

JULY, 1899.



*Handwritten signature:*  
J. E. Smith

# SUGGESTIVE THERAPEUTICS

Edited by SYDNEY FLOWER, LL. D.

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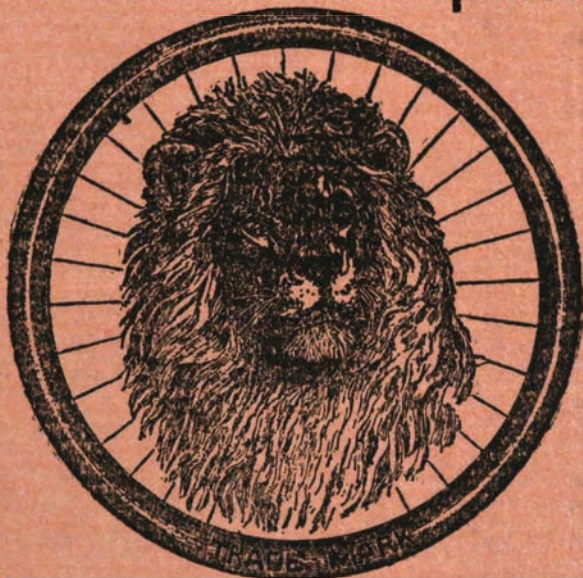
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# SUGGESTIVE THERAPEUTICS.

VOL. VII.

JULY.

No. I.

## PAINLESS CHILD-BIRTH.\*

By Dr. Paul Joire, of Lille.

(Translated from the *Revue del' Hypnotisme*. August, 1890, for this Journal.)

One of the phenomena which most deeply impressed the first experimenters who strove to apply hypnotism therapeutically, was the insensibility which accompanied induced sleep. At that period the means of obtaining surgical anaesthesia was unknown, and the first idea then was to benefit those who were subjected to painful operations by the attending insensibility of the induced sleep.

Braid himself, at the conclusion of his first work on hypnotism, says: "This agent can usefully diminish, and even completely do away with, the pain connected with surgical operations."

Esdaile, a contemporary of Braid, and like him a student of Edinburgh University, made at Hooghly on the 1st of April, 1845, the first painless operations. They were followed by so many successful instances that at the end of the same year, he described a hundred operations effected under the most satisfactory conditions. In consequence of a favorable report from a large number of doctors, Esdaile was placed by government at the head of a hospital in Calcutta, there to practice his method of inducing anaesthesia. Patients flocked in such crowds around this surgeon who operated without giving pain that in some years Esdaile registered 261 major operations painlessly performed, and many thousands of less importance.

In our own day we have a great number of observations from Dr. Milne-Bramwell of London, who practices hypnotic anaesthesia very largely. Amongst his cases he cites an operation for double

\*This valuable paper by M. Joire is divided into six parts, and will be concluded in December number of this Journal.

strabismus performed on a girl twenty years of age. The sole method employed was hypnotic suggestion. During the entire operation the patient turned her eyes in all the requisite positions, and kept them in each direction necessary to maintain the tension of the muscular fibres. There was no pain either during the operation or afterwards.

It may be asked why, since the spread of hypnotic methods and the wider knowledge of these phenomena, this mode of anaesthesia has not been substituted for chloroform which as we know is not without danger.

The chief reasons for the rarity of hypnotic treatment lie not with the insufficiency of its method, but rather with the difficulties of its practice. Everybody is not so easily hypnotizable as to reach absolute anaesthesia quickly though it is true that cases have been described in which that condition was instantly obtained, but it is admitted that they were of rare occurrence, and with exceptional subjects.

It is certain that the first among physicians and surgeons, were he one of the princes of science, is not by that fact itself certain to obtain hypnotic anaesthesia in a patient, or capable of making therapeutic suggestion efficacious. As Dr. Berillon has well said, "Though the means by which we arrive at inducing the hypnotic state may be of great simplicity apparently, we must recollect that we can no more improvise a hypnotic physician than, for example, we can improvise an oculist.

Just as it is admitted that habitual practice alone can give that dexterity of hand to the surgeon which is indispensable for the success of delicate operations, it is in the same way right to remember that daily experience can alone confer a real assurance in the application of hypnotic suggestion as a means of therapeutics.

Without being able to seek out every case in which hypnotic anaesthesia could be employed with advantage, there is one where it would appear to be especially favorable; it is that of accouchement. All the conditions incline to it: especially the sex and age of the patient, as it is from women, and young women, that we most easily obtain hypnotic phenomena. The influence is easily established during the months of pregnancy, and it presents many

advantages even before the confinement by dispersing a host of petty troubles to which women are liable when enceinte: such as nausea, vomitings, excessive fatigue, neuralgic and divers pains, unreasonable caprices, etc.: only to mention some of them. It is only by the methodical treatment necessary to produce the state of hypnotic analgesia that we can avail ourselves of suggestion to remedy all these inconveniences.

Such is our theory: let us see what its application has been.

It is a fact that we find a certain number of observations on painless deliveries during hypnosis. These different cases have been registered in France by Drs. Mesnet, Dumontpallier, Fanton, Le Menant des Chesnais and Voisin; in Germany by Von Schrenck-Notzing; in Austria by Pritzl and Karl Braun; in Belgium by Fraipont; in Switzerland by Debrowsky; in England by Kingsbury, etc.

Let us see in the first instance in what way the different authors whom we have just quoted proceeded, and what phase of hypnotism they obtained.

The observation of M. Dumontpallier is very complete and leaves us in no doubt. It has reference to a young woman twenty-four years of age. Pressure on the top of the head, or suggestion, which only was used, sufficed to produce somnambulism. In this observation, somnambulism was first employed 'during pregnancy to calm and dissipate uterine pains which returned many times a day, and soon these pains completely ceased. Moreover, hypnotism was persistently practiced on this woman to the end of her pregnancy in order to produce an influence which would render it more easy and certain at the actual confinement.

During the accouchement we learn that somnambulism was easily provoked by pressure on the crown; the uterine contractions occurred every six or ten minutes, and lasted from one minute to a minute and forty-five seconds. The parturient, during somnambulism, felt the uterine contractions strongly, but she declared that they were not painful. On being awaked, as soon as the contractions recurred, she was in suffering, cried out, and asked to be put to sleep again. Nevertheless, during the last hour of

the accouchement it was, apparently, impossible to obtain somnambulism because of the severity of the pains.

The observation of M. Mesnet also refers to a young girl aged twenty-two. She was very hysterical, had exhibited numerous manifestations of nervous disorder, and had been cured of a contraction at Salpetriere by hypnotism. She had likewise been hypnotized by M. Mesnet, and is described in the observation as easily susceptible of somnambulism. The first pains were easily annulled by suggestion in the state of somnambulism. But when the head was born, though still in this state, the patient groaned and shrieked aloud, and suggestions were ineffectual. On awaking she had completely lost the memory of what had passed and did not know that she had been confined.

At this period, 1887, the different degrees of the somnambulist condition had not been studied, but these indications (inefficacy of suggestion against violent pains and loss of memory) prove that the patient was in the state which we call the second degree of somnambulism.

(To be continued.)

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## PHENOMENA OF SPIRITUALISM.

By H. L. True, M. D., McConnellsville, O.

The following message was received at our Circle meeting, April 14th, 1899:

Please give name? "Mrs. D—" message—"In John's writings call word (beginning with a capital) "Holy" principle. Call "witness and anointing" evidence. Call "Father" (beginning with a capital) Soul. Call "Son" (beginning with a capital) manifestation truth. "Son" (beginning with a small letter) manifestation. Call "Jesus," uprightness, purity, sincerity. Call "Christ," our eternal security. Call "God," love, eternal good. Call "the blood of Jesus," testamentary. Call "the flesh of Jesus," bestowment. Call "Spirit" (beginning with a capital) Holy life. "Spirit" (beginning with a small letter) doctrine. Call "Lamb" (beginning with a capital) unfeigned life. Now read first two epistles of John and first chapter of St. John."

This was spelled out by calling over the letters of the alphabet, setting down such as were rapped upon. The parentheses are mine. The words included in them were spelled the same as the others. The purported spirit, Mrs. D—, was a widowed lady who lived in this village and died about 10 years ago. She was a Christadelphian (soul sleeper) in belief and the only one of that belief so far as I know in the village. She did not affiliate with the churches, and was a great controversialist, being ready to defend her own opinions at all times. To prevent controversy the church women rather avoided her. She, like Stephen, was mighty in argument and few could resist the wisdom in which she spoke. Being well versed in several translations of the Bible, she took particular pains to call attention to the meaning of words as given in the different translations. On one occasion when I was talking to her she mentioned Hades, Tartarus, Gehenna and Sheol, words which in the original had different meanings, yet had all been translated into the Anglo-Saxon word Hell, and then she gave several examples of scripture readings, substituting what she claimed was the proper word, to show the different meaning that would be conveyed. Her way of coming at this was exactly the style as used in this message.

One week previous to the receipt of this message Mrs. D— reported for the first time on our table. I asked her if she had changed her belief. Answer, "In part." What part? "The sleep of the dead." Will you tell us what you now believe? "Yes, at your next meeting."

During that week I was away from town attending the funeral of my brother. Returned just before the meeting. I had lost much sleep and should not have attended the meeting at all, had I not been urged to attend in order to make a quorum. I took my place in the circle, but paid but little attention to the proceedings, was half asleep most of the time and when the meeting adjourned I did not have interest enough at the time to read what had been received. A copy of it being furnished me the next day, I gave it a careful examination and came to the conclusion it was so much like Mrs. D—'s style, that had it related to any portion of the Scriptures on which I had ever heard her talk, I should certainly think the

Circle read it from my mind while I was half asleep. But I can only recognize the style, not the substance. I do not know where that came from. I never heard her discuss the meaning of the words mentioned in the message. As to the other members, they unite in saying that they never heard Mrs. D. talk theology. To me that message, given above as received, seems very mysterious.

The following message may not be without interest to students of occult phenomena. It was received May 12th, 1899.

Question, Why cannot you tell us something we do not know? "You would not understand." Question (by Mrs. C.) Is Drummond's book on natural law in the spirit world true? "Yes." Question (by myself): Do you know of the book Etidorhpa? "Yes." Is it true? "In part." What part? "Can have all knowledge without physical sensation." What part is untrue? "It is nearly all true." (By Mrs. A.): Do you communicate with us while we are asleep? "Yes." (By myself): Why can you not give the physical tests that will prove you are a spirit? "I can only read the soul. There are earthly spirits who can give physical tests." Can you tell why earthly spirits can tell of material things while you can not? "Yes, it is owing to atmospheric differences. They have not entirely given up their interest in earthly things." Will you tell me how to get a physical test like I have been trying to get? "Yes, change some of the members of your Circle." Do you know I have another Circle? No answer. Several questions were asked about the other Circle. No answer: I have another Circle, will it ever succeed in getting communication? "I do not know." Was it right for me to organize another Circle? "Yes." Will you try to send a spirit to the other Circle. One who can give the tests I desire? "Yes." Do you know the nights on which the other Circle meets? "It is not necessary for me to know. The spirit I send will find out." Will you give the name of the one you purpose to send? "I will have to communicate with earthly spirits and find out who will go." Can you communicate with earthly spirits? "Yes." How? "The same as with you." What! By raps? "Yes." Do you mean raps on the table as we understand them? "No." Tell us what you do mean? "Clouds hide us from them same as from you." How do you penetrate the clouds? "Same



as with you." Can not you give a better explanation? "You would not understand it if I did."

It will be noticed that the message of April 14th was continuous until the subject was complete, and then the force was gone. No time was allowed to ask questions. It simply said its say and went. In the last, ample time was given for questions, nearly all of which I proposed myself. Let the reader of the Journal study those messages and point out to me the evidence of suggestion if such exists. One to fully appreciate the last message wants to have read Etidorhpa. There was one member of the Circle besides myself who had read it but neither of us carefully nor seriously. It is a strange fanciful story which we did not understand at the time we read it and but few do, or at least each gets a different meaning from it. I have not found the expression in the book as it appears in our message, but the whole story revolves around that idea. It is the gist of the New Testament and neither of us had noticed it previous to having it pointed out by the message.

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## PERFORMANCE OF HYPNOTISM.

### LESSON IV.

By the Editor.

You have been told in these Lessons that hypnosis follows a lessening of the circulation of blood in the brain. Generally speaking this is true. But it is not invariably true. Hypnosis may be coincident with, or be followed by, cerebral congestion. Strictly, no generalization will be found satisfactory in this work, because we can never know anything absolutely. Our knowledge is finite: our subject is infinite. We are dealing with the most difficult of all studies, human nature, physiologically and psychologically considered. Of physiology alone, we know something; of psychology we know little. Therefore you will understand that psycho-physical conditions are none too easy of explanation.

To begin with, natural sleep may be produced in three ways:  
1. By anemia of the brain; 2. By congestion of the brain; 3. By accumulation of excess of carbonic acid in the system. These are physiological conditions, producing a normal unconsciousness; or,

if you please, an abnormal consciousness. The sleeper is not normally conscious, as you will admit; neither is he dead. Therefore a consciousness, which we call the dream-consciousness, is present. Now it happens that in some individuals this dream-consciousness merely finds expression in mental pictures, crude, wonderful, horrible, and so forth, which we denominate dreams. In others, this consciousness includes the employment of speech, and we have "talking during sleep." In others, fewer of these, it includes both speech and action, muscular movement, and we have "sleep-walking," or natural somnambulism. We do not know why we dream. It is amazing when we come to think of it, how little we know. There is apparently a waste of energy here; but it is also probable that dreams serve some purpose, because nature seldom works without an aim. Possibly there is a mental ferment or process of thought digestion conducted upon lines somewhat similar to the process of food-digestion. However, let that be as it may, we may take it for granted that we dream continuously during sleep. There is, therefore, some part of the brain that is active during natural sleep, but not that part which we use during waking life. It is possible then to dissociate the reasoning consciousness from the dream-consciousness, irrespective of the condition of the blood supply in the brain; because as I have said, sleep may follow cerebral anemia, or cerebral congestion, but dreams are common in both conditions. Nature, therefore, demonstrates this one point; that the reason and will can be dissevered, dissociated from the consciousness irrespective of the influence of the circulatory system.

Now this is exactly what the hypnotist demonstrates. Nature demonstrates this point by first producing sleep and then dissociating reason and imaginative consciousness. The hypnotist generally wastes his time by trying first to induce sleep. He wastes time because the mental condition which he seeks to bring about in his subject has not necessarily anything to do with the condition of sleep. The condition known as hypnosis is a condition in which the reason, the critical judging faculty is in abeyance, inactive. The hypnotist can bring this about while his subject is wide awake, and it is therefore unnecessary for him to demonstrate hypnosis by giving his attention first to the induction of sleep. The proper method

for him to pursue is to first induce the dissociation of reason and imagination, and afterwards induce sleep. How he does this will be shown.

I have told you that no one can be hypnotized against his will. Generally that is true—invariably, no. Also that to induce instantaneous hypnosis in the case of a person you have never before seen is impossible. This again is generally true—invariably, no. A phrase previously used may be repeated here, because its simplicity has led you to neglect its consideration. (I sometimes think that words mean nothing to half the people who read). "Hypnosis is due to a deep impression made upon the mind of another." When you understand what is meant by "a deep impression" you will understand why you succeed or fail as a hypnotist. You will also understand that sleep has nothing to do with the induction of hypnosis; that sleep may or may not follow, may or may not precede, hypnosis; may or may not precede or follow active somnambulism.

In the little book "How to Hypnotize" I gave you a certain method which the physician will use with advantage in the treatment of the sick. That method includes the induction of sleep because, and only because, that treatment is between patient and physician. Now we are dealing with the method of the stage-hypnotist who does not use hypnotism as a cure for disease, and therefore has no need of the sleep induction, which is itself a valuable adjunct to therapeutic suggestion.

And in the first place, to go back to the beginning, even at the risk of seeming didactic, you will pardon me for saying that you do not wisely in using the word Hypnotism to express a condition in which sleep is absent. We need another word here, and that word is Psychotism, meaning simply that mental condition in which the reasoning faculties are arrested in their action; that mental condition in which the reasoning and critical consciousness is subordinate to the imaginative, emotional, perceptive and imitative consciousness.

I ask you further to remember that psychotism plays a large part in the daily life of every human being because the reason, judgment, will, are being continually tampered with and thrust into the back-ground, and hence we fall frequently during the day into con-

ditions of psychosis. We use very little reason in our conduct, very little in our speech, very little in our thought. We live in our sympathies; we learn by our receptiveness; we absorb; we are led, driven, governed by our inclinations and emotions. Long ago I said that reason is a good brake, but the driving power of the machine is in the emotions. So it is. We live in our sympathies.

Now, in that word sympathy is the essence of psychotism and of hypnotism. We can even institute a parallel between the condition of love and the condition of psychosis. Where love is there is no critical consciousness; there is simply in cold terms, the desire to be led, to be appreciated, to be beloved in turn. This feeling or emotion which we call love when it exists between two persons of opposite sex, (and sympathy when it exists in milder form between persons of the same sex), is not necessarily sexual, but may become sexual if conditions are such that passion may play its part in cementing the bond between the parties interested. Those of you who have been in love will not deny that during that period of pleasing insanity you were in a condition of cerebral exaltation in which the reasoning faculties had no part. You were mentally abnormal. My friend Haggard, who is an authority on this point, tells me that when he first fell in love with Mrs. Haggard he "trod on air!" Obviously a self-induced illusion. Recollect that true love is absolutely generous. It gives all; asks nothing. It is submission. In love there is no assertion of the will. In psychosis and hypnosis there is no assertion of the will. Sympathy is the fountain-head whence these conditions flow. From sympathy comes psychosis; from sympathy comes love. Perhaps the streams mingle. they frequently do, and love and psychosis go hand in hand. This emotional quality in our natures is truly a spiritual craving without which life for the majority of women, and a good percentage of men, would be insupportable. It is the idealism of existence. "When woman is no longer pleasing to man," said Voltaire, "she turns to God;" a venomous and bitter witticism which we may more gently paraphrase by saying that the desire to be esteemed, to be loved, is natural to every woman, and to most men. In other words, to be led, to be guided, to be advised, to be appreciated, is natural to every human being.

And here lies the danger of psychotism or hypnotism. Here it is, summed up in the preceding paragraphs; not the danger that by hypnotizing a woman you may rob her of her moral restraint, and instantaneously convert her into a person of loose principles; not the danger that by hypnotizing her you may render her unconscious, helpless, at your mercy—these are the false conclusions of experimenters of little experience, the fallacies of the metaphysicians, or the dramatic vagaries of the School of Nancy; but the danger clear and plain before you that the sympathy between operator and subject of opposite sexes, may under favorable conditions deepen into love—and from love to passion is but a step. Because, mark you, there is no hypnosis without sympathy, and there is no love without sympathy. Hence the induction of hypnosis is the first step to the production of love. Consequently I say that the man who places his wife under the care of a young and prepossessing male hypnotist is doing an unwise thing.

Now we go back once more to a consideration of the performance of hypnotism.

There are only two ways in which hypnosis or psychosis can be induced, namely:

1. Insinuation, suasion.
2. Command.

The first method is gentle, alluring, gracious; the second is abrupt, awe-inspiring.

The first has sympathy for its mainstay; the second, fear.

The first is common and general; the second rare, but none the less true.

To instantaneously induce psychosis in one you have never before seen is not difficult on the stage; it is very difficult in your private office. Because in stage-work the subject is influenced largely by his environment; by his belief in your power; and by his observation of your work upon others. You speak sharply and decisively to get your results. No gentle persuasion here. You say briskly, touching his forehead with your finger: "You cannot move from that chair till I give you leave." You touch his arm and say: "You cannot lift your arm." You pass your hands over his eyelids, close them, and say: "You cannot open your eyes." He cannot. What have you done? Only made a deep impression



on his mind. Paralyzed his reasoning faculties for the time being; suspended his judgment; given him an idea, viz: "I cannot," to occupy his mind to the exclusion of the idea, "I can." And how have you made this impression so easily? Because of 1. His temperament: credulous, easily dominated. 2. Your manner and appearance, inviting and inspiring confidence and belief. This is not necessarily an example of "hypnotizing a person against his will." In this latter case there must be present a personal fear of the operator, or of hypnotism, which assists the suggestion by paralyzing the motor-centres. Fear is always paralyzing in its effects. The method and manner of the operator is the same, however, as in the former case. He dominates. He does not meet fear with persuasion, but with force to increase it, rather than diminish it. This subject is psychotized because of his fear, in other words, because of his ignorance. Rare cases these, but occasionally met with, especially among audiences. The human brain is capable of only one strong emotion at a time. Fear establishes a condition of mono-ideism in which a simple, short, decisive phrase will find acceptance and belief. Next month we will go into some special peculiarities of stage hypnotism.

I hardly think it worth while to frame a reply to M. Jules Liegeois' interesting paper on "The Relation of Hypnotism to Crime" which was concluded last month. It would be necessary to give up about twenty pages to refute his arguments separately, and you may demonstrate for yourselves with such ease that his basic proposition is unsound, and hence that his deductions are erroneous, that it is not worth the space. There is no relation between hypnotism and crime, as M. Liegeois understands hypnotism; i. e.: the condition of somnambulism. But there is now and always will be a true and close connection between suggestion and crime. Suggestion breeds crime—and virtue.

There are many glaring errors in M. Liegeois' paper, one of the most palpable being also equally easy of refutation. In truth I am ashamed to call the attention of a distinguished member of the faculty at Nancy, a school that has given us so much that is admirable along this line of thought, to a statement which is so ob-

viously untrue and yet so obviously endorsed by the school of which he is an honored part. M. Liegeois says:

“When, after having put to sleep a very suggestible individual, we suggest that nobody shall have the power to hypnotize him or to make him obey any suggestions whatever, the predicted result is invariably produced. Any other than the experimenter would henceforth try in vain to acquire, or to maintain, over the person thus suggestionized, any influence whatever. It is a method which M. Liebeault and myself together with Professors Bernheim and Beaunais have often employed with success.”

So we find the whole Nancy Faculty in accord with M. Liegeois in his astounding declaration, notwithstanding the very evident fact that that declaration is in its terms a direct contradiction of the principles of hypnosis. Let us first refute it by argument and you may afterwards satisfy yourselves in five minutes by experiment that the refutation will stand.

In the first place a somnambulist passes into the condition of somnambulism because he is, 1st. Very suggestible. 2d. Not averse to the process. Let us summarize it by saying that he is weak and willing. But remember that he is willing. Now to this willing subject is given the suggestion that no one else can hypnotize him. He accepts this suggestion—because he is willing. It makes a deep impression upon him—because he is willing. Then to this willing subject comes another operator who has previously succeeded in easily putting him to sleep, and finds to his chagrin that he can no longer influence this subject. Why does he fail? Because of the belief of the subject in the efficacy of the previous suggestion—because of the depth of the impression previously made upon the mind of the subject. And how long will this impression last? Just until it is driven out, effaced, obliterated by a counter-suggestion from an experienced operator who breaks this belief of the subject, or until the subject himself for his personal advantage or to please another, desires, is willing, to be hypnotized. Let any one of you take a very susceptible subject and prepare him against being hypnotized by another operator according to M. Liegeois formula; then let some other operator take this subject away from the

presence of the first operator and sow seed in his mind something after the following fashion:

"You have been told that no one else but Mr. B. can hypnotize you. That is nonsense. Mr. B. does not put you to sleep. You put yourself to sleep. You sleep because you can sleep; because you are willing to. No one can prevent you from pleasing yourself in this matter. You are always a free agent. It is your choice to sleep or to keep awake. Now to oblige me, and to please yourself you will sleep. The power is in yourself. I can only direct it. That is all Mr. B. can do, or has done. You will sleep when I count five because you wish to sleep. You will see that I am right, and that you can always be hypnotized when you wish to be. Look into my eyes. You are going to sleep because you wish to go to sleep. Remember that. Now I count." Result: Hypnosis at the count of five.

There can be no exception to this because you are dealing with a somnambulist, not with a new subject, and the somnambulist can do that which you request him to do—namely, go to sleep. So much for the safeguarding of the suggestible subject! The true safeguard lies in giving him knowledge for ignorance; in teaching him again, and again, and again, that the power is in himself, that it is his own, and in awakening in him a recognition of his own dependence and independence. The safeguard of the Nancy School is as if one covered up a pool to guard boys from drowning in place of teaching those boys how to swim.

(To be continued.)

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## THE BRAIN UNDER HYPNOTIC INFLUENCE.

By Wm. Mason, B. S., Aspen, Colorado.

"Unlimited doubt, like unconditioned credulity, is the child of mental weakness."

The above citation from the work of Dr. Braid, the Manchester surgeon, ought to be carved over every portal of learning throughout the world. This would be a grand motto for this Journal. Hypnotism has been designated the "scientific sensation of the hour." I pleaded for many years with men of learning to investi-

gate the many phenomena which were produced by my subjects under hypnotic influence. Tricks, fakes, and "horses," were the common expressions used by those who ought to have been competent investigators in the domain of hypnotism.

Many years ago I was lecturing for Dr. Wm. Snow (Professor Henri) at Yorkshire, England, under the cognomen of "The Boy Mesmerist." I knew little of the many phenomena that were produced. My business was to amuse the public, and outside of the amusement, I had little care.

Subjects were plentiful from all conditions of life, and during my year's engagement I had hypnotized over a thousand people of all ages. The business of the doctor was to supply suffering humanity with medicine.

I had not been engaged more than a month before I discovered that I had no need to use the disk—No, not even verbal suggestion. On entering the stage to the music and making my mesmeric passes over the audience, I always found that those who had been under my control responded at once and many followed the old subjects who had never been influenced before, believing I had exerted an influence over them.

At one of the entertainments I had placed a man's arm akimbo and suggested that he could not straighten his arm. During the evening I had forgotten to release the arm to its normal condition, and the subject went home and his arm remained in the condition in which I had placed it. I had dismissed the thought. Next day I was called from my room to give the man the use of his arm as I had deprived him of its use.

To-day we would solve this phenomenon by saying "suggestion." Yes, that is the answer; but, why suggestion? There is no effect without a cause, and the cause lies deeper than the suggestion which the operator uses. What is the cause? Psychic influence. I care not what you call it, the subject has heard and seen that which he does not understand. This is the foundation for hypnosis, and without it there can be no success. The brain is in what we call a receptive condition, in which condition it is easily acted upon. This I soon learned to be the main factor of hypnotic influence. A few weeks after the above incident a man came on the stage with

crutches, suffering from a stiff leg which he had been unable to use for years. I saw at once that his limb could be straightened as easily as the arm could be deprived of its use.

A few moments and the man had thrown away his crutches and was marching to the lively strains of the music. "A modern miracle."

This man had had his leg injured in the first place and the limb had later grown as strong as it used to be, but the brain had not received its mental impression that its member was in a working condition. The mind was not acted upon as it was not open to receive that impression.

Human nature is the same to-day as it was thousands of years ago, only our knowledge of man has narrowed down until we know but a little and very little.

We have well authenticated cases of deaf and dumb persons being cured through hypnotism. Miss Harriett Martineau who was deaf was cured by Henry George Atkinson; again the case of a lad from the University of Minnesota who had not articulated a single word for fourteen years. After a few months the power of speech was developed within him. The cure performed by Dr. Charles McCarty of the blind man in Liverpool; and the case of the blind girl in France, by Mesmer. There are many great cures of ancient and modern times which should call the physicians' attention to psychic forces. Some writer has asserted that to the work of the charlatans and the dilettanti the world owes the preservation of hypnotic science, and many eminent physicians regret that for over a hundred years psychological knowledge was passed by without attention and its claims were met by derision.

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## WHITE CROWS.

By the Editor.

When Professor James of Harvard discovered Mrs. Piper, the medium, and found her to be honest, he drew a deep breath of relief and thereafter gratefully ticketed the lady as his "one white crow." But there are others as fair of plumage, one of whom,



Mrs. Laura Belle Coleman, of Nashville, Tenn., should be better known to our wide circle of readers. So here she is:

Height, medium; figure, good; complexion, fair; age, thirty-one; eyes, blue; hair, clay-brown; chin, firmly set; mouth, sensitive; general appearance, pleasing; predominant trait, snap.

Mrs. Coleman has been a psychic, sensitive, psychometrist, mind-reader, clairvoyant, spiritualist, and practical hypnotist. Her work is now entirely confined to teaching and demonstrating hypnotism. Follows our interview, which I have left in the form of dialogue:

Q. How long have you been a spiritualist?

A. For fourteen years.

Q. Where have you lived and practiced your work?

A. I was born and raised in the South. Everybody in Nashville knows me and my work.

Q. Do you believe in the materialization of spirit forms?

A. No, sir.

Q. Do you believe in independent slate-writing?

A. Not as a spiritual manifestation. I sat for three years, twice a week, and got scratches, pencil-marks, on the slate, but I knew just where the scratches would be placed, and when they were coming. It was my own psychic force that made them.

Q. You say you got those scratches between closed slates, but no writing?

A. I could not get writing. I did not seem able to do any more than make straight marks. There was no pencil between the slates.

Q. Isn't that a rather curious thing to ascribe to your mind. No pencil. Nothing to make a mark with—and yet scratches appeared on the slates made apparently with a pencil! How do you account for them?

A. I knew when the scratches were coming—they came through me; I don't know how.

Q. Do you believe in any physical phenomena of spiritualism?

A. No, sir.

Q. Why not?

A. Because the physical phenomena are psychic or mental, pro-

duced by the medium's and sitter's own forces, and are independent of spirit intelligence.

Q. Do you believe the raps are manifestations of spiritual force?

A. No, sir. When I was doing this work I could get raps at any time, under my hand, or in any part of the room. I could send the raps where I wanted to, but there's nothing in that. That was not spiritual intelligence. That was my own force.

Q. Do you believe in such physical phenomena as "spirit portraits" produced by either psychic or spiritual force?

A. No, sir.

Q. What have you to go upon for your opinion?

A. My fourteen years' experience. I have investigated everything of that sort that I could hear of. I always found "spirit" slate-writing a fraud, not even psychic force being present. The phenomena were always produced by a mechanical contrivance of some kind—purely a trick.

Q. But you believe in clairvoyance?

A. Yes, sir.

Q. And in clairaudience?

A. Yes, sir.

Q. What are these, psychic or spiritual?

A. Both spiritual.

Q. And you believe in mind-reading?

A. Of course, but that is psychic.

Q. And you believe in spirit communication with mortals?

A. Yes, sir.

Q. How do you distinguish between psychic and spiritual in the matter of communications given you?

A. Very easily. By the voice of the particular spirit speaking to me. By the manner in which I get the information. My guide, when I was engaged in this work, was a Dr. Buchanan. Anything he told me I could rely on. If he spoke in my ear and said: "This sitter was born in such and such a place; married a man by the name of so and so; and she has come to ask you for information about her daughter," that was a spirit-communication from Dr. Buchanan to me, and he never told me a lie. But if a woman came for a sitting who was mentally "wide-open," I might not hear a word from

Dr. Buck. all through the sitting. I could read the woman as easily as a book, and give names and dates accurately, also could prophesy the future for her.

Q. Was that psychic information?

A. Yes, sir.

Q. How could the source of your information be psychic when you foretold the future? You must have had spiritual help there?

A. No, sir. I got my information from the woman's mind.

Q. Do you mean that the woman has information concerning her future locked up in herself, and that you could tap that information?

A. Yes, sir. My information came from the woman, and my prophecies were always correct.

Q. Do you believe we all have this sub-conscious store of knowledge of what is to be?

A. Yes, sir. I know it.

Q. Why, that's Hudson's theory?

A. Yes, Dr. Hudson is correct there.

Q. Nonsense, you must have obtained your knowledge from your spirit friend, speaking through this woman's mind to you.

A. No, you're wrong. Dr. Buck. says there are two ways in which he can get me information of the future. 1. By his independent knowledge. 2. By tapping the prescient faculty of the sitter and giving this information to me at second-hand. Sometimes I can do the tapping myself, that's all.

Q. Who is Dr. Buck., and where did he first come into communication with you?

A. It's a long story. The first time I identified the voice of Dr. Buchanan I was sitting in the office of Dr. Glenn in Nashville, waiting to consult him. Different voices had been bothering me for a day or two, and I was saying to myself "I'm certainly going crazy," when a new voice behind me said distinctly, "No, you won't go crazy. It's not so bad as that. I'll take care of you." There was nobody in the room, but the voice was very distinct. So I said without looking round: "Who are you, anyway?" The voice said, "I'm Dr. Buchanan; I used to be a close friend of Dr. Glenn. We were chums at college, and I often come here to be near him. I died at Hot Springs, Arkansas, of diabetes, they said, but"—I could

hear him laugh—"I guess it was whiskey." I had never heard of Dr. Buchanan, nor about the manner of his death, and the voice went on: "You want to see me, don't you? Look round here quietly, without fear, and you will see me." In about ten seconds I turned my head and saw him clearly, just as clearly as I see you, standing a few paces from me. He waved his hand at me, said something in goodbye, and disappeared. But I've seen him often since then, though he generally only talks to me without making himself visible. Soon afterwards Dr. Glenn came into the room and found me walking up and down. I said, "Doctor, I'm going crazy, sure!" "Nonsense!" he said. "Yes I am," I said, "I know I am. Nothing can stop me, and that's what I want to see you about. I'm going insane." "There's nothing the matter with you," he said. "What's the trouble?" I thought this was a good time to test Dr. Buck's message, so I said: "Did you ever know anyone by the name of Dr. Buchanan?" "Yes," he said, "there was old Dr. Tom Buchanan, and young Dr. Tom. Tom Buchanan was at college with me. We were close friends." "But he died at Hot Springs, Arkansas, didn't he?" I asked. "What do you know about it?" he said. "Well, did he or didn't he?" "Yes, he did." "And he died of diabetes, did he? Or they said it was diabetes, but I guess you know it was alcohol, isn't that so?" "Who's been telling you this?" he said. "Well, is it so?" I asked, "because I want to know." "Yes, it's so; but what's this all about?" Then I told him what Dr. Buck had said to me, and Dr. Glenn said, "That's Buck sure enough," and he became interested. "You come into the next room," he said, "and ask Dr. Buck. to diagnose this case waiting here. You can do it." "Oh, stuff," I said. I don't know anything about medicine." "You don't have to," he said. "I want to hear what Buck. has to say about it. Put yourself in a quiet mood, sit still, and wait for the voice. Hear what it says." So I went in and talked to the woman a little, and presently I heard Dr. Buck's voice plain enough and I repeated everything he said. I was using words I didn't know the meaning of, but I repeated just what was told me, and Dr. Glenn said it was as good an opinion in consultation as he had ever heard, though it was not in line with his own diagnosis. "Well, that's all Dr. Buck. has got to say," I said, "and he says he's right." "Maybe so," said Dr. Glenn, "we shall see later." Later on it came

out that Dr. Buck was right, though it's too long ago for me to remember just what the case was.

Q. You still get communications from Dr. Buck.?

A. I can when I want to. But I gave up all that kind of work four years ago.

Q. Why?

A. Oh, I wanted to own myself. You can't understand what a medium's life is. It's not very pleasant to have your mind traveling all the time—not to know where you are—to be open to all kinds of impressions from all sorts of people. To be looked on as a curiosity. To be thought "daffy" by the majority, and a cheat by the rest. Not any more of it for me, thank you. I'll tell you what I know to be true in this line of work, and why I know it to be true. What I tell you can be depended on. The people in Nashville will tell you, if you inquire, that I never once resorted to any trick or deceit in mediumship. But for myself I want no more of it. I'm convinced about the truth of spirit-return. Let the rest convince themselves. No one can do it for them.

(To be continued.)

## BRAIN PHENOMENA.

By William A. Hammond, M. D.

A human brain cell is a little octopus, with power to move the tiny tentacles with which it is provided—to stretch them out, or to withdraw them at will. Upon this fact rests the newest revelation in the science of mind.

Why does a man act queerly when he is intoxicated?

Why is a man absent-minded on occasions?

Why, in rare instances, does a man forget all of his past life, being forced to begin again as a new individual?

Why does a man sometimes become violently and dangerously insane—a raving maniac?

A solution of these problems, so long deemed hopelessly puzzling, has at last been worked out, and a very satisfactory exposition of the subject is given by Dr. Ira Van Gieson, in a volume just published by the Pathological Institute of the New York State Hospitals.



A human brain cell, as described by Dr. Van Gieson, is a simple bit of nerve substance, from one end of which spring a number of tentacles, while from another part arises an arm different from these and of great length. The long arm is for transmitting impressions from one portion of the brain system to another. For example, a given "octopus" extends its long arm so as to touch the tentacles or short arms of a second octopus; the latter, in its turn, effects contact with a third, and so on. Thus, a message is conveyed and the mind gets the news.

The entire brain is a congerie of these cells, groups of which are organized into systems by what are called "association fibres." In their turn, the systems are arranged in communities, the communities in clusters, and the clusters in constellations. So long as the mind apparatus is in a healthy condition each little "octopus" attends to its business faithfully, and there is no trouble; but, unfortunately, civilized man abuses his brain in various ways, though especially with overwork and alcohol, and mental disturbances frequently result. These disturbances are the consequences of rebellion on the part of the octopuses, which have a way of quitting business when they are ill-treated beyond a certain point.

You see, the octopus has power to withdraw, as well as to extend, its tentacles, or shorter arms, and in this way it is able to throw itself "out of circuit." As a matter of fact, such action is not taken by a single brain cell, but by the whole group together. The cells are so linked by education and habit that they can operate only as members of assemblages, and the withdrawal of one individual from business signifies a "strike" by a large number. The object of the strike is simply to avoid overwork, and the action taken is a signal of exhaustion; it means that the cells cannot afford to give up any more energy.

Here you have an illustration of what sometimes happens to the successful merchant who works 18 hours out of every 24 at piling up the dollars. One day something goes wrong; his thought machine does not seem to work properly and ideas do not flow easily. No attention being paid to the matter, phenomena of this kind become more frequent and at length there comes a breakdown. A group, or perhaps a system, of brain cells has given up work and thrown

itself out of circuit, refusing to transmit messages. The merchant goes to a sanitarium for awhile, and, if careful of himself, he may recover.

Or the case may be that of a literary man, who gets into the habit of helping himself at his work with doses of whisky. He finds that he can accomplish more with the aid of the stimulant, and after awhile he cannot write at all without it. The alcohol stimulates the brain cells and causes them to yield an extra amount of energy. This, indeed, they do readily for awhile, but it is accomplished at the expense of a strain upon their reserve force, and at length they are obliged to give up. Also, the alcohol acts as a poison upon the brain cells, causing them to work irregularly, so that the literary man perhaps becomes afflicted with morbid ideas, hallucinations, and delusions.

The discovery of this tendency to withdraw from business on the part of the brain cell under certain conditions has thrown a flood of light upon a host of mental phenomena. A blow on the head may deprive a man of his education, taking away from him all memory of his past career, so that he has to begin to live over again in a new world. The cause is simply that the associations between certain groups of cells have been broken up. Manifestations of violent mania are due, in some cases at all events, to the withdrawal of the higher groups of cells which dominate and control the lower parts of the nervous system. Thus the subconscious mind, which ordinarily is held in abeyance, lacks its normal control and advances to the foreground, responding to any stimulus with a storm of excitement.

Brain cells of the highest order are found in the upper brain, where the intellect proper is supposed to be located. Here, as Dr. Van Gieson says, the associations of the tiny octopuses are comparatively loose, and their relations change constantly. In fact, they are in a state of continual flux, and hence the play of the mind, the infinite variety of thought and reasoning. The condition of affairs, indeed, is essential to the elevated type of intelligence; a stupid person does not have this constant mind-play, due to the making and breaking of relations between brain cells. Of course, this is not the only reason for the mental superiority of the clever man. The brain octopuses, like the octopuses of the ocean differ

in their qualities, and thus we find varying degrees of talent in different individuals.

Temporary disjunctions of the higher cells are accountable for the phenomena of absent-mindedness. A man is so absorbed in the consideration of one subject that he is unconscious of what is going on around him, the tentacles of the octopuses being all turned one way, so to speak. Being so loosely associated, the higher brain cells are first to act in a disorderly fashion when a person takes too much to drink, so that he behaves queerly and talks absurdly, unlike his usual self. The effect of the alcohol going further, the cells in those patches of the brain which control the muscular movements are affected and the man staggers. Finally, when the dose is very large, the octopuses give up work en masse for the time being and the victim sleeps like one dead. If enough of the poison is taken the brain cells are paralyzed for good and the unfortunate dies.

There is some relation, as yet undiscovered, between extraordinary activity of mind and insanity; hence the statement, unquestionably true, that "great wit to madness nearly is allied." It can not be denied that geniuses are apt to exhibit symptoms of mental alienation, and their children are usually inferior in intelligence to those of average men.

Certain kinds of dementia have come to be associated with certain classes of people. Paresis, almost unknown in women, is a typical insanity of speculators. Usually it seems to be due to overstrain of the nervous system attributable to the excitement of gambling, combined with habitual stimulation by alcohol, to which operators in this line commonly resort for its "bracing" effect. Paresis is one of the most rapid of all brain diseases in its progress, and is always fatal, the extreme limit of survival being four years. I well remember a case in New York City where experts in my own profession declared me wrong in my diagnosis of the complaint of a patient whom I put down as a victim of paresis. Being unable to convince them that I was right, I told them that if the man was not dead within four years I would burn my medical diploma and confess that I knew nothing about my business. The patient died just four years and one day later, so that I lost the hazard, but my professional brethren let me off with a dinner, which I was very willing to pay for, inasmuch as I was proved to have been correct.

# SUGGESTIVE THERAPEUTICS.

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## SUBSCRIPTIONS.

We broke all our previous records this month on annual subscriptions, entering, from May 10 to June 10, exclusive of renewals, 405 paid-up annual subscribers. Glad to have you! Glad to have you!

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## MENTAL SCIENCE.

Oblige me by never calling this a Journal of Mental Science. Mental Science is in the clouds. It soars. This Journal is on the fence. It commits itself to nothing absolutely, reserving always the right to publish diametrically opposite opinions side by side. It has only one policy—Aggressiveness. Only one aim—Facts. Only one fault—Inconsistency. But that's a trifle. Who wants to be consistent?

## INDIAN FAKIRS.

The day of miracles is not ended—in India. A marvel, strictly contradictory to the laws of nature as we know them, is reported from Benares. The whole performance was viewed at close range by a large party of English folk. They were presumably quite sane, for a physician, a lawyer and a scientist were included, and a detailed description which has been extensively copied appeared in that eminently respectable periodical, the Lahore Civil and Military Gazette.

The occasion, from the native view-point, was religious, but the preparations were like those for a barbecue. A trench 15 feet long, by 4 wide was prepared near Tagore Villa. This was filled with logs and fagots, which were fired and allowed to burn all day. By evening the mass had become a deep bed of glowing coals which kept spectators at a distance and seemed hot enough to roast any sort of meat in short order. And meat was to be given it—live human flesh.

The visitors were provided with chairs and stationed on a mound of earth about eight feet from this blooming bed of "the red flower," Kipling calls it. The searing heat would permit them to approach no nearer.

Then came a procession with all the hubbub and tomtomery of Hindoo worship. Certain mysterious rites were performed and a number of cocoanuts thrown on the coals, where they lay unconsumed.

Forthwith the two priests who were to be the leading performers became, to all appearances, possessed of the devil. They yelled like madmen and ran twice around the fiery pit. Then, barefooted and seemingly quite unprotected, they plunged into the incandescent mass and waded back and forth as children plough through the dry dust of a country road, kicking up red-hot coals and sparkling embers.

Their frenzy affected the crowd. First two or three leaped down upon the scorching trail and followed in the wake of the priests. Then they rushed through by hundreds, splashing the coals right and left, like cattle dashing through a ford. Among them were little boys scarcely five years old.

Even one of the Europeans present, so we are told, marched through after the mob, crossing several times. He described the sensation as "like walking over hot sand." Nobody was burned, and it was noticed that a turban which had fallen from the head of some devotee lay on the hot brands unharmed.

After the priests had withdrawn all were warned to desist. The inquisitive visitors now attempted to approach the trench, but the heat was still so fierce that it drove them back.

Such is the testimony of an eye-witness. Where to it all tended is not made plain. The performance is left as purposeless as the gyrations of a whirling dervish.

That seems to be a characteristic of all these alleged Oriental miracles. They are mere puzzles. They astonish the beholder, but they lead to nothing.

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#### BACK NUMBERS.

We have no back numbers on hand. Subscriptions must now begin with this issue, July, and sets of the volume just completed are all sold. New subscribers will kindly take note of this, and save unnecessary correspondence.

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#### MAGNETIC HEALING.

The Central University of Magnetic Healing has been incorporated in the state of Illinois, and is established in Chicago at 130 S. Ashland Blvd., with a competent physician, Henry Wuerzinger, M. D., as Principal. We have now, close at hand, what we have been looking for this long while, viz: an opportunity to note the effect of magnetic treatment in the cure of diseases diagnosed by an expert clinician. With all due respect to those who think otherwise I must believe that this work, whether suggestive or magnetic, or both, loses in value in the hands of a layman because of the latter's inability to diagnose correctly. We may look for some interesting reports of cases treated at this school, with a comparison of the value of magnetic methods with those of verbal suggestion. I think the magnetic will win the day because of its additional mystery.

**HAGGARD.**

My friend Haggard is sick, or as he calls it in his curious idiom, "poorly." He has urbiphobia, which is being interpreted, a hatred of the city. He falls a-babbling of green fields. He has a yearning for plows, and harrows, mowing machines, fresh-cut hay, waving wheat, lowing cattle and such like. It may be necessary to send him north for a couple of months for he is growing spare of frame and reedy. I think a sojourn in Manitoba would fatten him, and he could then pursue his inquiry into the effect of Manitoba air as a preventative of baldness, a hint of which was given in these pages some months ago. Yesterday he sat listlessly by the window. A common house-fly, impelled by curiosity, lighted, as flies will, upon the back of his hand. The fly lowered his proboscis, prodded about, walked ahead a few steps, prodded again, paused rubbed his fore-legs together reflectively, swayed slightly, and fell on his side dead. "Convincingly illustrating," said Haggard, "the theory of Professor Elmer Gates of Washington, that the pores of the melancholy excrete a virulent poison." But this set me thinking. There are commercial possibilities here. Suppose we kept on hand a supply of persons of feeble health, warranted fatal to insects of all descriptions, what price would careful housewives pay to rent them for a few days now and then? What am I offered for Haggard?

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**HOROSCOPES.**

Our Astrologer informs us that she will do no more work with her pen this summer, but will take up the foretelling of fortunes by astral signs again in the autumn. This will be a severe blow to many of those eager souls who sent in their data of hour of birth, etc., several months ago. But they are asked to remember that in patience is virtue; that everything comes to him who waits, and so forth. We shall get to you all in time. There are on file about 300 requests for horoscopes. Beginning next October, say, we take these at the rate of three per month which gives us a clean slate, allowing for the Astrologer's annual summer vacation of six months or so, by January, 1916. Really, it won't seem long.

Horoscope No. 13. Mary E. Louttit, born Aug. 22, 1865. 7 a. m.

Born with 22 degrees of Virgo rising with Mercury and Mars in conjunction and the sun not many degrees away, endowing the lady with an intellectual, bright mind, and a retentive memory, but with a temper so irascible and captious that at times she will be very disagreeable; good oratorical powers, the mind subtle, crafty and with considerable finesse. A great money-maker, both by her own efforts and from the assistance of friends. Many successful and pleasant short journeys, living in harmony with neighbors and relatives; enjoys visiting relatives. If married she does not stand in harmonious sympathy with her husband, although separation and divorce is not shown. The husband is poor, or loses his money, and this may be the cause of discord. A changeable business mind, and sometimes these changes will bring losses. There will be long and tedious illnesses come to the lady, and she should be careful, as there could be by exposure lung trouble. There is some tendency to heart disease, and liability to neuralgic pains. This person is too careless of the feelings of those around her to succeed and be as popular as she aspires to be. She should cultivate a quiet reserved habit of speech and strive to soften her nature by being more sympathetic with her friends. The end of life is good. The coming year will bring sickness to herself and grief in her family.

To the Editor.

Dear Sir and Friend:—My horoscope, in brief, in April number of Suggestive Therapeutics has come to my notice. Thanks.

It is well cast except a few sentences about the middle of same.

Allow me a little space, please, to set your readers—and astrologist as well—right as to my innate gifts and qualities.

The following quotations are just the opposite of my nature, principles and practice.

1. "Will not adhere to the truth."
2. "Is not to be trusted in business transactions."
3. "Will take advantage to gain money."
4. "Thoroughly dishonest as a speculator and will change his opinion on religion or politics to suit his convenience."

—G. G. G.



As to making money I am not an enthusiast, but what little I do make comes honestly.

Politics and speculation are neither one accorded a note nor even a vibration in the harmony that constitutes the "Harp of My Soul."

I have no taste for either.

My religion is a colossal and eternal endeavor to evolve—unfold and reveal—the possibilities of the mind, soul and Godhood inherent within mankind.

I would find it very inconvenient to change my opinion and espouse a religion circumscribed by the limitations of some orthodox creed be it ever so popular.

My companion, who has known my life for 20 years, justifies the validity of my corrections in the said horoscope.

Very truly, R. P. Keplinger, Galena, Kan.

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#### MIND AND MATTER.

Woodstock, Oregon, March 20, 1899.

To the Editor.

Dear Sir:—I have an English terrier bitch, which is 5 years old, and has only had one litter of pups, and that over two years ago. Her daughter, now over 2 years old, had a litter of pups about a month ago. The other day I put, for a short time, one of the pups with the old bitch (the grandmother), and she took to it with, apparently, the greatest fondness, and allowed it to suckle her milkless teats. About two days after I observed that there was milk formed in one or two of her teats. Do you know whether any similar instances in natural history of mammalia have been recorded. I remember reading, some 45 years ago, in some book, which I have forgotten the name of, the case of a backwoodsman in Canada, who lost his wife, leaving a babe of only a few days old. He had no way of procuring milk for the child; but he put it to his own breast; and the sucking action of the child caused milk to flow, and the child actually thrived thereon.

Yours faithfully,

R. Brereton.

There is on record the case of a young girl, aged 15, whose baby

sister was suddenly left motherless. She is reported to have experienced a flow of milk within twenty-four hours of the death of the mother, and to have successfully reared the child.—Ed.

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### SPOOKS.

Bridgeton, N. J., May 5, 1899.

Dear Sir:—I have read your Journal for two years and received through it much valuable information. I would like this time to send you my opinion about spiritualism.

Frequently the question seems to arise in your articles, do the taps or manifestations come from spirits or do they come from our subjective minds.

I will as briefly as possible tell you one of my experiences with spirits, which settled the question for me long ago.

About four years since I was acquainted with a young Christian lady. She was suddenly taken sick and died very unexpectedly of typhoid fever and pneumonia.

It was two or three days after she was buried, when in the morning, about 3 o'clock, while I was lying in my bed I awoke with the feeling that some person was in my room looking for something. I tried to raise myself, but I found that I was unable to move. The room seemed to me filled with a blue light, and I saw three shadows; one shadow seemed to beg the two other shadows to remain in the room in a kneeling position. One of the shadows vanished away, the other drew back to the door and waited there, while the third came slowly towards my bed, bent over me and then told me that the wife of a friend of mine had a baby, and that the baby, which was a boy, was dead.

I told this vision to the man with whom I boarded. He came to me after three hours and told me that my dream, as he called it, was true, that the wife of my friend really had a child which died the same night.

At the time of the vision my blood felt one minute hot as fire and the next cold as ice, however, my heart was filled with such a delight and such a desire to be with those spirits or angels that the next day I had a temptation to kill myself.

I made up my mind to ask God to send those messengers again; so the next night, I knelt by my bed and prayed to God. Suddenly a very hard knock was heard on the main door of the house. I was afraid; jumped into my bed, and pulled the blankets over me. At the same time the owner of the house came down and opened the door, but nobody was there. He then came into my room and asked me if I had done the knocking.

Well, after two years I told my experience to a family where I boarded about six miles from that place. A young lady arose and said, "You told us a story; how can dead people come back and speak to you?" The same night the mother saw a shadow going into her daughter's room, and the daughter was sick the next morning and told her mother that somebody came into her room last night and told her that something would happen to her. She had the same sickness, typhoid fever, which killed my lady friend.

Many other times this mysterious lady spirit has been seen not alone by me, but also by other persons.

Very truly,  
Adolph Laban.

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#### ASTROLOGY.

Brooklyn, N. Y., May 5, 1899.

To the Editor.

As a deeply interested reader of Suggestive Therapeutics and a full sympathizer with its broad and comprehensive policy, I request the favor of being allowed to utter a word in behalf of another view of Astrology than that now being presented in your columns. I do not for an instant question the entire disinterestedness of the astrologer who contributes readings to the periodical, but as I saw in the March issue (page 135) the dreadful statement concerning Laura Wheeler, born May 7, 1874, 11:50 p. m. "There is nothing I can say to encourage this person," realizing the effect for ill on many sensitive natures of so terrible a declaration. I crave in humanity's name permission to say that several excellent students of astrology, personally known to me, declare that a knowledge of astrology unharrassed by fatalistic predictions makes it possible to say much to encourage everybody. Your own splendid

writings on Character Building are in complete accord with truly enlightened astrological delineations, for though it is evidently true that some horoscopes appear far less bright than others, the particular figure which seems so piteously dark to your astrologer is only one out of many of which it may be said: The nature will have many obstacles to meet and an uphill road to travel, but if she will but brace herself to the encounter every one of these obstacles can be transmuted into self-evident advantages to upward progress. If astrologers do not see the way out and over difficulties their fatalistic predictions are necessarily vain, but if the grand old Chaldean science, as taught by Beresius and other ancient men of renown, is intelligently submitted to the present generation the depressing aspects will vanish and the science prove a benefit to all.

Yours for freedom and encouragement,

W. J. Colville.

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#### PRACTICAL HYPNOTISM.

Richmond, Texas, May 22, 1899.

To the Editor.

Dear Sir:—I am going to give you a little of my experience, if you think it worth while to publish it. I teach hypnotism, also practice magnetic healing, with great success. One case at present under my care is a little girl, 14 years old, daughter of Mr. Orr Rowland, of Guy, Texas. She was paralyzed when 14 months old; she was perfectly dead from the waist down; could not move a toe. At the second treatment she could move toe and feet. I have treated her one month, and she can now walk on crutches. Limbs have enlarged to twice the size they were at the commencement of treatment and I am positive she will be permanently cured. My treatment is by hypnotism. When under the influence I give her suggestions to the effect that whenever I write her a letter commanding sleep she will sleep, and nothing will be on her mind to prevent her getting the full benefit of the strengthening suggestions given her. The letter has the same effect as if I were there in person. I give her a certain time to sleep, from fifteen to thirty minutes, and she sleeps the exact time.

It would not be out of the way to mention an experiment which I tried with Dr. O'Farrell here a few days ago. I hypnotized a subject, and I claimed Dr. O'Farrell could not give him medicine to make him sick. He gave him one teaspoonful of ipecac, one teaspoonful of aloes, one teaspoonful of sulph. of morphia. It had no effect on him at all.

Another experiment is hypnotizing a subject against his will. Here, probably, is where I will have trouble with the editor of Suggestive Therapeutics. I believe it is claimed by many that it cannot be done. At the Court House, Richmond, Texas, two weeks ago I hypnotized a negro against his will. He was locked in a room. When he saw the room locked, he got into the vault and closed the door. The County Clerk, Mr. Fields, opened the vault and let me in, and as soon as I touched his forehead he went into a deep sleep. Needles were stuck through his flesh without pain or movement on his part. I will explain how I did this. In the first place he knew I could put him to sleep, because he saw me do the same thing to others, but he was very much afraid of me, and it was impressed on his mind that I could do so, and would if ever I touched him. So when I did touch him he passed into hypnosis. Nevertheless, he was hypnotized against his will, because he had his mind made up not to be hypnotized. Here are a few who witnessed this: Mr. Marion Fields, County Clerk; Lann Hogan, District Clerk; W. M. Masterton, Attorney-at-Law. I also claim to teach anyone to put a subject into the hypnotic sleep at a distance, where I do not see him or he see me, and is not expecting it. I will prove it to whoever will come here. Also, when the subject is asleep I will tell him to come to me, and he will do so. I can make him move forwards or backwards by mental influence. What is that, Telepathy? I would like to hear something about it.

I have cured my wife of a very bad case of female disease, which was doctored for eight years without relief. I cured same in from six to ten days.

Yours Respectfully,

Prof. C. O. Lorenz.

Put me in communication with a committee composed of the three gentlemen you name, and I will send them a list of tests

which you are to try upon your subject with a view to determine whether your mental influence over your subject is real or otherwise. We will give you a fair shake in this matter, but the conditions must be such that coincidence, chance, and simple suggestion are barred out.—Ed.

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**STAMMERING.**

Rio de Janeiro, April 21, 1899.

Sydney Flower, Esq., LL. D., Psychic Publishing Co.,  
Times-Herald Building, Chicago.

To the Editor:

Dear Sir:—I have been a subscriber to your Journal since the time it started as the Hypnotic Magazine.

I have lately had to give up hypnotizing, as I am in a very nervous state, principally due now to hard work.

This nervousness takes the form of stammering, and, though I have no impediment in my speech, if I get at all excited, I cannot speak.

In business it is very awkward, for I cannot be certain that I shall speak straight. As a rule, I seem to get a nervous fright on me, and cannot get out the words.

I speak Portuguese perfectly, and yet people often don't understand me because of my hesitation in speaking.

I cannot afford time or money to go to Chicago, and I should therefore be much obliged to you, if you could give a few instructions in Auto-Suggestion, so that I may be able to cure myself.

I have often tried it, but have not done it systematically.

Please let me know what I can do for myself, as it is a very great drawback. One thing is strange, too; when I was treating anyone, I was always perfectly calm and never stammered at all, but always gave my suggestions in a calm, low voice.

Hoping you can do something for me, and thanking you in anticipation for your answer, I remain

Yours Truly,

J. W. C.

A nervous habit. Attack it through the breathing. Breathe

from the abdomen; get the feeling of expansion at the pit of the stomach; practice speaking only on a down-dropping breath; never as you inhale; speak slowly, and you will break the fear. The practice in abdominal breathing will cure your nervousness.—Ed.

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#### KIND WORDS.

Los Angeles, Cal., March 20, 1899.

To the Editor.

Dear Sir:—I am one of your oldest subscribers, and have sent you many others, and watched the Journal from its infancy, and it has now grown old enough to realize how much light it has thrown on the finer forces of nature. It has been the only real practical magazine on suggestion that I have found, and I have had a goodly number, and waded through lots of husks to get a little kernel. Yours for progression,

Frances E. Williams, M. D.

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#### AN AWAKENING.

Lawson, O. T., May 12, 1899.

Editor Suggestive Therapeutics.

Dear Sir:—Allow me to state that I was cured of the habit of chewing tobacco by suggestion after using it from the age of 13 to over 40. It happened in this way: My wife was a trance talking medium, at that time, and one evening while she and I were alone, she leaned back in the rocking chair, turned a little pale and was apparently in a quiet sleep for about two minutes, when a familiar voice from her—not her own—said, "Well, Albert, I have come to see you again and talk with you a little." I replied, "That is good, Lizzie (for I well knew by the voice who it was), I am always glad to have you come and talk with me when opportunity offers," etc., etc. During our conversation, which lasted ten or fifteen minutes, she said, "Albert, I wish you would quit using that nasty tobacco; I don't like it and I always have to smell it when I come around you to talk with you." I replied, "I have tried many times to quit it, but could never succeed." She said,

"Try again, and I will help you to quit it." From that hour I have never had the least desire to take a chew of tobacco, and that was over ten years ago.

The person addressing me was a sister-in-law of my wife, who had passed to spirit life eight years previous to that occurrence.

Yours for Truth,

A. D. Marble.

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### STAGE MIND-READING.

Midleton, Cork Co., Ireland, June 1, 1899.

Dear Mr. Editor:—I am very anxious to learn how the following feats were accomplished, and am writing you in hope of getting information. Some time ago a hypnotic exhibiton was given here by a Professor Ormonde and his wife. After going through the usual form of hypnotizing by passes, he tied a handkerchief around his wife's eyes, and then told the audience to write down on a slip of paper anything they wanted to know and then to put the paper in their pockets, keeping their minds fixed on what was written. The lady immediately told in about 12 cases what the people had written down and in cases where relatives had gone abroad she told where they had gone to and in what occupations they were engaged and some other things which are since found true, although the inquirers were not aware of them when writing the questions. There can be no question of collusion as I was one of those making inquiries and no one knew what I had written but myself. My sister who sat with me, also wished to learn about a diamond brooch she had either lost or which had been stolen. The lady hypnotized said, "There is a Mrs. O'Brien in the audience who is troubled about a brooch she lost three years and eleven months ago. She thinks the brooch was stolen, but I assure her it was lost and destroyed and will never be recovered." I wish to point out here that Mrs. O'Brien did not know how long it was since she lost the brooch and on making inquiries since, she learned it was three years and eleven months ago. Another of the audience, a Dr. Byrne, wished to learn what would win the Derby next year and also wrote it down



and put the paper in his pocket. Nobody knew what he had written. The hypnotized lady again said, "A Mr. T. B. Byrne wants to know what will win the Derby next year. Well," she said, "I fancy I can see the race. I can see two horses lead the rest. I can see one horse coming first; that horse wins, and his name is Flying Fox." I call these cases from the lot as there could be no possibility of collusion. I would feel deeply grateful if you would give me any explanation of how they were accomplished.

Yours truly,

R. A. L.

You plunge us into the middle of a subject we are not ready to deal with. Briefly, 99 per cent of stage mind-reading is fake, simply because, while mind-reading is an undoubted fact, the conditions present in stage performances put too great a strain upon the operator to permit her to keep her health, and at the same time give a satisfactory performance. There used to be at least one genuine stage mind-reader (or clairvoyant if you like, since she also prophesied accurately) in America, a Mrs. Laura Belle Coleman, of Nashville, Tenn., but the work reduced her weight from 135 pounds to about 87 pounds, and to escape nervous prostration she dropped it. Communications from the audience reached her (mental) hearing thick and fast, so that she was compelled to shut them off, as it were, until she could deliver one message. Her work was absolutely genuine, and there are many persons living in Nashville to-day who can vouch for her clairvoyant powers. She trained herself to be a sensitive by first receiving impressions to do something from some one person in a room—some simple thing such as to open the window, touch a book, sit down in a certain chair, etc. Then it was forcibly suggested to her by the experimenter that she could just as easily hear the words he said mentally, and after a few efforts she caught the phrase distinctly. After this she had no more trouble in catching words, phrases, sentences, questions, names, mentally projected. But she defines the practice as bad in that it is injurious to health.—Ed.

**PREVISION.**

North Yakima, Wash., May 18, 1899.

To the Editor.

Dear Sir:—Last spring I met a friend whom I had not seen for nearly one and a half years. I asked him how all his family were, and he said, "All well;" that his oldest boy was in the army at Manila, but he supposed he was all right. I immediately received the impression that he would never see his boy again, and came nearly telling him so. I told my wife about it when I reached home, and about two weeks later the boy was killed. Can you explain that to me? It was not thought-transference, nor do I think it had any connection with spiritualism, as I have been through spiritualism and met the devil and denounced it, and had a hard struggle to get free from it. Please give your candid opinion on it and oblige

Yours Very Truly,

J. W. Turner.

Your impression might as easily have been wrong as right. But what is the matter with spiritualism. Let us hear something of your wrestle with the devil.—Ed.

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**THE DREAM-CONSCIOUSNESS.**

Brockton, Mass., June 9, 1899.

To the Editor.

Dear Sir:—As an illustration of subconscious perception let me quote the experience of a well known Brooklyn lawyer who informs me that when he is asleep, and the wind changes to the eastward, he will dream of being at Brant Rock, a sea shore resort some twenty-five miles from here, the reason for this dream (and it has happened many times) being that the east wind flows from the sea some fifteen to eighteen miles distant. Owing to the distance it is scarcely perceptible, yet the subconscious mind in sleep is so acute that the very slight salt smell acts as a suggestion, and causes the dream of being at the shore resort above referred to.

Now as to a suggestion through the hearing, he says that fre-

quently the sound of an electric car gong causes him to dream of riding on the cars.

Both the above cases show that the subconscious, automatic subjective, non-reasoning, lower brute mind is amenable to suggestion during natural sleep.

Respectfully,

Walter C. Bryant.

Why do you call it the "lower brute" mind? According to Hudson you are referring thus defamingly to your immortal entity!—Ed.

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#### OBJECTIVE AND SUBJECTIVE.

Arcot, Tenn., June 9, 1899.

To the Editor.

"But what is meant by the "subjective mind?" We have all used this term following Hudson's classification, but what does it mean?"

"But the blanket term 'subjective mind' is held to cover mental operations which are superior to the laws of matter as we understand them. We are therefore dealing with something beyond our ken, and it by no means simplifies matters to refer to this something as the 'subjective mind.' Granting that man is a trinity, body, soul, and spirit, we can find no fault with those who use the term spirit because that term is in itself an admission of the supernatural and is beyond argument accordingly. But if you use the term "mind" or "subjective mind" we presuppose that you can localize the physical organ of the subjective mind, because you are dealing with the natural by implication, not the supernatural. Apart from Hudson's theory where do you place the organ of the subjective mind?"—Ed. Criticism in the May No. Suggestive Therapeutics.

The above which I clip from the May number of Suggestive Therapeutics is not only misleading but a trivial cavil over words. First, the classification of mental operations into objective and subjective is not an invention of Hudson, but if we mistake not, antedates Hegel, and in all these years of psychic investigation no stu-

dent, certainly no scholar, has ever regarded them as more than a simple working hypothesis—a tool without which the mind is incapable of working out any approximately correct conclusion. In chemistry we have the atomic hypothesis; with it we have achieved all the advances we have made in chemistry, yet no reagent has ever been discovered so sensitive, no microscope so powerful as to demonstrate the existence of an atom. Still we find the hypothesis accounts for all chemical combinations so far as our experiences have led us. In electro-physics we have the terms “positive” and “negative,” which are a hypothesis, for no one can demonstrate two kinds of electricity or believes such to exist. Yet working under this hypothesis we have achieved all we know of electricity. Had scientists refused these hypotheses and referred all chemical and electrical phenomena to supernatural power, a hypothesis of a larger “blanket” variety, how little advance would have been made in these sciences? Our editor’s objection to the hypothesis of objective and subjective is like a ditcher who refuses to use a spade because it is not a perfect instrument for excavation, or a school boy who insists on learning to read without first being taught the alphabet. These hypotheses answer all the needs of psychology in its present state of development. Why discard them for some other supposition? Science is not seeking to proselyte men and women, but to discover truth, it makes no compromises with prejudices, but works with the tools most available.

Our editor uses the terms “natural” and “supernatural” as if they expressed entities and yet he knows they are simply relatives—states of consciousness in relation to things. The natural is what we think we know, the supernatural is what we think we don’t know. Science has through all the ages been busily engaged in bringing things out of the realm of the supernatural into the domain of the natural. These terms are not only legitimate in their proper acceptation but useful. Useful to eke out our meagre vocabulary, useful to imperfectly express what we are incapable of expressing more perfectly, and enabling us to pose as learned on the substance of our ignorance. Now if he will demonstrate to us

anywhere in the universe the location of the organ controlling the natural and supernatural we will agree to draw a chalk mark, on any cerebral chart he may designate, around the exact location of the objective and subjective mind.

"It is not the part of a good workman to quarrel with or find fault with his tools." Every psychologist is presumed to understand just what, and all that is meant by the objective and subjective mind and not confound them with natural entities just as the electrician is supposed to understand negative and positive and not confound them with natural zinc and carbon. They both think when they use these terms that they are expressing relative states of mind and electricity in the best way the language is at present capable of expressing these states and they both agree to hold these hypotheses until they fail to account for phenomena before inventing new ones. It is by no means definitely established that the cerebral cells are the isolated location of the mind, the gray matter of the nerve centers and even the other cells of the organism may play a conspicuous part. Binet has shown that independent protozoan cells exhibit psychic functions and the reference of all mental activity to the brain is only a coarse way, a "blanket term" which we use when it is inconvenient to be more explicit. The ordinary citizen cannot conceive of electric energy except in connection with a dynamo or galvanic battery, but the physicist has conceptions of it unconnected with these material entities and just so with the psychologist, he does not have to image a brain to form a concept of mind.

Very Truly,

J. T. McColgan, M. D.

If you offer a workman a scoop-shovel in place of a sharp-pointed spade, and tell him that the scoop-shovel is all he needs to dig a cellar in stony ground he has a perfect right to quarrel with his tools. If you read again the extract you quote you will see that I attribute to Dr. Hudson the classification of the objective and subjective minds; not the nomenclature. I am not quarreling with the terminology, but with the division of the mind into a sharp objective and subjective. The governing centre of thought is the

brain. Without brain how can you think?. You are willing, if you accept Hudson, to accept the statement that the subjective mind is a separate entity enveloping, as it were, the mental man; gifted with a separate consciousness, a separate memory, and independent functions. But here is John Smith, who has been smitten on the head with an axe and his brain damaged. John Smith lives, but his memory is impaired thereafter. Where then, is the subjective memory of John Smith? Why, if the subjective mind is not localized in the brain is the subjective memory of John Smith impaired? The subjective memory should be superior to an injury inflicted upon the brain substance if the subjective mind is an independent entity. But my argument is that because the memories of John Smith, both objective and subjective, conscious and subconscious, are located in his brain, therefore both were damaged when the axe descended. Therefore, neither one nor the other is independent of matter—brain. Here follows the reply of Dr. Douglas:

Boston, Mass., May 23, 1899.

Sydney Flower.

Dear Sir:—In your criticism of my article in the May number you ask, "Where do you place the organ of the subjective mind?" In reply I would like to make, tentatively, this proposition: In the ordinary conscious state the cerebro-spinal nervous system is the organ of the "objective" mind, and the sympathetic nervous system is the organ of the "subjective" mind. If that phase of consciousness known as the "subjective" or "subconscious" mind controls the involuntary and vital functions that are beyond the control of the conscious will, why may we not say that the sympathetic nervous system is the "organ" of the subjective mind? At times, as in hypnotic trance, the subjective mind may temporarily assume control of the cerebro-spinal system, but this is exceptional.

Very Truly Yours,

C. J. Douglas, M. D.

## SOMNAMBULISM.

Gallipolis, Ohio, May 29, 1899.

To the Editor.

Dear Sir:—I have made some experiments in hypnotism. I succeeded in putting my subject to sleep, and in all but two, I succeeded in inducing cataleptic conditions, but when I attempted to induce somnambulism I failed. When I told my subjects they could open their eyes but would not see, they always opened their eyes, but there would be a slight shock as if frightened, and the result was the subjects were wide awake. I had my subjects look at a coin. Can you tell me how to proceed to have my subject walk, talk, etc. I am much interested in psychology, and hope to get something from my study of these particular phenomena. I should be glad of a reply.

Respectfully,

C. W. B.

You start wrong by telling your subjects they will not see when they open their eyes. You should tell them they will see—an illusion: a rat, for instance, in your hand in place of a piece of wood which you hold; or a hallucination, a bird on the window-sill where there is nothing. Don't ask them if they see these things. Say, they will see them; they do see them, etc. So you make the unreal the real, and can determine whether somnambulism is present.—Ed.

## SPINAL TROUBLE.

Albion, Ind., May 31, 1899.

To the Editor.

Dear Sir:—I have a case now on hand that I wish advice upon. A little boy five years old, has walked, but has been a cripple for two years from spinal trouble. I have got his spine straightened, and he seems to have the strength, but has lost energy and will power, and I cannot make him walk. What am I to do?

Very Truly,

Dr. C.

There is no hurry. Build him up physically first. Give him

Bovine for blood-making. Massage the whole body regularly. Use hypnotic suggestion for the strengthening of his will and energy. Bring him forward a little each day, but don't hurry him to a trial of his strength too soon. You must have that boy under your influence, so that when the time comes he will do what you tell him he can do. To this end induce psychotism in him first of all—inhibit muscular activity: then he will become amenable to your suggestions when you wish to excite activity in place of inhibiting it. Use the hypnotic suggestion to ensure him refreshing sleep at night. Treatment should be given last thing when he is in bed. You should induce psychotism during the day, once or twice. Let us know how the case comes on.—Ed.

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#### PREVENTION OF HAY FEVER.

In the January 21, 1899, number of The Journal of the American Medical Association, Dr. Alexander Rixa, of New York, contributed a very interesting article on "Prevention of Hay Fever." After a highly interesting historical review, and a brief survey of the results achieved in the past few years, the writer resumes the results of his own investigations.

His ingenious researches for a number of years, regarding the etiology of hay fever, lead him to admit that the pollen of the Roman wormwood, ragweed (*ambrosia artemisaefolia*) is the primitive and active cause of this peculiar disease. By inhaling these pollen he produced the symptoms of genuine hay fever. He writes as follows:

From the time I found the pollen to be the exciting cause of the disease, I concluded in a logical way upon the proper treatment. I conceived the idea of rendering the receptacle aseptic by preparing the soil for the reception of the pollen. Naturally, they will find no proper soil for a possible generation, propagation or development, destroying their existence in embryo, so to speak, and with it the real cause of hay fever. For this purpose I decided on the following treatment.



About two weeks before the onset of the disease I commence to irrigate or sterilize the nasal cavity and the post-nasal spaces with a harmless antiseptic solution, using the douche and atomizer. After giving a great number of antiseptics a fair trial, I decided on Hydrozone as the most innocuous and most powerful germicide. Hydrozone is a 30-volume aqueous solution of peroxide of hydrogen. At the beginning I use it for irrigation diluted in the proportion of one ounce of Hydrozone to twelve ounces of sterilized water. Nearing the period of the expected onset of the disease, I increase the dose to two or three ounces of Hydrozone to twelve ounces of sterilized water, according to the severity of the disease, using the douche, either tepid or cold, four times a day—morning, noon, evenings and at bedtime—while during the intervals I use the atomizer, with a solution of Hydrozone and pure glycerin, or sterilized water, one to three, thus keeping the nares perfectly aseptic during the entire period, and preventing the outbreak of the disease in consequence thereof.

In most obstinate cases, where there is still some irritation in the nasal cavity, I give as an adjuvant the following prescription:

R Acid boracic, gr. xx.  
 Menthol, gr. iv.  
 Glyco-thymoline, z ij.  
 Sol. eucain B. 4 per cent., q. s. ad z ij.

Sig. Use in atomizer.

As a rule this treatment was sufficient to avert the disease and keep the patient in perfect comfort.

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#### NASAL CATARRH

Dr. T. Pickles, Anna, Ill., writes to the editor of the Medical Summary the following therapeutic results from actual experience:

For sore nose, nasal catarrh. etc., I have used Unguentine for the past three years, and have yet to see the case, where I have used it, that was not cured within a reasonable length of time.

In cases where dry scabs or scales form in the nose. I order to give, say a half ounce of Unguentine, make a small mop with a small

roll of absorbent cotton on the end of a small stick, roll the mop in the Unguentine and apply well up both nostrils; at the same time have patient to snuff the nose until the Unguentine can be plainly tasted. Use only once a day, just before retiring for the night. This generally cures within three weeks.

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#### SANMETTO IN GENITO-URINARY DISEASES AS A RE-BUILDER.

I have used Sanmetto in a great number of genito-urinary diseases, also as a re-builder of strength throughout the genito-urinary tract, always with the happiest results. This is the first and only testimonial I have ever given in twenty years' active practice of medicine.

C. H. Eckert, M. D.

Marion, Ind.

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#### NEW LAMPS FOR OLD ONES.

More than 55 years ago Mr. R. E. Dietz, of New York City, commenced the manufacture of lanterns and lamps, the uniform excellence of which, being quickly appreciated, his goods soon became well and widely known in all parts of the world. An inspection of a recent illustrated catalogue issued by his successors, the R. E. Dietz Company, reveals an array of lanterns that seems practically endless. Lanterns to carry in the hand, lanterns to hang on the wall, to plant on posts, for attachment to vehicles, to hunt, to fish, to drive with. Lanterns for the railroad, the farm, the village and street, for the stable, cellar, shed or barn, in short, lanterns for about every conceivable service that darkness demands. This catalogue is notable for its extensive list of lanterns and lamps, especially designed for farm and general country use.

As the R. E. Dietz Co. offers to mail it free upon application, such of our readers as desire to be thoroughly "up" on lighting devices should send for a copy to the address advertised elsewhere in our columns.

**BOVININE.**

I have just had a very remarkable case of traumatic brain trouble in a girl baby thirty months old, from irritation at the base of the brain, due to a fall some 15 months ago, since which she had barely existed, waiting for death to release her soul from its frail little tenement. I put her on Bovinine, 15 drops every two hours, comp. glycerole every hour, and inunction of quinine in axillary, with something to act on liver. The third day the condition was so critical that it seemed as though the tiny thread of life must part; but the Bovinine and quinine held the baby up until the glycerole could do its work, and on the fifth day the progress toward renewal of life was well marked, and in two weeks the emaciated little remnant was taking on strength and flesh as if new created.—Dr. Albert Dunlap, Creston, Ia.

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**STOPS A COUGH.**

Every reader of this Journal knows that Antikamnia 5 grain tablets, two, crushed with a little water to swallow, will stop pain. Not every reader of this or any other Journal knows that an Antikamnia tablet held in the mouth and allowed to slowly dissolve will stop a cough. It takes twenty minutes for one tablet to dissolve in the mouth. Before that tablet is half dissolved the cough has stopped. Try it and see.

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**VOICELESS.**

Gainesville, Ark., May 23, 1899.

Dear Editor:—I have been a reader of Suggestive Therapeutics ever since I became acquainted with the Journal two years ago, and have practiced hypnotism a great deal in the last two years. I am now in company with a boy ten years of age who has never spoken a word in his life, or talked in the least. He can shout and laugh but seldom ever cries. He has a remarkably well shaped head and a strong will, but has no control of his voice it seems. I have been

continually with him for nearly two weeks, and find him the same all the time. His parents say he is always the same.

When he was six years old he began having spasms, and continually had them, sometimes twice a day and sometimes only twice a month until he was two years and one-half old, and he has had none since.

My aim is to make him talk. Do you think hypnotism will be of any benefit, providing he can be hypnotized? Can you furnish any material in the way of suggestion or have any similar cases been cured by medical or any other means?

His mind is always on the wander and a bright object, such as money, has no more effect on his mind than a piece of wood. I write this for information as I have become interested in the boy since I came to visit him, he being my cousin; having two brothers and two sisters who are intelligent and bright. He is the youngest child. Can you furnish me any information on this line. I have not tried thoroughly to hypnotize him as yet. I am

Yours Respectfully,

Chas. O. Alton.

You don't say whether this boy understands what is said to him. If there is intelligence to this extent, you should use suggestion during natural sleep. It will be certainly a case of gradual education. You will not be able to hypnotize him—but might try psychosis. But we are all in the dark—all depends upon the boy's understanding. Be more explicit.—Ed.

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#### SOLAR HEAT.

Direct exposure to the sun's rays; employment in or living in hot and poorly ventilated offices, workshops or rooms, are among the most prolific causes of headache in summer time, as well as of heat exhaustion and sunstroke. For these headaches and for the nausea which often accompanies them, Antikamnia will be found to afford prompt relief and can be safely given. Insomnia from solar heat is readily overcome by one or two five-grain Antikamnia tablets at supper time, and again before retiring. If these conditions are partly dependent upon a disordered stomach, two five-

grain Antikamnia tablets with fifteen or twenty drops of aromatic spirits of ammonia, well diluted, are advisable. For the pain following sun or heat-stroke, Antikamnia in doses of one or two tablets every two or three hours will produce the ease and rest necessary to complete recovery. As a preventative of and cure for nausea while traveling by railroad or steamboat, and for genuine mal de mer or sea sickness, Antikamnia is unsurpassed and is recommended by the surgeons of the White Star, Cunard, and American Steamship Lines.

#### PHENOMENA.

With regard to slate-writing tests with Miss Bangs, I have had altogether fifteen sittings with the medium, bringing my own slates with me to each sitting, keeping slates upon the table in full view throughout the sitting, and taking the slates away with me at the close of each sitting. The first slates used were screwed together at the corners, sealed with sealing wax in the centre and at corners, with string wound round slates, back and forth, and sealed. No result. The second slates used were screwed together at the corners, and sealed along the edges. No result. The third slates used were not screwed together at the corners, but 27 seals were put round the edges, close together. No result. The last slates used were nailed together, and 27 seals put round the edges. No result. Under the circumstances, as Miss Bangs refused to take pay unless the phenomena were produced, I felt that a continuance of the sittings would be an undue encroachment on her time and good nature (the sittings lasting always from an hour to an hour and a half) and have therefore discontinued them. A negative result proves nothing, and I am quite willing to admit that there may be something antagonistic to phenomena in the precautions taken. The only positive results obtained are that my friend Haggard, after burning himself severely has become quite expert in the use of sealing-wax; and that an "Ancient," as Miss Bangs clairvoyantly described him, an old Egyptian, answering to the name of Kohmiti, is at the back of the editor of this Journal. He is a trifle over 4,000 years old, and I shall be glad of the opportunity to tap him for information when he's ready to impart.