

Upon leaving the Holy Land, I returned to Constantinople in the summer of 1889, and in December of the same year I was released to return home, arriving in Salt Lake in time for the March State Conference.

I have enjoyed my mission, said Elder Hintze, very much indeed. I have seen the power of God largely made manifest in our behalf, and have received many blessings in answer to my prayers to our Heavenly Father. Though I have traveled daily through very dangerous parts of the country, I have always been preserved from danger in a most remarkable manner. Caravans and individuals have been stopped and robbed before and behind both me and my brethren, but through the blessing and providence of God we have escaped molestation.

My health is now excellent, and I shall always look back with feelings of pleasure and satisfaction upon my late mission.

HYPNOTISM.

If the attention be directed repeatedly, by an individual in conditions of bodily weakness, to any part of his organism, sensations of different kinds, not existing previously, will be perceived in that part. This is a fact generally accepted by physicians, and fatal disease has, it is maintained, resulted simply from the influence of the imagination intensified in its power by fear at the time of reception of some slight or even fancied injury. As one of the highest mental faculties we must consider that of concentrating by an act of will the attention; the converse of such power is inability to concentrate the attention by an effort of the will, and consequently the individual's mind is here a prey to all sorts of distraction arising from sensorial (peripheral) impressions or from mental reproduction of previous states or ideas, these reproductions being due to hyper-excitability of the cortical brain cell. If, now, by any process the power of inhibiting mental impressions arising from occurrences without the body or within it is put out of function, the power of concentrating the attention is lost for the time being, and imagination may run riot. Now, let the imagination be directed into a definite channel, so to say, and, there being no inhibitory check upon it, whatever power it may have in affecting vital processes of the organism will be exercised to an unusual degree in the direction or channel to which its operations are thus limited. In such condition the individual may be made to sleep, or to enter abnormal states, such as catalepsy; to become anæsthetic in different parts of the body; to experience hallucinations of sight or taste, etc.; to exhibit without any external real cause different trophic disorders, such as the appearance of a blister which goes through all the stages of change seen in an ordinary blister from a burn; to be without memory of what occurs during the condition;

to become an automaton, and follow the operator as a piece of soft iron follows a magnet, and, finally, to be so imbued with a command of the operator that at the hour directed by the latter (it may be many hours, or even some days, afterward) the subject, then in his ordinary condition, does precisely, and at the exact time, and without knowing why, just what he had been ordered to do. More than this, diseases can be ordered away, normal secretions and discharges of the organism can (their absence being disease) be ordered to return, and even the normal pains in surgical operations can be commanded to not appear; and in suitable subjects these commands have been obeyed. These are facts, many of them repeated over and over again, and the state or condition of body in which such phenomena are possible is called hypnosis, or, more commonly, hypnotism.

The school of Charcot hold that only hysterics are subject to hypnotic methods, and that hypnosis itself is a disease, a neurosis. The final stage of development in the subject up to the present writing culminates in the observations of Dr. H. Bernheim, professor in the medical school at Nancy. He has shown that the theory of Charcot has beclouded the whole subject, both from the purely experimental and the therapeutic points of view. All the facts which for years have been observed in the few "drilled" hysterical subjects in the Salpêtrière can be explained by the action of "suggestion" and all the phenomena of hypnotism are to be thus explained. Suggestion may be verbal or by gesture, or by the unconscious play of the operator's features from surprise, or disappointment, or satisfaction, etc. The expectation that some special line of phenomena will appear acts, in cases such as Charcot's subjects, as a "suggestion." The "influence" of different metals applied to different parts of the body is proven to have been from within the subject, but aroused by "suggestion" (auto-suggestion, as in the case of applied plates of gold), from the old notion that, e. g., the metal gold possesses a specially noble quality, for this metal refused to act when the subject was made to believe it was copper, and copper, when believed by the subject to be gold, brought out the same symptoms as gold did in the earlier experiments. So, in Luys' experiments with medicines in closed and sealed glass tubes held in the hand or applied to different parts of the subject's body, the possibility, and even the likelihood, of auto-suggestion cannot be excluded. The writer believes, with Dr. Frieleu- reich, that "an individual who has been frequently hypnotized is thereby rendered abnormal, and even if other abnormalities cannot be shown to exist, he is still easily hypnotizable and readily subjected to the influence of another person." At the same time it must be remembered that this is probably true only of frequency of the higher grades of

hypnotism, and that Bernheim distinctly states that the higher grades are not necessary for therapeutic purposes. Suggestion accepted without resistance, and often unconsciously, by the subject accounts for all that hypnotism really does; the mode of action within the body is unknown, but it is according to natural laws of the organism. I have yet to learn that a tumor has been removed by hypnotism, or that the results of a destructive lesion in the nervous system have been undone, or that an ulcer has been healed suddenly. The power of post-hypnotic suggestion to cause crime through an innocent agent carrying out—at a time hours or days after emerging from the hypnotic state—the action suggested while in that state has aroused the serious attention of physicians and jurists alike, while the danger of producing a widespread condition of nervous disease as a result of public demonstrations of "mesmerism" is emphasized by all writers upon the subject. In different European countries medical and legal societies have petitioned the authorities to prohibit all public exhibitions of "mesmerism" by any person whatsoever, and to forbid the employment of hypnosis by any person not a physician with special knowledge of nervous diseases. The use of hypnosis by physicians should be limited to therapeutic purposes, or for the instruction of medical students, and as for these ends the lower grades of hypnotism are, according to Bernheim, sufficient, not injurious consequences need follow. For his own protection the physician should not use the method except in the presence of a third reputable person as a witness.—Joseph T. O'Connor, M. D., in *The Catholic World* for February.

EGYPTIAN CATS.

The bronze cats and kittens of Bubastis have never been excelled for truth and suppleness of modeling. As for the cat-headed Bastas, so admirably is the head of the intelligent Egyptian talby adapted to the graceful proportions of the goddess, that we lose our perception of the incongruity and find the combination perfectly natural. The name of the cat in the ancient Egyptian language is mau—a name evidently onomatopoeic, and so affording no clew to the original nationality of the animal, which was certainly unknown to the Egyptians of the Pyramid period. Lenormant remarks with truth that Bast in the time of the ancient empire was invariably represented with the head of a lioness, and that it is only with the advent of the twelfth dynasty that she begins to appear upon the monuments in the likeness of a cat. This was the time of the great raids of the Pharaohs into the land of Kush (Ethiopia); and it is a notable fact that the cat and the Dongolese dog are first represented in the wall paintings of Beni-Hassan during the reigns of the Userthesens and Amenemhats.—Amelia B. Edwards, in *Century*.