my hand lightly on her forehead, continuing to say "sleep" in my mind a few moments, and then began to whisper "sleep" as softly as possible, gradually increasing the sound of my voice to its natural tone. I then removed the blindfold and she acted upon every suggestion I gave her, proving to be a somnambulist.

After I awakened her, she seemed to be a little embarrassed, and did not remember anything that she had done. As she was not inclined to discuss the matter I did not question her. Her husband told me afterwards that she remembered walking across the room and sitting down, but remembered nothing after going to sleep. He asked her why she walked across the room and she replied because I kept telling her to do so, and claims she heard me plainly telling her to walk, sit down and sleep. Of course as I did not even open my mouth to make a sound until after she was asleep, she could not possibly have heard anything. Other sub-

jects have been equally certain they have heard me speaking to them under the same conditions.

I have frequently had other people suggest what I should have a subject do as a test, and on one occasion when practising with a young girl about 12 years of age, I was requested in writing, after the blindfold was on and there was no possible chance for collusion, to make this girl open a certain book at page 100, and place her finger on a certain picture. I was afraid I would fail on this, but tried it. The book was placed in between several others on the table and I directed her through the performance, and to my surprise as much as the others, she took the book out and opened it, turning it over, leaf by leaf, until she reached page 100, and placed her finger on the picture. I have no doubt others have experimented as I have, with the same or better results, as I believe any person can direct another. This thing is too deep for me, so I am satisfied with practical results and will leave it to our scientific friends to tell us how and why it is so. I would suggest that you make the subjects walk around and do a few other things in order to get their minds perfectly quiet before attempting to put them to sleep. The whole thing depends on the passive condition of the subject's mind and patience and confidence on the part of the operator, just as it does in hypnotism.

HYPOTHESES.

By S. F. Meacham, M. D., Oakland, Cal.

It is only necessary to glance at the history of science to get an idea of the great damage done by the wrong use of hypotheses.

Even our own science, or more correctly, art, will suffice.

Facts standing alone are comparatively meaningless. A thousand disconnected pieces of information would be a jumble, a chaos of words; while ten truths, rightly classed, consciously connected, might hint a principle that, well developed and understood, might save an empire.

But to classify things, events, or relations we must compare them, must take some trait of one and find its presence or absence in the others, then group according to similarities and separate by

differences. In order to do this we must assume that we are and that we can think; that something exists and that we may know at least a minimum of what this something is, and how it is. In attempting the latter, the determining the nature and characteristics of things, we start with an hypothesis, a supposition which determines for the time being our view point, the direction of our travel, and, barring accidentally stumbling onto something foreign, will also settle largely what we shall find. This is legitimate use of hypotheses, it is unavoidable while our minds are as they are. But when we, choosing the direction we wish to look, persistently deny what is behind us, simply because we do not see it, forgetting that we are not supposed to see behind, nor too far to either side of us, then it becomes folly. A species of folly that is all too common, however. Let us take as an illumination, the one who assumes that matter as ordinarily known, and energy, are all there is and that mind is a function of brain. Imagine such a one denying soul experiences, spiritual truths of any kind. Of course he would if he thinks his guess a truth, an all embracing theory. The supposition he starts with, excluding from its very nature, all such perceptions, such experiences, all statements of this kind will be simply denied outright. This is to forget the true nature of our reasoning. This does not mean that we are to deny matter, or the utility of the atomic theory and the material basis of reasoning. Their fruits are too varied and too widespread for such a course to be considered for a moment. What we want is to eliminate their exclusiveness, the element of slavery, the idea that guess is all inclusive. We want to be able to see that this is one field only, and that there are many other workers in another field which they regard as equally important, that is the spiritual side of life. It is impossible to stand in one field and gather experiences from the other one. Let us, if we wish, work away at our own callings, giving to the world the best we can, but do not attempt to talk of other matters outside of our work. This would lessen markedly the opposition to progress. But really the only true foundation for the best and most rapid advance, is to have no policy, but facts, and throw our hypotheses in as many directions as possible; or, keep in mind constantly the concentration and narrowing occasioned by

a single line of work. Hence, breadth and slowness, or narrowness and intensity must be our choice. If you would know the effects of assuming truth and looking for it in special lines, look at the opposition to every medical advance that has been made; to homeopathy, eclecticism, electricity, germs, etc., and not profiting by experience and seeing that the fault is in not loving truth for its own sake, and not because it comes within certain assumptions, they are now doing the same thing with all psychic experiences and mental therapy. Even those working in different departments of these contemned and ostracised fields are no better. See the hypnotists and suggestionists contending, blinded by the fact that a thing or occurrence will be colored by our hypothesis, and appear differently from different standpoints.

Suggestion is all right as a working hypothesis, but is not everything. Hypnotism has given us wonderful phenomena to class, and handle, and spell out the meaning of, but it does not compass both sea and sky. Cerebral innutrition is quite prevalent and all too frequently overlooked, but it will not explain the nature or existence of all diseases, nor supply the means of cure. Allopathy has done wonderful things, but the undertakers still flourish. Homeopathy, too, has its laurels, but—"there are others". The world is absolutely full of truth, so that almost any line of march will land at last among facts. So let us learn toleration. Look before we leap. Think ere we condemn. The fact is, after all, that we must know a little of many things, or many things of a little. But even if we choose the latter, let us guess as widely about it as possible and not forget that it is only a little that we are after; that the great, wide world, with unknown possibilities, is outside of our narrow circle of light with its ribbon-like streamers, our hypotheses, extending out into the darkness. Remember that though our hemisphere is dark, the other will be light.

It will be noticed in the above article I used sometimes the word hypothesis, sometimes guess, supposition, assumption, theory, etc., as though they were synonymous; they are not. There is a wide difference in them, but the difference is not of such a nature as to affect the statements made. There is the one element always present. They all mean attempts to reach out after the unknown.

They are all attempts to see into the darkness, to see that which is at present invisible. To return to a former simile, the amount of light really present in guessing and theorizing is radically different, but when this is used as it always is, in endeavoring to see by its means into the surrounding night, the same will occur with both, the difference being one of degree only.

PAINLESS CHILD-BIRTH.

By Dr. Paul Joire, of Lille.

(Translated from the *Revue del' Hypnotisme*, for this Journal.)

(FOURTH PAPER.)

Briefly I will add that the means employed should be quick and efficacious. Quick, because subjects lose patience under the circumstances of which we speak and would be incapable or rendering any help in long manoeuvres. Efficacious, because if we promise relief to patients and the suffering is not assuaged, we encounter their just reproaches and the deception will make the pains appear all the greater. I have met with these various effects in suggestion during the waking state. I know this will greatly astonish those who have not been accustomed to suggestion in that state, for they ignore its power and cannot imagine that we obtain any anaesthesia by it. By those who have, on the contrary, some knowledge of hypnotic therapeutics it is well understood that we very frequently use this kind of suggestion with success. For all this we must not forget that suggestion in the waking state does not really operate in the normal condition, but in a slight hypnotization, sufficient to render subjects apt to receive suggestions. However it may be, the facts I am about to describe will prove that all doctors may easily learn how to employ suggestion in the waking state whereby the benefit of hypnotic anaesthesia may be extended to the greater number of parturients. There is no period of profound sleep, consequently this method avoids the dangers of deep hypnotism which can only be manipulated with safety by those who have great familiarity with hypnotism. For the employment of this means the patient needs no previous preparation; it is not even necessary to forewarn or tell her beforehand that we propose to make her insensible

The most timorous will then have no fear of deceiving their patients by incomplete success; and even if from one cause or another suffering is not altogether suppressed, it will at least be perceptibly diminished. This kind of analgesia offers great advantages during the labor, and also after the accouchement. During the latter, it is rapidly, you might say almost instantaneously, obtained without assistance or preparation, which is an advantage even over chloroform. The awaking is easy, or rather it exists spontaneously with the cessation of painful contractions, and during the time they last. In the interval of each contraction the subject is quite in a normal state, she talks, chats, does what she likes. Not only can we thus obtain the cessation of pain, but further we can regulate the contractions, render them more frequent when dilatory, increase or diminish their intensity, accordingly as they are too violent or too weak. This regulation of uterine contractions we obtain generally and up to a certain point, but not with absolute certainty. In patients thus treated we have not to fear the exhaustion of strength which is so common; be this exhaustion due to useless contractions and efforts, we can limit them to such as are necessary; or to intense suffering, we can make it almost null. There will be no nervous excitement at the end of the labor, since that excitement also results from the same two causes, long pains and multiplied contractions. After the confinement, exhaustion and nerve excitement calm and tranquil repose, and the sleep which follows will not be characterized by the oppression it so frequently exhibits. In a certain number of cases we shall find a use for the faculty of provoking uterine contractions after child-birth when we have to contend with uterine inertia and the consequent hemorrhages. One of my observations demonstrated the real possibility of utilizing this advantage.

[To be continued.]

SUGGESTIVE THERAPEUTICS.

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OUR PLATFORM

The Journal of Suggestive Therapeutics has a Message to give to the world. The Message is: **MIND INFLUENCES MATTER: MATTER INFLUENCES MIND.**

The Journal has also an Aim. The Aim is to teach the value to man of the power within himself.

The Journal has also a Creed. It believes in Medicine: in State Boards of Health: in the authority of the physician: in hereditary taint: in sickness, decay, and death as Facts: in all forms of Religion, in Suggestion, Hypnotism, Medicine, Food, Air, Sleep, Massage, Exercise, Electricity, as aids to abort, cure, or prevent, certain diseases. It believes that certain diseases can be best cured by medicine: that many diseases which are held to be cured by medicine are in truth cured by the suggestion which accompanies the medicine; and that the power of the mind to favorably and unfavorably affect the individual is of paramount importance. It believes that when Suggestive Therapeutics receives its meed of attention, the present systems of Material Therapeutics will be radically amended.

The Journal has also a Policy. Its policy is to hear both sides: to gather Facts: to set Facts in order: to upset old theories: to propound new ones: to be free from hobbies: to examine: to investigate: to praise, ridicule, or condemn: to keep abreast of the times: to keep in the van: to let nothing new escape: to keep open house: to gather its readers each month round the family hearth where each may share in the intellectual feast provided for the trifling sum of \$1.00 per head per annum, strictly in advance.

A CASE OF TRIPLE PERSONALITY.

The Pathological Institute of the New York State Hospital for the Insane has recently reported a case of great scientific interest, with admirable practical results, occurring in the department of the institute devoted to psychology and psychopathology. The case is a remarkable one of amnesia, the patient being a clergyman, about 26 years old, who fell on a wagon, and, striking upon his head, became unconscious. When he recovered from his stupor, it was found that he had completely lost his memory, and that his personality was lost with it. His mental condition was that of an infant, and in the course of education to which he was subjected, he developed a new personality, totally different from the old. He next manifested the phenomena of alternating personality, and awakening in possession of his primitive personality, and vice versa. Neither personality was at all conscious of the other. The patient thus had two consciousnesses, which he possessed at different times, but between which there was absolutely no communication. The problem was how to unify the double consciousness. This was attempted by preventing him from lapsing into profound slumber, keeping him in a condition between waking and sleeping, and the result proved successful. As a consequence he developed a third personality, which was conscious of the other two personalities, and this finally filled every gap in his memory. Dr. Van Giesen, the director of the Pathological Institute, naturally regards the case with great satisfaction and expresses the opinion that it shows a decided advance in the domain of psychology.—Boston Medical and Surgical Journal.

I don't see exactly where the general advance is shown, but if the doctor is satisfied that he has advanced there should be none to gainsay him.—Ed.

WHAT IS OLD AGE?

A new theory of old age and death has just been promulgated by the eminent Russian zoologist and bacteriologist, Prof. Mechnikoff, whose name is best known for his theory that the resistance of the organism to disease depends on the activity of the white-

blood corpuscles in attacking and destroying germs. These same corpuscles, according to this authority, play an important part in the transition from youth and vigor to old age. The following is a brief summary of the professor's theory:

"Every organ of our body is composed of two kinds of cells—common, and, as it were, noble cells. The noble cells determine the peculiar functions of the organs. . . . The common cells do not differ from each other. They are identical in all the organs, and their only function is to connect and hold together the noble cells.

"Between these two kinds of cells there goes on an incessant struggle. The noble cells are stronger and for a long time they prevail—that is, they successfully resist. But eventually the struggle exhausts them, and the preponderance passes to the common cells. This signalizes the beginning of old age. The noble cells are crowded more and more, the common ones growing in size at their expense and interfering with the functions of the organ. Hence the abnormal, diseased appearance of the organs and the increasing difficulties in the way of living. Ultimately the performance of the functions becomes entirely impossible, and we have death.

"If, then, the subjugation of the noble by the common cells, after a protracted struggle, is the cause of decrepitude and shrunken old age, is it not possible to re-enforce the form and stave off the defeat? If not, is it possible to weaken the common cells by some artificial means? Prof. Mechnikoff is of the opinion that it will prove easier to do the latter than the former. We possess the means of destroying certain kinds of cells in the organism. For example, it is possible to inoculate birds in such a way as to destroy the red corpuscles in their blood without affecting the white ones. There is nothing improbable in the belief that a substance will be discovered which, introduced into the human body, will exert a destructive or restraining effect on the common cells, without incapacitating them from their proper function, and thus strengthen and prolong the life of the noble ones."

THE LIGHT CURE.

"In our conscious superiority to our forefathers we have been used to look with contempt on their practice of treating cases of small-pox by means of red light in the form of red blinds, curtains, and coverlets, but with our present knowledge of the chemical and physical action of the different rays of the spectrum, and the influence of light and darkness on life in its highest and lowest manifestations, we may have felt a suspicion that whatever the theory of the medieval physicians, their practice may have had a scientific basis. In the last number of the *Zeitschrift fur Krankenpflege* we find that it has been tried, and apparently with remarkable results, in the treatment of measles. A child, eight years old, having sickened with an attack of measles of more than usual severity, was, on the second day, brought under the influence of the rays of least refrangibility, the windows being fitted with red blinds and a photographer's lamp, with an orange-yellow globe, being used for artificial light. In three hours the rash had disappeared, the fever had subsided, and the child was playing cheerfully, complaining only of want of light. The blinds were consequently removed, but three hours later the medical man was summoned to find that the eruption and fever had returned and the child was weak and prostrate. The red light having been resumed, the rash disappeared in a little over two hours, as did the fever, this time permanently. In two more days the cough had ceased, and the child was well in every respect."—London Lancet.

SURGICAL OPERATIONS UNDER HYPNOTISM.

Dr. Arthur McDonald, in the *New York Medical Journal* of January 24, 1899, reports two operations. One an amputation of the breast, and the other for ectropion of the lower cystid, done by Dr. Schmeltz, of Nice; the patients being under hypnotic influence. So profound was the anaesthesia that the patient with sarcoma of the breast actually assisted in the operation by holding the arm in the proper position. Dr. Schmeltz operated without haste, removed not only the gland, but the fascia covering the pectoral muscles. The patient was gay throughout and the pulse remained good, though the face was pallid. The result was good. In the

second case, during the operation, which was done slowly, the patient became pale and respiration was almost suspended, due to his hypnosis, but the pulse remained good.

THE PHYSIOLOGY OF REINCARNATION.

Swami Viva Kananda, the Hindu teacher and philosopher, who is so well known to so many in America, has been using the Weismann theory of heredity in support of the Vedanta doctrine of reincarnation. He maintains that the notion of the continuity of the germ plasm has come almost to the door of the doctrine of reincarnation. Weismann, in denying the inheritance of acquired characteristics, regards variations as a result of natural selection, the influence of which has reacted upon the germ-plasm. Vedanta teaches that the germ-plasm is a subtle reincarnating body containing potentially all the experiences, characters, and desires possessed by the individual in a previous form of life. It is not surprising that a physiology, which has so many elements of the transcendental in it, should approach closely to the tenets of a philosophy so largely metempirical.

LEPROSY

There is no doubt that disease is affected very materially by climatic influences. Eczemas are more common and more severe in the moist atmosphere of the seacoast; leprosy is seldom seen, and certainly does not flourish, in the United States, but in Iceland, with its intense cold, and in Hawaii, with its tropical warmth, it is so common and so much dreaded that special locations have been appropriated to it, and the inmates shut off from contact with the world. In Hawaii the leper settlement is located on the island of Molokai, and is called Kalaupapa, "The Living Tomb." This is the home of thirteen hundred human beings, where men, women and children, tainted with leprosy, are banished until death relieves them of their bondage of suffering.

While Molokai is one of the largest and most fertile of the Hawaiian isles, the narrow, lava-covered strip of land devoted to this greatest pest-house known to history, is the most desolate and barren

spot in all Hawaii. It is only a few hundred acres in extent, and the greater portion of the ground is strewn with sharp, flinty rocks of volcanic origin.

In the center of the settlement rises abruptly an extinct volcanic cone, shaped like a huge punch bowl, and known to the natives as "the bottomless pit." Soundings have thus far failed to reveal its depth. On three sides the waves of the Pacific break and roar against its rock-bound shore, while from the land side rises a perpendicular wall of black lava, which, mingling with the clouds, at a height of 3,500 feet, shuts out from the hungry eyes of the lepers a vista of beautiful valleys and rolling hills clothed in the magnificent green of a tropical vegetation, with vast stretches of waving golden sugar cane and groves of lordly palms, and trees heavy with fruit and flowers.

Kalaupapa is a natural prison, from which there is no escape, and, as if the very elements themselves had conspired with man to make the lot of the leper more unendurable, the great black wall of lava, which stretches far out into the Pacific, attracts immense quantities of moisture, which, forming into clouds, pours upon the poor huts and cottages of the settlement an almost incessant deluge. At other times the fierce sun of the tropics is sending down his scorching rays.

Once a month a ship visits the island to carry supplies, but there is no wharf for a landing. The rough and dangerous passage from the ships to the shore is made in stout boats and then on planks from rock to rock.

A curious caprice of leprosy is that a healthy child may be born of leprous parents. If the child at twelve months shows no sign of the disease it is taken from the mother and sent to the retention home, conducted by the sisters in Honolulu. Here they are kept till the age of twenty-one, when, if they show no signs of the disease, they are set free. One of the strangest characteristics of this disease is that in outward appearance it affects no two persons alike.

One is stunted in stature, another grows to gigantic size; in one the skin is turned to an inky black, while another may be white,

or red, or copper-colored. A peculiar leonic expression of the face attaches itself to certain cases of leprosy. The head swells to almost twice its natural size; the skin assumes a reddish brown color and hangs in heavy folds about the face, while the eyes, small, bloodshot and receding, look like those of a beast of prey; the whole framed in a mass of tawny hair, takes on a faithful likeness of the lion—tired, but patient under years of captivity.

Leprosy is one of the marvels of disease, and the bete noir of the profession. It spares neither age, sex, or color, and has completely baffled, thus far, the world of medical science. Even the manner in which it is contracted is a disputed question, and so-called remedial agents are powerless in its presence. Possibly a bacillus may yet be discovered which will disclose the cause and indicate the remedy, but at present the stricken may look forward perhaps to years of life, but always a life of suffering, ever under the chill shadow of death.



two years and I now make my claims with perfect confidence that I am right. I have been a student of psychology for thirty years, and the discovery I have made is in that field. My statements are made with all candor and I am ready to stand by what I say. They are substantiated by the teachings, and especially by the miracles of Christ. These are my claims of discovery, viz: Old age does not kill us. We die from the wrong use of a law that always existed. That law is belief, or faith. Hypnotism is the effect of belief upon the involuntary powers of man. Our most able professors and medical men say: No one knows what it is. This is setting limits to human knowledge. I do know what it is, and I have found out what it is all alone, as I have never been told by any means only my own observation. Still another statement, and you will better understand me. The objective brain is the seat of, and is controlled by, the reason and will. This is the brain that sleeps. The objective brain is controlled by the belief of the person, and this control is supreme. Impressions, or words of command, upon this brain control the hypnotic subject. Impressions upon this brain, through our belief in the inevitable death of the body, kills all mankind who do not die of accident. This is the power that is attributed to old age. It is the withdrawing of the vital forces from our vital organs, through our belief in death, that withers the body and brings gray hairs; also weakens the sight, attributable to old age. So we come at last to the grave through our unbelief in our ability to live beyond a certain age. We are born in this unbelief by impressions upon our subjective mind, or brain, by our mother, who believed the same way. Now we must, in the words of Christ, be born again. This is my discovery, and I am seeing the benefits of this doctoring every day of my life. When I can make a person who is sick understand my theories, he immediately begins to get well. He sees that there is no need of sickness, if there is no need of death. This cures him. He sees the foolishness of his sickness and gets well.

Now, Mr. Editor, I know it is easy to bring up objections to what I say. I do not claim to be infallible, and you must understand that I am handling a big problem, and I need the support and help of my fellow man, rather than his kicks. Therefore, I

hope no one will be actuated by that selfishness that will not admit of a fact unless it is stated by themselves. I am well known throughout this section in which I live. My statements have been published in our local paper, and also in the Boston Globe. It will be a hard matter to throw me off scent, as I see the fox now, and both scent and sight are on the game. Very truly.

E. A. Morley.

E. A. Morley.

My correspondent has at least the satisfaction of believing in himself. He has, also, the courage of his convictions. I do not think his theory is exactly a discovery, as it follows both Hudson and Dr. Quimby. But we may all join in wishing him eternal youth.—Ed.

PHANTASMS.

New Glasgow, N. S., Oct. 4, 1899.

Editor Suggestive Therapeutics:

Will you please publish these few lines, which I mail to you, clipped from the Montreal Herald. Yours very truly,

J. B. Gaylord.

HE SAW HIS DEAD FRIEND.

Ottawa, Ont., Sept. 21.—A case of telepathy, by which a dying friend appeared to be on the street near a bosom companion, is reported to have occurred in Ottawa on Tuesday afternoon. Mr. Cesaire Gohier, a Montreal land owner, formerly of Ottawa, was in Mr. A. D. Richard's flour store, speaking of old times and acquaintances. Suddenly he said he saw Mr. Achille Pinard crossing the street, and Mr. Gohier remarked to Mr. Richard that he must speak to his old friend. He left the store hurriedly and was followed by Mr. Richard, who knew that Mr. Pinard was in Toronto. Mr. Gohier looked all about for his friend, but could not see him, and Mr. Richard explained that there must be some mistake. Mr. Gohier was, however, positive as to the identity of the figure. Strangely enough, the news came later that Mr. Pinard had died in Toronto at the moment Mr. Gohier thought he saw him on the street.

SVENCALI!

Villison, Ia., Oct. 7, 1899.

Editor Suggestive Therapeutics:

Dear Sir—I enclose you an account of forced hypnotism, claimed to be, at least, which, as I understand your comprehension of the subject, is quite impossible. Undoubtedly the woman did not want to get in the man's power as she did. Should you deem it worth the trouble, I should be glad to have you explain the following case in your journal.

Respectfully,

An Inquirer.

BUFFALO MAN GETS TWENTY-FIVE DAYS FOR USING HIS POWER.

Buffalo, June 19.—Joseph McAuley went to the penitentiary today for twenty-five days because he refused to make defense to the accusations of Lillian Beaton, who said he had hypnotized her.

McAuley and Miss Beaton were arrested by Patrolman Mahoney last night. They were walking around and around the block, neither speaking to the other, the woman's eyes fixed intently on the man.

When the policeman, who had noticed these performances, took hold of the woman, she came out of the hypnotic state and asked him to take her out of McAuley's power. She said she had never seen him before.

He approached her on the street, turned her face toward the light, made a few passes before her eyes, and without a word walked up the street, compelling her to walk with him. She tried to leave him, but could not.

Miss Beaton told her story to the police justice. McAuley was asked what defense he had. He refused to say a word.

Desk Sergeant Nash reported that another woman had made a similar complaint against McAuley a few days before. The judge sentenced McAuley to twenty-five days' imprisonment, which he received without breaking silence. He is an ordinary looking young fellow, 30 years old.—Syracuse (N. Y.) Post-Standard.

Suppose that instead of wasting time trying to explain a newspaper story, I ask some of our Buffalo readers to try to get the facts

in this case from the man himself when he comes forth from his temporary deprivation of liberty.—Ed.

THE THIRD BRAIN.

Mantua Station, O., Oct. 6, 1899.

Psychic Research Co., Herald Building, Chicago, Ill.:

In *Suggestive Therapeutics* for October, 1899, I find some good thoughts, though it expresses much of the ground which I have gone over. I have labored hard to master much of the phenomena of human life, which in medicine has ever been shrouded in mystery. I have made much progress along these lines, but find there is still a veil between me and the true light, after which my soul still longs. In 1874 I made a discovery that mankind had three brains, and that the third brain of man is by far the most important in the economy. That it was really the motor power of respiration, circulation, digestion, assimilation, and the action of each vital organ and the peristaltic of bowels are all the handiwork of this third brain. Now, I have further to say that hypnotism is thereby explained. That the cerebrum is the storehouse of all knowledge and the five senses, that it is a positive organ, and really a storage battery for magnetism. The cerebellum is a negative brain, and lies dormant only as the magnetic aura is sent forth from the cerebrum, which vivifies the cerebellum, or motor brain, which acts as a central station, and guides the magnetism to such nerves as will accomplish the thought of the cerebrum. The discovery was the result of a child born without any brain. No cerebrum, no cerebellum, or oblongata, yet had perfect respiration, circulation and organic action.

Again, I have had the power to hypnotize and have used suggestion in my practice for many years. Through my discovery I can explain the *modus operandi* of the will power of the positive over the negative by fixed law. I have written largely for the journals. In fact, I do more writing now than I do practice. Am in my 64th year, hale, hearty, and must have some employment to fill in the time. Of course, this is an imperfect sketch of what my work is.

The third brain of man is the first to appear and be organized in the human embryo, and is doing good work about the twentieth week of conception, causing the foetal circulation to act independent of matter and at twice the speed of the mother's circulation.

If you would like to have a full account of this entire field I will furnish you the discovery and its provings. I realize it will double your circulation.

Enclosed find P. O. order for three dollars and fifty cents for Nos. 2, 3 and 4 of your series of Bogus Mediums. Please send per express. Our company is Wells-Fargo Co. I desire to study the feats to expose mediums, who use such bogus articles.

Yours in haste,

W. F. Ball, A. M., M. D.

We should like you to make your discovery known in serial form through these pages during the year 1900. You do not place this third brain. I suppose you refer to what Byron Robinson calls the abdominal brain. He has written a book on it, but he must have been in long clothes in 1874, so let us have your articles and you shall get proper credit. I hope your prediction as to the doubling of our circulation will be realized. Glad to welcome you into the family.—Ed.

SPIRIT PHENOMENA.

Streator, Ill., Oct. 6, 1899.

Editor Suggestive Therapeutics:

Dear Sir: Have been much interested in your "Phenomena" experiments, having been over the same ground myself not long ago. Applied much the same analysis to the tests, and arrived at much the same conclusion that you have. Have, however, accepted the theory of the medium that sympathetic attitude is a necessary condition, and have tried to maintain that attitude while still keeping my intellect and senses on the alert. My general conviction is that most of the experiments are explicable on physical grounds and by ordinary processes—except that there is a residuum which is difficult of explanation on such grounds.

In the case of Miss Bangs, my experience differs from yours in

that my messages were written on the slates. Had four or five of them. A differing feature is also that she told me the names of the spirits I had addressed and gave me a good description of their personal appearance before the writing appeared—that is, she got into communication with them clairaudiently and clairvoyantly, as alleged. Addressed a message each time in a foreign language. Answer came back that I should always address an English speaking medium in English.

The contents of messages contained nothing characteristic—but were always germane to the question, and were signed by the name of the person addressed.

There was one hiatus in each sitting, and this is why I write you. At some point in the sitting there was a moment of time in which the slates passed out of my hands and out of my vision. I think it was after trying them on top of the table awhile, that she said “let us try them under the table,” and, withdrawing them from my hand, she would put them under the table, and during that transition I would lose them. If there was substitution it was at this point. Possibly, I thought, there is a trap in the floor and the slates are slipped through and prepared below. As bearing adversely on this theory, I will mention that my two sittings were held in two different rooms—she lived then on Elizabeth street, near Randolph.

One needs a wide induction for an adequate generalization, so I add this to your stock of data. Eliminate the hiatus referred to, if you can.

I tried it with the next one I went to—Mrs. M. L. Gillette, East Forty-second Place (then). Attended her materialization, which was sensational enough, but lacked elements needed to produce conviction. Next day arranged for slate-writing (\$2.00). Prior to the performance I said to the medium: “I have tried most of the mediums here, and, while I do not discredit them, yet I would like to have it to say that for once I have had writing produced while the slates never left my sight.” She answered: “You shall have it this time.” The question writing was on slips, as before, but in this case the slates were left on the top of the table and never left there (according to the testimony of my eyes) until the writing

came on them. There was little, if any, shifting of slates. The medium sat with her back to a bare wall, and never moved from there during the seance. The matter was not remarkable, but was germane to the questions.

The condition had been fulfilled, the medium had redeemed her promise, and yet, and yet, when I looked into my mind, I did not find conviction there. He is a rash man who says he will believe if he is shown this or that phenomena. We are so little acquainted with ourselves, we don't know what will produce conviction. This is written, not for publication, but on the spur of the moment—just for fun.

Yours,

J. E. Williams.

Write us some more of these letters—just for fun. They make good reading. The weak point in Miss Bang's work is that she uses a rubber band to hold the slates together. Why a rubber band, if not for ease in handling the letter placed therein? However, I don't intend to insinuate anything against Miss Bang's work. It may be all right.—Ed.

WELTMERISM.

Bean's Station, East Tennessee, Sept. 30, 1899.

Editor Suggestive Therapeutics:

Your Suggestive Therapeutics comes regularly on time and is improving with every number published. I am always glad when it comes on a visit. Please give me some information in regard to Prof. S. A. Weltmer's method. Is it not suggestive therapeutics that his whole system is based upon? His location is Nevada, Mo. He sets up some extravagant claims, which I consider nonsense, and apply to you for your opinion regarding Weltmer's method. I am a successful hypnotist and have been for many years using it in my practice in proper cases. His extravagant advertisements are startling to me, and I would like to have more light on the subject.

Yours truly,

W. J. Heacker, M. D.

Prof. Weltmer is using suggestion, hypnotism and magnetism in his course of instruction and method of treatment. He seems to have a good business manager connected with his establishment. Pupils who have returned from taking his course at \$100, tell me

that it is not worth the money. With the exception that we have not advised rubbing the patient's spine with warm hands, you will find all of Weltmerism, with some extra points of value in the book "How to Hypnotize." We sell it for 10 cents. But that's much too cheap. It would have sold better at \$100.—Ed.

TOBACCO CURE.

Toledo, O., Aug. 2, 1899.—

Editor Suggestive Therapeutics:

Dear Sir: On page 189 of the October number is an article on tobacco habit, from D. P. Leash, Portland, Ore., entitled "A Cure for Tobacco Habit." I will give you my cure, and it is a sure thing, too, and I will guarantee it, no charges. For twenty-eight years I was a slave to tobacco. On the 12th day of October, 1883, I resolved to quit the use of the filthy weed. I said to myself, "I am going to know who is boss." I have been boss ever since. I commenced to hate the weed and I soon overcame it completely. Today I do not like to see anybody else use tobacco. I hate it with all my heart. The Suggestive Therapeutics is immense.

Truly yours, W. O. Hubbell, M. D.

Yes, the cure of a habit must be a mental cure—auto-suggestion is best.—Ed.

HYPNOTISM.

Brooklyn, N. Y., Sept. 20, 1899.

To the Editor of Suggestive Therapeutics:

Dr. Arthur MacDonald, when on a visit to Paris, called upon the celebrated Dr. Berillon.

On arriving at the clinic (he says) we found the patients ready. There were nine or ten looking intensely into the mirrors, and they were asleep. The doctor had trained them himself in this room, or office. He deepened the sleep and made various suggestions adapted to their conditions. A few do not use the mirrors, and many gain the hypnotic state without any aid. The moral influence of hypnotism is great.

One patient exhibited was an intelligent, precocious boy. Had nervous trembling, and could not control his pen in writing. At

his first visit his mind and eye were concentrated upon a chair, and he was soon fascinated toward the chair, and drawn to it by a compelling force. He persisted in sitting in it, and soon slept. While asleep he was led to think that he had no control over himself, and made to believe that hypnotism would cure him. This treatment was continued for three months and a marked improvement resulted. Your space is too limited to give entire history of the case, and the few facts recorded here are written to prove the value of suggestive therapeutics in nervous cases.

Many of your readers will recall the experiments of that able and skilful physician, Dr. John Duncan Quackenbos, of New York, and will find his results recorded in our New York papers.

Dr. Quackenbos stated that it was not a difficult matter to cure the cigarette habit, and many of the nasty vices not spoken of in polite society. He has also made efforts to cure manias, and has had success through hypnotism.

Dr. MacDonald, in closing his report, says with truth:

"Thus hypnotism is a mental and moral orthopedy, it is capable of not only assuring the education of the intelligence of the will and of the disposition, but also of precision of address and dexterity in the motor domain."

Luigi Galvani Doane, M. D., Brooklyn, N. Y.

METHODS.

Bradford, N. Y., Sept. 26, 1899.

To the Editor of Suggestive Therapeutics:

My Dear Sir: Will you be so kind as to answer the following questions:

1. Is there any method of hypnotizing instantaneously a subject who has never before been hypnotized?
2. What do you consider the most rapid method of hypnosis for a new subject?
3. Are there any books treating upon the so-called "lightning methods" of hypnotizing? If so, kindly give me the name of same and address of the publishers.
4. Do any of the back numbers of Suggestive Therapeutics

who is trying his strength, exerts himself to such a degree that he literally twists the stick into pieces. The second feat is an ordinary balancing trick. The person who is to be lifted puts one hand against the chest of the person who is lifting. The person who is lifting puts his hands under the arms of the other, but he cannot stir him from the floor, because the hand against his chest keeps him from getting the right balance to lift. Both feats are explained in the book of Lulu Hurst. Now, tell us about your music box.—Ed.

DR. PARKYN

In looking over Dr. Parkyn's four-page advertisement in this number, three points stand out very impressively. The first is the Prize Medal Competition, a valuable innovation. The second is the quality and excellence of the selected testimonials, expressive of satisfaction from students throughout the country. The third is the New Annual Announcement, a pamphlet of 48 pages, well illustrated, containing two fine articles upon Suggestion, and full information concerning the School Course, the Medal Competitions, and other matters. This pamphlet is mailed to any address upon receipt of a stamp for postage. Our readers will do very wisely to send at once for this pamphlet.

THE VIBRATOR

The massage treatment as a therapeutic agency has proved effective as is well known in countless numbers of cases of chronic infirmities, often after all other known means had failed. This treatment may also become a stepping stone from the materialism of "drugs" to the idealism of "suggestion." The Massage Vibrator (see adv.) made by the Utilitas Manufacturing Co., 7 W. 14th St., New York, furnishes a very convenient means by which this treatment may be self-administered and effectively in about one-tenth the time required by a trained masseur. We have found the Vibrator all that it is claimed to be. Send for circulars. The 12 months guarantee given places massage treatment within the reach of all at the cost of under 3-4c per day. Special instructions are given to fit individual cases where required.

A purchaser of Weltmer's \$25.00 course in magnetic healing, purchased also Dr. Wuerzinger's \$10.00 course in magnetic healing. The purchaser wrote to Dr. Wuerzinger to say he considered the latter's much the finer course of the two. I have examined both, and the purchaser is correct in his statement.

SANMETTO.

I confess that I have used Sanmetto for years and always with excellent satisfaction to myself and patients. This case for which I ordered Sanmetto was on the experimental order. Young lady, about twenty-one and contemplating marriage, to her exceeding sorrow, she had practically no bust development whatever. I wanted to know whether Sanmetto would have any decided effect upon the mammary glands or not. She has taken one and one-half bottles, and bust measure has increased over one inch. The bosom though small is now well formed and firm.

Long Prairie, Minn.

J. F. Locke,

Commander E. T. Wood Post No. 100, G.A.R.

A WANT FELT AND FILLED.

If the doctor had never accomplished anything more definite in his life work than the relief of pain, than amelioration of human suffering, he would not have lived in vain. It is all very well to say that pain is physiological, that it is the cry of the nerve for more blood, yet its continuance cannot be borne by the patient, even by the most heroic Spartan. Long continued pain is dangerous, and while of course we never wish to obtund and remove it so completely as not to be able to ascertain its cause, and remove the same, yet, the best interest of our patient requires from time to time the administration of that which is opposed to pain. Remedies like opium which relieve the pain and at the same time are exhilarating and alluring in their effects are most oft-times dangerous in the remote demoralization which they produce upon our patient. A remedy for the relief of pain which does not tie up the secretions, which carries with it no exaltation and no fascinations which tend in the direction of developing drug habits is a desideratum. Five-Grain Antikamnia Tablets certainly meet this necessity. Antikamnia is also more prompt and decided in its action in labor than opium, and has none of the unpleasant after-effects. It may be continued in smaller doses to control after-pains, and rather favors than interferes with the secretion of milk.