

SEPTEMBER, 1899.



SUGGESTIVE THERAPEUTICS

Edited by SYDNEY FLOWER, LL. D.

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OUR MONTHLY CIRCULAR.

We sent out 5,000 circulars to our old subscribers last month offering a free copy of a special and very valuable book bound in cloth, not paper, covers, called "Hypnotism," by Frederick Björnström, M. D., the eminent Swedish physician. The circular explained that the book would be given free to our old subscribers with one year's subscription to Suggestive Therapeutics, both for \$1.00. As the price of the book alone is 75 cents this offer is meeting with a ready and brisk acceptance, but from the queries sent in it is very plain that many readers misunderstand the terms of the offer. In order that there may be no further mistake, the circular, four pages, is printed following this notice. To begin with, this premium book is only offered to those who are already our subscribers. Our idea is to offer from time to time, good books, books worth having, to our subscribers only.

There are three ways in which a subscriber can secure this book free and the Journal for one year by remitting one dollar.

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The plan then is, not to get money out of our old subscribers so much as to get them to advise their friends to subscribe for this Journal. We want you to give up a little of your time. It is very easy to get one new subscriber each month, and each month we shall offer you a valuable cloth book free on these terms. Björnström's Hypnotism is our choice this month, as the best book procurable on the subject. Get a copy and you will be glad of your bargain—for it is in truth a bargain.

SUGGESTIVE THERAPEUTICS.

VOL. VII.

SEPTEMBER.

No. III.

TELEPATHY.

By A. C. Halphide, M. D., Professor of the Theory and Practice of Medicine, in Hahnemann College, Chicago.

In my study of the mind, and its influence over the body I have frequently caught glimpses of phenomena that could be accounted for only by thought-transference or telepathy.

Perhaps I can best convey what I wish to say upon this subject by simply giving the notes I made of the results obtained in a series of experiments made, one evening, a few months ago, in company with a few friends. We held several meetings for the purpose of psychical research, always having enough success to warrant further investigation, but I shall only give the notes of a single meeting.

There were present three physicians, a high school superintendent, a druggist and two ladies. The professor was chosen as the subject for the evening. First, experiments were made with him in the waking state and then they were continued under hypnotic influence.

The subject was thoroughly blindfolded and placed so that all present could easily see his face, but at no time was he in contact with anyone. Then a playing card—the three of clubs—was placed against his forehead, partly under the bandage, with its face toward the company. We waited in silence looking at and thinking of the card while he made his mind passive and receptive, with a view to telling what the card was. After a couple of minutes he said:

“I do not see anything, and I cannot think of anything except the three spot of clubs.”

The seven spot of a red suit was next placed in the same position and after waiting a little longer than before he said:

"I can see the card. It is a red suit, but I cannot tell whether it is a heart or a diamond, nor whether it is a seven or an eight spot."

Two or three other cards were placed successively in the same position, but he was unable to tell the suit or the number of spots although he could regularly tell the color.

Wishing to see if better results could be obtained by the aid of hypnotism, I hypnotized him while he was still blindfolded and placed him in an easy chair with his back to the table around which we were seated. He went into a condition known as lucid lethargy and was well aware of what we were doing and heartily carried out his part of the study.

No one present spoke a word except the subject and myself. The affair was altogether impromptu and the tests were as follows: Various objects were successively placed noiselessly upon the padded table and those of us assembled about it concentrated our gaze and attention upon them until he got a mental impression of them. The objects were selected by anyone present haphazard. Let me mention the objects in detail.

The first object placed upon the table was a little terra-cotta vase with three loops or handles, like those upon a cream pitcher. Almost immediately the professor said:

"I see it; it is a little brown cream pitcher." A side view only showed two of the three handles and it was manifest that he got the image of the object by thought transference from those who were looking at it.

One of the doctors then placed his pen-knife, which had a long black handle, upon the table. When asked what he saw, the subject replied:

"I see something black; it is long and straight." The doctor at this point partly opened one of the blades and at once the subject added: "No, it is not straight; it is turned up at one end. Oh yes, I see what it is; it is a pen-knife."

A small, round call-bell was next placed upon the table and was at once recognized and named by the subject. In like manner, a little salt-bottle, glass with a silver top, filled with salt, was quick-

ly recognized and described as, "a small white bottle with a silver top."

A silver tea-bell next found its way upon the table and after a little delay the subject said: "I can see it but don't know what it is. It looks like a morning-glory with a portion of the stem attached." At this juncture someone quietly turned the bell so that it lay upon its side and, in a moment, the subject continued: "Oh yes, I see. Now I know what it is; it is a tea-bell."

A book was then placed upon the table and we all expected he would at once announce that he saw a book, but he did not. For a considerable time he remained silent as if puzzled.

"What do you see?" I finally asked him and he replied: "The only thing that I can see is a stamp."

We thought that he had made a flat failure but the lady sitting opposite to me, without speaking, turned the book over and I saw that it had a library stamp stuck upon its back. So I asked:

"Where is the stamp?"

"It is stuck on the back of a book," he instantly replied.

This led us to believe that he must have gotten the image of the stamp from Mrs. B. who was the only one present who had noticed it and had turned the book so that I could see it and called my attention to it. So we spent a little time in following out that idea with most satisfactory results: He could readily and infallibly tell in what part of the room Mrs. B. was although she moved about noiselessly, while the rest of us made plenty of noise and carried on animated discussions.

It is hardly necessary to add anything to the above notes. They tell their own story and to my mind can only be explained upon the hypothesis of telepathy or clairvoyance.

Delayed perception was in several instances observed, for instance, when we were about to change the object, indeed, in one instance had changed it, he suddenly definitely saw its image and positively stated what it was. If the transfer of thought depends upon the subconscious mind this delay is easily accounted for, otherwise it is not.

Apparently better results are obtained with a hypnotized subject and doubtless this is because the subject in hypnosis can to a

greater degree disregard outside distracting influences and become more passive and receptive.

A peculiar thing about the evening's study was the feeling that Prof. S. had about it subsequently. A month or two later he was inclined to doubt the whole matter and said that he thought that we could easily explain it all if we only knew enough. I am of the same opinion about the explanation, but feel certain that the explanation would be none other than telepathy.

Some persons, of my acquaintance, are able to use telepathy as a means of communication as readily and as satisfactorily as we ordinarily use the telephone. Indeed, it is far better than even the long distance telephone, for distance makes no difference with it. They "call up" and communicate with each other at will and that too without being confronted by the ubiquitous slot-machine attachment to the telephone. Is this possible for all? Let us hope so.

[To be continued.]

PAINLESS CHILD-BIRTH.

By Dr. Paul Joire, of Lille.

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

(THIRD PAPER.)

It is precisely in the proceedings undertaken up to this time and in the phase of hypnotic research in these observations, that we shall find the principal cause of the rarity of cases in which hypnotic analgesia has been employed in child-birth. The results obtained in the lighter states have not been so satisfactory as to encourage their authors to persevere with them, or to attract imitators. There remain then the lethargic state and the state of profound somnambulism; and these two states, corresponding to very advanced phases of hypnotic sleep, are very difficult to reach. It is not absolutely impossible to succeed with ordinary subjects, but in their case, we must submit them to a more or less considerable treatment, and this preparation might perhaps be very tedious. The accoucheur or hypnotizer would be compelled to consecrate much of his time to it many months in advance. It is only after

producing the lethargic or profound hypnotic state in his subject many times, that the operator would be certain of success at the accouchement. Even then he would always have the fear that the excitement of the moment, nervousness, and pain might obstruct his action, however useful it might be. All this expenditure of work and time would then have been pure loss, and the check in such a case would be the more regrettable as the responsibility for the failure would unquestionably, though in general, wrongfully, be laid upon the operator. We must add moreover that in order to direct judiciously a treatment that would induce the lethargic or third degree of the somnambulistic state, and above all to handle these profound states of hypnotism safely, it is indispensable to be a true medical hypnotizer. That is to say, one must understand down to the ground how to utilize all the resources, and avoid all dangers in hypnotic practices, a skill which can only exist through a very great familiarity with, and much experience in, the employment of these means. These various inconveniences show us why doctors, even hypnotizers, have used it so seldom in cases of childbirth.

On the side of the patients, we shall find in like manner a variety of motives for their refusal to claim the advantages of hypnotic analgesia. The long preparation which is a requisite to facilitate the hypnotization of the subject obliges her to submit to sittings more or less protracted and very frequent in every case. The treatment, as a rule, extends over many months unless one has to do with a subject favorably disposed to hypnotism. Towards the end at least, the seances should be repeated daily; this occasions considerable annoyance to the patient by interfering with her customary habits, and makes her little inclined to incur such trouble for the mere sake of obtaining a thing which she does not regard as indispensable. In the second place we must not forget that when hypnotism is spoken of to patients they evince for the most part a certain repugnance for the states of profound sleep. But in certain cases we have considered it is a necessity with the methods employed up to this time, to submit them to this state, and they know it themselves. We must remark that in the greater part of the cases where we use hypnotic therapeutics, we employ sugges-

tions in the waking state, to which patients have no repugnance. In other cases, still very numerous, relatively light states of sleep, as the first and second degree of somnambulism, suffice. If the subject herself has none of these absurd prejudices against hypnotic sleep, it is rare indeed that some one of her family or circle, full of these prejudices, does not advance a host of pretexts to divert a recourse to hypnotism. A sick person inspired by a real desire for relief, and especially to find in hypnotism a cure that he has sought in vain elsewhere, will find in himself sufficient energy to persevere in his resolution, notwithstanding any outside pressure. But the enceinte woman, whose impressionability is immeasurably developed in consequence of her pregnancy, listens only too greedily to the ignorant advice and chatter of her friends and allows herself to be disheartened by what they say instead of following the enlightened advice of a competent person. We must also bear in mind the subject of an illusion which, proceeding from opposite causes, has yet the same result according as it originates with the mother of a first child or with one who has had several.

In the first instance the woman has no dread of the accouchement because she has no idea of the sufferings that accompany it; consequently she approaches it with an exaggerated confidence and security; then, undeceived by the reality, suffers and complains more than others. They think that it is not worth the trouble of wearying themselves beforehand and being subjected to a preparation which disturbs their usual customs in view of an event which they do not fear. Women who have already borne children and suffered much thereby experience a contrary discouragement. If the recollection of severe pain remains in their memories they conclude that nothing can be done to alleviate the violence of these sufferings. They believe that hypnotic analgesia will not be able to overcome the agony and look upon the proposed means as wasted trouble. Before discussing the question of the best methods to employ for the anaesthesia of parturients it is not unprofitable to discuss the question of anaesthesia itself, and also some objections which have been raised against it. In the first place, pain is not necessary and has no useful physiological function in confinements. Pain is always an abnormal thing, and wherever it exists the work

of the physician is to fight against it and if possible to suppress it, at least to diminish it. We know that in too many instances, the doctor is impotent to cure, but he can relieve. Despite the apparent coincidence or identity of pain with the uterine contractions it is proved that they are two different phenomena, and, up to a certain point, independent one of the other, since they can be separately produced. Often, in fact, the contractions begin before the pain and the first periods of labor are marked by painless contractions. The independence of pain and of contractions being demonstrated certain persons still say that nevertheless pain is not fruitless inasmuch as it provokes new contractions, prolongs those which are begun and augments their intensity. This objection implies that, the suppression or diminution of pain would diminish the frequency and force of the contractions and would consecutively retard the accouchement. We need not discuss this opinion; we have only to examine facts and simply state them. First in the normal condition and without any intervention, the most painful confinements are not the quickest; and, reciprocally, those in which the labor is protracted are not those in which the suffering is least violent. Secondly, in the cases that we have specially in view, whilst we mitigate pain by suggestion, experience has proved in very precise observations that the delivery, far from being retarded, is on the contrary in the greater number of cases accomplished more rapidly than without that intervention. I do not think it would come into anybody's mind to ask if hypnotic anaesthesia may not leave distressing consequences following on the confinement. Besides the absurdity of admitting that painful phenomena could be a preservative against any consecutive complications, our observations thereon prove that the results are more normal after the employment of hypnotic anaesthesia. If then there is no inconsistency in the use of hypnotic anaesthesia in child-birth, but if on the other hand we see that the old methods in which lethargy or somnambulism were employed did not absolutely respond to such conditions as would render them at the same time practicable and acceptable both to patients and operators, we have to find out a better method. We have seen that the states of deep sleep arouse a more or less reasonable fear in sick people and at the same time perchance

create prejudices in their families which we will not now discuss. It is a necessity then, that the new method should be willingly accepted by the patients, and also that those about them should have no pretext for dissuading them from its employ. It is also essential that this new method should be within reach of all accoucheurs. All doctors cannot be hypnotizers, that is very certain, and when an illness requires hypnotic treatment it is necessary to introduce the patient to a specialist; for both habit and experience are requisite if a rather delicate treatment is to be successful. But as on the other hand every doctor may have to attend lying-in patients, we cannot confine the benefit of analgesia to such of these only as could at the same time secure the services of an accoucheur and a hypnotizer; it is then desirable that the method employed should be sufficiently easy for every accoucheur to apply it without the practice of daily hypnotization. For this end the method must never demand assistance nor long preparation. It is also important that there should be nothing to alarm the patient at the time of application. Parturients are often over excited and given to excessive fears so that the least thing disturbs them.

[To be continued.]

PERFORMANCE OF HYPNOTISM.

LESSON VI.

By the Editor.

The differences of opinion existing among operators as to the best means of inducing hypnosis in its deeper states most quickly have never seemed to me to deserve the attention they have received. As a matter of common experience the personal equation determines the success of a method. An operator whose appearance is dominant, succeeds best by using the tone of authority, and speaking little. On the other hand, an operator who has the gift of language, a pleasant manner, and a not very striking personality, succeeds best by companionable talk. You must observe that these two types, the one dominant, the other persuasive, make use of the method which comes most handily and naturally to them. And

as this is the method which they can best use, they find that this is the method which is most successful with their patients.

The reason why so many operators complain of failure in inducing deep hypnosis is that they do not gauge aright the inherent objection of the individual to complete submission. Truly, passivity is essentially submission. It is a surrender for the time of that ownership of oneself which is deeply rooted in the waking man, and is a property both of his consciousness and his subconsciousness. Because this difficulty of surrender lies deeper than the waking consciousness, and may be termed instinctive, we hear patients assert with all the sincerity of conviction that they are surprised the operator could not influence them, because they were most anxious and ready to be hypnotized, were absolutely passive, and did everything in their power to aid the operator. This may be, and undoubtedly is, true. But the resistance, being instinctive, lies deeper than the surface wish of the patient, and not until practice and repeated trials have worn the edge of newness off the sittings, disarmed this subconscious suspicion, allayed the eager desire to help the operator, and generally calmed and rather bored the patient, will the conditions necessary for the establishment of conscious and subconscious passivity be present. In the average case deep hypnosis will not appear until the patient has almost entirely lost interest in the performance.

Passivity therefore is two-fold, conscious and subconscious. To be consciously passive is not enough. The repetition of the sittings has the effect of introducing a feeling of conscious familiarity with the idea of going to sleep which in its turn paralyzes the subconscious antagonism of the patient to the idea of giving up control, letting go. Therefore, instead of assuming that it is impossible to induce somnambulism in a patient after two or three trials, the operator should patiently wait his time, continuing the sittings until he has quietly brought about that absolute tranquillity of mind which is necessary to success.

It is of course unnecessary to shut one's eyes to the fact that in the majority of cases somnambulism is not essential to bring about a cure of disease. Cures are made by suggestion given in the waking state, as we have proved, many of us, again and again. But there

is a feature of the deep sleep, a property of somnambulism, which is absent in these treatments by suggestion in the waking state, and which is sometimes of greatest importance in particular cases. The complete control of function, circulation, etc.; in other words, the absolute obedience of the body to the mind, is only shown forth, in its instant perfection during deep somnambulism. To secure this instant effect may sometimes be, as I say, of the greatest importance, and for this reason I believe in the superior efficacy of suggestion during somnambulism over light hypnosis, or the waking state, in the instantaneous production of desired phenomena. Somnambulism gives you quick and sure results. Given the condition of somnambulism and I know, for example, that the nausea of pregnancy, or the pain of neuralgia, can be instantly stopped. With suggestion in the waking state I may not be able to make an impression on the mind of the patient. Given a sufficient time I think I can make that impression even in the waking state, but it is an even chance that I cannot do so until several sittings have passed. But in somnambulism there is the instant effect. In the checking of pain, therefore, and the induction of analgesia for any purpose, the superiority of somnambulism over light hypnosis is not to be overlooked, and it is a golden rule for an operator to follow to work always in the direction of establishing deeper and deeper hypnosis.

The general untrustworthiness of the "show" performer, or hypnotic "horse," as the stage somnambulist is called, has led us to depreciate his experimental value. There have been so many "confessions" of these stage subjects who owned to deceiving their operators and audiences, that the reader possibly overlooks the fact that the "confession" itself is only half-a-truth. The "confession" explains how by practice and daily training a stage-subject can learn to endure all the so-called "tests" which the ingenuity of physicians can devise, without the quiver of a muscle. But these "confessions" are truly not worth the paper they are written on, because they are merely evidence of individual trickery, and do not bear in the slightest degree upon the question of the genuineness of psychic phenomena. There are stage-subjects who are capable of giving genuine performances of a 48-hour sleep for example, or of exhibiting both anaesthesia and analgesia, and these subjects

dare not, and will not, go through their performance unless the deep hypnotic condition is established. Because they know of old that while in that condition it matters little to them what tests are applied, but if they "faked" the performance they would have to submit to an endurance of pain, and a memory of pain. They therefore sleep willingly in order to forget.

I am astonished at the ever present credulity of the trained physician underlying his expressed skepticism. In the presence of genuine somnambulism he is dubious. In the presence of a hypnotic "horse" who is merely enduring the tests and keeping his nerves under control, he is convinced that he is face to face with a psychological mystery. In the presence of an "exposure" of hypnotism by one of these trained subjects he is equally ready to swallow the statement that all hypnotic phenomena are a fraud. Yet in his daily practice he cannot escape, if his eyes are open, seeing the wonderful influence of mind over body. He cannot fail to have noted in some of his cases of hysteria the temporary anaesthesia of the trance condition, and if he searched he could find an analogy and a parallel between the induced conditions of hypnosis and the normal conditions of sleep.

What condition of the brain and nervous system is that which enables a hypnotic subject to sleep at command for 12, 24, and 48 hours?

What power is that which at the word of the operator disconnects the sympathetic action between the sensory nerves and the interpreter, the brain, so that pain is unfelt, because uninterpreted?

What molecular action takes place in the brain at the command of the operator, which enables this interruption of the transmission of such intelligence to take place?

Given this interruption of the messages sent by the nerves to the brain, and we have the familiar condition of analgesia, or insensibility to pain. Why? Because, though the pain is a fact, though the nerves are performing their duty, the message which they send is not read by the brain, does not reach the understanding, the intelligence, and hence carries with it no meaning; no sensation.

Are we then to understand that pain is not inevitable, but de-

pende for its existence upon the assistance rendered by the brain as interpreter?

In the last analysis this would seem to be the case.

What then becomes of the exploited Neuron theory, which gives even to the nerves of the fingers an intellectual action independent of the controlling-centre, the brain? If these nerves possessed independent sensory powers apart from the brain the hand of an analgesic hypnotic subject if burned or pricked would show evidence of pain by contraction of muscles and movement of fingers and arm. But it does not. The brain governs, and because of this government we can produce these phenomena. We speak to the brain.

Yes, these phenomena are true enough, but what we want to get at is what physiological action is that which by psychological influence produces them.

[To be continued.]

THE LORD'S PRAYER.

By Mabel Gifford, Needham, Mass.

OUR FATHER—One is our Father and we are all brethren.

WHICH ART IN HEAVEN—All that is true and good is heaven, God dwells in so much of truth and good as is within us, and without us, below us and above us. In our own soul or in the community, what is there of truth and good is so much heaven. To find God in His dwelling place in this plane of life or the next, we must seek Him in so much of the true and good as we possess. We cannot find Him by learning what is the true and good only, but by living what we have learned, and not what man tells us, but what our soul sanctions. The Christ—the form of truth in which God reveals Himself to you and to me is the “way” and the “life.”

HALLOWED BE THY NAME—God's name is what He is; it may be expressed in one word or a thousand. Hallowed ever, and kept from desecration and transformation, which is degradation, may love and truth, purity, peace, mercy, justice, and every name of truth and good we know, be, in our hearts and in our lives;

may we know Him as Jehovah—God; the Creator, the Almighty, our Father, Savior, and Friend; our Guide and Shield, our Ever Present Help. He who created that He might give of His blessedness; have beings to love and to love Him, and to love each other.

THY KINGDOM COME—May God and man speed the day when God who is Good and Truth, shall reign. May Thy kingdom come in my soul, may I choose thy ways which are ways of blessedness, and thy paths which are paths of peace. In that day "every man shall help his neighbor, and each shall say to his brother, 'be of good cheer!'"

THY WILL BE DONE—In all things of my life, Lord, Thy will be done; Thou hast for me only blessing and joy and peace. Give me faith to trust it all to Thee, and never doubt. So shall I come to Thee as a little child, and receive without question, but with joyful heart, Thy gifts. If my way seems to be a pleasanter and a better way, I will remember that Thou art infinite Love and Wisdom and seest clearly where I see dimly, and that Thou seest the whole plan of my life, where I see but a small part of it. Thou only knowest the fair pattern and the fashion of its weaving. Give me faith to leave my soul in Thy hands that it may develop strength like the tree, and beauty like the flower.

AS IN HEAVEN, SO ALSO UPON THE EARTH—Where dwells the good and the true, God's will is done with praise and thanksgiving, and all is light and love and joy and peace; as it is done in the heaven of souls, and in the heaven of each soul, so may it be done in the external plane of our being. Not only in the innermost and uppermost of our being, but also on the lower and outer. Then will our outer lives harmonize with the inner. When we trust our Father in our outer lives and let Him do his will with us, sorrow and sighing and trial and darkness will flee away. The wrong ways are the hard ways. God's ways are the easy ones. It is lack of faith in God that makes us fear his ways, and trust our own and the world's more. Eye hath not seen nor mind conceived the life that is opened to those who leave God free to do His will in their lives. Look at a diseased, crippled and deformed body; that is man's way; look at a perfectly developed, sound body; that

is God's way. So it is with society, so it is with the world; and the body, society and the world but reflect the soul within. One body of an individual or society or world is not another because it is more out of harmony with God than another, but because circumstances and environment, and inherited and acquired inclinations afford an easier chance for expression. Two people may be equally inclined to consumption; one may fall a victim to it at an early age, the other live out his three score days because he lives wisely. The man who trusts God is no better a man than he who does not, but he lives better and is happier because he puts his life into better hands than the other.

[To be continued.]

WHITE CROWS.*

By the Editor.

(Continued from July number.)

Q. You have asked your spirit friend, Dr. Buck, where he is at present? What does he say?

A. He says he is on another plane of life, another world far surpassing ours in beauty, a long distance away.

Q. Trees there, flowers, animals?

A. Yes, everything. The flowers, he says, far surpass ours in beauty, and he used to have some very fine hothouses of his own when on earth.

Q. Can he travel anywhere he wants to?

A. Just as thought travels, and as quick.

Q. Do they speak in language to each other?

A. Or by thought-transference, whichever they please.

Q. Say he meets a French spirit who knows nothing of the English tongue?

A. Knowledge is limited here; but not there. Ignorance of a language is no bar to communication between spirits.

*Report of interviews with Mrs. Laura Belle Coleman, a medium, Nashville, Tenn.

Q. Has he ever seen any of the Apostles, or the Christ?

A. No.

Q. What has he to say about that?

A. He says that he does not know what he may see by and by, but that he is not on the plane of existence which would bring him into knowledge of these things. He does not deny or affirm. He only says as he would have said on earth, that he doesn't know, but expects to some day.

Q. Then they know no more of the mysteries of existence than we know?

A. He says their power of perception and reasoning is better than ours.

Q. Then if they don't know, they cannot have absolute perception. They must use inductive reasoning, just as we do when we look for cause?

A. Of course they use inductive reasoning. Only some things are clearer to them than they were here.

Q. Then existence is still a mystery to them, and they speculate on their ultimate destiny?

A. Certainly. They are always progressing, and thinking out their own advancement.

Q. How can they reason without a brain?

A. They have brains, but not material brains. They have the minds still that used their brains on earth.

Q. Do they call it brain or spirit?

A. No, they speak of Thought. Thought is their great force. Thought is the centre of their system of life. If they think a thing it becomes a Fact.

Q. Well, what do they do with their time?

A. They employ it in different ways. They are seeking development. But they cannot progress until they have perfected their earth experience. They must come back through the brains of others, but they are not reincarnated. He says, Theosophy is a mistake. Spirits are not born again in the flesh who have once passed through an earth experience.

Q. For how many more years does Dr. Buck expect to revisit this earth through the brain of a human being?

A. Just as long as he feels a desire to return. When all the ties that bind him to earth are broken he will be content to give his whole time to development on the spiritual plane.

Q. Is there day and night?

A. He is conscious of rest and activity.

Q. Is he conscious of day and night?

A. In a way, yes.

Q. Do they wear clothes?

A. They wear clothes as adapted to their bodies as ours are to our bodies. He says their food is fitted for their bodies, but is not our food.

Q. Who makes these clothes?

A. I suppose the people there make them.

Q. Does he pay for these clothes?

A. It's ridiculous to ask these questions. I never ask him anything so foolish.

Q. If you think a little you will see these are not foolish questions. He wears clothes. Now, how does he get them?

A. I don't know.

Q. Well, you ask him, because it's most important that we should know. It leads us on to the most crucial question of all, viz: Does he find any value in the pursuit of the profession he learned on earth? I don't see how he gets those clothes unless he makes them himself, or imagines them, or gives something in exchange for them. If there is barter and exchange, we should like to know it, because it will influence us to adopt a profession that may be of use in our future life.

It is amazing how much useless knowledge of a technical nature we amass in the course of a life. If we can put this knowledge to use in the next life that's another proposition entirely. Find out how he gets his clothes. And find out a few material things, such as who does his washing, and so forth.

It is absurd to expect us to accept a spiritual philosophy which takes no account of the simplicities of life. The philosophy of the average spiritualist is very little better than that of the early Christian who conceived perpetual happiness to lie in the blowing of instruments and the chanting of innumerable hymns of praise. If we can straighten this thing out, and obtain even a fair conception of the life beyond, we must know its minutest details. The information so far furnished is altogether too vague. Dr. Buck is credited with human tastes, and human faculties, and human powers, developed to a fuller degree in his spiritual atmosphere. Then let us know how much more of the human appurtenances cling to him still. Find out how he gets his clothes, and how many changes of raiment properly belong to him.

[To be continued.]

Sub. Note.—The readers of this Journal are of all stripes and shades of belief. It must not be supposed that the purpose of the above article is to ridicule Spiritualism. We merely wish to find out from one who is in supposed communication with a resident of another world what her informant's opinions are upon matters that would seem to be of interest to a living being. We want answers to questions that no one seems to have thought of asking, through fear of seeming irreverent. I don't know what is meant exactly by the word "irreverence" as applied to the dead. I have never believed that because a man is dead he is thereupon become exalted; and Dr. Buck's confession that he knows very little more about himself than he did when he was on earth is quite in line with a rational theory of evolution. The theory that the liberated spirit at death enters into possession of all knowledge seems to me the most utter foolishness that ever hatched in the brain of a human being. At the next favorable opportunity we will try to secure the views of Dr. Buck upon a few questions of vital importance.—Ed.

THOUGHT TRANSFERENCE.

By S. M. English, Dallas, Tex.

Here is a description of some experiences I have had which I have never seen referred to by any of your correspondents.

I met a gentleman who has been very successful with hypnotism but did not believe there was any such thing as thought transference, mental telepathy, or whatever it might be called. He had a young lady subject who was about as good a subject as I have ever seen; but he had given her the suggestion during hypnosis and at other times, that no one else could hypnotize her, and had so thoroughly impressed this on her mind that none of the ordinary schemes for hypnotizing that I was acquainted with, had any effect whatever on her mind. I finally, with a view to hypnotizing her, and to satisfy him that I could do so regardless of his suggestion to the contrary said to the young lady, "I see there is no further use making any attempts to hypnotize you, but if you do not object, I would like to make some experiments with you in thought transference," which she agreed to. I blindfolded her, and told her to allow herself to act on any impression she might receive from my mind. Then I requested those present to remain perfectly quiet and I directed her mentally, without uttering a word, to walk around the room and do several things, such as picking up a hat and placing it on a gentleman's head, etc., and after I found that she did exactly what I directed her to, I then directed her to sit down in a chair near a table, which she did almost instantly. I then directed her to sleep, and in a moment she fell over on the table and she was sound asleep, and I found her to be in a state of deep hypnosis. This, however, did not satisfy my friend, so the next afternoon we together, while visiting were introduced to a young lady who expressed a desire to be hypnotized, but had some doubt as to whether she could be or not. Both my friend and myself tried every method we had ever heard of without success. I finally started the thought transference method and inside of five minutes, she was in a state of deep hypnosis. I have used this method on a number of occasions when verbal suggestion and all the other methods failed.

I practiced this thought transference, or whatever it might be called for two or three years before I had ever seen any one hypnotized, and found that I could direct almost any one's mind who would try it with me. (Of course anyone can do this as well as I).

A few days ago I gave a young man a treatment for the cigarette habit and as a part of the treatment, placed my hand on the pit of his stomach and told him he would feel electricity passing through his entire system, which would expel the nicotine from his system and destroy his desire for smoking. When I placed my hand upon his stomach, he appeared to me to have a spasm. Of course we always get a contraction of the muscles, etc., when we suggest the electric shock, but this case was very different from anything I had ever seen before. Afterwards when making an experiment with this subject, with a very prominent physician, he examined the subject while in this condition and told me that he had every symptom of an epileptic fit and seemed to think that the young man was subject to these fits, but investigation afterwards proved that this was not so. At the request of the doctor, I caused this vibration or jerking to take place in any part of his body on which I placed my hand, while the rest of his body remained in a relaxed condition.

This young man was entirely cured of the cigarette habit at the first sitting.

CRIMINAL SUGGESTION.

By M. Jules Liegeois, Professor at the University of Nancy.

[From *Revue del' Hypnotisme*. Translated exclusively for Suggestive Therapeutics.]

Various hypnotic states are of a nature to favor certain criminal aggressions of a specially grave character by reason of the terrible consequences which may ensue.

In the state of somnambulism whether induced or spontaneous or when in the second condition, women and young girls may be outraged without knowing it, without feeling it, without the least recollection of it after their return to the normal state. Besides these crimes, which are more detestable than murder itself, they might find themselves inspired through suggestion while in profound

sleep—without having any means whereby to escape—with the basest sentiments, the vilest inclinations, the most shameful actions. And there is no family, rich or poor, opulent, princely, even royal, which can consider itself sheltered from this danger; for there is no family in which women and young girls may not be exposed to the contact, the presence often for a considerable time, of people of doubtful morality, servants, valets, coachmen, etc.

This theory, on which we are all in accord at Nancy, MM. Liebeault, Bernheim, Beaunis, and myself, is, I know, contested by some of the representatives of the School of the Salpetriere, and notably by Dr. Brouardel, the senior of the Medical Faculty of Paris.

M. Brouardel founds his opinion on the following experiment: "He has seen a somnambulist, to whom it was first suggested that she was close to a river; an attempt was made to persuade her to undress: she at once had a nervous attack."

I cannot admit the conclusion which it is sought to draw from this fact. It seems evident to me that if M. Brouardel had given his subject a negative hallucination,—if he had told her, not that she was on the bank of a river, but in a bathing-room, quite alone, without the possibility of anyone seeing her, the result would have been different. Moreover, and a most likely supposition, sufficient perseverance was not exercised; convinced beforehand that the experiment would fail, and not observing it to succeed at the first attempt the operators abandoned it too quickly.

We have besides more than one objection to make to this opinion of the learned professor of medical jurisprudence in the Faculty of Paris.

In the first place, I find the following in a manuscript note kindly sent to me in Paris, on the occasion of the first Hypnotic Congress in 1889, by Dr. Forel, professor of Psychiatry at the University of Zurich, director of the public lunatic asylum of the canton. It relates to a superintending nurse, who, through a verbal suggestion in the presence of the director and a stranger performed an immodest act. Now, this girl was of a very modest deportment—very "prudish" even, to such an extent that "she had always refused to allow herself to be auscultated."

Yet another experiment: M. Forel suggests to a superintending nurse the following idea; "that student of law whom you see near you is an insolent fellow who is looking insultingly at you; you are to give him a box on the ear." She abuses him, threatens him and gives him "a sounding box on the ear." I instance these two cases together only to show how the feeling of modesty could, by the all-powerful action of suggestion, be stimulated in the second case and contrariwise entirely abolished in the first.

May I recall the fact, since the present occasion is fitting, that M. Forel has succeeded by means of suggestion in instructing the nurses in charge of the patients in the asylum of which he is director how to sleep when these unfortunates complain or cry out needlessly, and how to wake only when these latter have need of protection or defense, either against themselves or each other?

M. Brouardel refuses to recognize the possibility of violation without the knowledge of the victim, because in one given instance a somnambulist who was absolutely "lucid (?) resisted as in the waking state," and because the wretches who "attempted the outrage were obliged to use their united strength to gag her." And he adds, "If on the contrary the feelings and the acts suggested by the hypnotizer to his subject are in sympathy with the secret feelings of the latter, he obeys readily." Dr. Bellanger relates the fact of a woman who, after having made to her physician during repeated crises of somnambulism avowals and declarations which she would not make in the waking state, being a moral person, discovered herself to her great surprise to be enceinte. She ended in a lunatic asylum, and Dr. X— was obliged to fly the country.

The statement in question, to which we had already referred in our "Memoir" of 1884, and which presents a very curious case of the second condition, had been published by Dr. Bellanger in a work which appeared in 1854 entitled "Magnetism: Facts and fancies relating to that occult science." "This poor woman who had given herself to her physician in a psychological state—one of those states which it is my continual endeavor to bring within the scope of the criminal law and the jurisprudence of assize courts—in which her reason, being drugged to sleep, left the field clear to the im-

pulses of her heart, this woman, still remaining pure and chaste according to her ordinary knowledge, saw with inexpressible astonishment and sorrow daily and increasing evidence of a condition for the cause of which she was totally unable to account. Her husband being absent, this meant dishonor. She went mad at the time of becoming a mother. So great, so complete, so absolute in her mind was the rupture of memory between the second condition and the normal state. Ah, here we are no longer in presence of the comedy which we have been reproached for causing our subjects to play, but far rather of a tragedy worthy the genius of a Shakespeare."

As to the possibility of violation unknown to the victim, outside any secret inclination felt by herself, we consider it our duty to maintain it vigorously, M. Brouardel's opinion notwithstanding.

A STUDY IN ANAESTHESIA.

By Elsie Cassell Smith, Kokomo, Ind.

Some years since I had occasion to undergo a surgical operation, of no serious character, but which owing to my health condition, demanded the administering of an anaesthetic. I had but recently been relieved of a long mental strain that had greatly impaired my nervous system, which fact may or may not, or may in part, account for the rather novel experience through which I passed while in the comatose state produced by the anaesthetic.

On yielding myself comfortably to the first fumes of chloroform I was startled slightly by the strange rush of sensation that passed from my head to my feet. It was not pain, yet something very akin to it, moving downward over my body where I could feel it ebbing out slowly, so it seemed, at the toes. My sigh of relief at the end of it was cut short abruptly by a very different sensation which began in the lower extremities and moved slowly upward. It moved with a heavy surging movement that heaved and sank, and heaved again, each time rising a little higher,—thick and warm and red, then black, then red again, like fresh blood, till I felt it up to my neck, and I swayed dizzily in it. It rose up higher, however, though it appeared to last for some time, when it began to slowly recede from beneath, leaving my feet first and so on up, until it passed

away entirely. But it left behind it a dull sensation of numbness which made me feel that I was very heavy, like a molded image of lead.

My mental powers thus far had remained perfectly intact. Though I took no cognizance of what was passing around me, I felt a keen pleasure in critically observing and analyzing the various symptoms of my condition, studying each one carefully, though without endeavoring to resist the anaesthetic influence. Presently I discovered that all my toes had been apparently in some fashion quite severed from my body. I tried to exercise the muscles of the toes, but strangely enough there were no toes there to exercise. Then I tried to think how my toes had looked, but actually could not recall their appearance, nor even that of toes in general. Realizing that this was a delusion rather than an actual fact, I felt greatly amused and laughed (inwardly).

Very soon, I felt myself utterly devoid of sensation from my knees downward, and my conscious weight had grown correspondingly less. At this interesting juncture a warm palm was laid on my face and in a familiar tone I was asked if I could lift my hand. This I did with no difficulty except for its unusual weight, and also said "yes," and heard my own voice distinctly and naturally, although I was afterwards informed that I had uttered no sound.

I instinctively felt that if I did not raise my hands I would lose them also, so with an effort I lifted my arms and they fell heavily across my breast. To my surprise this also proved to be a delusion when a little later a strange, far-away voice faintly echoed, "— lift your hand?" By a strong effort I succeeded in lifting up two fingers and found that my arms were still resting motionless at my side. But presently I was relieved from the incumbrance of a body altogether, and retained only a head, this important organ still resting naturally on the velvet bolster.

My mental condition thus far is plainly indescribable. That which I have presented is but the subordinate part of what was actually taking place within the brain. Never in my most lucid moments had I been able to think so clearly or reason so logically. I studied these various new sensations of manifest physical disturbance most carefully and critically. I reasoned, commented and

formed definite conclusions in regard to them, yet strangely enough was at the same time tracing several other lines of distinct and well-defined thought. The faculty of memory was especially exalted, the most trivial events of the past rising clearly before me. Long forgotten scenes of childhood returned and gave rise (apparently) to the same emotions that the incidents had originally awakened. While it seemed as if every person whom I had ever loved or cordially disliked were now panoramically presented before me, I remember recalling the well known theory that a drowning man reviews every moment of his life from its first conscious inception, and felt convinced at the moment that it was probably no exaggeration.

But my sanguine spirit finally succumbed to the overwhelming influence that was being brought to bear upon it. I thought at last that death was really approaching, though I experienced neither fear nor dread at its contemplation. I even remember something of my soliloquy:

"I am to taste death at last," I observed; "my body has already passed out of the realm of sensation. But what is Death? Total oblivion, evidently. I am to be snuffed out like a candle, and become nothing. Yet what if after all it is only a sleep with some future awakening?" Then my mind tried to recall every theory of immortality that I had ever read or conceived of. It was no effort. They came trooping in, and with them numerous texts of Scripture that I do not remember having committed to memory. But for some reason my mind found nothing satisfying in any of them. They belonged, as it were, to a lower development of life. If anything lay beyond the end I felt quite sure it would be altogether new and different.

Presently I became conscious that I was losing my head, so to speak. That is, I could no longer feel it pressing the velvet cushion—it was very odd! Interiorly my brain began to feel very like a honey-comb whose cells were being rapidly filled with honey. I recalled an illustration in a text book on anatomy of a cross-section of a human brain, and I reasoned that this new sensation was the slow atrophy of the gray matter, and told myself that presently I

should lose the power of thought entirely. Yet though my brain seemed growing smaller, my thoughts flew faster and faster; so fast indeed that I endeavored by a supreme effort of the will to check them in their train; but the very effort frightened me so I was obliged to desist. Yet I felt so weary of it all that I longed to end the struggle and be at rest. Once I said to myself rather vindictively: "I'd like to live long enough to smash that demoniacal music-box; it's shortening my last moments!" For a beautiful Regina that had been set to dispensing melodies for my special benefit when I came in, and which had delighted and soothed me with its soft, rich tones, like the slow dripping of summer rain, had from the first of this strange experience been dashing along a certain strain, over and over, faster and faster, until it had taken a new phase, and each separate note was pounding away like a trip-hammer on the over wrought nerves of my brain. It was positively unendurable.

Presently, I observed, that, as I had expected, I was losing the power of thought control. My mind was as clear as ever, but I could only grasp the meaning of a few things, and I was more than ever impressed with the simile of the honeycomb, for I realized that outside of my present mental scope lay many things which had previously been definite and real to me. For instance, I tried to think of the past, but memory had at last failed me. The consciousness that there had been a Something existing prior to the present moment was all I could appreciate. It was only a step from this to an entire loss of connected thought, while detached words and phrases wrote themselves in letters of living fire on the tablets of sense. But soon these also lost all significance, and became like empty shells thrown into a citadel. I struggled to get some vague, mental impression from the words mother, chair, doctor, but my brain had already diminished (obviously) to the size of a large walnut, and the effort was futile.

Suddenly the light of life went out indeed, and there came one moment of bewildering, impenetrable darkness. I was reduced to a mere shade, for my ego was still sentient. That moment was the longest of my life, filled as it was with a vague, unutterable horror. But suddenly there grew about me a great flood of light. Such a

light! An opalescent brilliancy; a motionless, formless entity, pregnant with ethereal life. A sublime Something that permeated and enfolded me until I became a part of It, and It of me. I have said that it was motionless, but it was rather an incessant, irresistible force that fairly throbbed with life. It was Motion, as it was Light.

Neither in my wildest dreams, nor my profoundest research had I ever had a conception that even shadowed this. I was lost in ecstasy, a joyous, sublime exultation that was too new and wonderful to seek or need expression. I seemed to live through a life time of it, and yet it held me spell-bound with its enchanting mystery. But presently I found myself moving very, very swiftly through this same boundless universe of light and space. My ecstasy and joy excluded all inquiry as to what this mystic journey signified.

On and on through time and space immeasurable I passed, and yet seemed to draw no nearer to the end, until very slowly, almost imperceptibly, the surroundings evolved into a wide panorama of undulating landscape. Earth and sky, river and plain merged gradually into view, with every varying shade of rainbow tints, softly melted away into perfect harmony by that gracious atmosphere of effulgent light that never lifted, never changed as we sped swiftly on. I say "we," for I had become agreeably conscious that I was not alone. A sublime sense of an all-pervading personality enfolded me like a soft, but heavy mantle.

Suddenly, but with no sense of surprise, I found I was traveling in a closed car, apparently in that most approved fashion known to mortals,—by rail. In harmony with my surroundings I had again put on my fleshly personality, as had also that other presence which appeared strangely familiar to me as he faced me, smiling, in the opposite seat. The apartments we occupied were elegant, and we were the only passengers. There was none of the usual rush and roar; no smoke, no dust, only a sense of very rapid motion through a country surpassingly beautiful. But the face in the opposite seat was a kindly one. It smiled upon me very tenderly, then slowly rose and bent over me, nearer and nearer, while the face grew and grew until it assumed the most horribly distorted proportions. I was rigid with ineffable terror. I could neither speak nor move,

until suddenly a most unearthly shriek, apparently from the rear end of the car, made me jump from my seat and broke the horrid spell.

It was my own shriek, and I lay back, half fainting, while the genial face of my physician bent solicitously over me.

"It is all over," he whispered kindly, and very soon I was resting in comparative comfort among the soft cushions of a divan.

"I am so tired," I moaned wearily, "what made you so long?"

"You were not in the operating chair twenty minutes," he replied.



SUGGESTIVE THERAPEUTICS.

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BREAKING RECORDS.

Once more we set a new record for ourselves, having entered 522 paid up annual subscribers, renewals excluded, for the month of July 11 to August 10. This is more than satisfactory, and thanks are due. We shall endeavor on our part to so conduct this Journal that it shall be accepted as the arena wherein without fear, favor, or bias, may be recorded the strife of progress. We have no competitors. The publishers of this Journal have no commercial interest whatever in any School of Suggestion, Therapeutics or Magnetic Healing, nor have they any interest in the sale of any mail-course of Suggestive Therapeutics or Magnetic Healing. By giving their exclusive attention to the improvement of this Journal, they hope to advance the cause of Truth, even if it should prove that such advance must be over the corpses of early theories, once our sacred allies.

I ask you to break this record for us once more during the month ending September 10, by each sending us one new subscriber, and we will then cease calling public attention to the fact of our remarkable increase. Once more, good friends, and secure each a copy of Björnström's Hypnotism, bound in cloth, free, according to the special offer in our advertising pages this month.

THE LETTER-BOX.

Many amusing things happen to an editor, which less fortunately situated people never experience. Perhaps, if I omit names, a few of the every day curiosities of an editor's correspondence may

be laid before you. Here is a letter from Philadelphia. The writer says: "I am a young man and very successful as a hypnotist. Please tell me by return mail how to hypnotize my wife. She does not believe in the science."

My dear young friend, it is not a question of proof, but of unwillingness to believe on your wife's part. She does not wish to believe. You may put the most convincing proof before her, and you will not sway her in the least. She probably hates the business through and through. Give it up, therefore, or be prepared for trouble in the household. Surely, peace in the home is more to be desired than sleep. No, I will not tell you how to hypnotize her. Your request shows me that you do not know anything of the principle of harmony which underlies the science of hypnotism. Being profoundly impressed with the idea that the science of hypnotism is the science of control, you would forcibly mould your wife's opinion to meet your own. Ridiculous! She has a perfect right to her own opinion and you are in error in supposing that you have by marriage acquired any right to impose your opinions upon her. My dear sir, the husband has no rights at all. If the law grants certain rights to the husband the law is inferior in intelligence to the beast of the field, and the law becomes the destroyer of happiness in the home. It is your duty to rise superior to the law. It should be your pleasure to recognize while there is yet time, that it is your business as husband to admit your wife to a partnership in all things that concern you. And a partnership implies free consent of both parties, but not coercion. You do not own her body and her soul, and her brains, just because you married her. Man, have you so little sense? It is well that you are young. There may yet be time for this warning to strike home.

So, having eased my mind, I will relent and tell you how to hypnotize your wife. You will go to her as soon as you have well digested this letter, and put one arm round her waist, because, if she should suddenly relax her muscles, this support will be of service; and you will put your other hand beneath her chin, and turn her face up to yours, and you will smile as prettily as you can and say, "Martha," or "Mary," or "Jane," or whatever her delightful name may be, "I was wrong, sweetheart, and you were right. I will give

up hypnotism entirely for your sake. I will never mention the word again, or have anything more to do with it. You were right and I was wrong." At this point you will kiss her on the mouth. Try and kiss her as a lover and not as a husband. She will now, (if she is a woman, and I infer that she is) put both her arms about your neck, and say half to herself that you are the dearest fellow in the world. Scarcely a minute has elapsed, you will notice, and already she has a hallucination concerning your merit as a man. If you will now murmur things, soft things, in her ear, her eyelids will quiver and she will sigh happily. She is half entranced. My dear young friend, because you are so young and fresh, I like you and I have taken the trouble to show you how you may hypnotize your wife. The method is not new, I am glad to say, but it is too seldom practiced by the husband. This is the only kind of hypnotism that is guaranteed to last till the crack of doom, or so long as men and maids are men and maids. You have hypnotized your wife. See to it that she never wakes from her dream of your worth.

Here is a letter from a man I should be glad to know. He writes well and earnestly, speaks his mind, but not offensively. He says that the articles which have appeared in this Journal in the strain of "The Health Club" in the June number have jarred upon his sense of what was fit to appear in a magazine devoted to psychology, and he deplores the fact that sarcasm, satire, and the like weapons are to be used in what should be a peaceful pursuit of truth.

Well, well, my brother, so be it. Possibly you are right. Yet I may believe there is another view of the case. When did we ever ridicule a truth in this Journal? When did we ever distort a fact? When did we fail to denounce exaggeration, sophistry, untrustworthy doctrine? We are all servants of Truth, and some of us are very jealous of the spotlessness of her garment. If there is mud upon the hem we would fain help to remove it, for a tainted Truth is a Lie.

Here is an indignant protest from a Louisiana subscriber who says he has not yet received his August number. Turning up the record we find that he has changed his address without notifying

this office, and of course the Journal was sent to the address on the books. This happens so constantly that you are hereby cordially advised, my good friends, that the proper plan for you to follow when you change your abode is to notify this office to that effect. It is absolutely foolish to notify your postmaster to forward your magazine, because it is safe odds that he will not do it. It is also an unnecessary display of recklessness to forward stamps to your postmaster to pay postage on magazines to be forwarded. You will be out the stamps. Your business is to notify us, giving both your old and new address, and all will be well.

And here is a typical letter from a physician asking certain numbered questions:

No. 1. Would you advise me to take a mail course in Magnetic Healing?

No. 2. Which is the best of the Schools of Suggestive Therapeutics advertised in your magazine. What is the cost of a course at these schools? Would a course at any one of them be of any real benefit to me? Please answer by return mail.

So I answer by return mail that I am not at liberty to favor any of these different institutions; that I am not familiar with their prices, but certainly believe that a course at any one of them would be of benefit. Without being aware of it, probably, my correspondent has put me in a very queer fix. It is really not my business to influence the judgment of an applicant, but I sometimes do things which are not my business. Possibly I have an opinion upon the point in question, but unless the applicant tells me what form of instruction he most needs I cannot help him. Last month I departed from my rule of reticence, and switched an intending student from one school to another at the last moment. But I had no business to do anything of the kind, even though I knew I was advising him for his ultimate advantage. As a result of my interference, the student in question has an uneasy suspicion that perhaps I am financially interested in the school I favored and he wrote to inform me that although he had followed my advice, he was "filled with wonder!"

Advice is the gate of a hundred sorrows.

Finally, here is a letter from a Chicago subscriber who says among other things that he has obtained more instruction from the Journal of Suggestive Therapeutics than—and so forth—very nice things, and pleasant for an editor to read. He proceeds to ask me to tell him in a "few plain words" how to cure a friend of the drink habit. Well, it may interest more than my correspondent to know how to do this, and I will do my best to point the way, but there are some questions he must answer before the "few plain words" can be spoken. When these questions are answered we will publish the answers in this department, and follow this with full directions how to proceed. Our readers will then be able to note the "why" of the treatment outlined.

1. What is the patient's age?
2. Disposition? Affectionate or selfish?
3. Is he ambitious?
4. Does he drink continually, or has he long sober spells between times during which alcohol is repugnant to him? In other words, is it Inebriety or Dipsomania?
5. Are you sure he wishes to break the habit?
6. What influence have you over him? If you command will he obey? Or, if you persuade, will he follow?
7. How is his environment? Is he happy in his family relations.
8. How is his health apart from this?
9. What is the state of his business, good or bad?
10. Any religious tendencies?

When these questions are answered we shall know our man and can then go ahead. To say blindly do this or do that is to invite defeat. It seems difficult to make you understand that this is the one business in the world where there are no short cuts. You can never take a chance and expect to win. Your business is to foresee, protect, keep awake, and never throw away a point. It's a great game, and it takes nerve to play it. A suggestion is a "bluff." But it is a bluff that must win if you don't lose your head, and lay down your cards.

STAGE TRICKS.

Orlo, Dodge Co., Minn., Aug. 4., 1899.

Editor Suggestive Therapeutics:

Will you please, in the editorial department of this magazine, give your opinion of the following advertisement, or rather the thing that is advertised. The advertisement is copied from the cover of a booklet that I bought at a show, from the person that makes the offer in the advertisement, he being a sleight of hand performer in the side show tent of one of the largest shows in this country.

The advertisement reads as follows: "The magnetic girl is a wonderful performance of animal magnetism, a phenomena that puzzles philosophers and baffles the skill of the scientific world. A frail, delicate lady, weighing only 92 pounds, challenges the united strength of six powerful men; she lifts three of the heaviest men in the audience with her open hand; twists a green hickory stick two inches in diameter into splinters with the palm of one hand; stands on one foot and defies any man to push her from her balance. Many other manifestations of a mysterious power that she herself cannot explain, and the eminent scientists of both hemispheres fail to analyze. Full and complete explanation of the above act, so any one can do it the same as done by Miss — and others. Price together with scientific lecture of full secret and explanation \$3.00. No visible or special apparatus required, only what is mentioned above, and that is not prepared in any way and any little lady can learn the act in a short time. The above act can be done by any lady, gentleman or child, and can be done at any place and at any time; there are positively no confederates, pluggers, boosters, or cappers used, but the lady can do all the tests herself without any assistance. Beware of imitators, as this is the first time the original is for sale. Address J— S—, School of Magic.

Now, what do you think of the above. Does there, to your knowledge exist, in persons, such a magnetic force? Or have you witnessed such a performance? I am very anxious to hear your opinion about it. If these performances can be done it must be a

wonderful thing, and I think it would be worth the three dollars to learn the secret, that is, if it is genuine. Yours truly,

John Svenby.

It is the balancing trick made famous by Lulu Hurst, "the Georgia Wonder," as she was called. Before giving her own simple explanation of her feats it will be of interest to hear the opinions of a few well known people concerning her "wonderful power," at the time she was giving her entertainments in America. Let us first regale ourselves with the amazement of Nym Crinkle, of the New York World. He writes:

"Will she sooner or later be understood? Here is a manifestation of some kind of energy that does not betray the usual physical symptoms of muscular power. A girl whose 'flexor longis' and 'flexor brevis' are as soft as corn starch pudding, stands before a thousand people, and three or four of the strongest men in the assemblage are asked to match their combined physical strength against her energy, and she invariably overcomes them. They strain and perspire. Their intense muscular contraction betrays itself in their limbs and distended breasts. They grow red in the face and pant. Their hearts beat rapidly, and there stands the laughing girl unperturbed. Her pulse is unchanged, so is her respiration, except when, in order to keep a contact with the struggling men, she is compelled to move rapidly after them."

Dr. Hammond of New York, seems to have kept his head fairly in the intense excitement that prevailed, for he expressed the opinion that it was "a trick aided by extraordinary strength."

Whereupon the New York World editorially roasted the doctor as follows:

"Dr. Hammond, whose scientific alacrity in giving opinions upon subjects of which he is eminently and profoundly ignorant is notorious, has announced that he has not yet seen the phenomenal girl now on exhibition at Wallack's theatre, but he has no doubt whatever that her performance is a trick."

The New York Truth said:

"I have tested the umbrella, the billiard cue, and the chair feats, and the fact that the force she exerts is so much greater

than that which I have heretofore encountered in either woman or man, leads me to incline to the magnetic theory, or at least to the existence of a force more potent than that of a mere muscular power."

In Buffalo, Mr. P. Whipple of the Buffalo Times, gave vent to the intensity of his emotion in a poem beginning:

"Wondrous girl! What mystic power is thine?
So strange, so marvelous, too
'Twould seem as if the lightning's power
Were given of God to you
For some great purpose—unrevealed,
But which in days nearby
Shall be disclosed to you in light
By Him who reigns on high."

The verses are distinctly maudlin. The second refers to "the mighty heavenly band that walk with thee." The third begins, "I seem to see them bending low, with outstretched wing and arm, Your life to shield etc." The fourth concludes, "I think you'll find that God's own hand, In you shall find display." The fifth remarks that she is "Co-worker with Him too." The sixth contains the line, "Your dear blessed hand of love." The seventh, "Clothe you with angel's power." The eighth, "Methinks on earth, in human guise, an angel do I see." The ninth and last, "A blessing 'tis, Conferred on thee from Heaven."

Inasmuch as Miss Hurst's "dear blessed hand of love" had found no other work to do than to throw big, fat, struggling men from one side of the stage to the other, the blithering idiocy of these verses is patent. However, it is probable that the author is now of a like opinion.

Chicago fell as promptly at the feet of "The Great Unknown." The Herald said:

"It seems that magnetism is in some way connected with her inexplicable feats which baffle alike the learned and unpretentious. Her power is so formidable that one is thankful that her's is a peculiar gift and not a general endowment."

Now let us hear what Miss Hurst herself has to say:

"People came to test the 'Power' prepared to believe anything and expecting anything. These excited and EXPECTANT people were the batteries and dynamos that generated much of the marvelous production which the public saw. The physical principle at the bottom of my feats is 'The Deflection of Forces' and anyone can do it. When strong men pushed a billiard cue back with all their might and main against me, a small girl, standing erect on one foot, I could by the slightest upward pressure necessary to keep the cue in position, annihilate every bit of their force, and deflect it upwards, dissipating it, as it were, in the air."

Miss Hurst explains her lifting feat on the principle of what she terms "a compound lever" with two fulcrums. She lifted three men, weighing an aggregate of 600 pounds, arranged in one chair, clean off the floor with the exception that the feet of the first man who sat in the chair, the man at the bottom of the pile, remained on the floor. This to the audience seemed unimportant. The chair was tilted back and a man sat on it, planting his feet firmly on the ground. Miss Hurst went behind the chair and instead of lifting it, pushed with her open hands against the back. She made a compound lever of the chair back, the rear posts, and the man's legs. If two or three other men were piled above him, the lifting was really easier of accomplishment.

I can heartily commend, as a most fascinating book, *The Autobiography of Lulu Hurst*, brightly and cleverly written, containing the fullest information regarding all those feats that set America by the ears not so many years ago. The book amused me more than anything I have read for years, and it is impossible to lay it down without a feeling of sheer admiration for the ingenuous frankness of the clever girl who tells the story. She hides nothing, and the principle of physics which she at first unknowingly made use of is still so unfamiliar to many that a repetition of these feats in the home or on the stage would still cause a ripple of no little excitement. The book explains every feat. It is for sale at this office, price \$1.00 postpaid, and if my correspondent wants a little

fun he had better provide himself with a copy at \$1.00, rather than send \$3.00 for a trick which is evidently merely an imitation of the work of Miss Lulu Hurst.

MIND AND BODY.

This is the title of a new book upon Suggestion and Hypnotism applied in Therapeutics and Education by Alvan C. Halphide, M.D., Professor of Theory and Practice of Medicine in Hahnemann Medical College, Chicago. An article from the pen of Dr. Halphide upon his experience with Telepathy is given first place in this number, and our readers will glean therefrom a good idea of the doctor's lucid and straightforward manner of presenting his facts. It is not too much to say that "Mind and Body" is the best book dealing with this subject that has been printed for years, because of the author's evident determination to make plain to his readers how they are to proceed to secure their results and why these results may be expected to follow. The book is also good value for the money in type, paper and illustrations, for the small price of one dollar. It is for sale at this office or will be sent postpaid to any address in the United States or Canada upon receipt of the price. It is one of the books which should find a place in your home library. (Cloth, 231 pp., illustrated, \$1.00).

SUGGESTION IN EPILEPSY.

Chicago, August 7, 1899.

Editor Suggestive Therapeutics:

I notice a good deal in your Journal in regard to intestinal antiseptics in epilepsy.

I think that it is scientifically absurd to believe that intestinal antiseptics will cure epilepsy. In the first place epilepsy is a disease of the brain and not of the intestine. An epileptic attack, just like a convulsion, or an hysteric attack, may be caused by a number of disturbances, among them being intestinal disorders, which are no doubt common.

Secondly, we have no reliable intestinal antiseptics at present, and I do not think any of us will live to see the day when we will

have reliable intestinal antiseptics, for in my mind it is next to impossible to believe that a non-toxic dose of any antiseptic is sufficient even to render sterile the entire intestinal tract.

To cure epilepsy it is necessary to remove the cause. To cure patients afflicted with any chronic disease it is not only necessary to remove the cause but also to cure the disease habit. A case in point is one which I reported to Dr. Burr, and which was published in *Suggestive Therapeutics* for August, 1898.

I have a number of cases of epilepsy under observation and I find there is not a more important remedy than *Suggestive Therapeutics*. There are a great many new drugs recommended by very high authorities in the current medical literature, but there is no virtue in them whatsoever, except as a suggestive agent.

The point I wish to make is that epilepsy has an exciting cause which must be removed before a cure can take place.

Secondly, that it occurs in individuals whose cerebro-nervous system is predisposed to the disease, which then becomes an automatic reflex act, so that whenever similar incidents to that which induced the first attack, occur, the brain automatically excites the centers which cause the seizure. This occurring several times becomes a habit which preys on the minds of these unfortunate patients afflicted with it so that they are constantly in fear of getting another attack.

Of course in treating epilepsy as in other chronic diseases we wish to give the patient every possible chance of recovery, and therefore intestinal antiseptics, tonics, etc., are useful if needed. But there are no drugs that will relieve the morbid minds of these unfortunates. I have succeeded in all cases by suggestion alone in relieving the fears and anticipations in this disease, and I believe that suggestion alone will do more for these patients than all the drugs in the pharmacopoea, but we must combine suggestion with laxatives, tonics, etc., as most of these patients need them. Laxatives, tonics, or any drug, per se, will not cure epilepsy.

Benj. H. Breakstone, M. D.

335 Loomis St.

A report of some of these cases of epilepsy which are being treated by suggestion would be very welcome. What is Dr.

Breakstone's opinion of the plan of blood-letting in this disease, sufficient blood being taken to produce slight syncope, which was put forward in this Journal by Dr. Sydenham, of Lone Grove, Texas, last month? If, as stated, this procedure fends off an attack for a whole year, is it not worth while testing it to discover its merit? Dr. Sydenham did not take upon himself the responsibility of making these statements, but it is unlikely that the physician who originated the method, and communicated his results to Dr. Sydenham would seek to exaggerate the value of a method he had found curative in this terrible disease. At least the subject should be given very careful consideration.—Ed.

MATERNAL IMPRESSIONS.

Warren, Pa., August 7, 1899.

Editor Suggestive Therapeutics:

I have derived so much profit and pleasure from your excellent Journal that when I read its encomiums on Maternal Impressions by C. J. Bayer, I expected much from perusal of the same, and was greatly surprised at finding no value in the book.

The two-thirds of the book which is taken up with assertions that there is no scientific theory of the origin of variations is untrue. Mr. Bayer cannot have read Weismann carefully or he would have found a logical theory at least there. Whether one accepts Weismann's theory or not it is incredible in the present state of knowledge on the subject that the foetus can be influenced as to variation except through nutrition as was established by Geddes and Thompson as to determination of sex.

Bayer has no theory to offer of how a mental impression on the pregnant woman causes variation, or why any particular impression has such effect. If, however, he had established any causal relation between a mental impression on a pregnant woman and a variation in the offspring he would have established a great discovery. But he simply asserts such to be a fact and offers us no proof of the assertion. The cases he cites are statements of untrained observers for the most part, both as to conditions and causes, and none of them state sufficient facts on which to base an

opinion. The case of the child born blind on page 147 is typical of all of them. He simply states the fact and that the cause was the visit of the mother to a blind asylum during the previous year. He does not state that there was any examination of the facts to discover whether or not there was any apparent physical cause, and for all we know the explanation of the phenomenon may have been perfectly plain. No scientific deductions can be based on such loose statements.

I wish to express my interest in your Journal and appreciation of its value and hopes for your continued success.

Yours truly,

, Edward Lindsey.

Bayer is on the trail of a truth. He is an enthusiast, but if you give him time he will make his discovery satisfactory to the scientific mind. Glad to hear from you. The best test of Bayer's book is to put it in the hands of a woman, and ask her to read it, and give you her opinion of its worth. Do not influence her judgment in any way. You will probably find, as I have found, that she will not bother herself about the scientific accuracy of its deductions, but she will then and there be led to understand the great possibilities of auto-suggestion in stirpiculture, and the result cannot fail to be beneficial. The following suggestion from a lady whose opinion I value very highly comes in aptly at this point. She says:

"I don't agree with Bayer in everything—couldn't be expected—I suppose. It takes a woman to understand the situation, and a man who tries to handle that question is stumbling in the dark, at best. Still the greater part of the book is true. If you have an opportunity to make a suggestion to him that should be used in another edition, instead of a prospective mother eliminating the effects of a shock by praying for a perfect child, let her picture—note the word, "picture," again and again, daily, the perfect condition she would have in her child. She must make herself see it, and only then can she be sure that a birthmark is probably effaced. I say "probably" because it all depends upon the sensitiveness of the woman's imagination. What think you?"

HOW TO GET SUBSCRIBERS.

Your best plan is to write to a friend telling him that you wish him to send you one dollar for his subscription for one year to the best Journal on Psychology, Hypnotism, etc., that is in existence. Tell him that you wish him to send this dollar to you so that you may secure for yourself a premium book which is offered by the publishers to old subscribers only. He could not in any event secure this book himself by sending us his dollar, as the book is not offered to new subscribers. There is no reason, therefore, why he should not be quite willing to allow you to forward his subscription. He will receive the Journal for one year, and "How to Hypnotize." Then, as soon as he is entered a subscriber he can himself take up this offer, and by sending us a new subscription get the book for himself free. It will take you about five minutes to write this letter, and you will get your friend, without fail. Next month choose another friend, because next month we shall select and offer you another valuable cloth book on the same terms. An easy way to get a library together without the expenditure of a cent. I hope you won't run out of friends.

MIND AND MATTER.

Minneapolis, Minn., Aug. 9, 1899.

Editor Suggestive Therapeutics:

Dear Sir—In the July number under the caption of "Mind and Matter" appeared an article from a correspondent in Woodstock, Ore. The article referred to related that an English terrier had taken to suckle a strange puppy, though it was two years since she had borne puppies. The writer was an owner of an Irish Spaniel which had not borne puppies for five years and was a sworn enemy to all members of the feline tribe, whom she would mercilessly seize upon the least pretense. A tramp kitten was one evening picked up upon the street and carried home; upon depositing same before the spaniel it was necessary to restrain the latter by seizing her by the collar and a few words of caution were given her, an admonition to treat the stranger pleasantly. Imagine our surprise upon the following day to find the spaniel nursing the kitten, which

she continued to do until the death of the latter which occurred about two months later.

I may add that within a few days of the kitten's adoption, the foster mother had an abundance of milk with which to suckle the kitten and gave the latter all the care that an own mother possibly could.

Respectfully yours,

Richard Davidson.

This letter has a pathetic interest of its own. Upon the day of its arrival at this office a telegram announcing the death of the writer was also received, and this Journal has lost one of its oldest friends. Our readers will remember an article by Mr. Davidson, published in Suggestive Therapeutics a year ago, exposing the claims of a bogus Schlatter in Minneapolis.—Ed.

Editor Suggestive Therapeutics:

Some ten years since I had a patient whose breast gave milk which upon chemical analysis proved to be much the same as the secretion found in women. This patient was a boy fourteen years of age.

Travelers tell us that male Indians frequently suckle the papooses or babies.

The male mammary glands are not large, but physiologists seem to think that they can be developed and made to give forth milk. I doubt if such can be done, but give you this one example in order to confirm what Brother Brereton of Woodstock, Ore., says, and I hope this short statement will reach his eye

Luigi Galvani Doane, M. D.

688 Carroll St., Brooklyn, N. Y.

CHRISTIAN SCIENCE.

Ionia, Mich.

Editor Suggestive Therapeutics:

The attitude of your Journal on Christian Science is very refreshing. You are one of the few, outside of Christian Science disciples, who can see any good in this old thought brought forth in a new dress—and dare speak for it. I thank you. Not because I am

a Christian Science disciple, but like yourself I see in it a grand principle, one that if lived would regenerate the race. It cannot hurt the principle of Christian Science because so many condemn it. It did not make the truth proclaimed by Jesus of less value to those who knew by actual experience the power of His word, because many did not understand what he taught.

Truth is absolute and omnipresent. It will proclaim itself as life does, and no fear that it will fail to find a messenger. It will be known and heard. It is practical and can be used in every act of life with success, for to deal with the absolute Lord is a guarantee of the absolute return of the thought we think. That is the sowing and the reaping. All sow and all reap. Yours in truth,

Emily E. Vander Hayden.

GOOD WISHES.

Oakland, Cal., July 25, 1899.

Editor Suggestive Therapeutics:

Your platform as expressed in July number is so nearly an ideal one, and the first time I have seen any modern magazine brave enough to adopt anything so liberal that I wish to congratulate you on it. That a platform thus liberal is needed is well illustrated in "Health Club" article in June number, which is the most perfect thing of its kind that I have ever seen. I wish all hide-bound practitioners could see it as it is there expressed.

I wish to say that you can aim at no nobler thing than gathering as many as possible on that fence of yours with its common sense planks.

S. F. Meachum, M. D.

READ THE ADVERTISEMENTS.

Always read every advertisement in this Journal.

Always mention that you saw the advertisement in Suggestive Therapeutics when you write to advertisers.

Always write to advertisers. They are glad to hear from you. They will show you courteous attention. They want to know you, or they wouldn't advertise.

SENT FREE.

You will be greatly interested in the Universal Character Declinator, a chart which will be sent by the Utilitas Mfg. Co., free, to every reader of this Journal remitting one stamp for postage. The Utilitas Company have something to tell you concerning their Vibrator as a great health-producer. See their advertisement.

A GOOD MAIL COURSE.

Dr. Parkyn of the Chicago School of Psychology advertises his mail course in this number. Here is a well written—a model—advertisement; because it leaves no question for the reader to ask. The advertisement tells its story; and if it takes 5 lines or 500 lines, an advertisement is not complete until its story is told. Read this story of Dr. Parkyn's. The facts are announced in a clear, straightforward manner. The course is worth its price. It is the best course in point of completeness, scientific accuracy and instructive power that has been brought to the attention of this Journal. It takes the place of personal instruction. It is prepared for those who cannot spare the time to attend the school. It goes minutely into the treatment of diseases.

THE INFLAMMATORY CONDITION IN PERITONITIS, ETC.

An interesting reference to an extensively prescribed remedy is found in that valuable text book "Materia Medica and Therapeutics" by Finley Ellingwood, A. M., M. D., Chicago. The substance of the article is to the effect, that the influence as a pain reliever of the popular analgesic—Antikamnia—is certainly next to morphine, and no untoward results have obtained from its use, even when given in repeated doses of ten grains (two five-grain tablets). It is especially valuable during the progress of inflammation, and given in pleuritis or peritonitis it certainly abates the inflammatory condition, relieves the pain at once and the diffused soreness shortly, as satisfactorily as opium. It does not derange the stomach or lock up the secretions. It is also of value in pain of a non-inflammatory character, and is a convenient and satisfactory remedy in headaches without regard to cause, if the cerebral circulation be full.

RENDER UNTO CÆSAR THE THINGS THAT ARE CÆSARS.

It gives me pleasure at all times to render unto Caesar the things which are Caesar's. Although I am opposed to giving certificates relative to proprietary medicines, in this case I overlook my objections as I consider Sanmetto one of the greatest vitalizers of the reproductive organs now in use.

P. C. Jones, M. D.

BOVININE, THE BLOOD-MAKER.

Kansas City, Mo.

It is claimed for ox-blood that it supplies the blood with red blood-corpuscles, and therefore is a tonic and indirectly an oxygenator. In the preparation "Bovinine" the red blood-corpuscles may be discovered intact in myriads under the microscope. It is evident, therefore, that ox-blood is principally indicated in conditions characterized by a deficiency of red blood corpuscles (anemia chlorosis), by general malnutrition and nervous exhaustion.

ART IN MAGIC.

The publishers of this magazine doubt not that many of its readers will be rather surprised, at the announcement made in detail on another page that arrangements have been made for the handling and sale of a short list of so-called magical apparatus and literature. It is well, therefore, to explain here our purpose, and thus avoid any snap-shot judgment accusing us of descending in any degree from the psychological plane.

In brief, then, the purpose of dealing in these few and representative tools of trickery is directly in the line of psychological investigation in that they expose most indisputably some of the alleged phenomena which charlatans have been for years and are now using to deceive the credulous under the guise of Spiritualism, Magnetism, Hypnotism, Theosophy, and other names. We offer these articles to our subscribers at reduced rates, and the lively student of psychology will take great interest in producing the alleged phenomena to the mystification of his friends; afterwards explaining how it is all done.

Should anyone's interest in this line of study develop largely we can supply him with the apparatus for almost any standard trick of the so-called spirit mediums.

THE SLAYTON CASTER.

That proposition of A. W. Slayton (the manufacturer of the Electric Caster, etc., whose advertisement appears in this number), to send his goods to our readers on trial is a very sound and reasonable one. If satisfied of benefit derived, you pay; if not satisfied, you return the goods. Surely nothing could be fairer. Read his announcement carefully.

INTRA-NASAL DISEASES.

Speaking of Unguentine, we have found it an excellent application to the nose after the removal of spurs of the septum or anterior hypertrophies by either the saw, snare or cautery. Frequently the crusty scab which forms is the source of considerable annoyance to the patient and delays the healing process.

The frequent washing with alkaline solutions renders the tissues boggy and even then is not always effectual. A small pledget of cotton with the ointment applied to one side and placed in situ will promote a more rapid healing of the nasal tissues than any other method with which we are familiar. After a few hours a bit of the ointment may be applied frequently and the abraded surface kept comfortable as well as clean during the healing process.—Atlantic Medical Weekly.

BURNS, SKIN DISEASES.

I have used in the past two months three \$1.00 bottles of Antibrule, and must say the more I use it the better I like it. I regret that I did not know of the remedy before, but nevertheless good things generally come slow and are prone to stay, as in the case of Antibrule. I wish to report a case of Erysipelas treated with Antibrule as an external application. It was of the arm and hand of a lady. It was swollen to an enormous size and began to show symptoms of gangrene. I gave a very guarded prognosis of the case. I applied Antibrule plentifully by saturating cloths with it and keeping them constantly wet with the same and with heroic doses of carefully selected internal medication. In 36 hours the danger line was passed to the gratification of friends, patient and doctors. Too

much credit cannot be given to Antibrule as to the favorable termination of this case. Antibrule was the only local application, and I shall certainly resort to Antibrule hereafter in all similar cases.

I find Antibrule a specific absolutely for ivy poison. I have used it in a large number of cases this summer, and some of them very severe and neglected cases, and as yet not one failure. It relieves the intense itching and burning almost instantly, and brings about healing rapidly. I have used it in a number of cases of pustular and cutaneous nature, with happy effects and all that could be desired. I shall use it more generally in the future, and advise my professional brethren to give it a trial and they will be convinced of its high merits.

I would report a case of severe burn: A near neighbor (lady), came in great haste into my office with her face and neck badly burned by boiling lard. While cooking over the stove, the boiling lard burst and flew over her neck and face. I saw her within five minutes after the accident. I immediately saturated some absorbent cotton with Antibrule and applied to all the burned surface, and bound it tightly down with a bandage. The intense pain stopped almost instantly. The next morning I removed the dressing; found no blisters whatever. I then did not apply any more bandages, but painted the burned spots with Antibrule, and again that evening repeated the painting, and that ended the treatment. No sores, no blisters, no scars! What could be more gratifying to the patient and doctor? I am, in the true sense of the word, a convert indeed to Antibrule.

L. G. Walker, M. D.
Pound, Wis.