

40. As to the control metaphysicians get over their patients: what is the result so far as the free will of the patient is concerned?—You are referring to hypnotism?

41. Yes?—There are various opinions with regard to that. There is no doubt that a man should not be allowed to practise hypnotism unless under the most stringent conditions. My view with regard to hypnotism might differ from that of many medical men. I believe that the person puts himself to sleep, and that in these half-conscious conditions suggestions are simply made by the other man speaking very loudly. You will notice that in all these conditions the operator has to speak in a very loud voice as if speaking to a very deaf child, "Your pain is now gone," and he keeps on saying that many times.

42. Does the metaphysician get control always after he once hypnotises a person?—I do not think so. No doubt a person who is easily influenced by another person is one who should be careful as to whose hands he places his subconscious being into.

43. Then, if this form of treatment is to continue, do you suggest any provision being made in the way of regulation?—The only regulation I can think of would be to require the man to follow out the usual medical course at the university, and then after that he can choose any line of treatment his reason and experience show him to be best.

44. As to homœopaths—there are some men practising—what do you say about those?—I do not know any homœopathic men who stick to it altogether. There is no clean line of division between the homœopath and the allopath nowadays. The allopath uses small doses, and most decidedly the man who holds himself up as a homœopath uses allopathic drugs.

45. Do you say that the men who are carrying on the business of homœopaths should require to pass some examination?—I take it that you mean medical men?

46. No?—I would not allow them to practise at all. You have said by your law that before a man can treat a bunion or amputate a finger he must have five years' medical instruction and pass certain examinations. If you are going to set apart various sections of the body and give one to the hypnotist who is not qualified, and some other portion to the homœopath, I think it would be a great mistake. The essence of all treatment, the forerunner of all treatment, is diagnosis, and a man does not immediately become able to diagnose because he proclaims himself as an herbalist or homœopath. I do not see any reason why all who set out to treat diseases should not go along the same path.

47. With regard to persons carrying on massage treatment, do you think they should be allowed to advertise?—No.

48. What do you suggest with regard to those people?—I say they should be on the register and pass an examination, should not be allowed to advertise, and should only act on the prescription of men able to diagnose the condition of the person—that is, the duly qualified medical man. I think you will find most of the best masseurs in the colony quite agree with that. I have talked it over with many.

49. Is there any other additional statement you would like to make?—No, I do not think so.

50. *Mr. J. Allen.*] I understand you to say that the passing of the Postal Act has done a good deal to stop the trouble?—Yes, it has.

51. Has it stopped the circulation of the books you spoke of in the schools?—I do not know that, but I think it has, because only the other day a batch of letters were sent back by the Post Office people.

52. If it has not been stopped completely what do you suggest as a means to stop the circulation of books and literature of the kind?—I think if it were made illegal for the newspapers, or any one, to advertise such things it would be a very good move in the direction of stopping them. Occasionally this is what is done: These people will send over a hamper of pamphlets consigned to some one in Wellington, who sends them out. It is only after a man gets a pamphlet sent to him that he is aware of it. I have asked the Postmaster to prevent the despatch of these pamphlets throughout the colony. By stopping the advertising, and a liberal application of the provisions of the Postal Act, I think a great deal can be done.

53. Would that stop the sending of the book or the letter?—No, it would not do that, but it will not profit these people to continue sending books if no reply comes back to them. They are only sending the book in order to draw the youngsters, and if it is not sent by the Postal people their object will fail.

54. Is that what the Postal people are doing now?—Yes.

55. No letter sent by those on the black list goes forward?—No.

56. That will reduce the circulation?—Yes, but it would not stop it wholly.

57. You suggest still further action in the way of stopping the advertising. Do you think the amendment of the Postal Act is far-reaching enough?—I think so.

58. Can you get over the changing of name by these people?—The Postmaster-General has to be continually gazetting fresh names. I have to get some one to write to these people continually. The Postal Act goes slightly further. I think the Department can prohibit the carrying of advertisements in a newspaper. As a matter of fact, one of the Sydney papers came in with a large blank space in it.

59. What do you suggest—that if a certain advertiser is on the black list the Postal people should not carry the paper?—Yes.

60. That is pretty far-reaching: is that in force?—The Sydney people think it is, because in some cases they have taken the advertisements out.

61. Would you allow these people to finish their contracts?—Yes, it would be unfair otherwise.

62. You suggested that this Bill goes further than is politic: In what direction?—When I made that remark I was thinking of its progress through the House.

63. We have to consider that. I want to know where you think it goes further than is politic?—Rather than lose it all I would pare bits off it.