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SUGGESTIVE THERAPEUTICS

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SUGGESTIVE THERAPEUTICS.

VOL. VII.

DECEMBER.

No. VI.

THE FORCE OF IMAGINATION.

By Prof. Gerald J. Macaura, New York City.

Let me give you an outline of one of the many ways I have used suggestion, and led others to use it under another name, or heading. While traveling through London a little over a year ago, I became acquainted with an ex-show manager. He was capable as an advance agent, or manager, but had, at the time, nothing in view whereby he could make any money. Seeing a few good points, and some business possibilities in him, I became interested in him, and told him I was the discoverer of an electrical fluid, which would cure anything in the form of rheumatism, a great many kinds of paralysis, blindness, deafness, and nearly all functional and nervous ailments: told him I had some of the stuff and would give it to him, and if he wanted to follow my instructions he could make money. He bit on it immediately. The programme was as follows: he rented a cheap theatre and advertised this wonderful fluid—tickets and treatment free to all. He got a full house with plenty of material, in the shape of cripples, to operate on. He opened with a lecture on the merits of the wonderful fluid and demonstrated its wonderful healing power by pouring a small quantity of it down a patient's back, stating that the spinal column was the nerve center of the body, and by thus reaching the nerve center with the fluid and manipulating the various parts affected, the dormant nerves were called into activity, which meant a cure. He caused six cripples to go home without the use of their crutches and cured many other and various ailments of long standing. Now, the question as to whether the cure was permanent, was, to the audience and the patients, a matter of importance, and one which I answered to my own satisfaction as follows: if the treatment were simply "magnetic healing," it would not, and I know from experience, could

not, be permanent, because the friends of the patients, in many cases would, by their adverse suggestions, undo what had been done. But, as it happened, the patients, and the greater portion of the audience, bought as many as a half dozen, or a dozen two-shilling bottles of the wonderful electrical fluid, with directions for using, which was, in itself, enough to sustain the activity of the patients imagination and form the basis of a powerful Auto-Suggestion.

After he had astonished his audience and everything quieted, I astonished him by telling him that the wonderful fluid was nothing more than perfumed naphtha, and the real agency of cure was suggestion, which I explained to him. He is to this day curing so-called incurables. A little naphtha dropped on the skin, with the aid of the imagination, will produce an agreeable chill through the entire nervous system.

I noticed in the Journal a few months since, a letter of inquiry from a pupil of mine in Middletown, Cork, Ireland, requesting an explanation of the mind-reading phenomena of the "Osmonds." They are not mind-readers, but simply tricksters. I know their mode of procedure. They are clever as theatrical mind-readers, but not as hypnotists. Your Middletown correspondent is one of many who became interested in hypnotism presented legitimately. I gave a hypnotic demonstration in the city of Cork, Ireland, about a year ago, under the patronage of the Mayor of the city. My audience, which was composed of all classes, many of whom were acquainted with the science of hypnotism, showed their appreciation of the force of suggestion stripped of its mystery.

STUDIES IN SPIRIT RETURN.

By Charles Dawbarn, San Leandro, Cal.

I notice that the esteemed Editor of Suggestive Therapeutics announces, as a specially interesting part of his coming programme, that he proposes to pursue his investigations into Spirit Phenomena "with a will." And as he requests the writer to help him in this purpose by contributing to these columns somewhat of his own

study and experience, any further special introduction to the reader is unnecessary.

It seems a "far cry" from the purge and the lancet of our grandfathers to Suggestive Therapeutics, and the present editor would undoubtedly decline to open his columns to a discussion of the merits of calomel and jalap. Yet mercury and suggestion are but opposite poles of medical practice in the cure of human ailments. Modern spiritualism has also its ancient history of half a century ago, when it came rushing into notice as an excited attempt to administer doses of "ghost" to soul-sick patients. It necessarily commenced with the calomel and jalap era of crude phenomena, and, in the case of many of its more unprogressive students these crude phenomena are all they have yet mastered, or even attempted to investigate. They discuss crude phenomena ad nauseam, utterly ignoring the fact that the modern student of modern Spiritualism has now an established basis upon which he is upbuilding a higher manhood than was possible in the ignorant past. Everything that concerns manhood,—even the fraud that simulates "spirit return"—is now broadened until it includes both the visible and the invisible, and must be studied from a standpoint unknown in the days I have called "ancient history."

The Psychical Research Society, embodying some of the finest trained intellects in both England and the United States, has, with scientific patience and accuracy, been studying psychic phenomena for a score of years. No reader nor correspondent of Suggestive Therapeutics could have labored more faithfully in this field, or under greater advantages than have these trained scientists. As a Society they will always remain investigators and noncommittal, but their most prominent officers, who have personally conducted these searching investigations, now publicly announce that they deem human immortality and spirit return as scientifically demonstrated. Such is the incomparable gift of science to the twentieth century.

It is spirit return as a demonstrated fact, that will be discussed by the writer in these articles. And the frauds, so often offered as public phenomena will, for the most part, be left for discussion

by those whose taste leads them to wallow in human filth. But the scientific demonstrations of the indestructibility of the atom with its marvelous vibratory movement, and also of the correlation and conservation of energy, are deemed to be keys without which the problems of life, visible and invisible, would still be counted as beyond human powers of investigation.

My readers are all aware that they are living and working amid powerful forces that are both intangible and invisible, and cannot be measured by human instrument. Here stands a fond mother, busy with her customary domestic duties. Suddenly she hears a shriek of agony from her child, who is playing out of doors. An invisible sound has traveled through an invisible atmosphere which instantly impels her to rush to her child's assistance. And yet more, an invisible thought that her child has been killed by a passing car may prove as deadly to that mother as lightning or dynamite. I take this illustration to remind the student that his senses are each and all subject to impress from the invisible and the intangible. He witnesses this in every hypnotic experiment. Suggestive Therapeutics is based upon it: But, nevertheless, he is well aware that "nothing" cannot be used as material to produce any effect whatever. And science has already shown him that the solidity of everything he calls "matter" is a question of vibration of its particles. Increase their movements and the form he had measured and weighed has become both invisible and intangible to him. And he must keep before him the startling fact that no matter how often he destroys "shape" yet form remains. Form is simply an aggregation of particles. Shape will be determined by the inhering intelligence, but "form" is merely an effect of the grouping of molecules. A cloud exhibits "shape," but its vaporous particles held their "form" undestroyed by the power that evaporated them from ocean's level. That is one point for the student to remember. Another is that, since everything is thus both immaterial, intangible, and indestructible, we have a perpetual blending of intelligence, matter and energy. They are all that is, and are always associated. Whether in chemical affinity, or the mere attraction of cohesion, we discover intelligence at work.

And the details of what we call "Nature" are ever determined by the several proportions of the Mighty Three, thus constituting an infinity of variety.

The student who is seeking to know something of himself as he is today, and as he may be tomorrow, now perceives that he has a solid foothold for his investigation. He is ready to recognize that he is himself a conglomerated speck of matter, force, and intelligence, which he calls "Ego." He knows that he is today controlling and compelling certain other specks because his proportion of intelligence is greater than theirs. And further, being himself an indestructible Ego, he can now realize that "form" is an eternal matter of fact for him. It is only the particular "shape" which is determined by the conditions amid which he works. When he leaves his present "shaped" manifestation which we call "body," his form remains, and will immediately take on whatever new shape the new conditions demand.

Such is a very brief statement of man's eternal and indestructible individuality. The student will recognize it as based on scientific demonstration, both of atomal facts and their grouped forms. And yet more, he will see, if he has followed the twenty years investigation of the Psychological Research Society, that it has also been scientifically demonstrated that the new shape assumed by the emancipated Ego is able to come, more or less, in touch with the old shape of earth life.

Intelligence necessarily dominates in both alike. The same intelligence that is flashing its wireless thought through space for the mortal of today, has no less privileges and powers in its new shape, if only it can still compel matter and energy to its service. The new spiritualism, that has left its calomel and jalap era behind, is thus playing Marconi for the benighted materialist. It is seeking to establish reliable instead of spasmodic communication between intelligences separated by vibratory force instead of miles. And the fact to be demonstrated is not only that there is intelligence at both ends, but that comprehensible thought can pass from one to the other.

It thus becomes necessary to do for "spirit return" what Mar-

coni is doing for the mortal. We must study the conditions and master the difficulties in our road. And this is the object of the articles which I propose to write for Suggestive Therapeutics during the year 1900.

VITAL MAGNETISM.

By T. Adams, M. D., M. C. P. S. O., Toronto, Can.

An article in the last number of the interesting and instructive Journal of Suggestive Therapeutics has recalled to my mind three cases that occurred in my practice many years ago, in which vital magnetism acted very promptly and effectively. The first two were very similar in character and results, the third was a case of deafness; as they may be of interest to some of your readers, I will relate them as nearly as I can remember.

The first was an elderly lady suffering from intense pain in the pit of the stomach, which had completely deprived her of her previous night's sleep, baffling the ordinary means of relief. A slight inspection satisfied me that there was no organic disease, that it was merely a case of cardialgia, and, having had my attention directed to the subject of vital magnetism, I considered it an excellent opportunity for testing it. Taking her left hand in mine, I passed my right inside her night-dress, resting it gently, but firmly, over the painful region, and in a few minutes was rewarded by the assurance that the pain was decreasing, which was speedily followed by her falling into a sound, healthy sleep. Seeing no signs of waking, I gradually removed my hands and departed. At my visit next day, I learned that she had slept soundly for several hours, had awakened free from all pain, but it was some time before she could be convinced that I had been gone for several hours.

The next case was, in many respects, similar; the patient being a middle-aged lady recovering from typhoid fever. The pain was of the same intense character, in the same locality, and relieved in the same prompt and effective manner.

Singularly, the last case was in the same family. I was attending one of the children when I noticed Mrs. M. raise her voice con-

siderably when talking to the nurse-girl and, on inquiry, I learned that she was getting so hard of hearing that her dismissal was being seriously contemplated. The trouble had originated in some kind of fever two years previous. Just about this time an American physician was creating quite a stir in the city by his public performances in vital magnetism, and a very deaf old woman, who had been unsuccessfully operated upon told me that his method was to dip the tips of his forefingers into a tumbler of water and insert them into the ears. One evening, while chatting with Mrs. M. and family, the conversation turned on the wonderful cures that were attributed to this doctor, when it occurred to me that there could be no harm in trying it on the girl, who was forthwith ordered up with a tumbler of water into which I dipped my forefingers and, after shaking off the superfluous moisture, inserted them into her ears as she sat in a chair with her back to me. All I could feel was a throbbing at the ends of the fingers, but the girl stated that she felt as if "there was a house afire." The performance was continued for several evenings when, concluding that it was a failure, the applications were discontinued. Some weeks later a nice looking girl called at my office to learn whether there would be any danger in her taking chloroform to have a tooth extracted, and while giving her my opinion, her face seeming familiar to me I asked who she was. "Mrs. M.'s nurse-girl," she replied. "But she was hard of hearing," said I. "So I was, Doctor, but ever since you put your fingers into my ears the hearing has been returning and is nearly as good as ever."

The sequel is rather amusing. On my offering to give her a few more "treatments," instead of thankfully accepting my offer, she started up and made a bee-line for the door. It was only some time later, on mentioning the occurrence to Mrs. M. that I learned the cause of her sudden exit. "Dr.," said Mrs. M., with a hearty laugh "your kind offer to Mary reminded her of her sister's warning, 'Never to have anything to do with you, as you must be in league with the Devil.'"

ABSENT TREATMENT.

By Anna E. Park, M. D., 367 West 23rd Street, New York, N. Y.

I have refused many times to give absent treatments, for the simple reason (to others) that I could not have confidence in my ability to bring about favorable results. It was new ground for me, and I was fearful that if I did undertake to do it, I should thereby incur the penalty of entertaining a bad opinion of myself. I was urged so persistently to try, that I feared the other horn of the dilemma, pig-headed obstinacy, if I refused; so I concluded to put my very best and most determined will power to work, with all the suggestion that I could call to my aid. I wrote about my first case, that was so unmistakably successful, that I was encouraged to try again. One of my absent treatment patients wrote me the other day: "If anyone had told me a year ago, that I could be influenced by anyone more than a hundred miles away, I should have laughed at him, but I turn to you as naturally at our morning sitting, and can feel your influence as plainly as if I were in your presence." Another, a gentleman, wrote me: "Tell me what it is. How can you, a stranger, influence me as you do, for my own good? I can not, yet I do earnestly want to understand it." I do not know, do you? A lady called on me two weeks ago. She lives some eight hundred miles from here; she wanted absent treatment. I told her to let me examine her first, and see what the trouble was. She consented. I found a lump on the lower gum in front, very much inflamed, and ragged; she had no appetite; could not sleep, the pain in the mouth was so intense; could only eat soft food, soaked bread, etc. I told her I would try, though I could not positively promise to do much. She pleaded with me so earnestly to try my best, as the doctors of her place had said her only hope was in an operation, that I promised, and told her to omit her bread and tea, to have beef chopped very fine, one pound of beef, a little salt, and a half pint of tepid water; drink without heating. She promised to write me every third day after she arrived home. I received a letter from her this morning saying: "I sleep well, first rate. My lump is almost gone; pain, I have none. I am able to eat three square meals each day. I have stopp'd the beef tea,

but I eat a lot of broiled steak, roast beef, chops, and everything that I want, and I am ready and hungry for every meal before it is ready for me. Can you tell me how you have succeeded in saving me from the hospital, and an operation, that all agreed might terminate in death? I cannot understand it. You said you are not a Christian Scientist, nor a faith curer. What are you, then? To me, dear friend, you are an enigma." Now, if anyone can explain this, I do most fervently wish they would. Suggestion? Yes, but at such a distance, that is the block on which I stumble, and fear lest I fall. I want to do my full duty by every one who comes under my professional care, but I do feel somewhat as I fancy Macbeth must have felt when he asked her Ladyship the one question: "If we should fail?"—and hence, with many misgivings I take hold of the horns, with earnest prayers for help. I am astonished at the indisputable facts just as much as any one can be.

A PSYCHOMETRIC PICTURE.

By Matthew Wilding.

About a year so I was staying in an old farmhouse close by a quaint Connecticut village, overlooking Long Island Sound. I was in vigorous health, living out-of-doors almost continually, and was very much alone. I had never been "East" before and my new and historic surroundings impressed and interested me. Moreover I was temporarily free from business care and worry.

Under these conditions there took place, or came to the surface, so to speak, a psychic process which marks this period as one of the most significant of my life, inasmuch as it revealed to me hitherto unrecognized powers of my mind and opened up a new vista of possibilities. This process was marked by a series of incidents recognized variously in "occult science," "theosophy," "spiritualism," "christian science," and the like.

My narrative is necessarily personal.

A half dozen shelves of oddly assorted books constituted the "library" which had accumulated in the farmer's family during several generations. There was a huge volume of Shakespeare and an

autobiography of Ben Franklin, several books of travel and adventure upon the sea (the farmer's sons had all followed the sea), and several books of religious poetry. There was one book which was new to me. It was Emile Souvestre's "Attic Philosopher." I read portions of it and finding that I had hit upon a classic, proceeded to read the whole with keen satisfaction.

The volume was an old one. Its cover was of faded cloth stamped with the patterns of a generation ago, and its leaves were mellow with age. At intervals upon the page-margins throughout the book were pencilled comments by some former reader. These notes upon the text interested me at once as they were not of the frivolous nature which usually characterizes such observations, but showed critical insight and analytical judgment. And I found myself making some study of their character and speculating upon that of their owner.

One afternoon as I sat reading the book, quite lost in its contents, I became aware of a sense of personal presence connected intimately with the volume. I recognized the suggestion instantly, from former experience, and held myself in "the receptive attitude." Rapidly, detail by detail, a picture formed itself before my mental vision. An elderly man was seated at a table. Books were about him, and papers. A microscope had just been pushed aside. There was a stand of test tubes. The man was past middle life, perhaps about 60. He wore a full beard, which like his hair was somewhat curly. Both hair and beard had been jet black but were now turning gray. He sat comfortably in his chair, leaning back, with one hand resting upon the table and the other in his lap. He held a manuscript, upon which his attention was apparently directed, but from the look of abstraction upon his bent face I judged that other thoughts than those in the paper filled his mind. He was a large man, well proportioned, well preserved, and of dignified presence. His dress approached the exquisite.

My impression of his personality was instant and complete. Here was a man well-to-do,—a professional man, certainly a doctor,—one of scientific pursuit and attainment, a writer on scientific subjects, but who followed his profession rather because it inter-

ested him than from necessity. He was a man accustomed to do his own will, a man of the world, somewhat eccentric in his pursuits and pleasures, one who had gone deeply into whatever life had offered him of experience and had at length settled into a more or less contented attitude of cynicism,—a person at present with no consuming pursuit or ambition and rather a spectator of life than an actor,—one of rather unusual mental power expended mostly in his own amusement.

The scene was very actual and my impression of personality, life and character was vivid.

In the evening I questioned Miss A——, the mistress of the house, about the book. I learned that it had been left in the garret of the house together with some other property, by the former occupant of the house, and had been found there when the A.'s moved in. The former occupant, I learned, was a New York physician, a man of recognized position in the profession in the city. He was a person of independent fortune and was regarded by his country neighbors, with whom, however, he had little to do, as rather eccentric. He was accustomed to spend three days of each week in the city, remaining at the country place most of the other four days. He was reputed to write and to perform scientific experiments in his house. Sometimes he would be absent for more or less long periods.

"He was divorced from his first wife," said Miss A., "and had married again, his second wife being a New York clairvoyant. He held the house on a lease and was very much averse to leaving when we bought. Indeed, the owner had quite a time to get him to vacate. He had lived in the place for a long time and had used it as if it were his own. He was continually having trouble with the owner on account of chopping down trees which obstructed his view. I saw him once. He was a big man with curly iron gray hair and beard,—what one would call a handsome man. He was queer, but everybody said he was a good doctor. Why? why do you want to know about him?"

But I felt quite content with the information and well satisfied with my involuntary experiment in clairvoyance.

THE CONVERSION OF MRS. GROWLER.

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

You all know this lady or some of her numerous descendants. She has a wide kinship. The family traits are well marked. Their diseases are quite similar and they are the terror of the medical fraternity. She came into the office as if she were trying to keep out of the way of a whirlwind. She dropped into a chair as if she were afraid some one else was about to take it away from her. Her jaws came to with a snap like a steel trap. When her tongue started it made one think of a buzz-saw, and everything in reach got a gash. I immediately knew what I had on hand, so I took a survey of the case, for that was about all there was of it.

Her face was like a piece of flint from the Rocky Mountains, with dried buckskin drawn tightly over it. Her neck was like a bundle of whip cords encased in chamois skin. The chest wall put one in mind of the windows of a jail with the ribs for cross bars, and when one placed the hand on the heart region, he thought he had found the captive, and an unwilling one at that. Looking at the abdomen, one could see the aorta kicking against the walls as though lonesome and attempting to open the door to company. When she spoke, her voice was laden with the battles of many years, and you could easily hear in it the bugle call to another fray. Her eyes were red lights signaling danger. Looking into them one could see rattle-snakes, turkey-buzzards and the remains of murdered hopes. Taken all in all, it looked like a dangerous undertaking, but there was no help for it. It was either fight or run and I couldn't get away, so I turned loose something like this:

"Well, madam, I can readily see that you have come from a country where they have had a terrible drought. I should judge there had been no water to spare for drinking purposes for the last ten years. Even your breath comes like the air from a hot oven: it fairly rattles. Your skin is so dry that if you were to sit down close to a bucket of water, it would draw so hard that the staves would fairly sweat. Were you bitten by a mad dog, or what is the reason of your great dread of water? What time last month

did you take your last sip. Do you ever have to pry your tongue loose from the roof of your mouth with your fingers, thaw your eyelids apart at the lighted candle? Madam, when I look at you I feel like crying, 'Water! Water! Water! Why, you need it worse than any fire engine you ever saw. Did you ever think that two-thirds of the weight of a normal body is water, that the kidneys should eliminate two and one-half pints every twenty-four hours; that is, more than you have drank for the last month. Every nerve cell is a little animal, living in a sea of its own. It gets its nourishment from this sea, and throws its waste into it. In your case these seas have dried up. The nerve-cells have about as much play-room relatively as a cat-fish in a horse track.

"Then, again, you are afraid of the air. A breeze has never gotten a fair puff into that misused nostril of yours for the last twenty-five years. You nail down the windows, cork up the keyholes, and wrap your head in a blanket for fear of taking cold. You need to put on a mother-hubbard and face a Kansas cyclone with your mouth open. If you would swallow a three weeks' blizzard it would do you good.

"Once more, you are a bitter enemy of sunshine. It fades your carpets, dries the soil in your flower-pots, hurts your eyes, and is hard on the complexion. You need to make friends with sunlight. Raise the blinds; kiss the sun's slender fingers; allow them to pat you on the cheek. If it makes you think of the years gone by, of your childhood with its freedom from care; if it makes you feel like kicking up your heels, blowing soap bubbles, and climbing the bed-post, try it once and see how it goes.

"And your stomach: Why, you are as afraid of it as you would be of applejack. It is the terror of your life. It is the first thing you think of in the morning and the last thing at night. You have said so many swear-words about it, that you have tasted the sulphur. Poor stomach, put off from time to time with burnt bread and promises to pay! Think of it! How did you ever expect it to be a good Christian. You have filled it with nothing but mistrust for years. The only reason it has not shed tears of sorrow is because

it could not get the necessary water. Now, you are going to change your religion. Yes! it's too late to squeal; that's what you are going to do. Your Trinity shall be Beefsteak, Water and Air. To Him you shall pray without ceasing. He will be faithful to hear and answer your prayers. You are going to learn to drink water. Water, water, water; you will think of it by day, and dream of it by night. You will not take a glass full, set it in the mouth, and tip it over all at once, for the stomach, hearing the cataract, might try to jump out between the ribs. You will sip—sip—'till you have sipped eight or ten glasses a day. You will throw into this, in the stomach, all the beefsteak, mutton chops, and fruit juices that it can carry. The cell seas will be replenished with water-bearing nourishment. The cells will call a meeting. The rational brain cells will be president and the automatic cells spokesmen. They will wind up with a banquet, and, during the eating, drinking and jubilation, they will forget their aches and swears and depression. Rheumatism, sitting on the end of the thighbone, will hear the coming deluge and drown himself from fright. Bright's disease will see the hand writing on the wall, 'Go wash and be clean.' Palpitation will be so busy pumping good healthy blood that he will not have time to get in a flurry and swear at his neighbors. Poor Appetite, Indigestion, and Bowel trouble will loose their hold on life and be washed away by the flood. Neuralgia will swallow a wind-storm and choke to death. Hypochondria will become converted and sing the praises of the new gospel. Seeing the discomfiture of the above members of the ache family, its remaining members will decamp.

"You will sing a new song. It will have but three notes, air, water and food, but well handled, they will mean harmony, health and happiness."

Every time just before Mrs. Growler came into the office I would have my talk-o-graph all arranged and well wound up. As soon as she would enter the door of the private room, I would turn it loose. It would run so fast that she never got a chance to squeak nor growl a grumble. She, ere long, surrendered.

I talked water to her 'till I made her believe that every drop

was a minute added to her life, every pint an hour and that if she swallowed a rain-storm she never would die. I talked air and breathing to her till she kept her mouth open and nostrils dilated like a racer. I talked eat to her till even the snakes in her section were in danger. Her cheeks puffed up till they blushed at their own appearance. Her redemption was complete. Go and do likewise, but keep in mind that the Growler family are not ordinary mortals; they cannot be handled by ordinary means. You must not give them a chance to talk or they will even poison your peace.

Talk, talk anything that will make an impression on them, but don't give them a chance to argue, to criticise, to oppose.

Drown them with a flood, mix them up in a whirlwind, smother them with bacon, but never let them get their fighting clothes on or all is up.

CHOOSE YE THE GOOD.

By Mabel Gifford, Needham, Mass.

Prof. John Fiske and others maintain that conscious existence is impossible without contact with evil. This precludes any existence of conscious man previous to the degenerated condition history finds him in, and begins conscious existence at the turning point of degeneration, where generation begins. This contradicts the Bible which maintains that in the beginning all was good and men lived a free and joyous existence. The great scientist and seer, Swedenborg, is the only one that has come to my notice who receives the Bible testimony.

Individuality and personality do not depend upon the contrasts of good and evil in a man, but upon the varieties and degrees of good. The choice of the varieties of good develops man's consciousness and make his individuality and personality even more marked.

Evil only hinders a man's conscious existence, by carrying him to the lowest possible consciousness of good. Good makes a man

conscious of the God life in him, and its power; Evil deadens a false appearing in which the man lives.

When man conceived the idea that he could live independent of God, and guide himself, he began to degenerate and lose consciousness for what was, and attain a belief in what was not. Then all evil conditions grew, and the exterior of man and all Nature changed as he changed. Now we are traveling upward again, and evil exists, not because it is necessary for our development, not because we have created it. Because of the ignorance, in which we have buried ourselves, we think we cannot get rid of it, but must endure these conditions; the truth is that we create and sustain them, and we can get rid of them as fast, and in the proportion, as we give them up and turn to the light. Evolution from our degenerate condition to a regenerate condition consists in finding the truth, which our eyes must be anointed to see, and living in the light of it.

The freedom of the human soul lies in its ability to choose, but evil is not necessary for this; there is ample opportunity for choosing from the myriad lesser and greater goods and their varieties. The evolution of a flower would not depend upon its choosing to be a worm-eaten or deformed or blasted flower or a perfect flower, but in its choice of size, color, form, scent and virtue, and in its perpetually choosing greater perfection in these.

In the first Golden Age men followed the good because they knew no other, all was best; in the second Golden Age, men will follow the good because they have learned to be reflective souls, and know there is good, better, best. From the intelligence that the development of their reflective nature has given them and from the experience of the ages they understand that the only evolution of soul possible is in trusting in God as a Father who is wiser than his children and whose guidance only is safety. Men would have gained this knowledge in happy ways if they had trusted God, but becoming conceited they plunged themselves into darkness and threw the whole world into disorder.

It is the same with each individual soul today. We have our choice; to trust God and develop the happy methods of God's

providing, or to follow our own conceit and by God's permission because we will not learn any other way, to travel the hard, dark ways. Those who call on God to give them power to fight these hard conditions with, are those who resist evil and ever seek to overcome it; their lives are a perpetual struggle. Those who trust God and let Him carry the burdens and fight the battles, find conditions constantly changing and go from one blessed state to another. They do not struggle with a bad temper, but let God fill them so full of His life, which is love, that their feelings are changed; what they were, they find they have less and less inclination to be. These are the happy ways, the ways God has directed us to walk by not resisting evil. In the Bible there are instructions for both kinds of development; that, by the way of resisting evil; and that, by way of non-resistance. The first way is the way some feel they must take, they think, to grow; they must fight something hard; everything in Nature seems to them to be fighting. They do grow tough, and hard, and strong, always holding a tight rein over themselves; they are looking out for themselves with God's assistance.

The other class feel that they will grow the best if they let themselves expand in the sunshine of God's love. Trusting Him they are not afraid; they feel perfectly free to rest in His care and His guidance; they ignore the evil and look only to the good. While the first class are challenging evil in trumpet tones, the latter are calling everywhere to the good, and the good replies and comes forth. This is the resurrection; and every soul, and everything in creation answers that call. One marshals its enemies to the fight, the other seeks friends everywhere. The first finds he is not changed after a lifetime; he has only developed self-control; the other is reformed from inmost to outmost. In one the lower is always a rebellious slave; in the other the lower is made a loving servant whose will is one with its Master, as the man's will is one with God's. And this is the true evolution, which anyone may prove by trying both methods.

This true evolution is the transformation of the will and the desires to at-one-ment with God, and it is God's presence in the

man that does it. It is a more blessed thing to be strong and free to do good, to look up and lift up, than to lash one's contrary inclinations, and rebellious will, into submission. All through the New Testament these two ways are described and two wills. Blessed is the man who puts his trust in God, instead of his own efforts. God giveth the increase, man's part is to use it. God's grace is sufficient for us, it taketh away the old heart and giveth the new, and we love and desire to do what once we had to compel ourselves to do.

SOME REMARKABLE EXPERIMENTS.

By W. T. Cheney, Rome, Ga.

CASE 11, MR. L. E. R.

Age thirty, height five feet nine and one-half inches, weight 303 pounds. Treatment for obesity. Under treatment lost eight pounds in two weeks. He seemed to become alarmed and would not continue treatment. I consider this case quite remarkable. The suggestions made for the manner of reducing the flesh were carried out automatically, as it were, and produced the results suggested. He took no medicine during the two weeks, and was not sick in any way, unless the symptoms produced by the suggestions and in accordance therewith might be termed a form of sickness. I must say I was surprised at the results obtained, and regret very much that this subject refused to continue the experiment.

CASE 41. A. T.

Aged sixty-five, suffering with hemorrhoids, much pain and swelling and irritation at times. The pain and irritation were relieved at once in hypnosis, only one treatment. On May the 29th, he reported that he had not suffered any more, and that the tumors were reduced very much in size—to use his own words, "They were mere remnants of what they had been." However, I have seen him lately, and the condition is not so good. I do not know why he would not continue treatment.

CASE 43, MR. C.

Age fifty, delicate in build and constitution. Leads indoor life. Has suffered for years with dyspepsia and constipation. Bowels

rarely acted without medicine. And also taking medicine constantly for dyspepsia. Was first hypnotized May 1, 1899, since then he has been hypnotized four times and suggestions made. He has taken no medicine since the first hypnosis. His bowels have moved regularly, just as suggested and at the times suggested. His digestion and appetite have been and still are good. He says he is cured. He was very suggestible. I abbreviate my notes of the successive stages of this treatment but give the results. I have succeeded in nearly all cases tried in causing the bowels to act by suggestion in hypnosis. I recall only one case in which I have failed. I have also relieved indigestion in several cases and in one case, the only one tried, I cured an acute bad cold in one night.

CASE 43 AND 44, MISS F. AND MRS. N.

Treated for severe and prolonged periodical headaches, occurring either every day or at short periods. Cured permanently in two treatments.

CASE 47, E. R. M.

Motorman on electric car, was disabled for a month with rheumatism in right arm, wrist and hand. Suffered a great deal and had failed to be cured by medical remedies, though he said he had spent a good deal of money trying to get relief. Had but little use of right arm and none of the hand. Could not bend his fingers nor flex the wrist. Was hypnotized May 13, 1899, and entirely cured in one seance, and in two days thereafter was working regularly as motorman on electric car.

His cure was permanent and only occupied five minutes. I have very peculiar power over this subject. I could put him to sleep and make him stand erect and then take my position from six to ten feet behind him and make drawing passes backward and cause him to walk backwards towards me. I would tell him to remember his sensations when I awoke him and to tell me why he walked backward. He said when awakened, that he felt a force pulling him backward which he could not resist. What was that force? He had no suggestions nor even a sign or intimation as to what he should do, or as to what I was going to do. I also produced with him some fine results in proof of dual mind and memory.

CASE 59, A. R.

Farmer, aged fifty-eight, had roaring in his ears since he served as artilleryman in Civil War, which caused partial deafness, could hear only very loud conversation spoken near his ear. He could not hear the watch tick when placed against his ear. He could not hear any ordinary conversation at all. He stated that at different times he almost lost his mind on account of the fearful and constant roaring in his ears. He was hypnotized May 27, 1899. He went at once into a state of catalepsy. He had not memory on awaking. Suggestions were made very emphatically for his relief. When awakened all the roaring was gone, which was the first time in thirty-five years that he experienced any relief, and he heard the watch tick six inches from his ear, and also heard all ordinary conversation fifteen feet away. I have every reason to believe his cure is permanent as he has not come back for further treatment.

CASE 61, B.

This is the last case I will give as I am making this article too long.

B. aged forty-five was a soldier in the late Spanish-American War. He came home with a severe case of rheumatism in left leg, knee and ankle and right arm and hand. Had used crutches for five months, and could not take a step without them, could bear no weight on left leg, and could not bend it except with great pain and difficulty. Had no use of right hand and arm, could not bring his hand to his mouth or bend his fingers. The joints were considerably enlarged. Elbow joint was stiff and sore. He suffered pain all the time. Was first hypnotized May 27, 1899, went into lethargic condition at once. I then made his body and limbs rigid and then brought him into a state of somnambulism. After having kept him in the cataleptic state for about ten minutes, I released his limbs and arms and body and made him bend and flex the affected members in all possible directions. I made suggestions for entire relief. I made him put the disabled right hand on back of his head and bend every finger joint and the wrist joint repeatedly. I made him double the left leg completely back and then carry it forward many times. After these manipulations and suggestions, I made

him somnambulistic, and caused the idea that he was well to take possession of his mind; placing my fingers before his eyes, I commanded him to rise and follow me: He did so at once, following me all over the building and hall. When I awoke him he had no pain or soreness in the affected members and but little stiffness. He took his crutches on his shoulders and walked home a full half mile from my office. He never used crutches again, and when he went away some time ago was entirely cured. I hypnotized him several times after the first hypnosis to be sure of a permanent cure. The swelling left the joints during these treatments.

Among those whom I treated in making these interesting experiments, I had but few failures in giving relief, either partial or complete. I find that all ordinary forms of pain, such as headache, neuralgia, toothache, nervous depression etc. yield instantly. I have never had any harmful results from the use of hypnosis, when induced for cure of disease or for scientific experiment or the production of ordinary phenomena. On the other hand, every subject, when awakened, expresses himself as feeling refreshed.

THE REVIVAL OF BELIEF IN WITCHCRAFT.

By Amiel.

The end of the century is fertile in surprises, but to the student of psychology none is more interesting than the revival in the belief in witchcraft, demonology, and the black arts generally, which has of late made itself manifest in the centers of civilization. Among Indian and African savage tribes, devil worship, Ju-Juism, and fetichism, with all their hideous accompaniments, flourish practically unchecked, but it has generally been supposed that these things break themselves on the rock of our western civilization. Yet in Russia, quite recently, a woman was burnt as a witch; in Paris, the "City of Light," Satanism, the Black Mass, and other abominations, consequent upon the worship of demons, are believed in and practiced by a large number of devotees. Two of the most eminent men in France have made these phenomena the subject of special study; one of them, Jules Bois, has startled

the world with the results of his inquiries, wherein he demonstrates the depths of depravity to which human beings sink in the practice of these revolting rites; another, Joris Karl Huysmans, effectually strives to resuscitate the old belief in the power of the spirits of evil, the personality of Satan and his angels, the strength of malefic influences, *et hoc genus omne*. In England we pride ourselves on having traveled far from the times of Elizabeth's Act for the suppression of witchcraft and James I.'s "Demonologie." Yet the researches of folk-lorists clearly prove that belief in witchcraft still lingers in remote country districts, and, worst of all, there is reason to believe that the Satanism movement in Paris is spreading to London, and there exist in our modern Babylon places where black arts and foul rites are secretly practiced. In America it was fondly hoped that the belief in witchcraft, which in years gone by was responsible for terrible cruelties in New England and Massachusetts, was gone forever. But quite recently a trial in Leadville, Colo., has revealed that so far from being stamped out, this cult is vigorous and flourishing, and numbers many adherents. The case is so extraordinary that we feel justified in giving the full particulars, and we do so without further comment.

Leadville, a flourishing town in Colorado, takes pride in considering itself a progressive community, in the front rank of Western civilization, yet some events have occurred there during the past weeks that have caused many to wonder whether the town is not drifting back to the old witch-burning era of New England. For Leadville has experienced a shock in the shape of a witch trial in one of the legally constituted courts of the county, and the result was a judicial declaration that one-third of the community believed in witchcraft, and that evidence relating to these subjects was perfectly admissible. It was thoroughly demonstrated that a belief in the power of witches, the virtue of powders burned at the dread midnight hour, and other spells and incantations, are still prevalent in this boundless and untrammelled West.

The case was this. Some months ago there came to Leadville a Jewish family named Rothenberg, a man and wife and child.

The woman was of beautiful Jewish type, with a certain air of Oriental mysticism that caused her presence in the city to be discussed. The husband was a commonplace tailor, but the mysterious wife soon became quite the rage in a little circle of occultists, most of whom asserted that they were on speaking terms with the spirits of the departed. Catherine Rothenberg was credited with possessing a "control" of no less importance than the shade of an Arabian sage, and the local spiritualists were elated at having such an addition to their ranks, and pointed to many marvelous tests performed by the Syrian Jewess to confound the unbelievers and skeptics.

One morning the whole community was startled by the report of a brutal assault, the victim being the beautiful Jewess. During the absence of her husband some one had entered the house and cruelly beaten and bruised her, so that her life was despaired of. The police were not long in finding the assailant. He was a certain Martin Roberts, and he boldly admitted having committed the deed, but put in a defense which is one of the most unique in the history of criminal jurisprudence. In brief, Roberts said he was bewitched, not in the sentimental sense, but under the malignant spell of a witch, who was, he asserted, Catherine Rothenberg.

Under the circumstances a commission de lunatico inquirendo might have been the proper thing. But no one appeared to look at the case in that light. Roberts was a well-known mining man, and when his wife, his partner in some of his enterprises, and a number of neighbors all insisted that he was under the influence of a witch's spell, and when this was backed up by one of the leading lawyers of the city, who undertook the man's defense, the community was naturally startled and astounded.

The trial has proved to be one of the most remarkable on record. Roberts, the defendant, is a man about 36 years of age, who talked and acted as rationally as the sanest man in the court room. In fact, the proceedings were conducted on the theory that the man was perfectly rational, and that all the strange occurrences were the result of some sort of unhallowed sorcery practiced by the mysterious Catherine Rothenberg, who had given him some

information about a mine in which he was interested. He made her a wager of \$100 that she could not give him certain information concerning another property, but, much to his surprise, she told him what proved to be the exact truth.

The trouble began, according to Roberts, when the woman asked him to place some powder on the door of a certain person, who, she said, had wronged her. The powder was prepared according to the most approved witch formula, and warranted to bring all sorts of misfortune, sickness and trouble on the heads of those against whom it was used. Roberts refused to have anything to do with the woman's revenge, and, he says, brought her wrath down on his own head.

Roberts' wife was not partial to the Jewess either. The consciousness that her husband called at the Rothenberg house, and was subject to the witchery of those wonderful black eyes, to say nothing of any more occult power, was hardly calculated to insure the good woman's peace of mind. One day she called at the Rothenberg house and told Mrs. Rothenberg she didn't believe in her power.

"You don't?" the woman is alleged to have replied; "I'll make you. I'll cripple your children, paralyze your husband, and bring you so that you shall beg your bread."

Then the strange thing happened. Roberts did become ill. He was unable to sleep at night. His actions in the mine were so strange that the men refused to work where he was, fearing for their safety. Roberts described the pains in his head as terrible.

"It seems as if there was a buzz-saw tearing through my brain," he said, "and little augers were boring through my eyes." There was no doubt that his condition at the time was very serious. Physicians and friends all agreed at the trial that for several months the man was in mental and bodily distress, and both husband and wife were firmly convinced that the cause was the power of Catherine Rothenberg.

How to break the spell was a problem that long troubled Roberts. Finally, however, he remembered the woman had once told him that if the person on whom the spell was cast drew blood

from her mouth, at the same time repeating a mystic formula, the charm would be broken. This course Roberts resolved to pursue. His only difficulty was in remembering the cabalistic words. However, he went to the woman's home and there found her rocking a baby to sleep. Roberts seized her by the throat, and then ensued a struggle, in which sufficient blood was spilled to break a dozen charms. But Roberts said he realized that the blood-letting was of no avail without the mystic formula. In spite of the torture to which she was subjected, the woman refused to reveal the words, but finally, on threat of instant death, she complied, and crying, "My power is gone," sank unconscious to the floor.

Roberts left the house, he declared, a new man. "I weighed myself next day after a good night's rest and a hearty meal and found I had gained four pounds," he said joyfully. His friends and the doctor testified to the improvement in his physical and mental conditions, and his appearance on the witness stand was certainly corroborative of the statement that he now was in excellent health.

Roberts' attorney, during the progress of the trial, demanded that he should be permitted to introduce evidence to prove that the Rothenberg woman was a witch. General Jones, the public prosecutor, and a former attorney general of Colorado, wrathfully objected to such testimony. But Roberts' attorney insisted.

"We are prepared to prove that this woman has, by some hypnotic or occult power, put a spell upon this man, which he could only break by drawing her blood, and this act I will prove to be perfectly justifiable, simple self-defense."

The judge ruled that the testimony was competent, as tending to bring to light all the facts, and as one-third of the community believed this sort of thing it should all be brought out.

General Jones tried to protest. "Great heaven," said he, "is this case being tried in Colorado in the nineteenth century, or are we baiting witches in the seventeenth century? I object to this court turning back the clock two hundred years."

But the clock went back just the same, and a dozen men and women told of the uncanny actions of Catherine Rothenberg. She

had made one family sick with the measles by sprinkling earth from a murderer's grave in a water barrel; she had crippled a man who had refused to give her \$5 when she demanded it; she had threatened to bring calamity to the Roberts' household, and had been seen in the local cemetery at midnight at the grave of a local celebrity, who had departed this life at a rope's end in early days. There were other witnesses who saw her eyes roll and shoot pale fire, and Roberts himself had noticed strange blood marks in the corners. This was the testimony duly sworn to and attested in a court.

After an extensive argument by attorneys, the incident, so far as the legal proceedings were concerned, ended by the judge imposing a \$30 fine on Roberts for "blood-letting," as he put it.

Catherine Rothenberg denies the possession of the strange powers attributed to her. She claims to be a spiritualistic medium, and, while in the clairvoyant state, has caused a local sensation by her remarkable utterances, and her friends assert that she is a high priestess in the spiritualistic world. What to them, of course, are highly developed mediumistic powers, are to others exhibitions of hypnotism and clever acting, while some see in the whole business evidences of witchcraft and sorcery. As to this we offer no opinion; the interesting part of the controversy to the student of psychology is the fact the belief in witchcraft continues to survive in a flourishing and civilized community.

PAINLESS CHILD-BIRTH.

By Dr. Paul Joire, of Lille.

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

The facility with which accouchements are accomplished can but render the subsequent symptoms more normal and avoid complications; this is proved by the diverse observations now in my hands. I had for a long time observed the efficacious action of suggestion in the waking state on uterine contractions. Before publication, however, I wished to bring together very careful observa-

tions on subjects presenting as varied conditions as possible in order to have the power of applying the conclusions to the great generality of the cases before me. At the outset I chose a woman approaching her first confinement, then the difficulty of accouchement is habitually greater, length of labor more considerable, the pains much more violent. But it may be objected that all these things are essentially variable according to the respective subjects. Some have long and severe suffering, others, a relatively easy and painless accouchement; in that, general sensibility here comes into the game; certain women but little accustomed to pain, loudly complain of suffering that would seem quite supportable to others. In order to answer this I took the mother of several children as my second subject for observations. In this case the preceding accouchements had been perfectly normal; in a word were the true type of what we see in the majority of instances. The great interest pertaining to this observation arises from the fact that the subject could compare the suffering of the confinement under hypnotic analgesia, with that of the previous ones, and there it had not been employed. For the third observation I desired to take a more difficult case; and not that of a first child; with this design, I chose the case of a woman who had born a child some years ago and since that period had never been pregnant. It will be seen from the details of the observation that the accouchement terminated with a most simple application and the forceps; and up to that moment I had been able to produce suggestive analgesia during the contractions. The subject of the fifth observation is a woman thirty-five years old, small in figure and of nervous temperament; she reached the end of her first pregnancy without any complications. She was not hypnotized, or submitted to suggestion; and I said nothing either to herself or those about her as to the use of any particular means for inducing analgesia. Towards midday some premonitory pains were felt; I did not see the patient again until five o'clock; the pains had not continued during the afternoon. At eight o'clock they began again, recurring feebly every ten minutes. I saw the patient again at nine o'clock; the pains had become more violent, but they were less frequent, occurring every fifteen or twenty

minutes. At ten o'clock she lay down in bed, and I closely observed a contraction, which I can affirm was painful enough. I then placed one hand on the abdomen and the other on the forehead and eyes of the patient, telling her that a new contraction would follow in three minutes, but that it would be less painful though more energetic. As she felt most acutely pains in the lumbar region, I told her that these sufferings would disappear and that she would only have contractions of the uterus. At the end of three minutes I feel the contraction under my hand; the patient says she feels it; but that she suffers much less. I tell her again that the contractions will regularly return every three minutes until the delivery, and that they will not be painful. From that moment they did, in fact, succeed each other every three minutes with remarkable precision.

She sighed a little as one does after making an effort, but told me that she had no pain. I made the contrary experiment, and left her for some minutes, occupying myself in another part of the room. The contractions regularly returned every three minutes, but the patient then complained of acute pains each time. In a short time she called me back to her, saying voluntarily that I had greatly relieved her by placing my hand on her eyes and imploring me to do so again. The contractions were repeated every three minutes, and at eleven o'clock the accouchement was over. During the last two or three pains she complained a little, but her sufferings and groans were far from those we usually observe, even in women who are not going through them for the first time. I repeat, this woman had never been hypnotized nor in reality had she slept one single instant. To sum up, here is the mother of a first child, whose pains began at eight o'clock, irregular and infrequently at first, then, abruptly, after suggestion, the contractions succeed each other with almost mathematical regularity every three minutes, at the same time becoming painless to such a degree that the patient herself calls for the intervention of the method when it had ceased. The accouchement terminated in three hours; and the following results were of the most normal character.

(Concluded.)

LOCATION OF MUSICAL CENTERS.

By T. L. Maddin. M. D.

During the last two decades many investigators, Kussmaul, Stumpf, Preyer, Oppenheim, Knoblouch, Charcot, etc., have conclusively demonstrated that the musical faculty is older than that of speech; that music is a primary and simple phenomenon, while speech is secondary and complex. It is a well known fact that many birds possess the faculty of producing and reproducing themes, whereas there are but few that can reproduce the human voice, even after a long tutelage. According to Darwin, wild dogs and jackals howl, but learn to bark only after they have been domesticated. Their howl corresponds to song and their barking to articulated speech. Owen has heard a gibbon sing an octave up and then down the scale. Stumpf relates that his child, nine months old, could sing two tones, and when fourteen months old, a full octave. Preyer testifies that children between eight and nine months old could correctly sing a tune played on the piano. The daughter of a well-known composer, Dvotak, when one and a half years old, could sing a melody with decided modulations, to the accompaniment of the piano; when two years old she sang the march of Fatinitza. The three-year-old Lehman, the child phenomenon of a musical family, played in 1869, in Zurich, besides Diabelli and other pieces, also her own composition, to the delight of a critical audience.

The following examples illustrate the independent functions of the musical centers: A virtuoso pianist could play most difficult airs during his sleep. A well known violinist, who was subject to attacks of petit mal, never ceased to play, even during his attacks, although he was oblivious to his surroundings. Oppenheim has described ten cases of aphasia where the faculty of speech was absent, while the faculty of singing, the understanding of melodies, notes, and the ability to play the violin remain intact. According to Wildermuth, idiots whose speech is defective have the musical faculties well developed. Seguin has observed a remarkable musical memory in an idiot, who could produce on the piano

any melody sung to him but once. (The negro idiot, Blind Tom, is a musical prodigy). Cases of amusia, i. e., loss of ability to produce or comprehend music, an abnormality as regards music analogous to aphasia, as regards the faculty of speech, conclusively demonstrate that the musical faculties do not depend upon the speech faculty. Moreover, just as aphasia represents various forms of articulating defects, viz., the reading, writing, the pronunciation and comprehension of words, so does amusia represent various forms of auditory defects, viz., the reading and writing of notes, singing and playing on instruments, and the comprehension of musical works. Wallaschek and Ballet were the first to class amusia into motor and sensory, musical agraphia and alexia, etc.

Lasigue observed a musician suffering from aphasia who was unable to read or write, but who could read and sing musical sentences with ease. Lichtheim reported a case of speech deafness who could hear whistling and singing well, but was unable to hear melody. Brazier has described a patient suffering from apoplexy without paresis and aphasia, but deaf to musical notes. The Marseillaise, played by the regimental orchestra, seemed to him like simple noises, while he himself could play the same and other tunes with ease. Charcot reported a case of a cornetist who lost the ability of using his buccinator muscles. Ballet describes a case of a professor of music who suddenly lost the ability of reading music.

The anatomic changes in amusia have been studied of late, and some light has been thrown upon the subject. Edgren has collected fifty-two cases of aphasia without amusia, aphasia with amusia, and amusia without aphasia. In Edgren's case the patient was deaf to musical tones; orchestra music seemed to him as noises without melody; he was unable to distinguish between a waltz, polka or march, but he heard and understood speech, and was himself able to speak. At the autopsy it was found that the anterior two-thirds of the first and the anterior one-half of the second temporal convolutions of the first hemisphere, and the posterior half of the first temporal convolutions of the right hemisphere of the cerebrum were destroyed. Edgren concludes from

the above that there is only one musical center in the cerebrum, and that it is situated in the anterior two-thirds of the first temporal convolution and in the anterior half of the second temporal convolution of the left lobe, i. e., in the front of the center of Wernicke.

The physiologic experiments on animals have demonstrated that the auditory centers in various animals are situated in the temporal convolutions. The destruction of one of the temporal lobes causes almost complete deafness in the ear on the opposite side, and slight impairment of the hearing of the ear on the same side. Munk, in his experiments on dogs, has found that the anterior third of the temporal lobe serves for the comprehension of high tones, the middle for middle tones, and the third for low tones.

Larionoff has made numerous ingenious experiments on dogs, with the view of defining the localization of the auditory centers, and has come to the following conclusion: There are several sensory musical centers situated in the posterior halves of the hemisphere, and several motor centers situated in the anterior halves of the hemisphere of the cerebrum. Of the sensory, two tone centers are situated in the temporal lobes, and one optic center, for the reading of notes, situated alongside of the center for ordinary reading, in the gyrus angularis. The motor center of note-writing probably develops alongside of the center for ordinary writing in the second frontal convolution. The singing center is situated a little behind the motor center of speech of Broca, in the third frontal convolution, and is otherwise known as the center of Krause. The motor center presiding over the functions of performing on various instruments, develops on exercising in the anterior part of the central convolution, alongside of the motor center of note writing. The center of playing wind instruments is developed in the region governing the movement of the lips, a little above the center of Krause.

There must certainly exist separate centers for the higher functions of music, musical images, conceptions and ideas. Musical images, musical memory, judging from analogy with the centers of speech, are probably situated behind the tone centers, in the region of the posterior association centers of Flechsig.

Musical conception, or the highest center of musical ideation, develops in the frontal lobes, in the region of the anterior association centers of Flechsig.

It is to be hoped that greater light will be thrown on this interesting subject in the near future. Not only should autopsies be made in all cases of aphasia and amusia, but also in all deaf and dumb, the majority of whom, according to Berzold, suffer from affection of the auditory centers of the cerebrum.

SPIRIT INVESTIGATION.

By W. S. Berger, Covington, Ky.

The phenomena of table rapping I have been investigating for some time, and have a mysterious message to report on the subject. In obtaining intelligent results I have followed the system as described in this progressive Journal by Dr. H. L. True, McConnellsville, Ohio. Our meeting convened at my residence and was composed of three females and four males—three of the party had attended at a time before, balance were entirely strangers to us.

Several trivial messages had been received, but the following message is very strange:

These names came first: "Unkel John Wenzel" (notice how it spelled uncle), "Father Carouse"—"I belong to the Church burned at Erlanger."

I do not know that these names have any connection with the message received. However, I have investigated, but could find nothing definite.

As soon as the later part of the message had been received I remembered dimly seeing something in the newspaper that morning, and immediately consulted the papers and found the following:

"St. Henry's Roman Catholic Church, at Erlanger, was burned to the ground Sunday night. The fire is supposed to have been started by a candle which was left burning by an altar boy after the evening services. Draperies blew against the candle and were ignited, setting fire to the building. The church was a frame

structure, and was the oldest house of worship in that vicinity. The building was entirely consumed, causing a loss of about \$3,000. There was \$1,000 insurance on it in Walker's Insurance Agency of Covington. Father Kolbe, who has been in charge of the parish for many years, loses all of his vestments. There are about 250 members of the congregation"

Cannot account for the message, although it gives a fact. The question is; "Is it a product of my subjective mind?" The message indicates that the intelligence is still alive and on this mundane plane—too bad it did not give the name of Father Kolbe, which would prove conclusively that it came from the subjective mind.

During my investigations, have received an ocean of intelligent messages with names attached, and upon investigating the purported intelligence, have always found it to be a dead person, and certainly believe it is an intelligent force outside of physical organization, and which challenges Telepathy. On this ground I have been standing, but I felt an earthquake when the message referred to was received. I want to know the truth and will go on with the phenomena. It is subject to trial and experiment. I also want to know if my subjective mind is playing a trick on me, by feeding me with names of the dead. If the subjective mind believes itself a dead person, why doesn't it believe it is a living person and give it so? One question is just as rational as the other. This is the kind of auto-suggestion I am trying to hammer into me.

STRANGE PHENOMENA.

By ———, Toronto, Can.

In the spring of 1891 I went to the Pacific Coast to assist in unearthing one of the biggest and most barefaced robberies ever perpetrated in that country. A man died suddenly without making or having made any will and leaving an estate of \$200,000. The widow had his head man appointed as executor and herself as executrix. He deliberately, with the connivance of others, robbed her of everything. After I went there I succeeded in getting a special court to take charge, and sift to the bottom, the many

charges which I found existed. She and I worked together at it, following clue upon clue to a successful termination and proof of each charge. Both the lady and myself became very much interested in Spiritualism, never knowing or thinking that either of us possessed any mediumistic power.

On: evening while playing a game of cards together, I playfully extended my hands towards her, when she immediately shrank from me and exclaimed, "Don't do that," I answered, "Why?" knowing that I had not touched her. She replied that it had given her such a queer feeling. Following it up I arose and proceeded to give her mesmeric passes, something I had never attempted before with any human being. In less than five minutes she was in a sound sleep. While in this sleep her right hand began to twitch and kept moving as if it desired to write. I at once got the child's slate and pencil. To my surprise she commenced to write in a bold plain hand, different entirely from her own writing. The purport of the writing as near as my memory will now serve me was: "You are in trouble, and I am here to help you, my name is John Hall, and will come to you at any time you ask for me." I mentally asked the question: Do you know her husband, (mentioning his name,) and can you find him? She filled the slate with writing and I then awoke her. We had no trouble in reading what was written. She seemed tired and exhausted and soon went to bed. The next evening we repeated it. When I had placed the slate on her lap and again put her under the influence she wrote: "I am here again tonight and have found your husband; do you want to speak to him?" The form and shape of her writing changed. "Do you know who is speaking to you?" was written. "I am coming every night to guide and assist you in this work." And from that night forward any night we sat, he came and gave her ideas, facts and conditions respecting her estate and the way it had been robbed, that could not have been attained through any other source than the spirit of the departed husband. So helpful and beneficial did we find his assistance that we consulted and asked his advice on any important move we made. I could not then understand it, or did not view it in the light I do now and always felt that it was

the influence her mind exerted. One evening I wrote three questions without her knowledge and when I had put her to sleep I placed the writing face up on her lap. On awaking her we both compared questions and found the answer was correct. The next night I asked three other important questions, and turned the questions written side down. Result the same. Two answers we knew were correct, the third came afterwards all right. This continued for over a year, and we both took our cues from it and the conclusions of the court confirmed the advice given us.

I leave this in the hands of your readers asking their opinion. For several reasons I decline to give my name and address, but enclose to the editor what few proofs I have. I might add that we did not know any person by the name of John Hall.

THE PERFORMANCE OF HYPNOTISM.

By the Editor.

Hypnotism has a bad sound. It is cheap, flashy, stagey, common, unclean. Unfortunately. But a lucifer match is a cheap and flashy thing. It is also capable of starting a colossal conflagration unwisely used. Hypnotism has its sphere. It is an educational agent, a reformatory agent, and a remedial agent. There is one reason why Hypnotism is a better remedial agent than suggestion in the waking state. It works by shock. It thus reaches cases that are not amenable to the influence of ordinary suggestion. Strange to say, the latest theory in the treatment of all disease, whether by medicine, electricity, or suggestion, is that a cure is only brought about by shocking the system. A disturbance of the nerve-centres. A re-arrangement of molecules. Shock! Cure! The mind may inflict a shock of its own composing, or the shock may be in truth a physical jar delivered by the hands of a faithful attendant upon some portion of the anatomy, preferably the spinal cord about the lumbar region. That is "Weltmerism" chiefly.

You have heard of "Orificial Surgery?" Some strange things have happened as a result of dilatation of the sphincter. To be more

exact, I should say strange cures in out-of-the-way parts of the body have taken place after the shock of dilating the sphincter has been experienced, followed by a few weeks' rest in bed. A general shake-up of the system. Shock. Cure. Fee. That's Official Surgery. They publish a Journal, too, monthly. But it's dying. All fads have their halcyon days, and—die.

Hypnotism works by shock.

Does it undermine the will-power?

I don't know what you mean by will-power.

Is it a good thing for the young?

Yes, if you know where and when to stop, and if the young need correction. Hypnotism is better than the rod. You should not produce hallucinations, when you use hypnotism. Illusions, and hallucinations, deluding the senses, are quite unnecessary, and do harm. Stop short there. Give suggestions, and induce sleep, and the power is beneficent. But don't abuse it.

Does not one who has been hypnotized remain to some extent under the influence of the operator after the hypnosis is ended?

A few years ago I should have said, "No." Today I ask you what influence has the average man over the mood, will, opinions, judgment, of an average woman who is in love with him? How much influence? You can answer that question out of your own abundant experience. But it varies a great deal, does it not? Even so it varies in the hypnosis case. You can never generalize upon this point because the subject is too large for you to strike a just average. You don't know what the average woman will do at the command of the man she is fond of. It depends upon the woman. Until we struck the parallel between hypnosis and psychosis in this Journal a few months ago I do not think any writer had ever made the point that we all passed into psychoses and out of them many times a day. Frequently we are being influenced by others without our knowledge, and frequently we are being influenced against our will. We don't get alarmed thereat, or fear any weakening of our precious will-power, unless someone cries, "Hypnotism!"—then indeed we scuttle for shallow water.

We are not reasoning beings. We reason now and then—when

we have to—but reasoning is hard work, and we never use a faculty if we can drift along without. We have positive opinions, but we never discover to our own satisfaction how open to change those opinions are if the right stimulus be found.

Jones says apple-pie is unwholesome. His physician tells Jones that there is nothing so healthy as apple-pie, and Jones forthwith eats apple-pie and enjoys it. Absurd, but true. Previously apple-pie had given Jones indigestion, heart-burn, and dyspepsia. Today he fattens upon apple-pie. Jones does not like to hear anyone speak of his conversion. He regards it as weak; an evidence of weakness in himself. He is ashamed of a perfectly natural human endowment—credulity.

We are all credulous. Life would be insupportable if we were not. Imagine a world of utterly reasonable and reasoning people. No impulses; no fancies; no imaginings—blasted, barren, and desolate! Sink your reason—and live!

Spiritual perception has nothing to do with reason. Good people, you will be required before you can follow me here to discriminate between a lofty idealism and a nightmare;—both are bereft of reason, but one is a little different from the other in its effect upon the mind and body. So it is with hypnotism. Rightly used it is good.

A layman should use hypnotism only as an educational and moral agent, leaving to the physician the employment of hypnotism as a therapeutic agent. The layman has no business to mingle with methods of cure. He can choose his field, and if his tastes lie in the direction of healing, it is then proper for him to spend four years in taking his degree at a medical college.

After a careful and dispassionate survey of the field I am convinced that laymen who make a business of treating disease, whether by hypnotism, suggestion, magnetism, manipulation, or mental science, are more greedy for gold than the medical fraternity. I never came across a Christian Scientist yet who was not aching—literally aching—to make a dollar more. It's such a pity. It would seem that while Demonstrators have enough Health-Thought for all solvent patients, they have none for the poor, and

take no charity cases. Half the work which the physician does is a free gift—charity work.

NOTES FROM MY HYPNOTIC CLINIC,

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

Case 3. The following case of parturition presents some points of interest, although it could not be denominated labor under hypnosis or even painless childbirth.

A. K. Multipara, aged 20, second confinement, full term and a large child, 8 pounds. The patient is of a grumbling family and positively assures the accoucheur at every confinement that she will "certainly die," that she "cannot possibly go through the confinement alive." I arrived just a few minutes before the membranes ruptured, found vertex presentation and a large and unusually hard head. Patient was having moderately hard contractions and complaining very much and occasionally screaming. I took her hand, assured her that the presentation was favorable and that the labor would be natural. "Now look me right in the eye and pay strict attention to what I say." I maintained the gaze until her eyes became fixed, say about three minutes. Then I gave the following: "This labor is purely a natural process consisting of contractions of a muscular organ and when permitted to act naturally should give no more pain than any other muscular contraction. When the contraction comes up gaze fixedly at my eyes and you will feel but little sensation from them, as they go off close your eyes and sleep soundly between them and you will gain strength and be better able to withstand the next contraction; above all do not speak or scream, but attend strictly to these directions."

At first I found it necessary to tell her to look at me in the eye, but after a few pains she did this of her own accord. She never spoke during the whole labor and the only manifestation was similar to what one would make in lifting or straining at a heavy load. She also slept quietly between the pains. The labor progressed naturally and the contractions were firm and strong, labor lasted one hour and fifty minutes after I arrived. The uterus con-

tracted firmly soon after the expulsion of the placenta and she had no after-pains whatever. Her recovery was rapid and uneventful. None of the parties present, nor the patient, had any idea that hypnotic influence was being used, and attributed the quiet labor to my authoritative command and the good nerve of the patient.

In the above case the patient felt the pains, but they were evidently greatly modified and the labor greatly facilitated. It is a well established fact that deep hypnosis is not absolutely necessary to secure analgesia. What is necessary is to throw the sense centers out of relation with consciousness. I do this very often in painful minor operations by pure deception. Thus in extracting a tooth, or opening an abscess, I say in answer to the query, "Will it hurt much?" "Oh no, not at all, I will use a local anesthetic that will destroy the sensibility of the part, and you will not feel any pain whatever." You must emphasize the "pain" and not say that the patient will not feel any "sensation" for he will feel, and what you desire, and what you can accomplish is to induce him to translate the sensation as something else besides pain; when you do this it is altogether unnecessary to use a local anesthetic, anything that will produce a slight sensation will answer. I often dissolve a menthol lozenge in water and get as good effect by simply rubbing it on the skin, as I would from a hypodermic of cocaine. The patient is wide awake, feels no uncanny influence, but is nevertheless fully under the dominion of suggestion, his objective sentinels are thrown off their guard and the suggestion slips past the guard line before they are aware of it.

Now, in midwifery, this kind of suggestion will be more useful than the somnambulic and it is possible during that mental condition which follows the expulsion of the child, to get in a suggestion of total amnesia, at least I consider this the most practical line for employing suggestion in labor.

HAPPINESS.

By Haggard.

Birds of passage, we weary easily in our flight, and are ever looking for a happiness which means rest, peace, content, satisfaction, and enjoyment.

It sounds difficult of attainment: it is really most simple. It would seem to be for the few: it is indeed the heritage of all.

The germ of enjoyment is located in a brain-cell; it is mental: spiritual also, possibly, but it must surely be mental first. Happiness is from within: "The Kingdom of Heaven is within you." Attitude of mind determines happiness, misery, or indifference.

Happiness is something you can pick up from the surface of the ground, if you will take the trouble to stoop, but you can't dig it out of the earth with pick and shovel, or the finest blasting outfit, in a thousand years.

Let us understand that the form of unhappiness which is most prevalent today is a dissatisfaction with self, neighbors, or surroundings: possibly all combined.

Dissatisfied with yourself? Ah, what a foolish thing! Who is so close a friend and ally as you are to yourself? On bad terms with yourself? What a mistake! Who gets you out of difficulties? Who feeds you, clothes you, amuses you, pats you on the back? Yourself. Who is with you always? Who is the one companion you cannot shake? Who lives with you, and dies with you?

What is the only thing that came with you into this world, and which you can take with you when you go? Yourself.

Oh, good people, is it so hard for you to see that there can be no happiness for one who is at odds with himself! Pleased with yourself; pleased with the world. Sick of yourself; sick of the world. Happiness begins at home. Cultivate self-approbation.

The wise man will smile, perhaps, but the wise know not happiness. There is no happiness in wisdom.

I am amazed and discomfited when I reflect upon the many valuable hours I have wasted in an endeavor to please others, which might have been of lasting benefit if spent in jollyng myself.

To whom do I owe everything? Myself. Yet so pungent is my ingratitude that I am scarcely courteous to my benefactor and treat him at times to abuse and sarcasm. Fatal, fatal error! Weak and dependent in character, we dread the verdict of our companions: we fear that they will find matter for mirth in our self-satisfaction. Of what consequence are my companions? Do they save me pain, annoyance, sickness? No. Must I lean upon my companions for pleasure? Must I accept pain from them if they choose to inflict it upon me? Must I look outside myself for satisfaction? I must not. I should not, but I do. The whole scheme of civilization is wrong. It is all wrong. It teaches the human being to look without for happiness instead of looking within. It makes him dependent upon his family, upon his relations, upon his friends, upon his acquaintances, even upon strangers, for his pleasure and his happiness. All wrong; all wrong. It makes him dependent upon the quality of his food and drink, raiment, shelter, furniture. It makes him a slave. Pitiful, pitiful!

We begin wrong. We give the child a rattle to play with, books to read, picture books. We tempt and coax with sugared stuff. We teach him to regard himself as dependent upon external things for his growth of mind. All wrong. The principle is wrong. It is a principle which, in its more advanced state, is called bribery and corruption. Let us go back and begin right. Let us be satisfied with ourselves, pleased with ourselves.

The fool saith, "This is egotism." It is not. Only after appreciating myself can I properly appreciate the pleasantness or tenderness of my neighbor. Only after doing my duty to myself can I properly perform my duty to my neighbor. Only by admitting my own claims upon myself can I assent cheerfully to merge myself in the vortex of humanity and sink my individuality as a unit in the furtherance of the public good and the common weal. Why? Because I no longer strive to win the appreciation of the world, having found my own. Because I prize my own praise and good-fellowship more than the tribute of a stranger, and therefore I am become a good citizen, seeking no extraneous reward. Good logic!

IMPORTANT NOTICE.

Beginning with January number we advance the price per copy of the Journal of Suggestive Therapeutics from 10c to 15c. Annual subscription will then be \$1.50, instead of \$1.00. There is no magazine that can take the place of Suggestive Therapeutics, and in order that we may lose none—not one—of our old subscribers, and gain many thousands of new ones, we offer you the opportunity, during December, of sending in your subscriptions for the year 1900 at the old price, \$1.00. As a premium we shall make each subscriber a present of our new splendid course in MIND-READING AND TELEPATHY, PRICE \$5, which we have just published and copyrighted. Handsomely bound in purple and gold crepon paper, silk-tied, 34 pages and cover, beautifully printed on heavy cream stock. The course is divided into twenty lessons. This is FREE to you with the Journal for the year 1900, PROVIDED THAT YOUR \$1 SUBSCRIPTION IS RECEIVED AT THIS OFFICE THIS MONTH. Remember that. It is very important. Don't wait for the Christmas rush, but send your renewals, and subscribe for your friends at once, if they are backward. If you don't like the Journal and the Mind Reading Course at \$1.00 after you have paid for them and examined them, say so, and we will send back your money by the first mail, and ask no questions.

Now, this is the time when you buy Christmas presents. Suppose you invest \$10.00 in ten subscriptions and the Mind Reading Courses to be sent to ten of your friends. Do you think you can find as good value anywhere else, or make a present that would be more thoroughly appreciated? The course is plainly marked "\$5.00." Think this over for a few minutes.

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Don't put this matter off till January and then ask us to break our rule because you forgot. We won't do it. A rule is made to be kept.

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ANNOUNCEMENT.

So this ends our seventh volume. Let us think little of our progress, and much of our expectations. We extend a cordial welcome to our new contributors, Mr. Chas. Dawbarn and Dr. Meacham of the Pacific coast; Miss Mabel Gifford of Massachusetts; Dr. McColgan of Tennessee; Dr. Myers of Michigan; Mr. S. M. English of Texas; Dr. Park and Prof. Macaura of New York; Dr. Ball of Ohio, and offer thanks to the many other friends and well-wishers who have identified themselves with the spirit of progressive thought which has ever stamped itself upon the pages of this Journal.

This month we should be glad to receive from all of our old subscribers lists of names and addresses of such of their friends as might be interested in our work and perhaps join our ever-widening circle.

Will you, while you read this, make a memorandum of the names and addresses of half a dozen of your friends who you think would derive benefit from reading our Journal, sending these addresses to us today—lest you forget.

THE THIRD BRAIN.

Among the many pleasant things in store for us during the year 1900 is the series of twelve articles by W. F. Ball, M. D., upon The Third Brain of Man, being that organic center of the sympathetic system known as the Solar Plexus, the importance of which Dr. Ball discovered very many years ago. We may assure him an interested and attentive audience.

THE EFFECT OF LAUGHTER.

Laughter, says a writer, is a most perfect medicine. It takes a man out of himself and so gives nature a chance. The brain is so frequently our prime mover in sickness that anything that temporarily deranges it, as it were, is good for us. Forgetfulness is a great administrative and recuperative genius. He who forgets wins half the battle, whether it be the forgetting of an injury or the dismissal of a trouble. Time, the sovereign healer of all our wounds of heart or soul, is but an ally of our brain, and in this combination we have, perhaps, the greatest solution of the secret of life. But in laughter, almost inexplicable as it is, there exists a great healer. It is the forerunner, one might almost call it, of forgetfulness. It is the distractor. It shakes up the creature; it fosters hope, without which our being is almost a blank. Laughter is the truest of medicines. Get it when you can. Do not be afraid to laugh. It blesses you and those who hear. It is akin to mercy. The light side of nature is the happy one; make haste to laugh.—*Indian Lancet*.

SUGGESTION.

A knowledge of the powers of suggestion, in both relieving and producing disease—for, like a double-edged sword, it cuts both ways—is gradually modifying the theory and practice of medicine. Just how great is its influence in causing the spread of disease, we do not yet know, but it is reasonable to suppose that the contemplation of disease, together with the unreasonable terror and morbid fascination which it inspires in weak minds, are strong factors in making such disease contagious. An unhealthy imagination is the starting point for many maladies. It is well known that reading a description of various diseases will cause many people to imagine that they have the symptoms of each and every one. In boarding schools for girls, chorea and other functional neuroses, starting with a single case, spread rapidly among the more impressionable pupils, until the importance of an epidemic is attained. The contagiousness of hysteria, catalepsy, etc.,

in old monasteries, was due to suggestion. The same explanation accounts for the spread of the dancing mania, flagellation and similar epidemics, during the dark ages.

The subtle influence of suggestion may be traced in the rapid extension of cholera, yellow fever, etc. Women, in attendance on another in labor, instinctively imitate her travail, bearing down with such energy as to produce abdominal soreness and exhaustion. Epidemics of suicide, poisoning, robbery, embezzlement, etc., are the result of suggestion.

If we admit all this, as it seems we must, then the effects of the workings of a diseased imagination upon the body are more serious and more real than the ridiculous germ theory of pathology. Instead of creating and advertising senseless panics concerning the contagiousness of disease, by way of germs abounding everywhere in the scheme of nature, and against which we have no means of warfare, after the manner of health boards and pseudo-scientists, let the individual doctor instruct and fortify the minds of his patients by showing the true cause of disease.

A knowledge of the influence of climatic and atmospheric conditions, seasonal changes, diet, the ordinary laws of health, embraced in cleanliness, temperance, regularity, diversion, contentment, etc., and suggestion, by way of a morbid imagination, will teach men to steel themselves, intelligently, against the ills of the flesh, whereas a belief that one is surrounded by intangible germs, which may bring him sickness and death, renders the individual helpless and is demoralizing.—Medical Brief.

CHILBLAINS.

One winter a few years ago I suffered greatly from chilblains. I tried remedies, but they seemed to be ineffectual. I became very nervous from the perpetual annoyance. I applied to many physicians for relief. One suggested this, and another that. I applied to corn doctors; none gave me any relief. I was nearly crazy. One evening I happened to notice at my house a bottle of acetate of zinc. I told my wife to dissolve a teaspoonful in a wash-bowl of water, and I would try it. I did so, and the relief was so great that I fell asleep with my feet in the water.

I used it three or four times and the chilblains were all gone. I presume I have recommended this to a hundred sufferers, and I have never heard of a failure to cure.—Dr. Monroe in Practical Medicine.

SEA WATER AS A REMEDY FOR SEASICKNESS.

Dr. L. C. Washburn says that in addition to a light diet and a mild purge before entering on a voyage, and loose clothing and a recumbent posture in the open air on board ship, the remedy that he has never known to fail is to drink a pint of sea water. This generally produces vomiting, and often acts as a saline aperient, giving prompt relief with no unpleasant sequence.

HYPEREMESIS.

A writer in the Practitioner says that the vomiting of pregnancy can surely be relieved by giving a twenty per cent solution of menthol in olive oil. The dose is ten drops in sugar just as soon as the nausea appears.

TO STOP FALLING OF THE HAIR.

The *Revue de Therapeutique* gives the following prescription:

R	Hydrochloride of quinine.....	1 ounce.
	Tannic acid.....	2 ounces.
	Alcohol (seventy per cent).....	1½ pint.
	Tincture of cantharides.....	2½ ounces.
	Pure glycerin.....	2½ ounces.
	Eau de Cologne.....	10 ounces.
	Vanillin	2 grains.
M.	Powdered sandalwood	1 ounce.

This mixture, after being well mixed and shaken, is allowed to stand for four days and is then filtered. It is rubbed into the scalp daily for the purpose named.

LACTIC ACID AS A REMEDY FOR BALDNESS.

Balzer (*Semaine medicale*, May 19th; *Fortschritte der Medicin*, September 20th) practices friction of the bald part daily with a 30

per cent solution of lactic acid until the skin becomes inflamed. Then the treatment is suspended for a few days, and resumed when the inflammation has subsided. He reports that he has often observed a new growth of hair in the course of three weeks.

ARTIFICIAL REASONING.

Dr. J. H. Kellogg, in a paper read at the Seventh International Medical Temperance Congress, Paris, April last, stated: "Every drug capable of producing an artificial exhilaration of spirits and pleasure which is not the result of the natural play of the vital functions, is necessarily mischievous in its tendencies, and its use is intemperance, whether its name be alcohol, tobacco, opium, cocaine, coca kola, or any other of the score or more of enslaving drugs known to pharmacology. . . . Artificial pleasure is obtainable only by borrowing a portion of the life and energy which properly belong to tomorrow. . . . All drugs which enslave are alike in this regard, however much they may differ in their physiological effects."—Quarterly Journal of Inebriety.

Coffee and tea are exhilarants. Are they in moderation therefore bad? I do not think so. Air is an exhilarant. Speech, being consequent upon brain-action, "borrows a portion of the life and energy" inherent in the system. It is the business of sleep to recoup the system, and refill cells with nervous energy. If Dr. Kellogg can define the line between necessary cell stimulation and cell-exhaustion, and say when the cell is exhausted beyond the limit of the night's recuperative action, he is a much cleverer man than his nut-gluten fancies and rhapsodies have prepared me to hearken to.—Ed. Sugg. Ther.

BOVININE.

The blood is literally ox blood taken direct from the arteries, and made palatable and portable, so it can be used as a medicine. The principle of introducing blood into the system is correct, and the practical results have been marked and uniform. To prepare blood so that it can be used at all times is a triumph of art and an

advance of therapeutics that should be more widely known and appreciated. In our experience this remedy has been very valuable in the exhaustion and debility following the use of morphia and other drugs. It seems to act as a tonic, and replaces the loss of blood-cells and vital force. In some instances of alcoholic inebriety the craving for drink was diminished and broken up altogether. In two cases all spirits were withdrawn, and the substitution of Bovinine seemed an excellent tonic, followed by rapid recovery. In all cases of drug addiction, there is a diminution of the blood corpuscles, and literally starvation and defective nutrition. Any remedy which will increase the oxygen carried to the centers, and also the nutrition, is valuable. Alcohol injures the blood-cells by abstraction of the water, and destroys their power to carry oxygen. Opium and other narcotics also act on the blood-cells, diminishing their nutrition. Bovinine brings blood-nutrient cells to the system to supply this want. This view is sustained in practice whenever it is given. The increase of blood pressure and of the weight and appetite, and the decrease of the pains and aches and anaemias are still further evidence of its value. Bovinine should be fresh and not be used long after it has been exposed to the air. It should be given in two-ounce doses with milk or hot water every four or five hours. In several cases Bovinine has been very palatable to the taste, and was used freely to the great advantage of the patient.

A PHYSICIAN'S OPINION

Dr. N. C. Steele, of Chattanooga, Tenn., writes the following letter to the Medical Record. There is much good sense in it, and it will be noted that the author takes exactly the position this Journal has maintained with respect to the FAITH CURING as applied to adults. When the doctor applies his argument to the treatment of children, we part company. So we have the curious spectacle of this semi-medical journal, and its lay editor, assuring a physician that a sick child needs the attention of a physician!

My good friends, I don't question the power of the mind to heal. If there were no mind-cure, there would be no Journal of

Suggestive Therapeutics. But I say this: There is no mental science which is capable of stamping out small-pox, diphtheria, scarlet fever, or even measles. There is such a thing as infection; there is contagion; and one sick child treated by a Christian Scientist, and turned loose in a schoolroom, may infect a hundred playmates. There is peril in such extravagant use of the FAITH CURE. Precisely the same objection applies to the Osteopath. I do not believe an osteopath should be entrusted with a case of diphtheria, though I believe he can do much in rheumatism, constipation, and the like.

But the physician is supposed to know how to distinguish between benignant and malignant diseases, as a consequence of the years of study which he has devoted to such subjects.

If an adult choose to espouse Christian Science, who has any right to say that he shall swallow medicine? But if the adult is a father, and if he direct that no doctor shall be called to diagnose the case of his sick child, he then becomes a menace to the community. If the doctor is called and diagnose the case as non-infectious, non-malignant, then the adult may dismiss the physician, and proceed to call in all the healers round about to help to save the child. And if the child die it is a matter for the father to reflect upon; it is not our affair. But if the child live, it is well. We are only concerned in the diagnosis of the case, because in the diagnosis lies the public danger. And the diagnosis belongs of right to the physician. There can be no two opinions upon this point. There is not even room for argument here. It is a self-evident truth. Here follows Dr. Steele's letter:

"I have just read your article on Faith Curing in Illinois. I am not a Christian Scientist. There may not be any basis of truth for their claims as to curing people, but I am inclined to think there is such a basis. Of course Mrs. Eddy's book is mostly a conglomeration of nonsense, but the fact that Christian Scientists cure the sick is what influences people to accept their doctrine or theory as true. As far as human evidence can establish a proposition their 'healers' cure as large a proportion of the sick as drug physicians.

Or what is the same thing to the sick as the 'science,' they are made to believe that they are cured.

"Another point: I believe in giving sick people medicine, and I take some myself when I am sick. When I am very sick I like to take as little medicine as possible. Now suppose, although perfectly sane, I should conclude that I would not take any medicine at all. Would any person or organization have any right to make me take it? I think not. I have never heard of such a proceeding.

"If my child is sick and I think it should have medicine I effectually insist on its taking the medicine whether the child wants to take it or not. I do this because I feel responsible for the welfare of my child. I do not think the child competent to judge for itself, and so I exercise my judgment for it.

"All will probably agree that I am right in this position. All will agree that I have a right to change doctors, and that I have the right to change from a 'regular' to a 'homeopath' or 'eclectic,' or the reverse. Some would question my wisdom in thus changing, but no one would think of doing so insane a thing as invoking 'the law' to compel me to make a change or not make a change of said doctors. Why? Because they recognize my right to act for my child. Now, suppose that for the good of the sick child I dismiss the 'drug-doctor' and call in a faith or mind 'healer,' one who does not give drugs. At once some one raises the cry that I should be forced to have a 'drug-doctor.' Is this right? Is it just? Is it sanity? No, it is all wrong. Persuade me, if you can, to have a drug-doctor for myself or child, but don't try to force me to do either. You had better not. The argument used to justify compelling people to have a drug-doctor is that the sick person may die; yes, sir, may die! If a 'mind healer' lets a patient die, a great hue and cry is raised against him, just as if no drug-doctor ever lost a case. If a drug-doctor and a 'healer' should each treat 100 cases, the patients under each doctor being as nearly similar as possible, and the drug-doctor should lose ten of his hundred and the 'mind-healer' should lose only one of his hundred, there would be a great outcry against the 'healer' and the family of the dead one, while hardly a remark

SUGGESTIVE THERAPEUTICS.

would be made about the drug-doctor losing ten cases. The verdict would probably be that he had 'pretty good luck' with his 100 cases, or 'he did the best he could.' Multiplied thousands of people die in New York every year in spite of the best efforts of her many competent and painstaking doctors, and no one thinks anything of it, much less does any one denounce those doctors for letting those thousands die. But if a Christian Scientist or other 'healer' lets one sick person die while being 'treated' without drugs, at once every one connected with the case is denounced, and there is talk of 'the law,' and the incident is published far and near.

The childish absurdity of all this should be plain to every one, but it is not. We are blind worshipers of tradition, faithful trailers in the old ruts, and loyal believers in the sacred and exclusive orthodoxy of drug medication as were our fathers. History repeats itself. Our grandchildren will smile when they read of our absurdities, eccentricities, and contradictions in these things. If a man wants for himself or child a doctor who does not give drugs, argue with him if you wish, convince him of his folly if you can, but don't talk about forcing him with 'the law.'

"As to the 'mind-healer,' 'faith curist,' or 'Christian Scientist' (?) he will not 'treat' any cases unless he is asked to do so, and he will not be asked to treat many unless he cures some; and the medicine doctor loses some of the cases treated.

"I say all this although I am a strong believer in drugs. I take and give drugs, and if sick I would have a drug-doctor. I plead for justice, fair-dealing and common-sense in this matter.

"N. C. Steele, M. D."

NEWSPAPERS FOR LUNATICS.

A little known but not unimportant branch of journalism is that which comprises newspapers written, printed and published in lunatic asylums. The lunatic journalism took its rise with a copy of *The New Moon*, issued at the Crichton Royal Asylum, Dumfries, Scotland, in 1844. Now many of the leading asylums of both hemispheres have journals. A writer in the *London Mail* gives the following particulars about them:

These magazines touch the journalistic ideal, as, being written by the readers for their own amusement, they can not fail to hit the popular taste. We find that those mentally deranged like about four-ninths of their reading to take the form of travel and heavy prose articles of a strictly theoretical nature. The rest of the contents comes in order of quantity as follows: Humor, local notes, poetry, chiefly in a light vein; special articles on local theatricals, and fiction.

The most striking feature about these journals is the almost total absence of gloom and melancholia, and we have it on the word of the doctor of one of the leading asylums that this is not owing to such contributions being tabooed. But now and again one comes on a poem or tale drenched with melancholia and morbid insanity. In one of these journals appeared a story written in the first person, about a hero—undoubtedly the writer—who had his head twisted around the wrong way. The consequence was he invariably had to walk in the opposite direction to which he wanted to walk. This terrible fate haunts him right through the story, causing him to lose friends, money and everything else which man holds dear, and ends up by his in his own mind murdering the girl who was to save him from himself. According to the story, the heroine was standing on the edge of a great precipice. The hero is standing near. Suddenly the heroine becomes giddy and totters on the brink. The hero tries to dash forward and save her, but of course runs the other way. Here comes a break in the narrative, which is finished by the following sentence: "And the gates of an asylum for those mentally deranged shut the writer off from his friends in the outer world."

The writer gives the following quotation from an unfortunate journalist of The Fort England Mirror:

I met a young widow with a grown stepdaughter, and the widow married me. Then my father, who was a widower, met my stepdaughter and married her. That made my wife the mother-in-law of her father-in-law, and made my stepdaughter my mother and my father my stepson. Then my stepmother, the stepdaughter

of my wife, had a son. That boy was, of course, my brother, because he was my father's son. He was also the son of my wife's stepdaughter, and therefore her grandson. That made me grandfather to my stepbrother. Then my wife had a son. My mother-in-law, the stepsister of my son, is also his grandmother, because he is her stepson's child. My father is the brother-in-law of my child, because his stepsister is his wife. I am the brother of my own son, who is also the son of my stepgrandmother. I am my mother's brother-in-law, my wife is her own child's aunt, my son is my father's nephew, and I'm my own grandfather. And after trying to explain the relationship some seven times a day to friends for a fortnight, I was brought here—no, came of my own will.

Another writer declares gleefully that he never found rest from his mother-in-law before, and that he intends to continue as long as possible to hoodwink the physicians in their notion that he is insane. Another writes that the fate of all great men has been to be maltreated or overlooked by their contemporaries, and therefore he is now detained: "For the thick skulls and those of little sense are jealous of my being the first to discover that we could all live forever if we would only walk on our hands instead of our feet"—The Literary Digest.

THE LETTER-BOX.

Some very interesting correspondence was omitted this month in order to permit us to wind-up the year with the completion of all MSS. in type. "The Letter-Box," a feature of the Journal which has become very popular with our readers, will be, of course, continued in January. Meanwhile, we hope that our friends will not forget to report to us any curious experiences of a psychic nature which may befall them, for the benefit of the many who are interested.

To those who do us the favor to write original articles for our pages we have a word to say: Please remember that we value brief articles highly. Two pages, or at most three, are generally sufficient to tell any story. We don't like adding the words, "To be Con-

tinued," to an article, as it spoils much of its interest unless it is indeed part of a planned series, each number complete in itself. Be brief, concise, clear. Avoid scientific terms, and meaningless cumbrous verbiage.

BRAIN WEIGHTS AND INTELLECTUAL CAPACITY.

In recent years the study of brain weights in relation to intellectual development has become of renewed interest, due in part to investigations made by neurologists, psychologists, alienists and criminologists. The weight of the brain is not an index of intelligence; neither does it depend upon the depth of the gray matter. Gray matter per se could not be the index since it is found in the spinal cord, as well as in various ganglia throughout the body, and in this connection a recent contribution to Appleton's Popular Science Monthly, by Dr. Joseph Simmons, will be found of special value. The data it contains are based upon facts derived from a study of the subject in Europe, Great Britain, Asia, Africa and Australia. The two heaviest brains there recorded are those of Dr. Carl A. Rudolph, a Swedish naturalist and physiologist of Stockholm, and that of Rustan, an ignorant workman, each of which weighed 78.3 ounces. The brain of the mechanician and author, Knight, weighed only 64 ounces; the brain of Gen. Butler, 62 ounces; while those of the philosopher Huber, of Babbage, Grote, Bertillon, Liebig, Whewell, Gale, Gambetta, and Bishop, the mind reader (?) are put in the group weighing from 49.9 to 40 ounces each. Another group weighing from 58.6 to 54 ounces, includes those of Thackeray, George Combs, United States Senator Ather-ton, Spurzheim and Sir James Y. Simpson. A group of those weighing from 53.6 to 50 ounces includes those of Daniel Webster, Agassiz, Napoleon, the mathematicians DeMorgan and Gauss, the anthropologist Broca, the Scottish divine Chalmers, and Gen. Skoboleff and Lamarque.

Among the notoriously large brains occurring in idiots and imbeciles may be mentioned those of the dwarfed Indian squaw which weighed 73.5 ounces; an illiterate and ignorant man, 71.3

ounces; a congenitally imbecile person, 70.5 ounces; two other imbeciles cited by Ireland, one of which weighed 63.2, the other 62.8 ounces. The average weight of the human brain, according to Austin Flint, is 50.0 ounces, and according to Peacock, between the ages of 25 and 50 years, 50 ounces and 3 drams in England; in Germany, Fiedmann reckons it at 53.2 ounces. George Combe estimates the normal brain at 53.5 ounces. Simms makes the following comparison: Taking the sixty heaviest brains of persons not noted for their intellectual greatness, it is found the average is 63.2 ounces; comparing this with the average of sixty famous men, 51.3 ounces; the difference in favor of the imbeciles, idiots criminals and men of ordinary mind is 11.9 ounces. The ten heaviest brains of people noted for intellectual development give an average of 61.1 ounces. While the average given by the ten heaviest of the opposite class is 70.4 ounces, or 9.3 ounces greater. Boyd, as the result of study based on post-mortem examination in two thousand instances, gives 45.9 ounces as the average weight for boys from 7 to 14 years of age, and for girls of the same age it was 42.2 ounces. Whether climate has any relation to the growth of the brain as claimed by Simms is doubtful. Simms, however, cites the average size of the brain in cubic inches, as published by the Philadelphia Academy of Sciences, which are as follows: Lapps, 102; Swedes, 100; Anglo Saxons, 96; Finns, 95; Anglo-Americans, 94; Germans, 92; Celts, 88; Malays, 86; Chinese, 85; Tombs of Gizeh, 84; embalmed Semitic, 82; Egyptians, 80; Fellah, 79; Bengalese, 78.

As regards the theory that complicated convolutions and deep sulci are the index of intellectual development, Simms considers such claims groundless, because such rodents as the beaver, squirrel, rats and mice have but few or no convolutions, yet they show foresight in storing up food for the winter months. Moreover, Simms remarks that these animals labor in unison, live in societies and work for a common purpose. Whales, for instance, have larger brains, with more numerous and complex convolutions and deeper sulci than exist in man. Idiots possess as large brains, as deep sulci and convolutions as fine, as large and as complex as men of

the highest intellectual development. As to the depth of the gray matter as being an index of mental capacity, Webster's brain had gray matter to the depth of one-sixteenth of one inch, while Simms states that after an examination of the brains of murderers, negroes and others sunk in ignorance, he has invariably found the gray matter thicker than in the case of Webster. Simms also speaks of the movement of the brain in the skull, which he claims changes its position according to the laws of gravitation, as in the case of the lungs, heart and liver, and is dependent on the position of the body. From these, M. Luy's concludes that vertigo is produced in feeble persons in suddenly arising from a horizontal to an erect posture.

HYDROPHOBIA: A DISEASE EASILY CURED.

A very interesting paper is communicated to the Medical Record, July 22, 1899, by Beverly Oliver Kinnear, M. D., New York, the practical part of which is embodied in the following: The testimony of the symptoms in all stages of the disease are predominantly nervous, while the injected conjunctivæ, the full strong pulse, the delirium and maniacal tendency, the hypersensitive retina and death by coma or convulsions, all signify to the author a condition of the brain and central nervous system. Hydrophobia from its close similarity to other diseases, may be due either to a poison absorbed, or may be caused by the irritation reflected through the nerves to the nerve centers that express the horrible picture that marks the clinical history of the disease. Ross, of Manchester, says that tetanus and rabies are alike, the lesions in the former are spinal, in the latter cerebral. Keirle says that the lymph glands are always enlarged in rabies; the under surface of the medulla is very vascular, the gray matter of the cord is hyperæmic, the larynx is red, the spleen and liver congested, an immense amount of evidence proving active hyperæmia of nerve centers, mucous membranes, many organs and glands, giving rise to excess of hyperæsthesia and hyperfunction.

of the paper reach the following four conclusions: (1) The majority

Dr. Kinnear says: The treatment which I advocate is known

as the "Buisson" bath. Dr. Buisson (doctor of Medicine of the Paris faculty) was giving attention to a woman suffering from hydrophobia, just one hour before wiped his hands on a handkerchief saturated with her saliva. He immediately noticed a small wound upon the first finger of the left hand, which he thoroughly cauterized. On the seventeenth day pain was developed in the wound and rapidly spread up the fore arm following the course of the radial nerve; the pain became intolerable, his eyes were extremely irritable with dimness of vision; his hair seemed to stand erect; a current of fresh air prolongs the paroxysms; there were constant nausea and tightening of the throat, with excessive salivation and incessant expectoration; had a horror of water and a constant longing to run and bite. He continues: "For some time I had been persuaded that a vapor bath would prevent, but not cure hydrophobia. Being the proprietor of a bath establishment, I resolved to die in a vapor bath (commonly called 'Russian'). I took a Réaumur thermometer in my hands, fearing that the heat I desired might be refused me, and at 42° R. (107 F.) I was cured. I confess that at first I refused to believe in a cure which partook of the nature of a miracle. After the bath I dined and drank with ease, and went to bed and slept well. From that day to this I have felt no sort of pain or uneasiness. The report of this case was given to the French Minister of Public Instruction. Thus this great discovery was simply blundered upon. Subsequently over eighty (80) people bitten by rabid dogs underwent this treatment and not one died.



—Wheat and Chaff—

A VALUABLE BOOK

Charles H. Kerr and Company advertise an excellent book this month—a book for home reference and examination, named, “A Physician in the House.” Write to the publishers for further particulars, and specimen pages, mentioning Suggestive Therapeutics.

DISTANT HEALING.

The testimonials which are printed facing the advertisement of the “Healer” in this number are taken from many similar communications which have reached this office during the past month. Our “Healer,” we may say without betraying confidence, is a full fledged M. D., who has made the occult life of man a study for many years. We are careful that nothing shall be left to chance in this investigation, and the Absent Treatments are given each day as indicated by the “Healer.” Every patient is therefore directly under the supervision of a physician, and every case receives prompt attention. The results are literally amazing.

THE MAIL COURSE.

Milwaukee, Wis., Nov. 16, 1899.

Herbert A. Parkyn, Chicago, Ill.:

Dear Sir—

* * * I am highly pleased with your mail course for the reason that it has furnished me in printed form the REASON WHY such and such suggestions and treatment ought to be given in each particular case.

This is what I really wanted most, and which to obtain I thought it necessary to personally attend the classes. * * *

Yours respectfully,
Geo. L. Kurtz.

THE ELECTRIC CASTER.

The Slayton Electric Caster Company has sold more goods through Suggestive Therapeutics in two months than through any other medium. It is a good business principle to offer goods on free trial, because it shows the manufacturer's confidence in his article. This principle is followed by The Electric Caster Company and also by the Utilitas Company, 7 W. 14th St., N. Y. City. The two articles, the Electric Caster, and the Vibrator, each conduce to Health and Vigor, and may be profitably joined in service. Read the respective advertisements of these firms.

ENDORSED:

New York City, Oct. 19, 1893.

Herbert A. Parkyn, M. D., 4020 Drexel Blvd., Chicago:

Dear Sir—Your course is excellent and I must say, in my study and investigation of suggestion (since 1886) I have read nothing so rational and scientific on this important subject. I am anxious to have a diploma from a school which is so thoroughly up-to-date.

Yours very truly,
George Bieser, M. D.

THE SCHAEFER CURE.

Wonderful things are reported of the New Healing Method of Dr. Schaefer. Particulars of the cure of Mrs. Schaefer, the wife of the inventor, by this process after all else had failed are very interesting. All readers of this Journal should address Dr. Schaefer for full particulars.

"SPIRIT" TRICKS.

Read carefully the advertisement of "Bogus Mediumship." And please remember that these are only Tricks. They are called Tricks, written down Tricks, advertised Tricks. They are not genuine phenomena, but the effects are so startling that the beholder believes them to be genuine.

THE NEW ANTIKAMNIA PRODUCT.

The Antikamnia Chemical Company, St. Louis, Mo., is out with a new preparation of Antikamnia. The new tablet is analgesic and laxative in its effects, and thus becomes at once a help to an overburdened system by stimulating peristaltic action, while it allays pain and distress: acting at once on nerve-centres and digestive organs. There is a bright future for this article, and it may be safely predicted that the physician will recognize its value at once.

VRIL CORDIAL.

Many of our readers have purchased Vril Cordial from Dr. Armstrong. We have no intention of trying to get at the doctor's secret in order to undersell him, but just for our own satisfaction, will the purchasers of this formula kindly communicate in confidence to the editor their opinions of its value. It must be a good thing, but how good is it?

VIEWS OF AN EXPERT.

New York Press Club, New York, N. Y., Nov. 2, 1899.

Herbert A. Parkyn, M. D., Chicago, Ill.:

* * * The Mail Course is magnificent. It would be arrant folly to say it is much better than any course ever given on the subject, for it is the ONLY lucid and instructive dissertation on practical psychology, with reference to therapeutics, ever published. Of course, I am aware that my knowledge of the subject might lead me to suppose it more simple than it is, but I allowed a couple of friends to read it, and their discussion of its contents later on, have convinced me that all that can be done in addition to the lessons it contains, is to furnish brains for the reader. If he possesses an average amount of grey matter, he cannot read it through without having a very practical knowledge of Suggestion and Hypnotism. Yours very sincerely,

M. T. Murphy.

RATIONAL MONEY.

The book advertised by the Equity Series of Philadelphia upon the Currency question costs only 25 cents and presents an able and impartial view of the system in effect while it offers a remedy that is simple, suitable, and just. The book is well worth reading.

STAMMERING.

We should be glad of a few testimonials from purchasers of the Stammering Cure, which we have advertised for the past few months. Please report.

THE GEORGIA WONDER.

There is no better book written for the entertainment of both sexes, young and old, for public performance, or home diversion, than Lulu Hurst's Autobiography.

OUT OF PRINT.

The little books, "How to Hypnotize," "Education During Sleep," and "Somnambulism," are out of print, and will be re-issued, complete, with additional chapters, bound all in one book together, in the course of a few months.

AS TO CIRCULATION.

Advertisers report good results from their use of the columns of Suggestive Therapeutics. We tell them just how many copies we print each month and give them a low advertising rate per thousand. We also help them, if their articles are deserving, to get into touch with our readers. Some very excellent health journals claim 20,000 circulation. Our circulation, which means number of copies printed monthly, is today 15,000. Without desiring to cast discredit upon the statements of any other publishing house we are quite safe in stating, as a fact that the advertiser can bank on, that the circulation of Suggestive Therapeutics exceeds the combined circulation of ANY FOUR Occult or Psychic or Health Journals in existence today. And that is putting it mildly.

HYPNOSCOPES.

The Hypnoscope as an aid to the induction of hypnosis is giving general satisfaction to our readers, and in magnetic healing it is used to give force to the treatment. Procure one, carry it in your pocket, use it to make your suggestions forcible, keep it polished bright because it tarnishes easily, and you will be astonished at the results that follow its use.

THE SAHLER SANITARIUM, KINGSTON, NEW YORK.

Dr. Sahler being one of the pioneers in psychological research and experimentation in this country became so impressed with the wonderful curative results of Suggestion in all forms of functional and nervous disorders that after bringing about some marvelous cures in a quiet way, he finally decided to establish a Sanitarium for the treatment of diseases by this special method. His Sanitarium was the first of the kind established in the United States, treating exclusively along psychological lines. It has already grown to such proportions that it is impossible for him to conduct the business and professional work of the institution alone. As Dr. Sahler has directed his attention, for the most part, to the Sanitarium treatment, he has been obliged to enlarge his present Sanitarium to twice its original size, and has also formed a stock company or corporation with a business manager. The present institution is one of the finest in the country devoted exclusively to psychological treatment for all forms of nervous, functional and sexual disorders. Those who have been pronounced hopeless or thinking themselves incurable of any ailments coming under the head of these specialties will do well to correspond with Dr. Sahler.

A limited number of students are taken at the Sanitarium for instruction. Dr. Sahler is also Professor of Neurology and Suggestive Therapeutics at the Eastern College of Electro-Therapeutics and Psychological Medicine, Philadelphia, Pa.

Direct all communications to:

The Dr. C. O. Sahler Sanitarium,
61 Wall Street, Kingston, New York.

TONSILLITIS AND PERI-TONSILLITIS.

Antibrule Chemical Co., St. Louis, Mo.:

Gentlemen—I have prescribed Antibrule and Kestin from five to twenty-five times a day since your representative was here. Would say that my experience with the preparations has been delightful beyond my greatest expectations. I append a short report of one case that I consider rather remarkable. I have seen and treated so many such cases with so very different results that I consider the result in this case as phenomenal. Mr. M. came to me the morning of Sept. 25th with tonsillitis and peri-tonsillitis. He was suffering such intense pain that he could not swallow; was unable to eat because of the pain deglutition produced. I used 50 per cent Antibrule at once, also applied Iron and Glycerine. I treated the patient five times during the day. The last four times with Kestin. By night patient was able to eat. The next forenoon he came to my office and reported himself well. Upon examination I found his statement correct. I greatly feared an abscess, but to my delight, as well as that of my patient, the case was aborted as above stated.

C. Guy Reily, M. D.

Waco, Texas, Oct. 19, 1899.

THE MESSAGE VIBRATOR.

This useful device is steadily growing in public appreciation. For Massage treatment it answers its purpose perfectly. It is made in all sizes from 3 balls for facial treatment and wrinkle eradication to 30 balls, a size ample to impart vim to a weary Hercules. The centre handle, which can be placed or removed in a few seconds, halves the length and doubles the working area of the apparatus, a desirable arrangement for treating the upper parts of the body. The Utilitas Manufacturing Company, No. 7 W. 14th St., N. Y., will send circulars to all who ask for them. Write them.

CHIOLIN.

A great remedy. A new remedy. Something that our readers should investigate, is Chiolin. See advt. of Hope Chemical Company, Chicago.

READ WHAT PHYSICIANS SAY.

Harrisonville, Ohio, Oct. 16, 1899.

Herbert A. Parkyn, M. D., Chicago, Ills.

Dear Doctor—A careful perusal of the thirty parts of the mail course in Suggestion leads me to express my thorough appreciation of your great work.

The entire course is concise, lucid, free from useless technicalities and written in a style that commends it to all.

Your treatment of mysticism involving Hypnotism, Mesmerism, Christian Science, Mental Healing, Personal Magnetism and the so-called "miraculous cures" of today, is brilliant, accurate and satisfactory.

In fact, you have succeeded in reducing theoretical psychology to a practical force which is applicable to every case coming under observation of the modern physician and surgeon. Medicine and Surgery without Suggestion are like a bird without wings, but the practitioner with a thorough knowledge of all three is well nigh invincible in the battle with disease.

Wishing you continued success, I am,

Very truly yours,

William C. Dobson, M. D., C. M.

DR. PITZER'S SCHOOL.

To the deserving, time brings its rewards. Dr. Pitzer of St. Louis has succeeded in bringing his School of Suggestive Therapeutics to its present popularity and state of efficiency, because of the enthusiasm, study, and earnest purpose which he has devoted to its success. These things always COUNT in the long run.

FREE BOOKS.

The Editor of this Journal will not pass discriminating judgment upon the superiority of any Course of Instruction offered for sale in these advertising pages. Prof. Harraden offers a free book—get it. Prof. Harraden also has a very good course in Hypnotism. The N. Y. Institute offers a free book—get it. The N. Y. Institute also has a very good Course in Hypnotism. Dr. Parkyn has a good Course; so have the others. Buy them all.

A FINAL WORD.

Once more we call your attention to the point that whatever magazines you subscribe for during 1900 the Journal of Suggestive Therapeutics should be one of the number. It is the only occult magazine that is not tied to some school, or hampered by some pet theory or dogma. It is the biggest and best.

This month we give you 96 pages instead of 80. As we grow it will always be our aim to give you more and more yet for the money.

We have just trebled our circulation in four months! In August we printed 5,000 copies; September 6,000; October 7,500; November 10,000; December, this month, we print 15,000 copies.

The "open door" policy—the policy of hearing and giving both sides of any question—is a success

We intend to make it always to your interest to be a subscriber to Suggestive Therapeutics. Be sure to take early advantage of our Subscription and Mind-reading offer this month. Also interest your friends in it.

Read the following testimonials just received and ask yourselves if a more practical exposition of the value of this Course could be offered:

The Psychic Research Co.,

Gentlemen:—

I received your course of Twenty Lessons, in the Art of Mind-Reading. I read it carefully from cover to cover, and was delighted with its simplicity and entire omission of technical terms. It is certainly worthy of all praise. As I put it aside I exclaimed, "Well truly, 'He who runs may read, and the wayfaring child, though a fool, may not err therein'." I think children should receive instruction in this art, as well as adults; it would serve to attract children to parents, and parents would the better understand their children. Often I have heard parents accuse their children. To parents, I would say, "Read, ponder, act upon the suggestions contained in this course in Mind-reading. Teach your children its contents, and believe me, harmony will take the place of discord in the

home, love of each other will overcome fear and distrust." I sincerely hope your book will be known, and appreciated at its full worth in every home of our land. Very truly yours,

Anna E. Park, M. D.

P. S.—After reading your eleventh lesson, I determined to sit with one of my absent treatment patients to see if I could put your instruction to practical test. I was forcibly impressed with the idea that a visit to this city was contemplated. I insisted that the visit should not be made, and that I should be informed by letter of her intended coming, and the cause of the change of decision. More than two hundred miles separated us. I wrote them that I thought they had quite decided to come here, but I felt that the visit would be ill advised at this time, and it would be better to defer it for a few days. I have just now received a letter, (4:45 p. m.) telling me that they had first concluded to visit me, but that I did not seem to think well of it, and they had decided to postpone the coming to some future period. Our letters crossed each other on the way. What think you of the test? A. E. P.

From R. D. Cline, Box 104, Philo, Ohio:

"I recommend your Course to all who are interested in the important art of Mind-reading."

From Dr. Jos. H. Myers, Leslie, Mich.:

"I am struck upon reviewing your Lessons in Mind-reading with the exceedingly clear, practical teaching. Nothing is left for the pupil to guess at, infer, or misunderstand. The whole field is covered with admirable directness and brevity. Telepathy is an assured fact. I have used it in my practice with striking effect, and in your Course of Lessons you accomplish the feat of putting the entire subject in a nutshell without in the least sacrificing clearness or comprehension."

From Dr. Herbert A. Parkyn, Drexel Boul., Chicago:

"Must say that it is the best thing of its kind I have ever seen. I have had no difficulty in accomplishing the feats which you have explained so clearly."

\$1.00

...For the...

Course of Mind-Reading

...and...

...Journal for 1900...