



SUGGESTION

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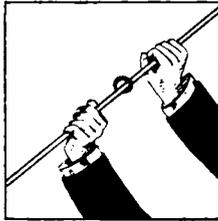


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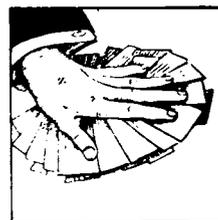


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SUGGESTION

"Man's whole education is the result of Suggestion."

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SOME CLINICAL CASES.

BY HERBERT A. PARKYN, M. D., 4020 DREXEL BOUL., CHICAGO, ILL.

For my clinical report this month I have selected six cases successfully treated at recent clinics held at the Chicago School of Psychology.

A few years ago, under the old-fashioned hypnotic method, the results obtained in these cases would have seemed miraculous. Although cures were made with the old methods, still, in accepting a case for treatment we always felt that the final result was a matter of guess work. We were always thankful when a cure was made, but were never certain that the result could be duplicated in a similar complaint in another person. The reason for this lay in the fact that we believed deep hypnosis to be essential to ultimate success, and could not understand how a patient was to be benefited unless deep hypnosis was produced. In this way we spent valuable time, day after day, endeavoring to produce deep hypnosis before proceeding to give actual treatment for the physical or mental ailments. Today, by employing directed suggestion, regardless of whether the patient makes a good hypnotic subject or not, we are able, in the case of every curable complaint, to bring about the desired results in about the same length of time we formerly devoted to what fre-

quently proved to be a vain endeavor to induce a deep degree of hypnosis. Readers of this magazine who have read carefully my recent articles on Hypnotic Somnambulism, will understand the slight value I place on deep hypnosis in the treatment of disease by suggestion. Our present knowledge of the use of suggestion enables us to duplicate a cure of a complaint with certainty. The depth of hypnosis or the degree of suggestibility play no part in the cures made by our present methods. If a trouble can be cured in one patient, we know we can cure a similar trouble in any other patient. We understand what results have to be brought about to obtain a certain cure, and we know how to bring these results about through suggestion. Certain results will follow certain thoughts, and in every instance it is possible to get the patient thinking the thoughts we desire—the results follow.

It is the work of the Suggestionist to place these thoughts in the mind of a patient so that he is bound to think them, and this can be done regardless of the degree of suggestibility, nationality, creed or faith. It is time enough for the patient to have faith in the treatment when he can perceive the benefit he is receiving.

But faith is not an essential. As I said before, understanding the physical or mental changes which follow a certain thought, the Suggestionist is able to bring about the mental or physical changes by using directed suggestion in such a way that his patient is bound to think the thoughts which will produce the result. A man may not have faith in the statement that the thought of lemon juice will stimulate the flow of saliva. But if he will imagine for a moment that he is squeezing the juice of a lemon into his mouth his saliva will immediately flow more freely than usual, regardless of his faith.

Similarly, many, if not all, the organs of the body can be affected by impulses following certain lines of thought, and these impulses will follow the thoughts and stimulate the organs regardless of faith. It is simply necessary to get a patient thinking the proper thoughts, and it is in the thought directing that the work of the Suggestionist lies.

Although the six cases selected for the report this month all complained of different troubles, when first questioned, still it will be seen that all received about the same treatment. In fact, we shall discover that all suffered from a common cause, although their symptoms were different. There is but one standard of health—good health. The health of the healthy man depends upon his habits of living and thinking, and, when we have studied the habits of living and thinking of the perfectly healthy normal man or woman, we shall understand the standard to which all who are in poor health must rally if good health is to be obtained. Good health is not obtained by avoiding the food required by the healthy man. If you cannot digest and assimilate the food taken and required by the healthy,

it does not follow that you should do without this food. The fault does not lie in the food, but in your ability to digest it, and the failure to digest the food can invariably be traced to the failure to line up to the health standard in other ways. Therefore, in treating a patient it is necessary to have in mind the health standard, and every patient must be compared with this standard and his shortcomings noted and corrected.

Disease in any portion of the body is the result of disturbed circulation, at least in the affected part, although, in the majority of cases the whole blood supply of the patient is at fault. The body is made up of millions of cells, which draw the nourishment upon which their very existence depends from the general blood supply. When the blood supply to any group of cells falls below the normal quantity, or if the blood is impure, ill health or disease of these cells follows, and health does not return to them until the circulation again becomes normal. A condition of the general blood supply which will produce headaches in one patient will produce rheumatism, melancholia, boils, insomnia or other troubles in others. The troubles just mentioned are the result, usually, of a blood supply overloaded with waste materials which have not been properly carried off by the organs of elimination. Now a comparison between the habits of living and thinking of a patient suffering from some of these troubles and the habits of living of a perfectly healthy man will indicate the treatment to be adopted. Such a patient may be found to be overeating, or to be drinking too little liquid for the amount of solids consumed; or he may not be breathing and exercising properly; or he may eat too much of one kind of food. It is only by establishing

correct habits of living that such a patient can be perfectly and permanently cured.

Perfect nutrition means perfect health. This is true, not only of man, but of every living thing on the face of the globe. To the same degree in which any living thing is deprived of its accustomed nutrition does deterioration or poor health ensue. Three things are required by every living thing—air, water and food. These three things might, with good reasons, be termed “the life essentials,” for a little reflection will show that in the last analysis these three things are all that is required to sustain life, and I firmly believe that if ever the average life of man reaches five score years it will be from a careful study of the necessary blending of these three essentials and the influence of the mind upon the organs which have to appropriate and distribute their life-giving properties.

If a tree in perfect health be deprived of part of its accustomed life essentials certain symptoms of deterioration will follow in a sequence. The leaves at the top of the tree begin to wither, then the leaves at the ends of the branches all over the tree; the whole tree begins to droop, the leaves finally wither and drop off, unless the accustomed amount of the life essentials be supplied. Supply the life essentials again, and the whole tree picks up till every portion of it is flourishing.

The same phenomenon is found in the human being. As soon as he is deprived of the proper quantity of the life essentials, deterioration or ill health is the result, and the degree of ill health depends upon the deprivation and the length of time the deprivation has continued. One patient may complain of constipation and dyspepsia, which have

existed for several years. He may not have drunk sufficient fluids to supply the secretions of the body, or he may have met with reverses in business. His worry has caused loss of appetite and he has neglected the life essentials until his organs of nutrition refused to work properly. He may say his complaint is constipation and dyspepsia, but a close examination will find him suffering from many other troubles, due to the general deterioration following the failure of nutrition. For instance, owing to the poor nutrition to the brain his memory and concentration will probably be impaired. He is likely to be nervous, irritable, sleepless and to suffer from cold hands and feet. His eyesight has probably failed somewhat, and his sense of hearing is not so acute. Nasal catarrh also is likely to be present owing to the poor nutrition to the mucous membranes. He is likely to suffer from rheumatism, headaches, melancholia and biliousness, due to the failure of the circulation to nourish the organs of elimination.

It is evident, on the face of things, that such a patient can obtain no relief until he is receiving the proper quantity of the life essentials. Such a patient has to be carefully directed and encouraged, day in and day out, until he is well. It is not sufficient to give this patient a single lesson in the proper mode of living and thinking. He requires the quieting effect of the suggestive treatment and constant, daily drilling, until he is thinking thoughts of health, thinking of the requirements for health and, through directed suggestion, of the correct functioning of every organ in the body.

Cases of this nature have, without doubt, been cured while taking such treatment as Osteopathy, Medicines,

Christian Science, Electricity, Magnetic Healing, Divine Healing, Hypnotism, etc., and the cure has been credited to the system employed, whereas the actual cure of such a case has depended entirely upon a proper supply of the life essentials, or a change in the patient's thoughts, which has made it possible for him to partake of the life essentials. In any event, it is suggestion which works the cure, whether it be used consciously or unconsciously. Either the operator has suggested the proper mode of living or his treatment has produced a change in the patient's line of thought. Patients may get well under any system of treatment, but before the final cure has been accomplished a careful analysis will always show that changes have been made in his supply of the life essentials. In this lie the correct answers to a few questions which have been frequently asked, but which have not been satisfactorily answered heretofore. Why is it that different systems of healing, diametrically opposed in theory and practice, can cure similar troubles by their entirely different treatments? If there is anything exact in the methods employed by one of these systems of healing, why is it that they cure one patient and fail to cure a similar complaint in another patient, who, in turn, is cured by some other system which failed to cure the first one?

The cure does not lie in the system, but in the instruction (or suggestion) given by the physician to his patient. Generally, however, the physician does not realize the effect of his suggestions, and attributes his results to his system of treatment, be it Osteopathy, Homeopathy, Allopathy, Christian Science or Magnetic Healing.

In order to make this point clearer, I

will use an illustration. Suppose it is the month of July, and I have seven sickly maple trees in front of my residence. I decide to have each one treated by a different school of healing. I give one to an Osteopath, who finds "a lesion," and uses manipulations. Another to an Allopath, who gives it strong doses of medicine; another to a Homeopath, who uses his high potencies; another to a Medical Electrician, who applies electricity; another to a Magnetic Healer, who uses his vibrations, and intentions, and makes passes; another to a Hypnotist, who endeavors to put it to sleep; another to a Christian Scientist, who employs the one mind theory and gives absent treatment. If at the end of two weeks' treatment these trees are one and all in a flourishing condition—is it any indication that any of the systems employed is the correct one? Probably the only thing these trees required to regain their good health was plenty of water, and this may have been supplied while the healers slept, by night showers, or by a city employe who had been neglecting his duty for a few weeks previous to the time the healers were employed. I could imagine each system of healing claiming the cure as a result of its particular mode of practice, but close observation would show me that it was attention to the life essentials which wrought the cure, and that the actual practice and theories of the different systems availed nothing. A physician in poor health seldom makes a success of curing chronic diseases. Why? In the first place, his own ailment and his appearance are not good suggestions for a patient, and in the next place, not understanding how to supply the life essentials for himself he is unable to direct others. He may have success with acute cases, un-

less he doses them with too much medicine, but acute cases generally recover even without any special treatment.

All the fine theories of practice, years of study of anatomy, physiology, pathology, disease, symptoms of disease, etc., will add but little to the success of a physician who has neglected the study of the healthy man; his life essentials, and the influence of the mind upon the functions of the various organs of the body. Dr. George Dutton, of Chicago, wisely remarked, years ago, "When our physicians as a body study health and become health teachers, much will have been done to eradicate disease and ill health from the race."

Case 1. Mrs. —, age 52. Applied for treatment for habitual sick headache, which had recurred every two weeks for over 30 years. Always confined to bed for two days. Attack followed by great exhaustion. Had taken various treatments, and a specialist had pronounced her headaches incurable two weeks before presenting herself at clinic.

Questioning elicited the facts that she had always suffered from constipation, and required laxatives three times a week. Her diet was limited to a few articles. She was afraid to eat anything but very light food lest a headache might ensue. Eyesight impaired; hearing a little defective. Kidneys very inactive—about one pint of urine being voided in the day. Patient was tall, thin and anemic. Great depression of spirits and worried greatly over her spoilt life.

Examination showed her breathing to be very shallow. She was not eating sufficient to keep a small child alive, and drank one pint of fluids daily. This patient received one month's Suggestive treatment, during which time she had no recurrence of the headache. Her bowels

moved normally on second day, and continued to move freely each day during the month's treatment. She gained six pounds in weight, and was able to eat all ordinary articles of diet without fear. Was stronger, brighter and happier than she had been in years when the treatment was finished.

This patient was free from headaches for nine months after treatment, when a slight one occurred. She returned for a few treatments and I found she had neglected to look after the life essentials as usual. She had been a little careless. Ten months have elapsed since the last and only attack she has had in twenty months. The patient considers herself entirely cured. The treatment consisted in daily Suggestive treatment; the suggestions being directed to forming correct habits of eating, drinking, breathing and thinking. In this way nutrition and elimination were stimulated.

Case 2. Male, age 38. Complained of muscular rheumatism in right shoulder and right hip. Trouble was of two years' standing. Patient said he was quite well in other ways. He had used nearly one hundred bottles of medicine, which had been prescribed by different physicians, druggists and friends. He had also taken Osteopathic and Electric treatment, but nothing had given him permanent benefit.

Questioning brought out the facts that his memory was poor, his eyesight was failing and glasses were required. Suffered from headaches occasionally. Required laxatives to move his bowels and acid foods or fruits of any description produced dyspepsia. The patient took but little exercise. Had never had his attention called to the proper mode of breathing. Drank one quart of fluids per day and was afraid to eat much meat.

This patient was given full instruction

about the life essentials, and Suggestive treatment administered three times a week for one month. Bowels moved normally day after first treatment, and have continued to do so ever since. The pain in muscles gradually grew less, and completely disappeared about middle of third week's treatment. Patient was dismissed at end of month's treatment, his general health having improved greatly.

Case 3. Male, age 34. Was a victim of the morphine and cocaine habits. Was taking twenty-two grains of morphine and five grains of cocaine daily when he first came for treatment. Contracted the habit five years before when in very poor health. Had been seeking good health in vain for a number of years before beginning the morphine, but, under its use, he found relief from the physical troubles, although they were all greatly aggravated when he came for treatment. Had taken several so-called cures for morphine habit, but all had failed, for his old troubles always remained after the drug was withdrawn.

He had suffered for years before contracting the habit from headaches, constipation, dyspepsia, neuralgia and general poor health. This patient had a great deal of self-control and will power, and the result of the Suggestive treatment was remarkable. From the first his habits of eating, drinking and breathing were corrected, and even while the drug was being withdrawn he picked up steadily in weight and spirits. The drug was entirely withdrawn without substitution at the end of sixteen days. The patient had suffered but little, and had gained nine pounds in weight. His organs of nutrition and elimination were working splendidly, and he left for home at the end of one month's treatment, having gained thirteen pounds in all, and

declared he was in better health and spirits than he had been for fifteen years. It is now five months since his case was dismissed, and I have before me a letter from him, written two days ago, in which he informs me that he is doing splendidly in every way, including business, and that he has gained over twenty pounds since leaving the clinic.

This excellent result I attribute to the correcting of the life habits, thus giving the patient the stimulation which comes from thorough nutrition, to replace the stimulation of the drugs as they were withdrawn.

Besides stimulating the organs of nutrition and elimination, suggestion was employed to control the nervousness and the withdrawal pains; to encourage natural sleep, strengthen the will, instill courage and determination, and make a man of him in every sense of the word.

Case 4. Miss —, age 22. Complained of painful menstruation, nervousness and lack of energy. Had tried several different forms of treatment, including medicine, Christian Science and dilatation of the neck of the uterus. Nothing had given her permanent relief, although two almost painless periods had been passed after the operation for dilatation.

Found the patient had no idea of the correct habits of living, and was evidently suffering from general deterioration. At sixteen she weighed 160 pounds. When she came for treatment she weighed but 114 pounds. Enjoyed good health till her seventeenth year, when she began to fret over the death of a sister. Her health declined rapidly, she lost weight and soon menstruation became painful.

Questioning showed her to have suffered from her seventeenth year from constipation and dyspepsia. Her eyesight was impaired, she lacked ambition

and strength. Her appearance bespoke anemia, and her cold hands were sufficient in themselves to indicate the treatment to be followed. The patient was drinking about one and one-half pints of fluid daily, and was eating less than one-half the amount ordinarily consumed by a healthy young woman of her age.

Suggestions were directed to the necessity of eating, drinking, breathing and thinking like the healthy woman, and she was assured that as her general health picked up every organ, including the uterus, would be properly nourished and would perform their functions normally and painlessly.

In four weeks' treatment this patient gained eight pounds and the first period was less painful than usual. The constipation was relieved inside of the first week, and at the end of two weeks she was able to eat heartily and digest all food. The case was dismissed at end of month's treatment. She reported still less pain after second menstrual period, and the third and subsequent periods have been passed without pain.

Case 5. Mr. —, age 33. Suffering from nervous prostration and insomnia of three years' duration. Mind filled with dread of impending danger. Unable to attend to business for two years. Had taken several different treatments without success. Symptoms present, loss of memory, extreme nervousness, inability to concentrate the attention, headaches, weak vision, nasal catarrh, facial neuralgia, easily fatigued, shallow breathing, obstinate constipation, dyspepsia, cold hands and feet.

The patient was afraid to eat more than one or two articles of diet, owing to the dyspepsia, and was drinking but little more than a pint of fluid per day. His weight was twenty-five pounds below what

it had been when he considered himself in good health.

The patient was entirely cured after two months' Suggestive treatment. The constipation disappeared inside of first week of treatment and the dyspepsia inside of first ten days. The patient gained in weight rapidly from the first, weighing, at end of second month, seventeen pounds more than when he began treatment. He is still in perfect health and has regained his old weight.

The treatment consisted of daily Suggestive treatment; special stress being laid on the life essentials and the normal healthy man.

Case 6. Mr. —, age 54. Suffering from severe melancholia with suicidal intent. Various medicines had been prescribed, change of scenes had been made, several of the leading specialists on mental and nervous diseases in the United States had been consulted, but none had brought relief up to the time he attended clinic here. The trouble was of two years' standing.

Found the patient taking double the amount of food necessary and exercising but little; constipation present for years; occasional attacks of dyspepsia; memory poor, thoughts very melancholic. Had not laughed in a year. Kidneys inactive. Patient taking about one quart of fluid per day. Breathing shallow. Occasional attacks of rheumatism and headache.

This patient was dismissed at end of one month's treatment in excellent mental and physical condition, bowels moving regularly, and all the organs of nutrition and elimination doing splendid work. As the physical condition improved and the brain received a normal quality of blood, the melancholia disappeared and the patient was found to have a very jovial disposition.

Treatment given was entirely suggest-

ive. Attention was directed to the life essentials, curbing the appetite, stimulating the organs of elimination and inducing happy, cheerful lines of thought.

In recording these cases I have not gone minutely into the history of any of them, nor have I stated the condition of pulse, tongue, etc. I have simply given an outline of each case, the chief symptoms and the result of the treatment.

It will be noticed that although these patients complained of different troubles, still in every case troubles of the main organs of nutrition were present, due to the fact that the life essentials had not been attended to properly. All the symptoms complained of were the result of deterioration owing to failure of nutrition.

The cases are not selected from isolated cures. Hundreds of similar cases have been cured without a failure at the clinic. They are all typical cases of imperfect nutrition and ninety-nine out of every hundred patients who seek relief from disease will be found to be suffering from this same trouble, no matter how strange their symptoms may be.

In treating the cases mentioned the suggestive condition was induced at each treatment and the suggestions made to the patient while in this condition. As I said before the cases are typical cases for suggestive treatment and although I have outlined the treatment of each, still I will say for the benefit of those who desire to understand the exact treatment more fully, that it will be found in detail in the November and December, 1899, numbers of this magazine, under the heading, "A Clinical Case and its Treatment."

The first and worst of all frauds is to cheat one's self. All sin is easy after that.—*Baily*.

The Mission of the Positive Man.

No man achieves anything worthy until he learns the power of conviction.

The world stands aside for the man who has a programme, a mission, a calling to do that which he feels a throbbing compulsion within him to do.

Stoutly affirm your ability to do what you undertake. One of the best strengtheners of character and developers of stamina, generally, is to assume the part you wish to play. If you are deficient in courage, staying power, pluck or determination, learn to assert vigorously these qualities as your own by divine right. Be thoroughly convinced that they belong to you. Then you will strengthen your success-position wonderfully.

Grant had this positive quality—a firm conviction that he could accomplish whatever he undertook. It is the positive Lincolns, Washingtons and Grants who achieve results. The positive man is wanted everywhere—the man with the plus qualities of leadership. He is fearless—courageous, his conviction is born of the consciousness of strength.

Never allow yourself to admit that you are inferior to the emergency confronting you, for this is to invite defeat. Every time you acknowledge weakness, deficiency or lack of ability, or harbor a doubt, you weaken the very foundation, the very possibility of your success.

A young man might as well expect to get over the Alps by sitting down, declaring that the undertaking is too great for him, that he can never accomplish it, that he is afraid of the avalanches and of getting lost, as to hope to attain greatness in life while he is expressing doubts and fears of his ability to do what he undertakes. The achievement of such a man will never reach higher than his confidence.—*Mrs. B. Johnson, in Magazine of Mysteries.*

PSYCHO-THERAPY IN THE TREATMENT OF CRIMINALS.

BY F. EMORY LYON, PS. D., CHICAGO, ILL.

The closing years of the nineteenth century brought to the world some new sciences, and many new interpretations of old sciences. Among the latter, one of the most important and significant, in the opinion of the writer, has been the movement toward what is called physiological-psychology. From the consideration of psychical entities, as factors in purely speculative philosophy, to the study of an actual brain as an instrument for the expression of real physical and mental life is a far cry, but it is a welcome one to this practical age. Thereby the chasm has been bridged between two divergent lines of philosophy, each endeavoring to disengage the physical from the mental. While one was lost in the mysticism of possible mental states, independent of the body, the other conceiving the body as an ideal chemical laboratory, tried to interpret all its phenomena in mechanical terms. Each was as empirical and impossible as the other. Then it was, when these two tendencies had about "gone to seed," that great discoveries were disclosed in the domain of human life. Upon the one hand, the physicists were rapidly learning (not a few, reluctantly admitting) that the body is not a dead crucible, but a living organism, containing a marvelous factor called "vitality," with which they must ever reckon as of greater potency than any medicine or food. On the other hand, the moment the psychologists extended their study of the laws of thought to the brain, the instrument of all known menta-

tion, they found that the paths of thought are almost as endless as their former speculations had been. They learned that gray matter, identical with that of the brain, extends into the spinal column, and that all our nerve processes are thought expressions.

With these two discoveries before us, then, we can understand now that no physical ailment can be intelligently considered or treated without a proper recognition of the power of suggesto-therapy. Nor will the disordered brain be expected to return to perfect and permanent sanity while there is an enfeebled and abnormal physical condition. But the intimate relation and interdependence of mind and body, here touched upon, is only a part of, and preliminary to, a yet greater discovery. It seems to be true that great inventions and discoveries are apt to be simultaneous. So sociology came to the world contemporaneously with many other strides of science, to teach us that as no one science can be studied well without knowing its relation to all other sciences, so the individual man should not be considered independently of his relation to humanity. His body is either a menace or a contributor to the civic health. So, too, man in isolation loses his mind and becomes a maniac.

So it is, in short, that the mind has a two-fold basis—the animal, or physical, and the social basis. No less a scientist than George Henry Lewes claims to be the first writer who formulated this thought. At any rate, it is the depend-

ence of the minds of all men upon both the body and the social structure that lends significance to the subject of this article. It is this that makes crime not a matter of physical heredity merely, but one of social responsibility as well. A responsible being should be held accountable in great measure, it is true, if he has not overcome the evil tendencies of his nature, or if he has not become master of his environment. This is not more than man can do, provided he has a normal or average birth and setting in this world of sin. But as we are not consulted as to how and where we should be born, then surely others than we will be held accountable if our heritage is unfavorable. But as there are no born consumptives, so there are no born criminals. It is but a tendency to either with which any mortal can be endowed. But, unfortunately, it is usually those who are born with a tendency to criminality who also have the least to say about what their environment shall be. Let us not, therefore soothe our consciences by laying belated blame or posthumous pity at the door of their ancestors. Is not the society of the present as much to blame for perpetuating that environment as it would be for increasing the consumptive diathesis by supplying unsanitary conditions?

But it is not the object of this article to point a moral, so much as to relate some of the results of several years' experience in dealing at first hand with those who have been in prison. As superintendent of the Central Howard Association, engaged in securing employment for and otherwise helping ex-prisoners, the writer has had ample opportunity to note the pathological attitude of the ex-prisoner toward society. That this attitude must be spoken of as patho-

logical, is not, however, as I have already intimated, wholly the fault of the individual. If society had sooner recognized to what extent the problem of criminology is a psychological one, the anti-social symptoms would now be far less pronounced. When I say that the average ex-prisoner is a psychical and social invalid, a vast field of possibility in the treatment of both the prisoner and the ex-prisoner is opened. And while this suggests the hospital, rather than the dungeon for the prisoner, and honest employment instead of ostracism for the ex-prisoner, yet it is true to experience and observations. And it is true of the habitual as of the accidental criminal. The latter is the acute invalid, and the former is the chronic. But, if we go back far enough, we shall find the neurasthenic impulse which made the so-called "accidental criminal." If you go back still farther, you will find the social influences and suggestions which caused the neurasthenic impulse.

But again leaving causes, let us turn once more to results in the treatment of this invalid. If suggestive therapeutics is of value in the treatment of the physical invalid, is not suggesto-therapy still more directly indicated for the psychical invalid? As a matter of fact, we find it a practical and powerful means of restoration.

Here is a man who has paid the penalty of his crime and faces the world with a better purpose. We will bear in mind, though not dilate upon, the adverse and negative suggestions, which doubtless contributed to his downfall. In passing, we will mention, though not emphasize, the fact that all prison officials are human, and some of them are human monsters, capable of misjudging motives and mistreating their wards. We will recall, in

short, that the general attitude of nearly all who have looked upon or thought of this man since his incarceration, have furnished a bad line of suggestion, which has helped to weaken his will and break down his manhood. Does it not stand to reason that these baneful psychical and social influences may in some measure be counteracted by a specific line of suggestive treatment? When we remember that the positive is always stronger than the negative, and also that suggestion under relaxed conditions has an exaggerated effect, is it surprising that under all favorable conditions we accomplish marvelous results?

Of the men helped by the Central Howard Association during the last several years, with this method always in mind, fully ninety per cent have been permanently and effectively helped to good citizenship. To be sure, the majority of these have come from the fifty per cent which constitutes the average proportion of "accidental criminals" with little or no hereditary taint or tendency. But I ~~and~~ stimulate the organs regardless of am quite persuaded that the law of suggestion as a post-prison force, if applied more persistently and collectively by all who touch the patient's life, can practically annul both the law of heredity and the long period of vicious environment. I mean heredity as it is generally understood, as a fatalism, which marks the man beyond redemption, and environment, which, though it demoralizes and embitters, does not deprive the man of the divine image, which may be re-discovered and expressed.

Suggesto-therapy as applied in this direction, must, of course, be positive and uplifting. It must re-inspire courage and confidence in the patient. It must tend to replace baneful habits of life, thought

and sensation with wholesome ones, and direct an otherwise aimless life, if necessary, in a normal direction, and fill it with a nobler purpose.

[The writer of this article will be glad to answer any questions in regard to the above subject. Any of our readers who may wish further information as to the practical working of The Central Howard Association, may address Dr. Lyon at 1011 Unity Bldg., Chicago, Ill.—Ed.]

—From *Medical Progress*.

Cheerfulness.

"If you would increase your happiness and prolong your life, forget your neighbor's faults. Forget all the slanders you have ever heard. Forget the temptations. Forget the fault-finding, and give little thought to the cause which provoked it. Forget the peculiarities of your friends and only remember the good points which make you fond of them. Forget all personal quarrels or histories you may have heard by accident, and which, if repeated, would seem a thousand times worse than they are. Blot out, as far as possible, all the disagreeables of life; they will come, but they will only grow larger when you remember them, and the constant thought of the acts of meanness, or, worse still, malice, would only tend to make you more familiar with them. Obliterate everything disagreeable from yesterday, start out with a clean sheet for to-day, and write upon it for sweet memory's sake only those things which are lovely and lovable."—*Anon.*

Diogenes was a wise man for despising little worldly customs, but a fool for showing it. Be wiser than other people if you can, but do not tell them so.—*Lord Chesterfield.*

AS FEELER AND KNOWER.

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I believe in one Substance, which underlies all that exists and that we call things. I believe in but one Force, which appears in a diversity of manifestations. We know nothing about unmanifested force. Force is always manifested through mechanisms. The manifestation is always commensurate with the power of the machine. The machine of manifestation is always a limiter. It is possible, and so far as we can know it may be true, that the Force manifesting through an atom, molecule, or cell may have just as much power, intellect and mentality, yes, even self-consciousness, as has the Force manifesting through the human body and brain. But if it has, it cannot manifest these through machines so simple and homogeneous.

I believe in distinct but not separate forces, manifesting through distinct, not separate, mechanisms. These distinct forces are one in essence, one in power, one in potency, but distinct and differentiated by the character of the machine through which the manifestation takes place. From the above you can easily see that I think we have been using words in a very misleading and erroneous way as names of *separate things*—of things in themselves. But there are no separate things, no things in themselves different from and independent of other things. All are but related parts of one great, organic whole. This whole is the only thing in itself there is. All else are parts of this thing, related parts. Each thing, as we see it, is but a center and mechanism for the reception, individualizing and utilizing of this one Force. Everything from an atom to solar systems is but such a mechanism; and the

Force utilizing and manifesting through these various mechanisms is one, not many. Our words, then, should be used as names of segments, or fragments, of the whole. No matter whether we are thinking of the substantial side or of the Force side of the question, our words are but names of segments just the same—either of substantial segments or Force segments.

In the light of the above, let us look at the name Knowing and and the name Feeling. We have always been taught to think of these as separate things, with separate sources of manifestation. But if there are no separate things or forces this cannot be true. I am not going to enter into the psychology and localization of these faculties but desire to give a far simpler view of them than that commonly held and, as I believe, a view far more applicable to daily life.

As I have said, these are not names of separate things. I believe they are only names of the two sides of the same thing. Remember that we know only the manifested, and that some substantial mechanism is always the means of manifestation. The human brain is the mechanism through which knowing and feeling are manifested, in the manner we are considering in this article.

According to my view, the Force manifesting through the brain is one with the force we call Life, manifesting also through heart, lungs, liver, stomach and all other organs, tissues and even cells of the body. They are one, not in any vague, metaphysical sense, but in power, essence, potentiality, in everything characteristic of reality and unity. This one Life is

named differently according to the mechanism used to manifest it, as heart, lungs, brain, etc. As the organs differ in mechanism, it would be foolish to expect identical work, so we give to the different work different names; just as in the case of electricity, we call for so much light, or so much power, or so much heat, according to what use we wish to make of it, yet it is all the same electricity. The difference is in the instrument, in the machine. There is but one law in the world and that is the Causal law. The great stream of cause and effect flows on, creating by making manifest, and each of us is but a drop in this onward moving stream. We are not sticks, nor vessels, carried by the stream, but actual parts of the stream. As portions of this stream flow through my brain, I become aware of sensations. I sense the effect.

While my awareness is of the effects of sensations upon myself, I am a Feeler; but as soon as I become interested in the nature and relations or uses of these effects, I become a Knower.

As a Feeler, I am the center of the Universe, the most important element with which I am acquainted. As a Feeler, I am unable to see why the entire community should not so order its conduct as to harmonize with my pleasures and pains. I cannot see, or rather feel, why God has not so made the world that I must be happy anyway. Why didn't he make me so that pain must be an unknown thing. I cannot feel that he can be just and not contribute to my support and comfort in some direct and clearly manifest way. As a Feeler, I am the starting point, the center of all that is. The personal standpoint is the one of greatest importance to me so long as my dominant experience is that of feeling; and all my knowing is only tributary to my feeling, so that there

is a lack of all true proportion between the two.

My attention, my interest, is centered upon myself, my sensations, and their immediate effect upon me as pleasurable or painful. All outward things and inner experiences are interpreted in the light of their bearing upon myself, not merely as an individual, but as the only individual to be considered. All other interests are subordinated to this one, namely, the gratification of my desires so as to give me agreeable sensations.

But let me begin to realize that I am not the center of the universe, but only one small fragment of the great whole of life—that I am only one of the teeming multitudes that make the world, and that to these, whether I will or no, I am irrevocably and indissolubly bound—that their origin is my origin, their progress my progress, their destiny my destiny. Let me find out that to the extent I separate myself from the common interests I destroy myself; that isolation from the established world-order of mutual helpfulness and interdependence is death—that only as I realize my true proportion and place in the universe of people and thought and things that there is continuation or enlargement of life for me. Now I am a Knower.

When my attention is taken up with the relationing of sensations, that is, when my awareness of myself is that I am one of many; when I am conscious of the relational aspects of myself to the other segments of the whole, when, not their effects on myself as pleasurable or painful, but the origin, destiny, nature, uses, relations, etc., of my experiences are uppermost, then I can see things very differently. Now, to me as a Knower, God would no longer be just if he should so arrange things that you could do as you appear to

me to want to do, as that would interfere with either me or some one else and no gain as a whole would be made. Now I can see that my pleasure may be your pain, my good your evil, and that these aspects of the stream of Cause and Effect are purely personal and not questions that pertain to the whole at all.

As a Knower, I can find neither pleasure nor pain, good nor evil as they might belong to the whole, for the good of one period, time, or people, has been the evil of some other time, or people, and even now these are largely questions of geography. As a Knower I can find no pleasure nor pain, for I cannot by any possibility feel any pleasure or pain but my own. Try as hard as I may, I cannot feel your feelings, and when I think I am doing so, I am not, but am feeling my own, sympathetically awakened. They are my feelings, and it is as a Knower that I say you feel the same. I feel *with you* but do not feel your feelings and only know indirectly how they resemble my own. I do know, though, that on many occasions what you shun as disagreeable, I am attracted to as pleasant and desirable. I do know that no two of us enjoy the same things and the difference is not superficial and unimportant but radical and mutually destructive—could not possibly exist together.

The things that are pleasant to me I call good, the things that are painful I call evil. I could not possibly call any line of conduct or experience good that should cause me permanent pain. I can by experience learn that what gives present pleasure may later give pain, and I may learn to avoid the present pleasure and to seek the future pleasure, but here I am a Knower not a Feeler; I am relating, not feeling. So we see that the words pleasure and pain, good and evil,

are attributed to the same experiences and all belong to me as a Feeler, all are purely personal, all are unknown by the whole, or cannot be attributed in any case to the whole. The Knower, the Relationer, fails to find them. Then what does he find? Harmony and discord, knowledge and ignorance.

Are not these, after all, but other names for the same things? Are not the things that are inharmonious to me also painful to me? To the latter we would say yes, to the former no. I have already said that I cannot feel your pleasure nor your pain, and as a Knower I do not find your feelings. I can, however, as a Knower, find your actions, your conduct, and compare or relate the same with the conduct of others; that is, the Knower easily finds harmony and discord, or resemblances and differences in conduct. In fact, this is my office as a Knower.

As a Knower, I am one among many, not separated by any hard and fast lines from the rest, but belonging to the same endless stream of causation.

As a Relationer, I can see that to succeed I must learn to harmonize my conduct with that of the other related members of the whole. It may be true that I am an indestructible part and that all the rest combined cannot annihilate me, yet if I am to be happy, I must learn to get pleasure out of conduct that harmonizes with the other related members. I am not going to be able to find any place where I can be alone, or where the acts of others shall not affect me. True it is that my character will determine how others will affect me, and also *what others* can affect me at all, but to be happy, which really means to be in harmony with my environment, I must be able to get pleasure out of those harmonious re-

lations. Individualism, as ordinarily talked, is but the Feeler talking. The Feeler is quite likely to be wrong, as he exaggerates the personal aspect out of all true proportion. It is only as a subject of pleasure and pain that I am of any great moment, and there I cannot but feel myself as being of vast importance. The soul should be centered at the point of Knowing—not of Feeling.

When everything seems to go awry, when the whole world seems to be against me, when vice and crime seem to go headlong through the world carrying all before them, then I am feeling, not thinking; then I am attending to the way events and experiences *seem to me*, not to the real related and useful aspects of these events and experiences. They are all useful in the evolutionary attempt to establish harmony and to awaken knowledge. These are nature's aims, and it should be our individual effort to gain pleasure by acting in accord with these evolutionary demands, for somewhere, sometime, I must learn to obey them.

Harmonious relations for the many are usually of more importance than the *mere pleasure* of the few. *Mere pleasure and pain* are not safe guides. I must learn to live as a Knower. Happiness will always be my aim, but I must learn to get it *as a Knower* and not *as a Feeler only or mainly*. It is only as a Knower that I can determine what pleasures will pall and what ones last, and this is clearly necessary to permanent happiness.

So, while knowing and feeling are but different aspects of the same events, it makes a great difference to me to which aspect I attend. Feelings are not to be killed, as that is neither possible nor desirable, but to be relationed, to be seen in their true setting in the onward moving stream of Cause and Effect—to be

subordinated to a rational view and conduct of life.

Let us be interested in individualizing and using this Force as it flows through us, rather than in merely feeling its effects on us as separated entities, which we are not. Knowledge of the universal good is the important thing. I can choose and act from what is actually in my mind, not from my merely personal desires and feelings. I must always strive to get what I desire, *provided the Knower acquiesces in the desire*, and I must be constantly at work to gratify the rational demands of the Knower. He must learn, and learn and learn, that he may do, and do, and do. And the important knowledge is related knowledge, harmonious knowledge. To do more, I must know more and desire the harmonious.

Let us stand by what we *know*, not what we feel or dream. Any attempt to make an emotional raid on the world can end but in disaster. It is as Knowers that we have so far conquered and the future can offer no exception.

Dream and dream grandly, love and love widely and deeply, but let these incite to the acquisition of knowledge that our performances may be harmonious and hence lasting.

Man only blames himself in order that he may be praised.—*La Rochefoucauld*.

The tallest trees are most in the power of the winds, and ambitious men of the blasts of fortune.—*Penn.*

Absence extinguishes small passions and increases great ones, as the wind will blow out a candle and blow in a fire.—*La Rochefoucauld*.

Idlers cannot even find time to be idle, or the industrious to be at leisure. We must always be doing or suffering.—*Zimmerman*.

RATIONAL SUGGESTIVE THERAPEUTICS.

BY GEORGE BIESER, M. D., NEW YORK.

The theory and practice of suggestive therapeutics will vary according to the view that is taken of those psychic phenomena, of which suggestion is an essential process. The view an individual takes of any phenomena that he observes or experiences will depend largely upon the purpose he has in mind, upon his previous education concerning the same, and upon his inborn sagacity, *i. e.*, his ability to distinguish between the essential and the non-essential attributes that constitute the complexus called a concrete fact. The numerous views of the phenomenon of mind, and especially of the influence of the mind as an element of prophylaxis and therapeusis, taken by humanity during its progress from the states of savagery and barbarism to those of civilization and enlightenment, have been productive of many systems of psychic healing—some systems rational and practical, and others absurd and impractical.

The history of psycho-therapeutics shows that it, in common with all other sciences, has passed through preliminary periods or stages of development. The first of these was the mystical, which gave way in time to the empirical. It has been in the light of the systematic investigation and research of recent years that psycho-therapeutics has fully emerged into the third or rational stage—that of the scientific. Many of the systems of psycho-therapeutics, prevalent in the first and second periods, still have some followers and advocates that either practice these primitive methods as such and under their

original names, or else in more or less modified forms and under new names. Briefly, the first period, which may be said to extend from very ancient times to the time of Mesmer (the last half of the eighteenth century), is the *mystical* or *theological* one. During this period, phenomena that to them seemed extraordinary and strange were explained by some sort of mythological, mystical or theological philosophy, not only by priests of all beliefs, but also by mystics, magicians, philosophers, alchemists and observers of all shades of intelligence and ignorance. In short, they assumed that the phenomena they evoked by their practices were due to the intervention of supernatural agencies or personages, and they ascribed the cures they wrought to simples, caskets and magical practices, to the direct influence of gods, demons and spirits, to the effects of fluids emitted from suns, stars, planets and other contents of the physical heavens, and to activities of what not.

Psychic phenomena mentioned in history as having actually occurred during the mystical period may be grouped into the following classes:

First, those occurring spontaneously in persons laboring under diseased conditions—mind epidemics, obsession, suspended animation, catalepsy, autographism, convulsions, and the like.

Second, those occurring under the influence of a fixed idea or profound meditation—as ecstasy, faint, spell, crisis, vision, sybilline, verse or oracle, pythonic divination, and the like.

Third, those that have come about as the result of magical procedures, such as trance, lethargy, fascination, subjugation, bewitchment and the like. But when all these phenomena, of whatever character, are classified in harmony with the scientific formulæ of today, it will be found that most, if not all, of the so-called supernatural occurrences of the past and of the miraculous healing of the sick by persons ignorant of the medical sciences and curative art may be attributed either to intentional or unconscious deception, or to perfectly natural processes. Trickery, nervosity, undue excitation of the imagination and senses, and suggestion—processes that are understood by modern scientists and that are of natural or human origin—are found at the basis of all the ancient juggleries, of most of the reported supernatural phenomena and of miraculous cures.

The second or empirical period covers the time extending from the appearance of Mesmer with his theory and art of curing the sick without medicine to the appearance of Braid, Heidenheim and others with their proofs that the phenomena produced by Mesmer's procedures and their own, as well as by other procedures similar and cognate, were of purely biological, physiological and psychical origin. During this period the theories of celestial, astral and infernal essences were replaced by the theory of *animal magnetism*, and the pretended science and art of Mesmer and his followers became known as Mesmerism. While Mesmer and his immediate followers held to the theory of a universal fluid by means of which the celestial and terrestrial bodies exercised a magnetic influence on the animal and vegetable life of our globe, his more remote followers substituted for his theory one of mere human power—

magnetism—which was claimed by them to be bestowed on some exceptionally gifted persons, who used or abused it in order to prey on the credulity of their subjects, or dupes. Mesmer and his followers, unlike their predecessors in psycho-therapeutics, claimed that they cured all sick persons without diabolical or divine intervention. Even though Mesmerism did degenerate into charlatanism, Mesmer's system had at least the merit of calling the attention of the scientific world to some very important facts concerning man's psychic nature and of bringing about the great movement of curiosity that led up to the discovery of the important role which the process of *suggestion* plays in so many psychic and biologic phenomena.

Finally, the third period, which may be said to date its beginning from the time that Braid began to investigate systematically, Mesmer's ideas and methods, is the *scientific* or *contemporary* one. In this period we find the theories of the previous periods rejected and the laws or conditions governing psychic phenomena, especially those governing the phenomena of *suggestibility*, established on a solid basis. In consequence, we see to-day the old absurd methods superseded by rational and dignified ones, which are more effective and more generally applicable. Since Liebault proclaimed and demonstrated the process of Suggestion to be an important factor in many psychic phenomena and in psychic healing, reason and clinical experience show clearly that it is, beyond the shadow of a doubt, the essential scientific principle that underlies the extraordinary and miraculous cures and most of the occult and strange psychic phenomena reported as having occurred in ancient times and in the Middle Ages.

A careful review of the psychic phe-

nomena of all countries and all ages forces us to class them individually under one of two orders:

First, such as somnambulism, lethargy, induced sleep, illusions, hallucinations, amnesia, catalepsy, automatic movements, analgesia, anaesthesia, alterations of personality, stigmata and numerous other psychic phenomena that are easy to bring about but whose scientific demonstration and explanation belong to the legitimate domain of serious, experimental psychology and physiology.

Second, such phenomena as prophecy, thought transference and miraculous healing that are absurd, false and the work of tricksters, charlatans, empirics or persons in error and that are claimed to be feasible by none except such persons.

What is true of the psychic phenomena just enumerated, that of the make-believe and the simulated ones of the second order as well as those of the first order, modern science has shown to be of biological or human origin—to be voluntary or involuntary modifications of the usual functions of the body. Any of these phenomena may appear spontaneously in individuals during disease, especially hysteria, neurasthenia and insanity, and in those with ill-balanced nervous systems when events of great moment or interest arouse them from their usual mental routine. But all these phenomena can be induced or brought about artificially in persons suffering from nervous derangement or who possess a certain mental organization exist; and even in cases where these conditions of the nervous system do not exist, many of the above mentioned phenomena can be induced by well-known methods. Persuasion, coercion and excitation, or some combination of any two or all three of them, were means employed by the healers and provokers of psychic phe-

nomena in the past. The same classes of expedients are employed to-day but in a more rational and effective manner.

Because their theories lead us beyond the realm of science, where our philosophical and sensory appeals find no support but faith and fancy, allow me to pass by the religious and metaphysical systems of healing so much in vogue at the present day. To-day, those who employ mental therapeutics are broadly divided into two classes. The first class is composed of the men that are working along scientific lines only and that seek to utilize the influence of the mind over the body, both in health and disease, for the good of humanity—but who allow only and assert positively the biological or human origin of mental influences. The second class is made up of the witch-doctors, faith curers, absent healers, magnetic healers, psychic scientists, occultists, hypnotists, esoteric vibrationists, phrenopathists, venopathists, vitapathists, viticulturists, Christian Scientists, Dowieites, Weltmerites and some twenty or more other cults that ascribe the cures wrought by their procedures to some condition of the moral nature or to some chimera conjured into existence by fancy, which operates directly upon the body.

In recent years, psycho-therapeutics has made such progress through the efforts of serious and intelligent investigators that it has finally taken its rightful place in the legitimate science and art of healing. As a system of healing complete in itself, it demands the same recognition in the treatment of the sick as does medicine and surgery; therefore, the time has arrived for weeding out the fallacies and dangerous assumptions (those of the Christian Scientists for instance) in the theory and practice of suggestive therapeutics, and for encouraging the practice of mental thera-

peutics from a purely scientific standpoint. With the loss of prestige that has apparently overtaken animal magnetism, faithcurism, hypnotism, metaphysical healing and the numerous therapeutic anachronisms of this class; with the knowledge on the part of medical men and intelligent students of psychics that in too many instances the only service rendered by these methods of healing is to create belief in plain, unadorned nonsense; or in many cases either to aggravate instead of diminishing morbid conditions and habits or to substitute others equally undesirable, there has arisen a widespread desire for a more intelligent understanding of what may be done to influence the mind, and through it the physiological economy, wholesomely along strictly scientific lines and without hocus-pocus and melodramatic assistance.

But let it be remembered that the view of psychical and physiological phenomena taken by the professional world differs materially from that taken by the world of fashion, by society and the laity at large. The "man of affairs" looks at biological, sociological and scientific subjects in a different attitude from that taken by the "man of science and art." The great problems of prophylaxis and therapeusis, whether their solution is attempted by material agents or by psychical ones, can be solved only with the help of the sciences, especially the medical sciences, which study psychological and other biological phenomena at their anatomical, physiological, pathological and other possible sources. The medical scientist proceeds to study psychic phenomena in one or both of these two ways: first, he observes phenomena as they occur spontaneously and then if possible and legitimate, attempts to reproduce them experimentally, especially in subjects during diseased conditions, in the hope that the processes—known and unknown—

operative in these phenomena may have therapeutic values—may be panaceas, elixirs of life or universal remedies; and second, he abstracts from such phenomena some essential element of which he studies the properties, especially the prophylactic and therapeutic ones, and seeks for them in similar, cognate and even diverse phenomena, whether normal or morbid.

The former way of studying and systematizing experiences and concrete facts has received the name of *empirical science*. Many important facts concerning life are discovered in this way and much useful knowledge of life processes acquired; but slow progress is made when this kind of science is solely relied upon for practical therapeutics. Besides, it is apt to give rise to much corruption of practice—often to the wildest kind of speculation. In other words, a system of healing based solely upon this kind of science merely attempts to reproduce previously observed and experienced phenomena, or results, without proper or sufficient discrimination in the character and type of the disturbance of mind and bodily functions, occurring in patients. Empirical science is the basis of those exclusive, or cure-all, systems of prevention and cure classed as isms, crazes, fads, cults, codes and pathies—*i. e.*, when there is any science at all about them.

The latter way, the method of neoteric science, has received the name of *abstract science*. It was this form of science that really caused the great progress in the healing art during the last century. It is science, or knowledge systematized, resulting from inductive reasoning. It states the essential attribute (or attributes) existing or the essential process (or processes) operative in similar, cognate and apparently diverse psychic phenomena, and when relied upon by therapeutists, allows

the effective, discriminate and rational application of psychical and physical remedies in diseases and perverted habits. The basing of the theory and practice of suggestive therapeutics upon the principles of abstract science and the facts established by empirical science, removes this system of healing from the field of *empiricism*, from the field of chance trial and mere clinical experimentation, to that of scientific certainty and reliability.

But some of you may ask, "Are not theological and metaphysical abstractions composed of the same fabric as those of science?" True, the theological and metaphysical abstractions are similar to the scientific ones psychically. But the former, the theological and metaphysical, are abstractions of essentials that as yet have not been demonstrated to have any existence except in the domain of faith and fancy or to have any source except that reservoir of chimeras—the brain; the latter, the scientific, are abstractions, of real, demonstrable essentials (intrinsic, extrinsic and relational) from the chaos of essentials and non-essentials that compose the concrete facts in the world of sense about us. Whether the essentials are material or immaterial in nature, abstract science sets them up by themselves, as if they existed as such, merely for convenience of study—nothing more.

As our present interest is only with the influence of mentality upon the bodily functions and especially with mental action as aroused, augmented and directed (or inhibited) by the process of Suggestion in the treatment of degenerate, sick and miserable humanity, let us pass without further remarks, the various transmission and production theories of INTELLIGENCE. In the following table are briefly enumerated the positive proofs, furnished by the Medical Sciences, that the

brain is the physical basis of all mental action.

<i>Proofs.</i>	<i>Authorities.</i>
I. Anatomical:—	
(a) Comparative Anatomy.....	Spitzka
(b) Natural Atrophy.....	
(c) Artificial Atrophy.....	Von Gudden
(d) Development of Foetus.....	Flechsig
II. Physiological:—	
(a) Stimulation (Electrical).....	{ Fritsch Hitzig Ferrier
(b) Extirpation	{ Ferrier Munk
III. Pathological:—	
(a) Comparison of Cases.....	{ Charcot Nothnagel
(b) Secondary Degeneration.....	Türk

Generally speaking, the kind and degree of mental activity in an individual depends upon the anatomical and physiological integrity of his brain, upon its growth and development, and upon its blood supply and impressions. Only in living creatures having a nervous system that has supreme control of the internal affairs of the body, of physiological functions, and that determines the conscious behavior of the organism in its relations to outside media and agents, is there manifested that high degree of *intelligence*, of psychic activity, known as consciousness, as ordinary consciousness, as general consciousness.

While many investigators in the psychic domain speak of a dual mind, of double consciousness (*Das Doppel-Ich*), of supposititious brain forces and of celestial, infernal and astral emanations, the legitimate science of psychology knows of but one kind of consciousness, of connections that exist between psychical elements—*i. e.*, ideas, and of relations of ideas to mental operations and bodily functions. Consciousness not being a homogeneous unity, we find on analysis that it is composed of various mental operations—perception of personality, perception of sensations, stream of thought, emotional feelings and volition—held together by associative and apperceptive connections and processes. Of these processes that of Sug-

gestion is the one of especial interest to us at present. Consciousness as a whole, reacting upon the body through the process of attention, varies the bodily functions—that function on which it is concentrated being augmented or inhibited, as the case may be. Laboratory experiments and clinical observations have shown conclusively that diminution, inhibition, augmentation or perversion of physiological functions can be solely the result of degrees and conditions of consciousness.

The functions of the body in the sick, degenerate and miserable, provided anatomical and physiological integrity of tissues and organs are not too much disturbed, and provided the conditions and degrees of consciousness are such that any one, or more, of the mental operations are controllable by sensory and philosophical appeals, can always be more or less influenced therapeutically by formal Suggestion and other psychurgical methods. To the rational scientist and student, there is no difference in kind, but only one of degree, between the phenomenon of suggestibility in ordinary conditions of consciousness, in the suggestive condition and in other conditions of receptivity. There is the same process of sensory excitation and the same supplementation through the association of ideas. Rational students reject each and every theory of suggestive therapeutics and suggestion that regards suggestive phenomena as the result of anything but ideas, or their combination in thought. Thought, or thinking, which science assumes to be the exciting cause, is the essential in psychic healing. The knowledge of the nature and properties of mind (*i. e.*, so much as the sciences can furnish), and the knowledge of the laws and conditions that control its manifestations and

allow of its effective application in prophylaxis and therapeusis, certainly furnish us with a better basis for a system of psychic healing than the nonsense and non-essentials relied upon by healers and their patients during the mystical and empirical periods of psycho-therapeutics.

For the effective application of suggestive therapeutics it is always best to induce receptive conditions, because in these conditions sensory and philosophical appeals are more suggestive—carry more weight. Absurd suggestions should be avoided, and only such suggestions given as will inculcate in patients definite ideas of desirable and wholesome mental, moral and physiological acts. "All thought tends to take form in action;" therefore the psychurgeon and suggestionist should see that their subjects receive impressions that produce only wholesome thoughts. Because the really sick are unphilosophical as a rule, don't talk philosophy or sophistry to them; rather teach them the laws of right living and suggest thoughts of the acts you wish them to perform. Since it is only a line of thought that is indicative and productive of the normal mental, moral and physiological acts that really benefit a patient therapeutically, why should practical healers attempt to accomplish by indirection what can be better done directly? There is no such thing as animal magnetism, psychic power and that sort of rubbish, in mental healing. Avoid such nonsense, in order that your patients will not suffer from too much psychology, from too much idealism.

Our alarms are much more numerous than our dangers, and we suffer much oftener in apprehension than in reality. —*Seneca.*



Experiences



THIS column is devoted solely to contributions from readers of *SUGGESTION* who desire to assist in the investigation of psychic phenomena by reporting interesting facts from their own experiences, or any phenomena they have witnessed.

We give this opportunity to our readers in order to stimulate increased interest in the study of the occult, and to obtain all possible reliable data on the subject. It is only by intelligent, painstaking observation of particular instances, and their accurate reporting, that satisfactory evidence can be accumulated. True scientific inquiry takes nothing for granted, and has no preferences; but seeks only to discover the truth, no matter what that may be.

Hence the work of our *SUGGESTION* readers in the field of psychic research will depend for its value not only upon the enthusiasm of the investigators—and this, we are glad to say, is most gratifying—but upon their careful, unbiased weighing of all evidence which they consider. Then do not investigate in order to establish some pre-conceived idea of your own. Conduct every experiment with rigid impartiality. Divest yourself of all prejudice, and be anxious only to find out facts, and to report such facts with absolute correctness. We expect much of interest to be developed, and invite the fullest exchange of opinion from our readers. As this is distinctively a column for contributions from readers, no comments from the editor will find their way into it. Moreover, the editor desires it to be distinctly understood that he is not responsible for the views of any contributor to this column. The experiences are published for what they may be worth, but the absence of editorial comment must not be taken as an indication that any contribution or discussion accords in the slightest with the editor's own opinion.

More Light Wanted.

CHICAGO, Dec. 14, 1902.

EDITOR *SUGGESTION*:

A letter under the above heading appears in your December issue, to which I should like to reply. I wish your correspondent had numbered his questions, then replies could have been given without repeating the question.

First Query: "Has it never occurred to you (the previous writer) as very strange that disembodied spirits can only communicate in the darkness?" Such a question might have been asked fifty years ago, but it is too late nowadays. Every investigator that has persistently pursued his investigations can testify that disembodied spirits very often communicate in full-day-gas and electric-light. I have repeatedly seen it done. This reply also answers the second question.

Third Query—the writing pad: "Suppose the pad had been placed in a box, and you had locked the box and kept the key in your hand—would there have been any poem on the pad?" Most certainly there would. At a meeting of several friends a question was asked by a sitter,

and the reply was given in a box, locked up in a desk in another gentleman's house half a mile away. The spirit controlled and told the sitter where to find the test answer. And there they found it. The Segbert Commission investigation was exploded years and years ago. It is a pity the writer is not better posted on up-to-date matters.

"No good reason can be given why a spirit could not rap on a table in daylight as well as in the dark." In my own house, in broad daylight, I have heard raps on walls, on picture frames, on doors, on mirrors, on vases, on the table under my hands, on my chair, and felt them on my head. "If your departed friend could rap on a table, don't you suppose he could knock over a vase, etc.?" I have seen tumblers and vases knocked over, without a person being near them. I have seen a large dining-room table move as if it were pushed along. I have seen a chair move from one part of the room to another part, and no person near it. Fourteen other persons saw the chair move at the same time. We had four lights burning from a gas chandelier in the room.

If Wm. S. Browne will form a circle in his own house, of say seven or eight persons, and let there be the best of harmony and good feeling among the sitters, and have the same persons sit for several evenings; always sit in the same position at the table or in the circle; have no professional medium present, but just simply wait patiently, with an earnest desire "for truth, and against deceit and trickery," and he will be abundantly rewarded and surprised for the time so spent. I have had more than twenty-five years' experience in investigating and in enjoying spiritualism as a religion. Hundreds of times I have been annoyed and disgusted by clap-trap that has been put forth for spiritualism, but underneath all the deception and humbug there is the fact, *the positive fact*, that spirits can and do communicate with mortals, to comfort, to guard, and to guide us through life.

W. YATES, M. E.

An Evidential Incident.

EDITOR SUGGESTION:

I once had a "personal experience" in so-called spirit phenomena, which I have never put in writing before, and which is appropriate to your column devoted to "Experiences." During the winter of 1854-55 I was one of a goodly company of boarders at No. 11 Lyman place, Boston. Among us were Methodist, Baptist, Congregationalist and Unitarian adherents as to church relationship, besides some churchless folk. One Sunday I went to the old Odeon Hall, on Washington street, and heard a plain farmer man from Indiana tell what strange things had happened in the country school house of his neighborhood. He described how they got communications from unseen in-

telligences by raps on a table in response to slow repeating of the alphabet, and writing down the letter last named as the rap came, thus slowly spelling out names, sentences, etc. While our boarding-house family sat around the Sunday dinner table, different ones told what their preachers had said in their sermons that morning. When it came my turn I told where I had been and what I had heard. It was new to them, and called out more interest and questioning than any other report given.

When we returned to the general sitting room I sought to induce two or three others to sit with me at a table and see if we could get any such results as my speaker had told of getting at their log school house in Indiana. I finally succeeded in persuading two ladies, Miss Julia Bowes and Mrs. Shattuck, to sit with me at a small table, which stood against the wall, near a front window. Neither of them had ever seen or learned of anything of the kind before—had never known a medium, nor ever dreamed that they might be mediums themselves. We three sat down, resting our hands on the table, and it was not over three minutes, I think, before rappings came. The women looked wistfully at each other, then at me, and Mrs. Shattuck shook her head, saying, "Mr. Reid, you mustn't do that." I replied, "No, I didn't do it." Miss Bowes said, quickly, "Well, I didn't do it." Mrs. Shattuck then said, "Mr. Reid must have done it, for I'm sure I didn't." I assured them upon my honor as a gentleman that I did not do it, and that it must be we were getting genuine raps. At this the women were frightened and withdrew from the table. I used my best persuasive and reasoning powers (practiced "Suggestion," perhaps) to induce them to sit again and see whether we might not

get some answers to questions. And I did at last succeed in allaying their fears so that they sat down again as before. I said, "We will agree that one rap shall mean 'No,' and two raps 'Yes,'" that being what my speaker said they had done at his place. Then I asked, "Is there any intelligence or spirit here that will communicate with us?" and almost instantly two raps came on the table. The women were again frightened and shoved their chairs to go away. But my earnest pleading to try a little more prevailed and we resumed the sitting. Then I asked, "Will the spirit communicate by alphabet?" and immediately we heard two raps. So I procured some paper and a pencil, and spoke the letters slowly, A, B, C, D, and so on, till a rap came, then wrote down the last letter I had pronounced, and commenced again. In this way we spelled out the sentences, "Love God"—"Read the Bible"—"Love one another"—etc. Two or three times the letters I jotted down failed to spell anything, and that may have been my mistake from speaking the letters too fast, or some other cause; but those three sentences came straight, and all in that way. We had thus spent about an hour when we asked if the communicating spirit would spell out its name. Two raps came promptly, and then the name, M-A-R-Y P-A-C-K-E-R, was spelled out by the same process. This ended our sitting, and we never had another.

Now for some explanations. Miss Bowes was a young lady about sixteen—a very genial, sunny, lovable and honest-hearted girl—only child of the widow who kept the boarding house. I knew her well and felt perfectly confident that she would not try to deceive in such a matter; and she could not if she wanted to, there, for it was plain daylight, about 1:30 to 2:30

p. m.; no cloth or curtain on the small table, and everything open to fullest and clearest view. Mrs. Shattuck was a salaried singer in the Unitarian church of East Boston; I knew her well as a woman of such excellent character and truthful spirit that no possible suspicion could attach to her. No one in the house had ever known or heard of a Mary Packer. Five or six of the other boarders had gathered in a group, standing around us, looking on, before we closed our sitting. The incident was much talked of among them, and "Mary Packer" became a by-word in the house. Some of those who were inclined to be facetious or waggish would occasionally remark, "I wonder what Mary Packer would say to that," or "Suppose we ask Mary Packer about it?" etc. Thus it went on over Sunday and Monday.

Tuesday morning, at the breakfast table, Mrs. Bowes made request, with a distressed and pleading earnestness, that no one would again speak the name "Mary Packer" in her house. "Why," said she, "I can't have it! Julia is going crazy! She hears those rappings everywhere—on the bannisters, and on the walls, and on her bedboard, and everywhere—and I can't have it! And I beg of you, every one of you, not to mention it again." So through Tuesday, Wednesday and Thursday her wishes were respected. But on Thursday evening we had as a social visitor a bright young lady of high culture, who was niece to Mrs. Bowes, and was a salaried singer in the large Presbyterian church on Harrison avenue (I cannot now recall her name). During the evening's sociabilities one of our men boarders told her in a flippant way about the visit we had had from Mary Packer, facetiously comparing it with her own more substantial visit this evening. Immediately when that name was mentioned she looked grave and thoughtful,

remarking, half to herself, in a pensive tone, "Mary Packer! Mary Packer! Why, I knew a girl of that name, who died at South End about a year ago!" Then I said to her, with surprise, "Indeed! and what sort of a girl was she?" And to this she responded, with deep feeling, "Why, she was a real good girl; belonged to the Methodist church. She used to talk to me about reading the Bible, and being good, and going to heaven to live with the angels, and all that sort of thing."

This was the first knowledge ever gained by myself or any one else in the house that "Mary Packer" was a real personage, and our visitor's account of her corresponded with the nature of the communications we had received in her name. I have more than a hundred times in my life sat in or been present at circles where spirit manifestations purported to occur, but this was the one only instance where all the requirements of a conclusive test case were fully met. No matter whether the real name was Mary Packer, or John Smith, or Peter Sauerkraut, there was a genuine manifestation of audible sound and individual intelligence entirely apart from and independent of any thought, action, intent, devising or knowledge of any person in the house. This much I assert, on my reputation as a scientist and a student of natural law; but in all the forty-eight years since that incident I have not witnessed another case where all of the needful test conditions were met, although I have been a special student and researcher in psychical phenomena. In all other cases of purported manifestation by incarnate intelligences there has been some element of uncertainty—some point or feature to rest a doubt upon—such as, a dark room; or speaking or writing only through a "medium"; or some manipulation of instruments or devices, etc. Such

has been my experience thus far. However, in the matter of so-called spirit photographs, I have cases which certainly establish the fact that they do sometimes occur as phenomena, and not by any fraud, art, device or foreplanning by either the artist or the medium.

H. A. REID, A. M.; M. D.

Pasadena, Cal., Dec. 10, 1902.

A Letter from an Ideal, Broad-Minded Physician.

OAK, NEB., Dec. 16, 1902.

EDITOR SUGGESTION:

I read every article in the December SUGGESTION with interest.

Perhaps none of them interested me more than "Does Medicine Cure Disease?"

I have asked myself that question many times and have been compelled, by my experience in the sick room, to answer in the affirmative. There are many diseases for which we have no remedy, but the list is slowly growing smaller.

As Caldwell has placed me among those he terms humbugs, dispensers of vile poisons and liars, I think I cannot be censured for saying he is like all cranks and fanatics, in that he goes too far. Will cite only a few of many cases that have come under my personal observation.

A few days ago a young man came into my office suffering with an acute form of conjunctivitis that has been raging here for some weeks. I dropped some solution of adrenalin in his bloodshot eye, and in a few moments told him to look in the mirror. The diseased eye had lost all traces of inflammation. I gave him a solution of boric acid to use and told him to return. In two days he came back with two well eyes. As similar cases under no treatment continue from one to three

weeks, it would be hard to convince this young man that medicine is only a "superstition." It would take "radical means" to convince him of his error that "medicine cures disease."

I have seen large, luetic tumors; foul, filthy, syphilitic ulcers disappear almost like magic under the administration of the iodides. Those poor wretches have only had their "superstition" strengthened by swallowing the "vile poisons."

One year ago, myself and two colleagues were treating a case of puerperal mania. We had excellent nurses in charge, who were soothing and tender in their care of our patient. We tried various anodynes and hypnotics to induce sleep and sedate the woman's violence, without very good results. In the meantime I had read an article, written by an expert "Humbug," advocating the use of hyoscin hydrobromate. I procured some of the "vile poison" and administered it to our patient at her worst. It acted like a charm, or else I carelessly let drop a little suggestion, for she began to improve and had a good, sound, refreshing sleep after the third dose. In two more days her mind was clear.

The husband of that woman needs "radical means" to convince him that his wife was poisoned. We did not get perfect results till we gave the right remedy.

Since I read SUGGESTION I was called to see a woman suffering from gall stone colic. Her pain was agonizing. The family had been trying to ease her pain by hot applications, but had failed. I immediately injected, hypodermatically, some morphine and atropine. In a few moments her pain was gone. I knew that both drugs, in sufficiently large doses, were poisons, but I did as I would be done by. This woman wanted radical means used and I complied—"humbled" her very

cleverly, for she still thinks I stopped her pain.

I might have told her medicines were all poisons and doctors humbugs, that disease was only a myth; but there was no time for eloquence, and, after the pain stopped, the soil, I fear, was not in good condition to receive the seed.

These are only a few cases where I have been gratified with results obtained with medicine. I have had equally as good results in hundreds of other cases. I have also had unsatisfactory results in my practice. Do you never have in yours?

That medicine, as practiced by many, is a humbug, nobody denies. There is a wide field for the "shyster" in medicine. But the profession is full of earnest, sincere men, often poorly paid, but seekers after truth—men anxious and willing to learn of anything and everything to heal disease. Thousands of these noble men are working hard all over the world and many have been martyrs. Supreme is the gall and narrow the mind that stigmatizes these men as liars, humbugs and feeders of superstition.

In my most skeptical moods, the worst I have thought of the profession was that they erred in their belief. Medicine is abused by the laity and by physicians. Food, water, air, exercise and rest are also abused. Many people, if not the majority, eat too much or eat improperly; drink water too cold, or not enough of it; breathe impure air, exercise too violently, do not take enough rest or too much. Does it follow that food, water, air, rest and exercise are great humbugs? That we must eradicate these "deep-rooted superstitions" from the minds of the people?

As I am a member of the Suggestion circle, I think I have a right to be heard, and protest against such harsh treatment as Brother Caldwell has meted out to the

medical profession and the people at large.

If we are mistaken, and I *know* we are not, please give us credit for being sincere.

I have no axe to grind and no drugs for sale.

My skill as a healer is for sale, and it is my aim to increase my ability along that line. If I could increase it by taking a course in Suggestion, I would do so.

I am going to investigate Suggestion thoroughly as soon as I can, and if I can get better results from it than from my methods, I shall lose no time in making it my line of work.

God speed the day when all disease can be cured, whether it be by Suggestion, Christian Science, Weltmerism or—drugs.

B. X. CORBIN, M. D.

Cured by Telepathy or Suggestion. Which?

In your October number of SUGGESTION you say you have never had positive evidence of telepathy. Will give you some account of my experience in that line, and also offer you the enclosed endorsements to prove same.

The first case I will mention, is that of the wife of my family physician, Mrs. F. She was suffering from insomnia of long standing. During an illness of my own, Dr. F. spoke to me of his wife, and asked me if I thought I could help her. I told him I would try, if she would come to me. There was no word, or even thought, at that time, of using telepathy. My idea was to give her suggestive treatment. After my own recovery, she came to me one evening with a headache. I gave her magnetic treatment for headache, with quite positive suggestions for same. She came very nearly going to sleep while I

was working with her. Gave her some advice about not saying she could not sleep nights, and she went home and slept all night soundly. In about a week after, I asked Dr. F. if she was sleeping well. He said she slept well for two or three nights after I treated her, then went back to her wakeful nights again. At this time, she went away from home for three weeks. Not saying anything to anyone, I commenced treating her by telepathy. My method was to command my subjective mind, the last thing before I went to sleep, to go to Mrs. F. while I slept, and say to her: "Mrs. F., you will go right to sleep and sleep all night, and wake up feeling rested and refreshed in the morning." I kept this up every night for the three weeks. When Mrs. F. came home, I called on her and asked her how she had been sleeping. She replied that she had slept every night like a child. In fact, she could not account for it, and thought perhaps I might be helping her in some way. There had been no agreement between us; she knew nothing of the working of telepathy, and no one knew I was treating her but just myself. At this time, without her knowledge, I stopped treating her every night, and gave the treatment once per week. The result: she sleeps well most of the time, but is easily disturbed. Now what do you call this, if not telepathy?

Another case is that of Mrs. A. F., who suffered with insomnia and bad kidney trouble. She lives about three miles from my home. Began treating her by telepathy, without saying anything to her, or to anyone else, and without ever having given her a treatment of any kind. After about two weeks treatment, she came here to see me. I asked her how she was sleeping. She answered that for a week or so she had slept nicely—thought she must

be getting over her sleeplessness. She had taken no medicine of any kind. I then told her what I was doing, fastened her hands together and gave suggestions for relief of her kidney trouble, backache, etc., and then kept on with the telepathic treatments. The result is apparently, a complete cure of both troubles. Gave her the suggestive treatment described, in all three times only.

Another case is that of a man who was a confirmed inebriate. Was not personally acquainted with him. A friend of mine, Mrs. H., who has been studying psychology with me, joined me in treating him by telepathy, to try to stop him from drinking. No one knew of it excepting my husband and he was sworn to secrecy, and set to watch the man. The first week, there was some improvement—he coming home from work in a better condition. When Sunday came, he stayed at home all day, but went off at night; and when he came home had evidently been drinking, though not as badly as before. The next week, there was still more improvement. He has not been entirely cured; but from a quarrelsome drunkard who was seldom sober, he has become a man who works steadily every day, and is quiet and peaceable, although he drinks still, occasionally. Of course I can offer you no real proof of this case, save the endorsement of Mrs. H., the lady who worked with me, my husband, and the references as to my own character.

Now I have something even more definite than either of the above, to give you.

In August last, I had staying with me, a friend, Miss E. C., who was much interested in my studies. She tried mind-reading with me. Especially I would mention the evening of August 23, when she would think strongly of some article in the room, and closing my eyes, I would

tell her what it was. As to my experience in this experiment I made myself perfectly passive, stopped all objective thinking, and her thought would come to me as a mental picture. Then she thought a short sentence, which I gave her word for word correctly. That came to me mentally, as a sudden, involuntary thought. I asked her to write to her sister who was then in Riverside, Penn., to send me a mental message on the night of August 31 at 9:30 and I would try to receive it. She, the sister, sent the message as requested, no one save herself knowing what she was to send. On that evening, making myself very passive, and stopping all voluntary thoughts, making my mind a complete blank, I received first: "I wonder if she will get the message." Then after a few minutes I received: "Tell Emma—(Here I allowed myself to think 'This is the message,' and so lost a word)—go to Boston—." There, evidently, either my own thoughts got in and confused me, or the sender, Miss A. C., might have allowed something to distract her attention, for I lost the rest. The next morning we wrote the result and sent to the sender, Miss A. C., who answered to her Sister, Miss E. C., and I quote from the letter in her own words: "My message to her was 'Tell Emma to go back to Boston to get ready to go away.' I also did think and said: 'Wonder if she will receive my message'."

Since then I have received many thoughts which I could not prove, and sometimes could not tell where they came from. One night, however, my Aunt's face came before me mentally, and she seemed to say: "Jennie is sick." The next day her older daughter called on me, she just having arrived from New York, where my Aunt lives. I said to her:

"Lizzie, is Jennie sick?" She looked at me in surprise, and answered: "Yes! how did you know?"

One night I received some thoughts from the friend, Mrs. H., whom I have already mentioned, that I did not understand, nor did I know where they came from, until I told her about it and she explained. At that time she was under great nervous excitement about a serious disappointment of which I knew nothing at all at the time I received the thoughts. The sentences as I received them were "Oh, how can I bear it!"—"May, I wish you would send me some suggestions, some help." As I received, with the thoughts, the feeling of mental distress, I was naturally somewhat alarmed, and wondered what it all meant. The next evening she came to see me and then it was explained. She was not conscious of *sending* the messages, but the thoughts and feelings were hers, and she was wishing so much for my help, to put her to sleep and quiet her.

There have been quite a number of other cases where I, myself, am convinced that telepathy used by me, has given great help in sickness, and even in one case, saved a life; but unfortunately I cannot offer any proofs, as no one knew I was treating the cases. In my own mind, however, telepathy is a real and demonstrated fact.

You also ask for records of cases where treatment has been given during natural sleep. I can furnish you one, at least. My husband had injured his leg about half way between the hip and knee, having been hit with considerable force by the pole of a wagon. The leg was bruised severely enough to cause great soreness and pain. Perhaps two, or three, days afterward, he was asleep on the couch in our sitting room, and I went up to him quietly, and very softly began to give him

suggestions for sleep. Then gradually allowing my voice to grow louder and more positive, I gave very emphatic suggestions for the cure of the bruise. Told him the pain and soreness were all gone, and it would trouble him no more. Repeated the suggestions for some ten minutes or more, then called him by name, which partially aroused him, and telling him that when he awoke he would have no more trouble with his leg, and would feel all right, I awakened him as if he had been in hypnotic sleep. Asked him what he had heard me say, if anything. He said he heard something about his leg after I aroused him. The pain and soreness were all gone, and have not returned. M. S. J.

MASS.

Hurried, Worried, Wearied.

Probably nothing tires one so much as feeling hurried. When in the early morning the day's affairs press on one's attention beforehand, and there comes a wonder how in the world everything is to be accomplished, when every interruption is received impatiently, and the clock is watched in distress as the moments flit past, then the mind tires the body. We are wrong to drive ourselves with whip and spur in this way. Each of us is promised strength for the day, and we must not wear ourselves out. If only we keep cool and calm, we shall be less wearied when we reach the eventide. The children may be fractious, the servants trying, the friend we love may fail to visit us, the letter we expect may not arrive; but if we can preserve our tranquility of soul and demeanor we shall get through everything creditably.—*Dietetic Hygienic Gazette.*

The man who has not anything to boast of but his illustrious ancestors is like a potato—the only good belonging to him is under the ground.—*Sir T. Overbury.*



Queries and Answers.



PLEASE NOTE.

The editor will endeavor to answer all queries as satisfactorily and fully as possible. However, as the majority of the readers of SUGGESTION are in possession of his mail course on Suggestive Therapeutics and Hypnotism, frequent reference will probably be made to certain pages of the course in the event that a detailed answer to the query may be found there. All queries will be condensed as much as possible, so that there may be sufficient room each issue for the numerous interesting inquiries already pouring into this department. The editor does not wish to monopolize this whole department and would be pleased to hear from any reader who can furnish further and better information. It is desirable that those who seek information report the results, whether good or bad. When writing anything concerning a query please give the number attached to it.

Query 52. Voluntary and Involuntary Suggestion.

EDITOR SUGGESTION:

I note you frequently use the terms "voluntary auto-suggestion" and "involuntary auto-suggestion." I know what is meant by auto-suggestion, but where do you make the distinction between a voluntary and an involuntary auto-suggestion.

The subject of auto-suggestion is one which every one should understand, for I believe nearly all cures by natural methods depend upon it, and I am certain it is a prolific source of ill health. I believe that newspaper advertisements of patent medicines and quack physicians do a great deal of harm by arousing auto-suggestions in the minds of those who read them, for if they have not all the symptoms given in these advertisements it will not be long before they have them all if they have one or two to begin with.

I am an old subscriber and a constant reader of SUGGESTION. I think it is growing more useful and more interesting all the time and I believe your answer to my question will prove of interest to all readers. The Experience Column is highly interesting, if not always instructive. Keep it going.

Ont.

Dr. J. H. M.

It should be made a criminal offense to publish symptoms of diseases in a family newspaper.

A voluntary auto-suggestion is an assertion which one endeavors with his volun-

tary mind to impress upon his own involuntary mind. We have all heard or used the expression "Says I to myself." Well, this is exactly what we do when we employ voluntary auto-suggestion. The force of a voluntary suggestion is apparent when we arise in the morning at an hour which we impressed on our voluntary mind before going to sleep. This same force may be employed for many other purposes, and when a patient understands what it is he will use it continually to assist himself. To give a very practical illustration of the force of voluntary auto-suggestion, I frequently ask a patient to stand erect with the eyes closed and to concentrate his attention for a few moments on the sensation of falling backwards. It is impossible for anyone to do this without immediately beginning to sway backwards. I then show the patient that the same force which unconsciously contracted the muscles of his legs and back, will also assist in bringing about any bodily condition he may desire, provided the suggestion is taken often enough.

An involuntary auto-suggestion is the result of a logical sequence of ideas that have arisen from some impulse from with-

out, or from some sensation within the body. For example—tell a man it is 1 P. M. when it is really only 11 A. M., and generally he will experience a sensation of hunger. We employ the involuntary auto-suggestion of persons that are too materialistic even to talk about the effects of the mind upon the body, without their being aware of the force we are utilizing. For instance, every time a patient takes a dose of medicine, he recalls every suggestion the doctor gave to him when he prescribed it.

The majority of patients drink too little fluid, and I generally lay down the law about this, and insist that patients take what every healthy individual requires—not less than two quarts per day. Then I give them a reason for sipping their fluids *very often* during the day. In this way I compel each patient to use involuntary auto-suggestion, since he cannot sip the water without remembering the reason for so doing and the results expected. An intelligent co-operative patient will always make the sipping an opportunity for taking a self-treatment.

To involuntary auto-suggestion may be traced the marvelous cures made by alleged divine healers, shrines, magnetists, Christian Science, quacks, etc. In fact, millions of cures by the so-called regular schools of medicine have been made no doubt by this force, and the virtue credited to the medicines. It is only when a physician understands this force that he is in a position to determine whether it is involuntary auto-suggestion, suggestion, or medicine which cures in a given case.

Many of the complaints from which human beings suffer may be traced to involuntary auto-suggestion. It is, in fact, a marvelous force and should be one of the first things studied by anyone who intends to treat disease. The Christian

Scientists use what they call affirmations. The patient is given a short sentence which he repeats over and over to himself. In this the reader will now recognize a voluntary auto-suggestion. A man can tell a false story so often that he will begin to believe it thoroughly himself. This is exactly what happens when we employ voluntary auto-suggestion. When the voluntary mind has gone over and over a suggestion which at first seemed absurd, but which it is anxious to believe, the involuntary mind being unable to reason on the premises logically, accepts it as truth, and our thoughts, actions, or functions are influenced accordingly.—Ed.]

Query 53. What to Suggest to a Patient.

EDITOR SUGGESTION:

I have no difficulty in inducing the suggestive condition in my patients, but frequently I am at a loss to know what to suggest to them. I have greater difficulty with some than with others. Is there any special rule I can follow or any set of phrases I can use in giving treatments? I have no trouble in ordinary conversation but when it comes to suggesting I get "stuck" sometimes. Can you help me out?

Neb.

F. A. R., M. D.

[Suggest exactly what you wish your patient to do and tell him the results you expect to bring about. You should have no difficulty in formulating your suggestions, if you will remember that *you are merely talking to him in an encouraging way*; explaining to him why he should be better and how he is to get better. A little ingenuity is required, of course, but a little practice will soon enable you to formulate your suggestions, and you will find yourself using stock phrases when treating similar cases. But as no two cases are exactly alike, it follows that the suggestions given must necessarily fit each

case individually and must be given with a view to bringing about the mental and physical conditions desired. For instance, in treating a patient afflicted with insomnia, suggestion of sleep should be given persistently, and in cases of malnutrition suggestions of hunger and thirst should be made, to stimulate the desire for food and drink.

You must bear in mind that the reiteration of a suggestion that will change the condition existing to that desired is always the right one, and your own intelligence will be the best guide as to what the suggestion should be. It is better to take only a few important suggestions at each treatment and dwell on them until they are firmly fixed in the patient's mind, than to suggest for half an hour without touching on the same point or using the same words twice. The only way in which a piece of poetry can be committed to memory is to repeat it over and over. The oftener it is repeated the more indelibly it is impressed on the mind. It is in this way that we have all memorized the multiplication table; and so it is with a therapeutic suggestion—the oftener it is repeated, the more surely it fills a place in the mind of a patient and the more likely will he act on it, consciously or unconsciously.—Ed.]

Query 54. An Interesting Monomaniac.

EDITOR SUGGESTION:

Your mail course to hand and carefully perused. It is the best work on the subject it has been my pleasure to read, and I have several of them.

I have a patient, I presume, who might be pronounced a monomaniac. She has a mania for keeping everything absurdly clean, *i. e.*, she cannot bear to walk on the ground for fear of soiling her shoes, and when she does go for a walk, she will, upon her return spend at least one-half hour scrubbing her shoes with a scrub brush and water.

It takes her from four to eight hours to take a bath, and from one to two hours to get ready to retire evenings. She has a mania for using shears. She will hunt her skirts over and over to find the minutest raveling, so she can cut it off. She will cut and trim her nails for one-half hour or more every day and cuts them so short that they bleed.

It takes her from one to three hours to dress. She is quite a society woman, and can take full charge of a social function with ease. She is cognizant of her habits and laments the fact that she is so "fussy." She is bright, intellectual and witty, but seems to have no stop-off place in her work, and will fuss all day, if permitted. She has had these habits for ten or twelve years. I have given her suggestive treatment for about six weeks and can see a great deal of improvement physically and some mentally.

I wish to ask: Do you think it a hopeless case? I have not mentioned her habits in detail, but have given you a few of the major ones.

May I ask you if it would be permissible to refer to these habits in the treatment, and in brief the line of suggestive treatment to follow.

L. G.

[Your patient's case is certainly very interesting, and I feel certain you can cure it. I have treated a number of similar cases successfully.

The patient should be given daily treatment and you must *impress upon her mind exactly what you desire to have her do.*

Induce the suggestive condition and then suggest that she will dress quickly, that her hands will be clean if washed two or three times a day at the most, and that she can wash them in two minutes every time; that she will be like other women, interested from morning till night in doing what she can for others; that she will do this, that and the other thing, etc. These are positive affirmative suggestions, and if given daily will influence the patient to do what you desire her to do. Avoid referring directly to her troubles and see that her friends ignore her peculiarities.

See, also, that the general health is being built up by giving close attention to the life essentials. It is curious how many of these strange mental habits develop in persons that are in poor health, but as a rule they disappear as the health becomes normal.

You have made good headway already and I wish you would report progress to me from time to time for publication, as the case and its progress will prove of interest to the readers of SUGGESTION.—
Ed.]

Query 55. Nutrition vs. Spirit Control.

I have a case that is considered hopeless. She has the idea that voices or spirits talk to her. They won't let her eat and they tell her things about her husband, etc. She is 42 years of age and has been afflicted for five years, the trouble beginning shortly after her father's death. The patient is a highly cultured, scholarly woman, who has read a great deal. After her father's death, she studied the immortality of the soul. Her people all believe in spiritualism and she has consulted mediums and the planchett until she has lost self control.

She has been in a sanitarium, and last spring arrangements were made to place her in an asylum, but her mother objected, and instead took her to her country home, where she is being cared for.

She will be as rational as any one for a short time, especially if her attention is attracted by something new. She seems to realize her condition and deplors it. I have used suggestive treatment, with some success in several ways, for three weeks, but I cannot rid her of the idea that spirits control her. She is now fighting them, but I should like to have your idea of the best line of treatment to pursue.

J. M. D.

Mass.

[If this patient can be relieved by any system of treatment she should be relieved by Suggestive Therapeutics. In fact suggestion exerts a beneficial influence in these cases that is peculiar to Suggestive Therapeutics alone. This patient has

probably been failing in general health for years before she began to hear voices, or there may have been a sudden decline after her father's death.

When the nutrition of the brain is interfered with many curious, abnormal mental symptoms are likely to develop; their severity and persistence depending on how far the patient's general health has fallen below par. We may find simple nervousness, inability to concentrate the attention or slight loss of self control, where slight physical deterioration has set in; while, in severe cases of physical deterioration profound melancholia, delusions, hallucinations, manias or chronic insanity may develop.

The first thing to be done is to improve the general health by making the patient partake properly of the life essentials. As the nutrition of the brain increases the brain begins to perform its functions better, and, as a rule, the mental condition improves. Besides this, the patient's attention must be kept constantly diverted from her troubles. This is accomplished best by having a bright nurse that understands suggestion act as constant companion to the patient. The nurse should keep the patient out of doors and systematically engage her attention by conversing about everything going on around them. The patient must not be permitted to tell her troubles to anyone, and the nurse must see that all relatives are brought into harmony with the treatment. The vast majority of cases of this nature can be cured by improving the general health, properly directed suggestive treatment and keeping the patient's attention constantly diverted. Any habit will disappear if not indulged, and, if the patient is not allowed to think or tell about her ailment, it will soon disappear and she should become normal in every respect.—Ed.]

SUGGESTION

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EDITORIAL.

X When this paragraph is marked with a red or blue cross it shows our friends that their time has expired, and we shall be happy to receive a renewal of their subscription soon.

Every subscriber to this magazine is formally notified when his subscription expires, and a renewal remittance should be made promptly. In the event that a renewal is not made at once, however, we assume that it is the subscriber's desire to have SUGGESTION continued, and our record is arranged accordingly unless we receive definite instructions to discontinue.

This is done in order to give those who may have overlooked their renewal and those who may not find it convenient to remit at once a chance to keep their files complete. We do not wish to appear unduly lenient or to give the impression that SUGGESTION is in any way a free magazine. It takes money to run SUGGESTION, and we shall be thankful to receive prompt renewals from our subscribers whose time has expired.

If we do not receive notice from a subscriber to discontinue sending the magazine, we will take it for granted that he desires his subscription extended for another year.

A Happy and Prosperous New Year to you all.

Mrs. Suzanne Parkes announces the marriage of her daughter, Aura L. Parkes-Hamer, to Dr. Herbert A. Parkyn, on December 18th, 1902, in Chicago.

And WE intend to leave Chicago January the 26th for Mexico, accompanied by a large number of the readers of SUGGESTION interested in Motzorongo. I have heard, personally, from a number who intend going, and I hope many more of you will decide to make the journey and bring your wives with you.

My father and mother left December 19th for a six weeks' visit to the plantation, and they will be at Motzorongo to welcome the excursionists when we arrive. In all probability a special train will be required.

A very low rate to Mexico has been secured, so come along, or, if you cannot join us, be certain to send in your order to the Motzorongo Co., 208 Reaper block, Chicago, for a good block of stock, for I do not believe there will be much stock left for sale after the visit of the excursionists to the plantation, and I want our readers to secure all the stock they can while it is selling at par.

As the January issue of SUGGESTION goes to press \$83,000 worth of Motzorongo stock is held by readers of SUGGESTION. Do not send for more than \$5,000 worth of stock, for not more than this quantity will be sold to one person. However, several of our readers have subscribed for this amount of stock.

January is a good business month, and if our subscribers will send in their orders for stock at once, I shall probably be able to announce before long that the SUGGES-

TION Family holds a \$200,000 interest in the Motzorongo Co.

If you are wise, you will obtain all the Motzorongo stock you can purchase at once. Don't wait till \$50 per share is being asked for it, but buy it now for \$10. In other words, if our subscribers invest \$200,000 they will own one-third of all the Motzorongo stock sold, for more than one-half the capital stock is being held in the treasury for the benefit of all stock holders. Treasury stock neither votes nor draws dividends.

The article in the December number entitled "The Source of the First Religious Suggestions," by Estella Bachman Brokow, of Pasadena, California, seems to have interested our readers more than any other article that has appeared in SUGGESTION for a long time. I have received many requests for Miss Brokow's address and many letters asking where Dr. I. N. Vail's works can be purchased.

I must confess I knew nothing about the "Annular Theory" of the formation of the earth until I read Mrs. Brokow's article and I was fascinated with it. I lost no time in writing to Dr. Vail for his published works, and have received several of his pamphlets and a few copies of a magazine he published a few years ago entitled "THE ANNULAR WORLD." Dr. Vail promised to send a copy of his book, "Earth's Annular System" for review, but it has not been received yet.

However, the magazines and the pamphlets entitled "Ophir's Golden Wedge," "Eden's Flaming Sword," "The Coal Problem," "Alaska, The Land of The Nugget. Why?" have interested me more, and given me more food for thought, than anything I have investigated for a long time (Motzorongo excepted, of course).

I believe in passing a good thing along, and if my readers desire to know more about Dr. Vail's theories and publications they can communicate with him by writing to Pasadena, Cal. Some of his booklets are out of print, but he has promised to have them reprinted and expects to publish his magazine "The Annular World," again, when his theories become better known, and thinking people give him the support he certainly deserves.

Dr. Vail's writings and theories are not the idle vaporings of an unbalanced mind, nor is he an illiterate fanatic, seeking notoriety. He is a philosopher and a scientist, and every line of his books shows that he is a deep thinker and a man with considerable literary ability.

I have asked Dr. Vail's permission to publish in SUGGESTION for February one of his articles giving an outline of his Annular theory, but to show how carefully Dr. Vail applies and supports his theories I cannot refrain from publishing a few pages from his "Ophir's Golden Wedge." Long before the present rush of gold seekers to Alaska began, Dr. Vail predicted that if his theories of the Annular formation of the earth were correct, gold would be found in large quantities near the poles, and recent developments in Alaska certainly appear to substantiate his claims.

Under the sub-heading "A Sky-Born Treasure" Dr. Vail proceeds as follows:

A SKY BORN TREASURE.

In my little book, "Alaska, Land of the Nugget. Why?" I expressed my conviction that Alaska was the lost and legendary land of Ophir. In that volume I promised to give the proofs that some 3,000 years ago Solomon's navy bore tons of nugget gold from those shores now locked down in eternal ice. I will now begin to fulfill that promise.

John Kitto says: "To judge from 1 Chron., xxii, 14 and xxix, 4, the Jews must have been, in their prosperous days, in the possession of enormous quantities of this metal (gold), con-

sidering the *many tons* that were spent in the building of the temple alone." In II, Chron., i, 15, we read: "And the king made silver and gold at Jerusalem as *plenteous as stones*." In I Kings, x, 14: "Now the weight of gold that came to Solomon in one year was six hundred, three score and six (666) talents of gold." "And all King Solomon's drinking vessels were of gold and all the vessels of the house of the forest of Lebanon were of pure gold; none were of silver; it was nothing accounted of in the days of Solomon. For the king had at sea a navy of Tarshish with the navy of Hiram. Once in three years came the navy of Tarshish bringing gold and silver, ivory, and apes and peacocks" (xxi, 22). Again, I Kings, ix, 26: "And King Solomon made a navy of ships in Egion-geber which is beside Eloth on the shore of the Red Sea in the land of Edom. And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon, and they came to Ophir and fetched from thence gold, four hundred and twenty talents of gold, and brought it to King Solomon." "And the navy also of Hiram that brought gold from Ophir, brought in from Ophir great plenty of Almug-trees and precious stones" (I Kings, x, 11). In I Chron., xxix, 4, it is stated that King David gave for the temple then in prospect, "even three thousand talents of gold of the gold of Ophir, and seven thousand talents of refined silver to overlay the walls." By which we are to understand that that distant and now unknown land was in his time a region well known to the natives of Western Asia, and therefore also to Southeastern Europe.

In I Chron., xxii, 14, King David gives the aggregate of the gold and silver that were gathered in his time for the temple he had planned to have built: "One hundred thousand talents of gold and a thousand thousand of silver." And to Solomon he said: "Thou mayest add thereto." When we learn how actively and extensively King Solomon instituted measures to add thereto, by building a navy and joining with Hiram, we need not be surprised that the builders of the temple alone used many tons of gold in its construction. And again, when we are told that gold was as "*plenteous as stones* in Jerusalem," we are certainly to understand that Solomon's millions were nugget gold, for gold dust would

not have been classed with stones; and we must, then, on the very threshold of this inquiry, admit that Ophir was a land of nuggets as well as "precious stones." To this conclusion I will add that most positive testimony from the book of Job, 22:24: "Then shalt thou lay up gold as dust, and the gold of Ophir as the stones of the brooks."

To attempt to locate that now mythic golden land, after it has been so long and so completely lost to the geographer, may seem idle and vain. To enumerate the host of writers who have found it would be equally useless, since they have located it in every continent, in many seas, and in almost every land, and have thus only shown how impenetrably the shadows of three thousand years have covered it. It has been located in India, Ceylon, China, Sumatra, Australia, Africa, Arabia, California, Peru, and yet in all those regions there has never yet been found any reliable evidence of Jewish or Phoenician occupancy of gold mines. The greatest number of writers place it in Arabia, and yet it is well known that that is not a gold producing land. No evidence in the relics of human art has ever been found to show that any gold-bearing land ever saw Solomon's navy or supplied that "uxorious king" with gold, nugget gold. This, of course, is negative evidence, but it seems to me to be very strong.

All the evidence that can be gleaned from ancient annals regarding Ophir's land of gold holds it up to our view as a region far away from Asia Minor and fabulously rich in gold and precious stones. The cupidity and avarice of many nations led them to organize fleets and collect it by the cargo to enrich temples and palaces. The vast treasures of such cities as Mycenæ and Troy and Babylon, long before the days of Solomon must have been filled from the same great world hoard. Then, too, Jerusalem in the days of David, Solomon and Rehoboam was but one city of many, and the Jews but one of many nations that were enriched with gold and presumably with Ophir's gold.

I want to show how the Annular Theory and the canopy fall of gold, as I have long claimed, settle this problem, and explain how the nations of antiquity, as shown by their history, amassed such amazing wealth. We know something of the treasure cities of classic

times, and the great national wealth of Egypt, Arabia, Assyria and Persia, to say nothing of ancient India whose literature points to the *golden north*.

The first question than fronts the investigator is: How did that land, so well known, ever pass so completely from human knowledge? A gold producing region well known to the mariners of the day—I might say to the shipment of the world—that awakened the avarice of monarchs and poured its wealth into the laps of Europe, Asia and Africa, has dropped from human memory and is as completely lost as if submerged by the ocean's wave. The mystery in the case, however, may become the very means that will lead to its ultimate resurrection. To my mind that lost land could not possibly have passed so utterly out of the world's knowledge save by a slow locking up of the gateway into it. Highways along which the world seamen ventured have thus become abandoned without violence to human thought, simply by an unnoticed decay in the interest of sea voyages that had become arduous and dangerous, and finally abandoned. Once abandoned they would very readily be forgotten in the roll of centuries, in the darkness of an unilluminated past.

This claim leads me to the very threshold of the canopy problem, and the emphasizing of my claim that the north world became covered with a fresh mantle of canopy snows during the first four centuries of the Christian era. The fact that Alaska and all Siberia were, very late in geologic times, the home of the mammoth, is sufficient proof that great climatic changes have overtaken the north world. This gives great strength to the hypothesis that such aqueous canopies as now invest the planets Jupiter and Saturn have many times surrounded the earth and falling, as they must, at the poles, have chained it again and again in glacial snow. Then, too, the fact that the mammoth and his huge compeers are found in such conditions as to be explained only by the sudden downfalls of measureless avalanches of snow, places canopy snowfalls beyond the realm of reasonable doubt.

I cannot see how a world can become tropical even up to the poles, without the aid of a great telluric vapor shell acting as a green-house world-roof. Such vapor roofs

must fall and end tropic scenes, and as we see tropic conditions ended repeatedly as the ages have gone by. I take but a small additional step when I insist that a canopy, another, and perhaps the last the earth ever saw produced the Edenic and Antediluvian age, and falling closed it with the great deluge, and later by a vast increase of polar snows. I think we have the strongest proof that long after the flood, even down to the birth of Christ, a stupendous mass of world-vapors—canopy snow-clouds—hung over the north-world. They are alluded to in the legendary thought of every people, and far down in time when that German epic the "*Nibelungenlied*" was penned, the memory of that north-world cloud gave that work its name, the "Cloud-Drama," or the "Song of the Cloud." About this time also the work of Snori Sturgeson, called the "*Heimskringla*," the "*Ring's Home*," or "Circle's Home" was penned in Iceland or Scandinavia and abounds in canopy memorials.

I have long ago given my reasons for claiming that about the beginning of the Christian era, a great climatic change began in the northworld and ended some four or five hundred years later in rendering a land once abounding with human life unfit for man's abode. I will give some of those reasons here:

1. I cannot otherwise explain some of the most direct allusions to these cloud scenes by the ancient classic poets and the minor prophets after the death of Solomon, by which the northern sky is made the abode of the vapor spirit, the genius of evil.

2. I cannot otherwise explain the well known fact that for a long time previous to the birth of Christ and for four centuries later the northworld was the birthplace of countless hordes of humanity, which, beginning with the Scythian invasion of Asia and the building of the Chinese wall against their march ended in the overflow and overthrow of Greece and Rome. Why did these vast swarming armies flow out of the north if that land was the snow-locked, glacier-bound region it now is? That land does not now send forth its swarms. China would not now build a wall against the northmen's march. The northworld is not now a hot-bed for the rearing of such hordes. But such hordes were

once reared there, and they would have clung to their birth place if they had not been driven from it by the icy wand of the Snow King.

Two thousand years ago the world-alarm was raised by the hardy northmen driven in search of more genial climes, and I presume the march would never have begun if a stupendous snow-fall had not then begun. Armies born in the far north began to move southward as the winters became unbearable. Goths, Visigoths and Vandals were in turn stirred up by the same world-change, and took up their march on southern Europe, and history tells the result. There must have been a great change in climatic conditions, a competent cause for all this.

In the western hemisphere the same witnesses speak. It is conceded by all archaeologists that the central part of North America was once peopled by the semi-civilized mound-builders, who were driven from their homes by invading armies from the north. Thus in the whole world round we find the invader comes from the north, and the conclusion is unavoidable that the northland was the breeding place of humanity, as the temperate regions are today, and I do not see how we can escape the conclusion that the northland as a breeding place was a temperate land also.

The Chinese wall would certainly not have been built against the tribes that now live beyond it. The causes that led to its erection have passed away, and I see no causes adequate to explain what we now know in the history of the south-bound invaders, than a climatic change caused by the last fall of canopy snows. Suppose such a fall should take place in the next hundred years, by which the eternal snow line would be placed five hundred or one thousand miles southward. The millions of people who now are wed to their homes would migrate. Such snow-falls, as I see them, severed the ties of home and fatherland about two thousand years ago.

Looking over these well known facts and coupling the fact that navies from western Asia sailed for a gold-bearing land now lost in the night of oblivion, I am forced to ask what has hidden that golden shore but the mantle of eternal frost? I can see no other reason why a land known, apparently, to

Europe, Asia and Africa, from which uncounted tons of gold were shipped, passed from the geographic page, and I can see how easily its locality might have been utterly forgotten by a late repetition of those snow falls that have left their records in the geologic past.

So far, then, as climate interposes a difficulty in our effort to make Alaska and Ophir one and the same land, one may consider that forever set aside. Solomon's and Hiram's golden nuggets point to the northworld, and it is more than likely the gold seekers who are now gathering there will find implements of Jewish and Phoenician art in old mines worked 3000 years ago.

But while it seems that we can scarcely avoid the conclusion that the great pressure of the northern races in the early part of the Christian era from inhospitable northern lands to more genial climes, was forced upon them by the all adequate cause of encroaching snows, yet the little history we can gather from the meager annals of the northern races, gives invaluable aid in support of the same conclusion. How are we to interpret the fact that more than a thousand years ago the puny crafts of the Norsemen ventured to visit shores and carry on a trade with lands where now our iron-clad vessels hardly venture? One thousand years ago there were settlements in Greenland and a Vineland and other lands planted by Scandinavian colonists. Now, these settlements disappeared, it would seem, about one thousand years ago. Under what climatic conditions were they planted? Why did they disappear? Would they be planted there now?

Then the meager accounts we have of the voyage of Pytheas, and the visits to *Ultima Thule*, the ultimate or end land," in the far north lend aid here, and I see no straining of evidence in supporting the claim that Solomon's navy ventured to polar seas, and gathered some little of the hoarded gold that rained down from the arctic skies in all geologic times.

Solomon gathered his gold from the "mother lode," and that lode is planted all over the Arctic world. All over the Antarctic and all through the earth's crust. It has been found a thousand times, and men must find it again and again in Alaska. Through millions of years these mother lodes were planted with treasures that came down in the snow and

hail of the earth's annular system, and some of those "treasures" were known by man 4000 years ago to fall from the heavens. See Job xxxvii, 22. So much classic evidence might be crowded into this argument for a modern change of the Arctic climate, that it would become cumbersome.

The experience department seems to be very popular with our subscribers and I hope they will continue to keep it filled with choice matters of interest, for the extensiveness of the column will depend upon the number of readers who contribute interesting criticisms and experiences. Everything of interest relating to any branch of psychic phenomena will be published.

I have occasion to use the term "life essentials" so frequently in this magazine that it is advisable for every subscriber to understand what the life essentials are. Accordingly at the request of a large number of our new subscribers that are not familiar with the term, I am republishing a clinical report that appeared in *SUGGESTION* in 1900. This report gives a good idea of the value of the life essentials, and old subscribers should read it again. We cannot live long without partaking properly of the life essentials, and since ninety-nine out of every hundred physical troubles are the result of partaking improperly or insufficiently of the life essentials, I cannot lay too great stress on the importance of reading the clinical report carefully.

The effect of a suggestion depends largely upon the number of times it is repeated; consequently it will pay everyone in poor health to read carefully, several times, what I have said about the life essentials, and it will assist readers in good health to keep healthy.

I should like to receive a few lines from

every reader who reads the report and is benefited by practicing the instructions given in it.

The Supreme Court of the United States has just rendered a very important decision in the case of A. S. Weltmer, the magnetic healer of Nevada, Mo., who was tried and convicted for using the mails for fraudulent purposes by giving so-called absent, mental treatments. Weltmer's mail was "held up" by the Post Master General and all his letters in his mail were marked fraudulent and returned to the writers or sent to the Dead Letter Office.

The Judges of the supreme court reversed the findings of the lower court and their decision was nothing short of a rebuke to the Post Master General. They intimated that he had exceeded his authority and said that he had no more excuse for stopping Weltmer's mail than he had for stopping the mail of any Regular or Homeopathic physician that advertised to heal the sick. They held also that none of the laws passed by Congress had been violated by Weltmer, and that in consequence there was no excuse for stopping his mails and no grounds on which he could be prosecuted in a court of justice.

Although the decision of the lower court was reversed by the Supreme Court, two of the Supreme Court judges dissented from the finding.

So we may expect to see Prof. Weltmer's face again in half and full-page advertisements for absent treatment, and his mail will again bring him from \$1,000 to \$1,600 per day as formerly. But every reader of SUGGESTION must realize that cures by absent treatment are made by auto-suggestion, pure and simple, and I wish all our readers would join in the work of educating and arousing the masses

to a realization of the fact that the force that heals a man lies within the man himself; that the force can be stimulated into activity by auto-suggestion; that the cures said to be made by absent healers are really made by the auto-suggestions of the patient, and that the cures following a so-called course of absent treatment occur in spite of the fact that "the healer" may never see his letters. In fact, while patients may believe they are receiving the healer's "best thought" at a certain appointed hour, the healer may be employing himself a thousand miles away from the stenographers who open his letters, take out the remittances and send a letter saying the healer will send them his best thought each day at a specified time.

January is the month that nearly all subscriptions to SUGGESTION fall due for the ensuing year, and of course, if looked at from a financial point of view, it is about the most interesting month in the year for the editor of this magazine. So send in your renewals for 1903 at once, please, and bring in one or two of your friends with you. We need you, and your friends need SUGGESTION; consequently a little display of energy on your part will make all three more contented.

PREMIUM BOOKS.

SUGGESTION 1 year and Secret of Sex—Taber. \$1.00.

SUGGESTION 1 year and Marriage, Motherhood, Health and Hygiene—Greer. \$1.00.

SUGGESTION 1 year and Spookland—Henry. \$1.00.

SUGGESTION 1 year and Hypnotism Up to Date—Flower. \$1.00.

SUGGESTION 1 year and Magnetic Healing at Home and Abroad—Du Bois. \$1.00.

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SUGGESTION 1 year and Consumption and Rheumatism—Dutton. \$1.50.

SUGGESTION 1 year and The Law of Psychic Phenomena—Hudson. \$2.00.

Send in several new subscriptions and secure several of these valuable premium books.

Are You a Hustler?

Many subscribers have written to me to say they are unable to purchase Motzorongo stock and ask if I could not suggest some way in which they can obtain stock. Now there is no premium with Motzorongo stock, every share of this stock has to be paid for dollar for dollar, but to enable every reader of SUGGESTION to become a stockholder in the Motzorongo Co., I will make a fair business proposition to anyone that is willing to use a little energy.

To anyone sending in 100 full paid *bona fide* new subscriptions to SUGGESTION at \$1.00 each I will have the secretary of The Motzorongo Co. issue a certificate for 5 shares of stock—value \$50.

To anyone sending in 200 full paid *bona fide* new subscriptions at \$1.00 each a certificate for 10 shares will be issued.

Now, will the workers come forward, please. Remember you will make \$100 at once by sending in 200 subscriptions, but this \$100 worth of stock will be yielding \$100 per year in dividends in a few years. Is this worth the expenditure of a little energy on your part? It gives every reader of this magazine a chance to hold some

Motzorongo stock. I am anxious to see how many of those that wrote to me really meant what they wrote when they said they were willing to do any kind of work for the company if they could be paid in stock.

Nothing less than 100 subscriptions can be received for this purpose, although they need not be sent in at one time. The offer is open for 60 days only.

Ho! for Mexico!

The excursion for Mexico leaves Chicago January 26. Every subscriber contemplating making the trip should send his application to me at an early date, so that I can have a sleeping berth allotted to him.

What a good time we shall have. Meeting as strangers from all over the country, we shall become intimately acquainted through three weeks' constant association. I wish every reader could join the party for I should like to meet you all personally. However, on our return I will issue an illustrated bulletin giving a full account of the trip. It will contain a photograph of the excursionists from THE SUGGESTION family, and descriptive articles written by subscribers.

I will mail this bulletin to any address on application.

The cost of the round trip to the City of Mexico is as follows:

From Chicago	\$69.20
Minneapolis	70.50
Des Moines	63.60
Kansas City	56.95

From Mexico City to Motzorongo the railway fare for round trip is \$8.00. This must be added to the figures given above. The sleeper will cost about \$28.00 for the round trip. Meals, on train, 50 cents each.—Ed.]



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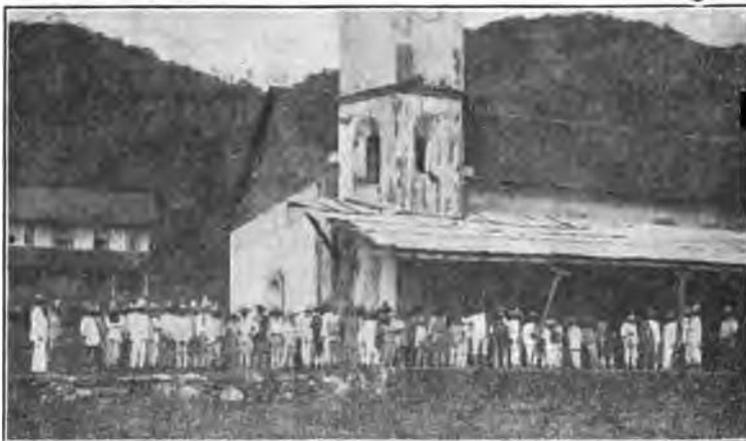
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PAY DAY AT MOTZORONGO

SUGGESTION

"Man's whole education is the result of Suggestion."

VOL. X. No. 2.

CHICAGO, FEBRUARY 1, 1903.

\$1.00 PER YEAR.

A CLINICAL CASE.

BY HERBERT A. PARKYN, M. D., 4020 DREXEL BOUL., CHICAGO, ILL.

(Republished by request.)

Mrs. T., age 36, mother of three children, presented herself for clinical treatment with the statement that she expected shortly to undergo an operation for a laceration of the cervix of the uterus, which had occurred at the birth of her first child some ten years before. She was in extremely poor health, and had been advised by a friend to attend the clinic, thinking we might be able to "build her up a little" and improve her mental condition before undergoing the operation. The patient said she suffered from constant headache, dyspepsia, constipation and nervousness. In fact, her trouble had been diagnosed by her family physician as nervous prostration, which, together with all her symptoms, were said to be due to the laceration of the cervix. She had been assured that the operation was necessary and that she could never hope to be well until it had been performed.

Before coming to the clinic, the patient had consulted her physician, and he agreed that she might receive some "temporary relief" from the suggestive treatment, and sent her to the school with a letter of introduction, asking us to do

our best for her until the time set for the operation had arrived.

The patient was accepted for treatment, and the history of the case showed that she had never enjoyed robust health; that she had been constipated as long as she could remember, and that menstruation had always been painful up to the birth of her first child, at which time the laceration occurred. Her immediate symptoms were poor memory, poor concentration, insomnia, great nervousness, easily fatigued, severe and almost constant headache, dread of impending danger, melancholia, impaired vision, slight deafness, nasal catarrh, lack of appetite, cold hands and feet, weak and rapid pulse (96), dyspepsia, constipation of twenty-five years' standing, weak back. The patient's breathing was seen to be shallow and hurried, and close questioning brought out the fact that she drank not more than one pint of fluids per day. She had received medical treatment from several different physicians and had taken the scores of different mixtures which had been prescribed. She had also taken six months' osteopathic treatment, but we could not discover that any one she had

consulted had spoken seriously to her about the "life essentials."¹ Prior to her treatment at the clinic of the Chicago School of Psychology nothing had benefited her.

Having taken the history of this case before the students in attendance, I asked the patient to leave the room for a short time. I then addressed my class as follows: "I am glad to have such a case to present to you as the one you have just seen, for it is one of a type very frequently met with in practice and one with which I feel certain we shall have very gratifying results. I believe that the course of suggestive treatment we are about to begin with this patient will completely cure her without an operation. By this I do not mean that the laceration will be repaired by suggestion, but I firmly believe that the laceration is not the cause of this patient's symptoms, and that every symptom of which she complains will disappear under treatment here, although the laceration will continue to exist. I believe the laceration is merely a symptom of the same cause from which her headaches, constipation and all the other symptoms arise. In my judgment this patient is suffering from imperfect nutrition, which has existed nearly all her life, owing to her failure to partake properly of the life essentials. All her symptoms are symptoms of deterioration, due to the failure of nutrition, and the laceration was made possible owing to the insufficient nutrition supplied to the uterus. The majority of her symptoms antedated the laceration, and the accentuation of these symptoms in recent years is due to the gradual decline which has been going on for over a score of years.

(1) See clinical report in November, 1903, issue of magazine.

Even should this patient regain perfect health under our suggestive treatment, I should advise her to undergo the operation, for at least two reasons. First, because the patient believes so firmly that the operation is necessary; secondly, because ordinary, professional courtesy to the physician who sent her here for treatment demands that we should respect his diagnosis and that we should do nothing that would shake her confidence in him. Should this patient get entirely well under our treatment she is liable to run down again, physically, so long as she knows that the laceration exists, and as the necessity for the operation has been so firmly impressed upon her it would probably be advisable to have it performed after she is built up, for she will then feel that she is a perfectly sound woman again. I doubt if she would ever feel confident that she had been restored to perfect health if the laceration were given no further attention.

We shall proceed, therefore, to treat this patient as a "typical case;" attribute all her symptoms to general deterioration following failure to partake properly of the life essentials; impress upon her the idea that, when she has been built up, all that will be necessary to make her a perfectly healthy woman again is the operation; that the operation is a simple one and that she will be out of bed and around within a few days after it is performed—a perfectly healthy woman."

The patient was recalled for treatment. She was placed in a reclining position on the Allison table, which is very convenient for giving suggestive therapeutic treatment, and I said to her earnestly: "Mrs. T., we have discussed your case carefully and are convinced that the treatment you are about to begin will

benefit you greatly. Without doubt we can build you up; relieve or modify your immediate, distressing symptoms and bring you into such an excellent mental and physical condition that, when the slight operation you are to undergo has been performed, you will be a perfectly healthy, sound woman. In fact, you will probably enjoy better health than at any previous period in your life. All we ask is that you present yourself regularly for treatment and carry out carefully any instructions we may give.

There are three important things required by every living thing on the face of the globe, and every human being who would have good health should partake of these three things in certain proportions. Failure to partake properly of these things which we shall call the 'life essentials,' invariably results in poor health. The three essentials are air, water and food.

We find that during the greater portion of your life you have failed to help yourself properly to at least two of them—air and water—and this negligence has prevented you receiving sufficient benefit from the third—food. In fact, your failure to breathe sufficient air and drink sufficient fluid has prevented you from digesting and assimilating your food properly, and the result has been constipation, painful menstruation, headaches, lack of strength, nervousness and even the laceration, which, probably, would not have occurred had the tissues of your body been properly nourished when your first child was born. From the moment you leave here to-day, however, you will begin to help yourself systematically to the two neglected life essentials—air and water—and it will be but a short time until you will be able to digest thoroughly every ar-

ticle of an ordinary wholesome diet. As soon as you are able to digest your food more satisfactorily you will begin to pick up in strength. The amount of good blood in your body will increase and every cell will be nourished better. Every tissue will grow stronger. The constipation, headaches, and nervousness will disappear and you will then be able to undergo the operation with ease and permanent benefit will ensue."

The patient was then given explicit directions about drinking and breathing, as outlined in the clinical report in November SUGGESTION and given in lesson XI of "the Special Mail Course." Briefly, the patient was instructed to practice deep breathing frequently each day for a few minutes at a time, and the necessity for drinking sufficient fluid was impressed upon her. She was advised to take about two quarts of liquids each day, the liquid to be taken in small quantities at a time but taken frequently.

She was shown some of the effects which could be produced through auto-suggestion, instructed in its proper use and urged to employ the auto-suggestions and take a few deep breaths every time she took a drink of fluid. For instance, when taking a sip of water, she was to remember that it was to increase her secretions, remove the waste material from her system, help her to digest her food and move her bowels at a regular hour every morning. In other words, she was asked to will, as often as possible, that the condition she most desired should be produced.

When I was satisfied that the patient understood the directions thoroughly, I proceeded to induce the suggestive condition (2). The patient was made to relax

(2) For minute instructions, see page 32, lesson V, of the Special Mail Course.

every muscle and close the eyes. Perfect quiet was obtained in the room and gentle stroking was made over the patient, beginning at the head and extending to the feet. This was kept up for a few minutes and the suggestive condition produced. In this condition every suggestion has an exaggerated effect upon the mind of the patient, and it is possible to direct the patient's thought forces strongly into any organ or portion of the body. Suggestions were then made to the patient. I reiterated what she had already been told and suggested hunger, thirst, sleep, health, happiness, etc. Told her to eat lightly of the food she had found to agree with her best, but that in a few days as the secretions improved in quality and quantity she would be able to digest and assimilate every article of ordinary diet. I placed my hands on different parts of the body in order to emphasize the suggestions at the time they were given. After five minutes' suggestive treatment, I lowered the patient's head for about one minute, in order to stimulate the brain. This is easily accomplished on the Allison table by pressing a little spring with the foot, which allows the head of a patient to be brought a little lower than his feet, without necessitating the least change in his position.

After raising the head again the patient was allowed to rest quietly for about two minutes and was then told to arouse. She aroused feeling better, brighter and more hopeful, and declared that a headache, which was present when she came, had disappeared. She left after promising to follow every suggestion and return regularly for treatment.

The result in this case was eminently satisfactory, even remarkable. The pa-

tient's bowels moved normally on the second day after the first treatment, and the patient began to sleep soundly every night. The march to health was steady, and at the end of two months every symptom, except the laceration of the cervix, had disappeared. The patient was able to eat anything and everything; her bowels moved regularly every day. She gained in strength and weight. The total increase in weight in two months being eleven pounds. Every symptom of nervousness disappeared and the patient declared she never felt better in her life.

Everything was now ready for the operation. Even the day on which it was to be performed had been set and the patient was dismissed with the request that she should call to report after the operation.

We saw nothing of her for about six weeks when she called to inform us that she had decided not to have the operation performed.

Her husband, finding she was enjoying better health than at any time since he had known her, was loth to have her go through any ordeal that might interfere with her excellent health and decided to take her to an eminent specialist in this city to obtain his advice on the matter. This physician, after questioning her about her general health and making an examination of the laceration, said he certainly would not advise an operation.

The result in this case confirmed our diagnosis, and although a year has passed since the case was dismissed, the patient is still in excellent health, and owing to the changes in her habits of living and thought, is likely to retain it for many years to come.

This is only a single result among scores of similar ones which have been

brought about at the clinic through the use of suggestion alone.

Every day scores of patients suffering from similar troubles are undergoing operations which could be avoided if our physicians would only investigate the advantages and effects of suggestive therapeutics and make a study of the daily habits of healthy persons.

There is nothing unscientific or mysterious about suggestive therapeutic treatment in competent hands, and, when we realize that it is the force upon which every system of treatment depends for almost every cure made, it becomes a matter of wonder that its study has been so long neglected and that, even with our present advanced knowledge of the science of suggestive therapeutics, so many physicians are apt to turn away from it and without so much as investigating its claims; pronounce it "Quackery" or "Humbuggery."

Well! "Everything finds its level at last," and from the successes that are being scored by those who have studied and applied suggestive therapeutics, it would appear that the time is not far distant when those that are so narrow and blind as to refuse to study the science will, in turn, be looked upon as Quacks and Humbugs. Personally I believe in the efficacy of medicine as an adjunct in the treatment of some cases, and occasionally prescribe it myself. But having witnessed the cures of thousands of patients who were treated by suggestion alone, I have nothing but pity in my heart for the physician who believes it necessary to administer drugs to every patient for every symptom, and I feel sorry for the head of a family who calls such a physician to attend his dear ones. A physician that has made no study of suggestive thera-

peutics is not in a position to treat his patients to the best advantage. Laymen are beginning to realize this fact, and many of them are already calling in the practitioners of natural healing in preference to the drug-giving doctor, or are employing physicians who have been broad enough to cast aside prejudice and investigate the wonderful powers of suggestive therapeutics as an aid to the treatment of disease.

"Cheerfulness and sweetness of disposition are often as great force in trying situations as sheer intellectual ability. The power of restraining one's temper under provocation, of looking on the bright side of things in discouraging circumstances, and of not construing a difference of opinion into a personal matter, is one of those choice attainments whose winsomeness men almost universally recognize."

Encouragement.

There is always a way to rise, my boy,
 Always a way to advance;
 Yet the road that leads to Mount Success
 Does not pass by the way of Chance,
 But goes through the stations of Work
 and Strive,
 Through the valley of Persevere;
 And the man who succeeds, while others
 fail,
 Must be willing to pay most dear.

The inner side of every cloud
 Is bright and shining;
 And so I turn my clouds about,
 And always wear them inside out
 To see the lining.

—James Whitcomb Riley.

ANOTHER WORD ON FEELER AND KNOWER.

S. F. MEACHAM, OAKLAND, CALIFORNIA.

In a previous article, I had a few words to say on the general principles involved in the conception of feeling and knowing as being really but different aspects of the same chain of events. There is another side of the question that I thought might be of interest.

Some one says to me, "Well, do these two aspects never agree? Is Feeler always wrong?"

No, by no means. There are times without number when he is right, but the trouble is, he is more likely to be wrong. He is always so certain that he is right, that so long as Feeler is dominant, there is no possibility of convincing him that he is wrong.

Take a Religionist who believes in sudden conversion, and who bases that belief on his experience, as he calls it, which you will find to be his feelings, and try to convince him that he is in error when he tries to force all men into his mould and to have his experiences, and you will see how impossible a task you have undertaken.

Or, take a Christian Scientist who goes on his restoration to health as an argument for all the claims of his school. Examine this claim and it turns out again to be his own feelings he is consulting. Try to show him that his restoration to health can be accounted for in many other ways, and in no way can convince Reasoner (or Relationer) that because he got well by following the advice and teaching of that School, hence, all, or most of their theories and explanations of that recovery are correct. Try this experiment, I say, and you will see that the task is an impossible one.

He will immediately retort to all that you can advance, "Well, but I know what my own experience with *all other beliefs* was and also how rapidly I improved from the first here, so there is no way out of it;" and really there is not *for him* so long as he merely feels.

He must cease to confine his attention to the way that particular chain of events *affected him as a Feeler*, and look at them from a broader standpoint. He must *see* them in a wider relationing and endeavor to spell out their meaning when connected with all he can compass with his mind as in any way related, ere he can find an explanation that can in any way satisfy a Knower, or that harmonizes with a wider experience of the many constituting the great whole to which he belongs, whether he will or not.

Take a New Thought man, a rabid Politician, a Scientist endeavoring to establish a theory, a Hypnotist, a Suggestionist, or anybody else, for that matter, who is limited by something else besides the truth only—anybody under the influence of some mood or sentiment and you will meet the same result—failure.

These people while relationing may be more or less active, and in some cases very active. But it is under the dominancy of their characteristic mood, for any pet theory or belief becomes such as soon as accepted unquestioningly and allowed to guide future thought and action. Knower must not stand on the shoulders of Feeler, but on the broadest possible setting to all experiences. By Knower I do not mean a dogmatist, one that claims to be right, but simply one that refuses to be con-

trolled by his own personal feelings, as he has learned that this aspect is always exaggerated, and that the relational aspect is but the other side of the same occurrences and not something different. Feeler is both blind and deaf to an outside world. Knower alone has eyes and ears for the objective.

Is Knower then always right? No, and he knows that fact. He realizes that he is never wholly right, as there must always be many aspects of every question that he cannot hold in his mind, and about which he knows nothing. He realizes that nothing exists alone, and that to know anything wholly, he must know everything—which is an impossibility, now and evermore. Feeler cannot in the very nature of the case see things in this light, for feeling must, to be feeling at all, be purely personal.

But is Knower not compelled to deal with feelings? If he does not, what does he deal with?

These questions are born of the old conception of feeling and knowing as two things, not one. We have even gone so far as to locate reason in one portion of the brain and feeling in another, forgetting that what we have been calling reasoning cannot go on unless we are aware of what we are reasoning about, and this very awareness constitutes feeling. Neither can we feel, in the sense I am using the term here, without at the same time knowing that we are feeling. Feeling, awareness, and consciousness are to me necessary to each other. Unconscious feeling, about which we now read so much, and unconscious knowing, are to me unknown matters. Whether they exist or not I do not know, nor can I, as they must be known before I can possibly know even that they exist. So you see that

the above questions are without meaning. Knower and Feeler are not two but one. They are the outside and the inside of the same thing. Even this does not express the literal oneness that exists, for they are really not two sides even, but one active event both felt and known at the same time.

In feeling, the awareness is of how that activity is affecting me, and in knowing the awareness is of the relations and meaning of that same identical event.

How is it that the awareness is not always the same?

Because the mechanism of manifestation is not the same in the two cases. To me there is an unmanifested element always present. The real person, or self, is never wholly manifested at any one time. Manifestation, as I have already said, takes place through mechanisms, and the nature of the machine, while it cannot alter the true nature of the thing manifesting, can and always does determine the amount and kind of expression that can take place through it. Segments only of the real self are expressed at any one time. There is clearly a plain difference between what I really know and what I actually use in any action. I act from what is *in my self-consciousness at the time of action*, and that is always a question, not so much of what I know, as it is of *through what I am at the time knowing and acting*. It is really a question of planes of knowing and acting.

Any one who will analyze his action after he has done something when he fully realizes he actually knew better, will find that he did choose and act (or express) according to all that was available at the time, that is, all that was in his self-consciousness. But he, and possibly everybody else, knows that he really knew bet-



ter; but where were the other segments of knowledge necessary to a more perfect, a more harmonious action? He, the real self, must have been in possession of them, yet they just as clearly were not in the self-consciousness of the material manifestation. To me, it is not a question of knowing, but of the mechanism through which the knowing must be utilized on any plane. There is plenty of evidence that can be had that knowing and feeling can take place apart from the present material body and brain, even after they have long since been burned and utterly destroyed, yet it is equally true that most of us are far more interested in the knowing and feeling that takes place in connection with the present existence. But we cannot know this well, or correctly, until we have learned that there is more of knowing and feeling than can be expressed through the mechanism of brain and body at our command *at any one time*.

The slave to tobacco, whisky, or sensuality, knows all about the evil effects of excessive indulgence, yet he may know equally well that he actually chooses the only course possible *if he must act at that time*, as only a portion of his knowledge is available, owing to the influence of his mood at the time. So here we are again face to face with the influence of the aspect of feeling rather than knowing, and of its narrowing influence on life and conduct. Our feelings determine our moods, our moods control our attention, our attention controls recollection (not memory), and recollection limits our possible choice to what we recollect at that time.

What is the remedy?

Learn to center the life on knowing, on relationing broadly, and not on feeling. The broader aspect of the former means, literally, greater possibility of manifesting

what the real self actually knows. It enables more of the real knowledge to be present in consciousness when the choice of action must be made and thus enables the actor to keep in closer harmony with environing demands.

There is a vast difference between attempting to talk about what has never been manifested, and what has been manifested, and which we know full well we still actually know; but which is not conscious, hence not available now.

All these questions are explicable on the theory of real oneness of feeling and knowing, but with these limited and colored by the machine used at any time. The self and his machines are two; but the self is both Feeler and Knower at the same time, using first the machine of dominant personal aspect, then that of dominant relational aspect, yet himself *one* all the time.

When I speak of the self and his machine being two, I do not mean that they are unrelated, or that there may not be something back of them that unites them into a oneness, but simply that the self can and ultimately does exist without the body that we see and know now.

As to what we call this portion where the unmanifested exists, really makes no difference—we may call it the subjective self, the subconscious self, the subliminal self, or anything else, provided we keep in mind what it is we are talking about and its relations to the conscious segment.

Get health. No labor, pains, temperance, poverty, nor exercise that can gain it must be grudged; for sickness is a cannibal which eats up all the life and youth it can lay hold of, and absorbs its own sons and daughters.—*Emerson*.

EPIDEMIC MANIAS: A STUDY IN SOCIOLOGY.

BY W. B. HINSDALE, A. M., M. D., ANN ARBOR, MICH.

The term epidemic has two meanings. One of them is the strict, technical meaning which limits it to contagious or infectious diseases and refers to their dissemination, more or less general, throughout a district or community. The other meaning allows its use in referring to diseases not of germ origin and to mental, moral, and social phenomena as well, provided they are quite prevalent.

To illustrate the technical sense, scarlet fever may be instanced. It usually affects a number of individuals in a community and is supposed to be communicated by means of some material property of the infecting cause borne by a physical agent.

To illustrate the other meaning of epidemic, which is the one used here, its non-technical though more etymological meaning, we will suppose someone to yawn repeatedly in the presence of a number of people. Very soon some of the others will do the same or have a desire to do so. If one child affected with chorea or any nervous irritation, a feature of which is violent, rhythmical, spasmodic motion, be allowed to associate indiscriminately with a large number of other children, it will not be long before others of the group will begin to make the same motions as the one actually affected. The same may be said of stammering and squinting. These almost unconscious imitative responses are sometimes said to be induced by "suggestion." They illustrate one of the simpler forms of suggestion.

The same may be said of expression of favor or displeasure in a crowd, as cheer-

ing, clapping of hands, hissing, etc., which are not, however, exclusive human peculiarities. If one dog howl at night, very soon many other dogs of the neighborhood act upon the suggestion, and there is a general audible expression of canine emotion. We may say, in the non-technical use of the word, of these general responses to an exciting example that they are epidemic. Stampedes, "rushes," political demonstrations, religious revivals, migrations, forms and manner of dress, amusements, crusades, strikes, sometimes war, and many other forms of general movement or demonstration are familiar examples.

The word mania may also have its technical and loose meanings. In this connection we will have to regard it as an abnormal condition of the mental faculties manifesting itself by great exertion of nervous action. As a strictly medical term, it implies an abnormal mental state symptomatic of some functional or organic change in bodily tissue. But we hardly mean that when we speak of the tulip mania, the golf mania, the dueling mania, the suicide mania, the dancing mania, the mania for wild financial speculation, and similar, general spasmodic neuroses, although sometimes such phenomenas have serious aspects. In mania there is a complete or partial loss of power of self-control of longer or shorter duration.

By epidemic manias we mean, then, explosions of nervous energy, uncontrollable by will, manifesting themselves among a number of people in common association,

excited by some emotional stimulus. This stimulus or exciting cause may affect each individual of a whole company of people, or a number of them, and in that way become epidemic; or it may excite one peculiarly susceptible person and be communicated to others by suggestion. This latter is the usual method.

One who watches an audience listening to a public address will see the applause coming sometimes as a spasmodic outburst from the mass, but usually he observes some single individual, who is impelled to swing his hat or clap his hands, initiate the outburst, it becoming general by imitation. Sometimes, no doubt, an epidemic mania may be spontaneous with each individual affected, but this must be unusual. It is largely imitative, as in case of the children affected with St. Vitus' dance or in imitative yawning.

In times of religious and political excitement, it is usually the highly emotional person who begins to manifest, by some outward demonstration, that his feelings are moved upon. The next to follow are the ones who are not sufficiently susceptible to be moved by the primary influence, but just lack the confidence inspired by the example of the more excitable. How far the emotional nature of some individuals is susceptible to primary and secondary influences they cannot state themselves, but all persons who are normal are, to an extent, emotional. The resistance to emotional influences depends upon the emotional development of the individual, his powers of self-control, and the energy of the exciting cause. Some people are of highly emotional temperament, but are not touched by religious appeals. They may be intensely intoxicated with political enthusiasm, or be moved to weeping by music. Others are particularly susceptible

to religious excitement. Maudsley says that humanity is contained in the individual. Whatever acts one man has perpetrated, each man has in him the potentiality of performing.

As a rule, the farther an individual and society be removed from the high planes of social development, the more they are under control of emotional influences. The savage is the most emotional of men.

The North American Indian, stoical and taciturn as he may have appeared, was really highly emotional. Nervous diseases were epidemic with his people to an almost unparalleled extent. He makes no exception to the general class of untutored men. What has been affirmed of him applies to the Australian, the African, the South Sea Islanders. What was true of them was true of our ancestors, the ancient Britons and Saxons. A Russian traveler describes the Tartars and Lapps as a most nervous class of people. When one shocks them with a sudden noise they almost fall into convulsions. Dr. Daniel G. Brinton says, in speaking of development of mind through organisms, that the emotions precede the reason in point of time. This is confirmed by daily observation. In point of development, the savage and uneducated is upon about the same level with the child of their enlightened brother, and the child is vastly more emotional, and has a very much more acute nervous organism than the man of the same culture level.

Thought tends to lessen and annul the emotions, and the more self-conscious and intellectual a man becomes the farther he removes himself from excitable influences and the greater resistance he acquires to emotional mania. What a man in the lower grade of development ascribes to the supernatural, one in a higher grade, owing to his greater knowledge, accounts

for as being due to natural causes. The farther he gets from his primitive state the less frequently he sees in things unnatural manifestations. While the brain responds by thought, feeling, instinctive and reflex acts to almost everything in the universe outside it and to everything within, with advancing general culture, the intellect and judgment become more and more developed and the emotions are held in abeyance. The history of our race is replete with accounts of whole crowds, and in fact of nations, who have gone mad. The narration of these epidemics cannot be undertaken in the limits of a brief paper. We will have to employ the few remaining moments to a partial explanation of the cause and citations of a few illustrations. They can be accounted for largely upon physical and psychological grounds. I would assign as the predisposing cause a highly developed or an uncontrollable emotional disposition that nature implanted in the human breast while reason was still incipient. Furious epidemics have occurred among both savage and civilized classes due to religious excitement. Those that have occurred among civilized peoples can be accounted for by the hereditary transmission to them from uncivilized ancestors of the highly emotional disposition, or by their reversion, perhaps by atavism, to a mental condition somewhat primitive. In case of uncivilized people, as already suggested, emotion is their most developed and dominating mental trait. The tendency of these outbreaks is with us and in us today. Sporadic examples are common. An illustration is a mob of excitable men wrangling in front of a manufacturing establishment and perhaps doing violence to person and property because they want a cent or two added to their wages, that the whistle blew one minute late for

noon, or that some person distasteful to them has been employed to work in the same establishment.

The belief in witchcraft still lingers, but is prevented from becoming epidemic, as it formerly did, by the wisdom and will of the governing few who have, by the processes of evolution, advanced from a purely emotional mental plane to one characterized by more intellect and reason.

Dr. Brinton describes the antics of the primitive American medicine-man in the following language: "With skill not inferior to that of the jugglers of India, they could plunge knives into vital parts, vomit blood, or kill one another out and out to all appearances, and yet in a few minutes be as well as ever; they could set fire to articles of clothing and even houses and by a touch of magic restore them instantly as perfect as before." Father Bautista says: "They can make a stick look like a serpent, a mat like a centipede, and a piece of stone like a scorpion." One of the most peculiar and characteristic exhibits of their power was to summon spirits to answer inquiries concerning the future state. This was practiced all the way from the Eskimo to the Mexicans, and the Indian was not, by any means, the only savage man who could practice necromancy or invoke the mediation of spirits as skillfully as the most accomplished sleight-of-hand performer or the best spiritualistic medium of our own time. A seance is thus described: A circular lodge of stout poles planted in the ground and covered with skins becomes the cabinet. The jessakeed enters, closes the small hole, and begins his incantations. The lodge trembles, the strong poles shake and bend as with the combined strength of a dozen men; strange, unearthly sounds, now far aloft in the air, now deep in the ground,

then approach nearer and nearer. The priest announces the presence of the spirit and is prepared to answer questions. The replies come clear and correct, although profoundly ambiguous and sufficiently Delphian in character to satisfy the priestesses of ancient Greece.

Not only do savages, but civilized thousands, stake their faith and hope here and hereafter upon these manifestations. Call it animal magnetism, mesmerism, or what you will, do not forget that the modern medium not only has his prototype, but his equal, low down in his savage progenitor. Divination, presentiment, "second sight," visions, prophecy are psychic phenomena, if not due to deception, common to all grades of culture. I shall presently refer to the dancing manias of the thirteenth and fourteenth centuries, and when I do so, please compare the description with that of Father le Jeune, made in 1639, of a three days' festival at a Huron village: "Towards the close of a vigil of three days and three nights, which was marked by all sorts of excesses, all the participants seemed suddenly seized by ten thousand devils. They ran howling and shrieking throughout the town, breaking everything destructible in cabins, killing dogs, beating women and children, tearing garments, scattering the fires in every direction with bare feet and hands. Some of them dropped senseless, to remain long or permanently insane, but others continued until worn out by exhaustion. During these orgies not unfrequently whole villages were consumed and the total extirpation of some families resulted."

It must be borne in mind that such recklessness is not uncommon, as is attested in the Jesuit relations and elsewhere, and that it was always associated with some religious impulse. All the war-dances,

snake-dances, and other celebrations of the Indians were religious ceremonies. The most of the wars of savagery and some of those of Christendom are epidemic, religious, nervous explosions.

The dancing mania of the Middle Ages (fourteenth, fifteenth, and sixteenth centuries) is a monumental example of the grotesque fanaticism that seized the population of entire states and convulsed thousands of them into the grave.

The mania for the elixir of life stimulated some explorations in this country that possibly advanced civilization somewhat incidentally, though such was not the intention of those who sought the fountain of youth.

The belief in witchcraft is as old as the belief in being possessed by the devils or controlled by guardian angels. Sir John Lubbock says: "We cannot wonder that savages believed in witchcraft, since even the most civilized have not long, nor entirely, ceased to do so."

The last tragedy in the history of witchcraft was enacted in our own country. Everyone is familiar with the Salem cases. In the convictions of the accused, phantom testimony was received and the mental weakness of the tribunes of law, the pulpit, and the doctors of medicine that was manifested during the trials bespeak the prayers for forgiveness of our people for a thousand years.

The Crusades, a series of attempts during the eleventh, twelfth, and thirteenth centuries upon the part of European Christendom to rescue the tomb of our Savior from the infidels of Asia, illustrate a strange commingling of misguided religious zeal, mercantile greed, and desire for political revolution and aggrandizement. Hypnotized by appeals to religious emotions, deluded by promises of great spirit-

ual and temporal rewards here and hereafter, millions of men, women, and sometimes children left their bones to bleach upon the highway to Palestine, were sold in the slave-markets of Alexandria and Algiers, or, returning, brought their decrepit bodies as carriers, to distribute over the Western World, where they had been unknown before, the germs of malignant diseases. They exchanged an epidemic of mania for smallpox, cholera, syphilis, the plague, leprosy, and other dread pestilences. The Crusades were carried on, nominally, in the interests of Christianity, but the fact is, the real appeal to go and the responses to the appeals were the loud and distinct proclamations that men had not grasped the spirituality of what they professed, that they were, after all, actuated by the not unnatural, but slightly modified, instincts of their barbarous ancestors. The laws of evolution and development of mind account for them all.

The roaming instinct, the desire to expiate sin by prodigious physical feats, to drive out devils and win the favor of the gods, to secure gain without value received, highly active emotional powers with reason not fully developed or inhibited, all elements of the barbarous mind and still capable of being aroused into activity in the minds of the average European of the age, are a few of the predisposing conditions to the moral epidemics of the times in question.

We speak, sometimes, of human depravity or degeneracy as if it were some decay or pathological change in human nature, when the truth is they are rever- sions to a previous type of excitations or proclivities that have been latent for a few generations. Men are not much higher in the scale of development than their fathers, and it is but a step from the beginning of human activity to the present.

The most appalling example of epidemic mania in modern times was the railroad strikes that occurred between 1881 and 1894. The losses in money resulting from these catastrophes was over three hundred millions. (Wright, "Practical Sociology" p. 293.) The loss of life was considerable, the social discomfiture and the blot upon our American civilization was, perhaps, more humiliating than the Salem witchcrafts. In the city of Chicago alone in one brief epidemic a hundred thousand people were involved at a cost of eighty millions (1894).

We cannot stop to cite other examples illustrative of our subject. The ætiology of these wonderful phenomena, the prophylactics, the treatment, and the general sociological conditions incident to them would occupy unlimited time. They present questions to the medical man for philosophical contemplation and inquiry. Politicians, ministers of the Gospel, college professors, editors, demagogues, societies, and sociological clubs have assumed it to be their province to clear the social horizon of this kind of clouds. Their efforts will not succeed until they witness somewhat clearly the view as seen through the physician's eyes. Probably wild religious fanaticism will not stimulate, again, masses of men to the extremes that have been witnessed in the past; but the working-man's problem, the explosions brought about by misguided promoters and political mountebanks, and even the misapplied energy of certain well-meaning but indiscreet enthusiasts are still in the acute stage, and may well engage the thoughtful attention of men of our profession.—
From The American Physician.

Some people wrong the world by judging everybody by themselves.

DO THE DEAD RETURN?

BY E. ELLSWORTH CAREY, SAN FRANCISCO, CALIF.

In the November number of SUGGESTION, under the heading "Experiences," appeared a communication from Chas. W. Austin, of Detroit, Michigan, entitled "Spiritualistic Experiences at Home." Mr. Austin's article is a valuable contribution to psychic literature, and I believe that the account is a correct statement of certain phenomena witnessed by him. I advise everyone interested in psychology to read the article. Mr. Austin states, to be brief, that he, his wife, her sister and niece, experimented for three years, sitting as a "dark circle," and that the following phenomena were noted: At first "the tiny spirit-rap;" then loud raps from the walls and ceilings, distant portions of the house; doors would open and close; small, white lights appeared in the darkness; the table that was used would be lifted from the floor without contact with their hands; "solid, tangible hands" would appear and touch the experimenters; articles would be taken from one person and passed to another; finally, conversation was held with "invisible departed friends."

Mr. Austin declares that "to us spiritualism is now an established truth."

I know nothing more of this series of experiments than is contained in the article mentioned, and I do not know Mr. Austin. I am quite convinced that the statements made by the gentleman are based on facts, and that the phenomena appeared exactly as described in his article. The only question at issue is regarding the theory of causation. Mr. Austin believes that departed spirits are responsible for the various strange operations. Is it not possible that we can find

another theory to fit these facts, without resorting to the supernatural? Is science at bay at last, and have we reached a point in human progress where natural law is useless? I do not think so.

Let me illustrate. Over in the interior of China, an eclipse is thought to be caused by a dragon attempting to swallow the sun or moon. When an eclipse commences, the people shout, "The dragon is swallowing the sun!" At once all the tom-toms and gongs are beaten throughout the country side, and what is the result? Why, the dragon is frightened away, and the sun or moon is saved. The Chinese always explain an eclipse that way.

Is the rest of the world any more rational? For thousands of years, all phenomena out of the ordinary were attributed to spirits, demons, genii, devils, etc. This superstition still lingers, and today there are those who think all unusual psychic phenomena are caused by spirits of the dead.

One man says, "Why, I know spiritualism is a reality; did not a medium show me a message in my brother's handwriting—my brother, who was dead before she was born? The medium never saw my brother's handwriting." And this settles the matter. The medium never saw his brother's handwriting, and therefore a spirit wrote the message. By such reasoning is the theory of spiritualism supported.

I would like to give a word of advice to those investigating spiritualism.

In the first place, study the subject in all its bearings. Do not jump at conclu-

sions. Read the wonderful book called "The Phantasms of the Living." This book will open the eyes of many, and assist in guiding the student to logical conclusions. No one has any right to have an opinion on psychic matters who has not read another remarkable book called "The Law of Psychic Phenomena." Until a person has read these books, or is familiar with the facts and theories presented therein, he is not in a position to discuss intelligently the subject of spirit return. He has yet to learn the A B C of occultism. It is useless to discuss eclipses with a Chinaman unless he has studied astronomy; and there are thousands of sincere, well-meaning persons in the world who are hugging to their breasts delusions, and one of the greatest of these delusions is "Spirit Return."

"Well," says a reader, "you say you believe in Mr. Austin's statements; how do you account for them?"

I do not attempt to account for everything; I do not attempt to account for the x-ray, or for wireless telegraphy. Certainly, I do not claim that Marconi uses departed spirits to carry his messages across the Atlantic; there are many things we do not understand, but we do not for a moment imagine that spirits cause these things. Here is a proposition that will never be successfully controverted:

Everything of which the mind of man takes cognizance is the result of immutable law; all phenomena perceivable by man is caused by force acting through natural principles on this plane of existence.

The London Psychological Society has outlined a working theory to account for apparitions and all phenomena ordinarily supposed to be of supernatural origin. While we thus have a theory to account for certain manifestations, there is no

need to call on "spirits" to assist us.

The natural laws which control telepathy, apparitions, visions, etc., are not fully revealed; but enough testimony has been gathered by the Psychical Societies to demonstrate that telepathy is a fact; apparitions have been produced at will in many cases and the theory of apparitions is perfectly scientific.

Some persons are color blind; some cannot distinguish sounds of different pitch; in the same way, some persons are so constituted that their secondary mind easily receives thought vibrations. A telephone office is full of voice vibrations coming on the wires; the ether is full of thought vibrations, and some persons have a secondary mind that can receive these vibrations and transmit them as words to the everyday consciousness. These vibrations never cease; a person dies, but vibrations from his personality continue on the earth plane forever; a proper "medium" could cause a deceased person to appear to a circle, but it would be subjectively. Even a touch could be felt; hands could be seen, voices heard, etc., but all subjectively. A camera would see nothing, nor would a phonograph record so-called "spirit voices."

This does not account for doors opening, tables floating in air, hair ornaments disappearing and the movement of various articles. But there is no reason to call on spirits for an explanation; does not a magnet attract and repel particles of iron? Why not say the magnet was inhabited by spooks?

The powers of the mind are vast beyond comprehension; we are just on the threshold of great psychic discoveries, and everyone should stand with unprejudiced mind ready for the great discoveries soon to burst on the world.

There is evidence to show that psychic power can overcome gravitation; I have seen a person tossed from the floor to the ceiling absolutely without effort; and there is no reason why chairs, tables, or even a person could not float unsupported in the air with proper psychic conditions. I am quite sure that when the law of thought vibration stands revealed to man that all the phenomena described by Mr. Austin will be understood by every school boy; but granting this, I am also aware that "spirit return" has not been disproven. It never will be disproven. Some day it may be demonstrated that spirit return is possible, but at the present time there is not one fact that will substantiate such a theory. When can the theory of spirit return be considered tenable? When a single fact is presented that cannot be reconciled to any reasonable theory based on natural law. A theory cannot be abandoned that is in harmony with all known facts, and which offers a reasonable explanation for the phenomena in question.

The theory of thought vibration fills the requirements of science concerning all so-called spiritualistic phenomena, and the candid student will not look for some "dragon" as the first cause.

THEORY OF THOUGHT VIBRATIONS.

The theory of thought vibrations embraces, among many others, the following propositions:

That thought is a force like heat or electricity.

That thought is a form of (etheric) wave motion.

That certain persons (sensitives or psychics) can translate thought waves into speech.

That thought waves are indestructible.

That thought waves from a brain continue after the brain is dead.

That thought waves of a deceased person reaching the centers of sensation produce the same effect that would be produced if the dead person were present; when all the centers are in telepathic connection, we hear, see and feel the deceased, just as if he were in the flesh.

That thought waves travel in lines, curves, circles, ellipses, etc., and a thought wave traveling in a circle will periodically cause the same apparition or other phenomena at the same place until the force of the vibrations becomes so modified that the centers are not disturbed.

That distance has no effect upon a strong vibration.

That thought vibrations can be controlled by the sender; that they may be directed to certain persons, and that the subjective mind of another may be influenced at a distance.

That it is possible for one to take to himself strong, helpful vibrations from the ether, and thus insure his success; it is also possible for one to absorb vibrations which cause distress, sickness, despair and failure.

Let us do the most we can to make the home a place where the children shall grow helpful, natural, happier, toward the noblest manhood and womanhood. Let us remember that it is the little things that make up the atmosphere. The unkind word to the child, the little fault-finding, the little nagging—it is just these little tiny things that make the comfort or discomfort of the home.—*Minot J. Savage.*

The more honest a man is the less he affects the air of a saint.—*Grant Wallace.*

THE ANNULAR THEORY.

PROF. ISAAC N. VAIL, PASADENA, CAL.

EDITOR SUGGESTION :

You have invited me to present to your readers a statement of my views as an interpreter of old time thought. My studies during the last thirty years have led me through the trackless wastes of primitive human ideas. In the vast beds of fossil thought it has been my good luck to find some of the most emphatic memorials of a long lost and forgotten human environment. If you could have followed me in this fascinating field of research and could have seen the grand prospect that lies before the diligent investigator, you could not for a moment doubt that mankind spent the cradle-time of their existence under a *great world-roof of primordial vapors*; such as today surrounds the planets Jupiter and Saturn.

You cannot be led at once into this vast arcanum of fossil suggestions; step by step you are led into it as into the penetralia of a hidden world. Then you must retrace your steps again and again, bringing back the fossils you have found, patiently and carefully read the tale they tell, and thus prepare yourself for a deeper and more exhaustive search. The old time memorials you find, when classified and allowed to testify in the world's court of final judgment, will tell you that this earth of ours once had an Annular or Ring System, such as the planet Saturn has now, and that some of the aqueous vapors that largely composed that system hung like a white sun-illuminated cloud canopy over all the earth, except the polar regions.

This shining canopy was primitive man's all-commanding, all-regulating ma-

terial world-master. It banished the extremes of heat and cold, and made an Eden-world for the infant race. It so moderated the vicissitudes of day and night that the race was practically under the influence of perpetual day as well as perpetual spring. It made all humanity's sky a water-heaven—"a firmament or heaven in the midst of the waters;" and this is the reason that in the ancient thought of all peoples their first heaven, worshiped as a god, was banished from power. Heaven exiled or dethroned means an ephemeral heaven and the fossil tale is told of a vapor canopy passed away.

That world-canopy illuminated the whole earth as an agent or minister of the true sun, and thus we find among all ancient races memorials that tell of a hidden sun—that is, a sun under the control of a superior or concealing power—a sun always in the background of human thought. Surya, the Hindu sun, shone only through *Varuna* the "Coverer" or "Concealer;" and *Varuna* was called the "regent of the sun." Amen Ra was the oldest name for the Egyptian sun, but the words mean the "hidden sun." In fact the most ancient sun-name of every race so far as I have searched, shows a hidden sun, and a hiding canopy. Even the Greek *Hyperion* was the father of *Helios*—a fossil that affirms the succession of suns. And then *Shemesh*, the sun of the oldest Scriptures, means a "*ministrant*" or *Sun regent*.

The first chapter of the book of Genesis tells us God placed "waters above the firmament." This hoary fossil tells us that those waters revolved about the earth

as a vapor canopy, for they could not remain above for a moment, unless they did, any more than a stone. These upper waters were the Great Deep of Genesis and the Tihamat of ancient Chaldee thought and which was the source of the *Deluge*. It would take many pages here to show, as it can be done beyond a doubt, that it was the breaking up of this bottomless abyss on high that has impressed on every race the fact of that terrible catastrophe. We are told that the heavens were "*opened*" at the time of the flood, which means that they were closed before the flood, and thus the canopy, and the earth's annular system comes again to view.

We are also told that the rainbow was born as a new phenomenon at the close of the flood. What could hinder its birth then, if the heavens were opened and the hidden sun allowed to peep in? Then, too, that bow was made a sign that no more floods could occur. Why not, since as long as the bow can be found, the sun shines free from canopy control, and hence no more waters above to fall. The fossil tells a tale, an unerring tale of the *evolution of skies*, and through the evolution of skies we are permitted to look back upon the evolution of man.

Thus man saw the last remnants of the earth's ring system revolving about the earth, and we are thus let into the grand shrine of the Annular Evolution of the Earth. If man saw a heaven of vapors, then the earth's primitive waters sent to the skies during the igneous era, existed as a world-controlling agent all through geologic time. The fall of the first or innermost ring made the first canopy, and the first age of aqueous deposits. The fall of the next made the second canopy and the second age; the third made the third, and so on through all time, and the

fall of the last ring closed the geologic "ages," and the flood of Noah was one of the inevitable incidents of the time.

What made the "Ages," is a question thus very easily answered, and as I see it, will ever remain unsolved if the Annular theory does not solve it. Some of the geologic ages give unassailable proof of vast periods of tropic conditions, and some of them have been closed with a *sudden* advent of frigid conditions.

Just before the last "Ice Age" the mammoth and woolly rhinoceros luxuriated in abounding pastures under the arctic circle. These animals were suddenly entombed in avalanches of falling snows, for they were caught on their pasture grounds and sealed away in eternal ice with the food in their stomachs undigested, and some of them have been found with *frozen grass in their mouths*.

A canopy composed largely of watery vapors must fall in polar lands as vast downrushes of snow. In fact as they must revolve in regions of excessive cold in falling they must bring with them the cold of the skies. It is not possible to make a warm world cold in any other way. We cannot make the earth cold and then cover it with snows. We must cover it with snow and thus make it cold, in order to bring about an "Ice Age." Thus the Glacial Epochs become some of the way-marks which are set in the line of the earth's Annular or Canopy Evolution.

God created man a reasonable being, with power to reason. He who can't reason is a fool; he who dare not reason is a coward; he who will not reason is a bigot, but he who does reason, and exercises this power which God has given him, is a man.—*Exchange*.



Experiences



THIS column is devoted solely to contributions from readers of SUGGESTION who desire to assist in the investigation of psychic phenomena by reporting interesting facts from their own experiences, or any phenomena they have witnessed.

We give this opportunity to our readers in order to stimulate increased interest in the study of the occult, and to obtain all possible reliable data on the subject. It is only by intelligent, painstaking observation of particular instances, and their accurate reporting, that satisfactory evidence can be accumulated. True scientific inquiry takes nothing for granted, and has no preferences; but seeks only to discover the truth, no matter what that may be.

Hence the work of our SUGGESTION readers in the field of psychic research will depend for its value not only upon the enthusiasm of the investigators—and this, we are glad to say, is most gratifying—but upon their careful, unbiased weighing of all evidence which they consider. Then do not investigate in order to establish some pre-conceived idea of your own. Conduct every experiment with rigid impartiality. Divest yourself of all prejudice, and be anxious only to find out facts, and to report such facts with absolute correctness. We expect much of interest to be developed, and invite the fullest exchange of opinion from our readers. As this is distinctively a column for contributions from readers, no comments from the editor will find their way into it. Moreover, the editor desires it to be distinctly understood that he is not responsible for the views of any contributor to this column. The experiences are published for what they may be worth, but the absence of editorial comment must not be taken as an indication that any contribution or discussion accords in the slightest with the editor's own opinion.

In Defense of Truth.

Dec. 17, 1902.

EDITOR SUGGESTION:

I think that Mr. Wm. S. Browne's letter to me published in December SUGGESTION, calls for an answer and I will send in a contribution which I hope may appear in the January issue. Skepticism should not have full sway and a defense of these truths has a right to demand its hearing by the fair minded readers of your journal.

Very courteously yours,

CHAS. W. AUSTIN.

Detroit, Mich.

Mr. Austin's Letter to Mr. Browne.

DETROIT, MICH., Dec. 16, 1902.

MR. WM. S. BROWNE, Derby, Conn.:

My Dear Sir—I have just read your published letter to me in December SUGGESTION. You seem to doubt my honesty and integrity, which, if you do question, as you appear to, and desire to obtain the names of honorable and upright citizens and business men of this city who know me, I will cheerfully furnish you with such references that you may write them and ascertain what my standing is in this community as a truthful man.

Don't imagine that because you do not understand a thing that it cannot exist. Your education can yet be extended and the boundless knowledge that this great universe contains which lies beyond the limits of your mentality is as the waves of the ocean compared with a ripple in a bucket of water. When a man places himself in an attitude of defiant skepticism, as you appear to occupy, he places himself in a condition that he cannot learn anything because he is too adverse to accept the honest evidences that are given him. I will send in a contribution to SUGGESTION and offer a *defense of truth*, which I trust may appear in the next issue.

I am always cheerful to impart any information that I can to those who appear deserving, but I do not like to be considered a man of untruthfulness, for I gave my statements in all sincerity and honesty. Yours very courteously,

CHAS. W. AUSTIN,

Detroit, Mich.

P. S.—If you think you cannot rely upon my statements, I can furnish you with good, reliable references from business men in Chicago, Grand Rapids,

Mich.; Bangor, Me.; Boston, Mass.; Harrisburg, Pa.; Cincinnati and Lancaster, O., and other places where I am known.

C. W. A.

Mr. Browne's Reply to Mr. Austin.

DERBY, CONN., Dec. 19, 1902.

MR. C. W. AUSTIN

DEAR SIR: I thank you for your letter of Dec. 16th. I have to confess that I am skeptical and quite likely too suspicious. I hope you will send in another contribution to SUGGESTION and tell its readers why you think no deception has been used in the cases you referred to. I think you will admit that it is well not to be too credulous, and that in so important a matter as communication with a disembodied spirit we should make sure that all concerned are above suspicion. I have for years wanted to find reliable testimony in regard to these things and I believe you could furnish some interesting reading for SUGGESTION. I shall send your letter and my own to Dr. Parkyn to do with as he thinks best. As you have given me references I have no doubt the persons referred to would testify to your truthfulness and honesty.

It would then remain to know how much pains you took to avoid being imposed upon by others.

Yours truly,

WM. S. BROWNE.

[Mr. Austin's article in answer to Mr. Browne has not yet come to hand, but I hope it will be received in time for our March issue. However, the following long contribution was received from Mr. Austin before he received Mr. Browne's letter of criticism, and I give it to our readers to think over till Mr. Austin sends us his "Defense of Truth."—Ed.]

Spirit Materialization.

While many have seen and become convinced of the truth of other phases of spirit manifestation, yet much skepticism prevails in regard to the ability of spirits to take on corporal matter so that they may become perceptible to our senses of vision and touch.

Not having seen any article published in this magazine on the subject of spirit materialization, I will give an account of what I have witnessed and show my reasons for being convinced that the phenomena presented were genuine. In my article in November SUGGESTION I made mention of what I have experienced in being touched by solid, tangible hands, while sitting with my sister-in-law in a darkened room, we being the sole occupants of the room, and having held her hands with mine at the same time the materialized hands were distinctly felt upon my head. I have an incident to relate which occurred in November of last year, which was one of the most remarkable and marvelous occurrences that ever came under my notice, and that happened in my own house. Though I did not see it myself I can vouch for the correctness of the statement, as it was witnessed by my sister-in-law. She was busy with her morning's work in the kitchen, when she observed the dining room door to partially open, but far enough that she could distinctly see a hand and sleeve, the hand holding the door knob, and then the door to suddenly close with a slam. She knew that she had been alone in the house, for all the other members of our household, which consists of five persons, were away, my wife having gone down town, myself being at my place of business, and my niece and my little daughter both being at school. She thought perhaps

some one had walked into the house, of whom she was not aware, and so she stepped into the dining room to see who might be there; but no one was there and then she searched every room in the house but found no one. Being a medium and familiar to the physical phenomena of spirit manifestations, she began to reflect upon what the occurrence might mean, and for a period of about ten minutes she was engaged in thought concerning it, when suddenly she heard a terrific roar and loud thundering noise outside which shook the building; rushing to the door she saw great clouds of smoke and steam rising a few blocks away. She at once went to see what had happened and found upon arriving on the scene that the factory of the Pemberthy Injector Co. had been wrecked by a boiler explosion. In this disaster forty people were killed. When I arrived at home and was told of the peculiar occurrence that she had experienced a few moments previous to the explosion, I desired to learn from our invisible friends something concerning the phenomenon of the hand upon the door knob, and we immediately sat for a trumpet communication (this phase of spirit manifestation I described in my previous article) and we were informed by our spirit guide who had produced the phenomenon, that he had endeavored to forewarn the medium so that she might sit at once for a communication that he might inform her of the accident which was about to happen, so that she could step to a telephone and warn those in so great and impending danger. But she was so mystified at the time, that she failed to heed the warning. I shall now pass on to give the reader some accounts of what I have witnessed in the way of full materialized forms. I have been favored

upon three occasions with the presence in my home of the materializing medium, James Riley, of Marcellus, Mich., and had seances on those occasions. Mr. Riley lives about three miles from that place, on a farm and it was there in his country home that his mediumship was developed. He is just a plain ordinary farmer, modest and an honest and upright man, considered so by those who know him well. It was this simplicity in his nature and his regard for truthfulness that particularly impressed me when I first met him, and had he been a professional man with much self applied polish and an air of artful adeptness in his character, I should have been more inclined to suspect his genuineness as an honest medium; not that professional people can be less honest in what they do than this plain farmer, but that they are more apt to impress the investigator as possessing some artful scheme of trickery by which the sitters might be deceived. Some time after we became interested in investigating the spiritual phenomena in our own home and had received some manifestations, I heard of Mr. Riley being in the city and I went to see if I could obtain admission to his seance. I had at that time never met him nor had I ever witnessed any materializations or anything that was purported to be such. I was skeptical but willing to be convinced. This seance being my first experience where materialization was supposed to take place, I resolved to be on the alert and accept nothing as genuine unless I could see the proof. I remember having remarked to my wife before leaving home that I hoped I might see our guide Frank Wilkinson materialize. The room which the medium used for his dark cabinet was connected with the room where the sitters were, by sliding doors which were pushed

wide open and the opening between the rooms covered by two heavy draperies which excluded all light from the cabinet in which the medium sat; the other room being lighted by a lamp burning dimly but giving enough light to allow everything in the room to be plainly visible. There was another door leading from the cabinet to the hall and a door also connected the hall with the room used by the sitters. These doors were locked by one of the sitters before the seance began and the key retained in his possession until after the seance ended; and on the evening of the following seance I myself took charge of locking and unlocking the door, keeping the key in my pocket during the seance; this was done that it might satisfy those present that no other person entered the cabinet room during the sitting.

The cabinet was thoroughly searched in order to show that no one was there hiding and the medium announced his willingness to allow any two gentlemen to step into a private room with him to give them an opportunity of conducting an investigation to ascertain if he had any paraphernalia concealed beneath his clothing; this, however, was not pressed by any one so skeptical and was not required. All being seated facing the curtains we waited for what might be seen. It was not long before a form (that of a gentleman) appeared, parting the curtains and then retired within the cabinet. It was asked for whom the form appeared and as each sitter's name was spoken, two raps signifying "no" sounded from the door-casing behind the curtains, but when my name was announced there came three raps, meaning "yes."

As I had not recognized the form I requested that it might return; presently a slate was seen at the opening of the cur-

tains at about four feet from the floor, and I stepped forward to receive it.

As I took it in my hand, the curtains then parted and the same form was again presented, standing within three feet of me, and facing me. I was near enough and could distinctly see that there was no resemblance in any way to the medium either in size or features and there was no visible indication of disguise or make up. I stood there and looked intently at the face and figure and inquired if I should step back to the light to read that which was written upon the slate and I was so apprised by an affirmative bow of the figure that was before me. As I withdrew from the curtains the form followed me and stood before the curtains allowing them to close behind him and he stood there for several moments in full view to all present, gently stroking his rather long silken brown beard with his hand. The slate contained the name "Dr. Jason, your guide." As I had never known or seen such a person in earth life I could not, from what I saw, say that I had seen any genuine phenomena of materialization, but this was but only an introduction to what was to follow to convince me later that what I had just seen was really a spirit materialized. I waited to witness more, to see if any better evidence might be presented. Three forms appeared for another gentleman in the circle, two of whom he instantly recognized as being his sister and uncle, the third form was also his uncle as the raps indicated.

For me there appeared a second form which was also a man and about six feet in height, with thin dark brown hair, dark mustache and chin beard. The raps indicated that it was Frank, our guide whose name and manifestations had become familiar to us in our own circle at

home and it was he that I had expressed a desire to see before leaving home.

Although I could not say whether it was Frank or not that I had seen, yet the evidence was a little more convincing than the first one who appeared to me, for the reason that the height of the medium was not more than five feet six inches and a much thinner man than the form appeared to be; the medium had heavy iron gray hair and wore no beard, but, of course, while he could have been disguised it would have been quite difficult to enlarge his height and general form so as to represent the figure that I saw. This figure also stepped out in front of the curtains and I took especial notice that the forms did not step heavily as if they had weight like a mortal man but rather seemed to glide along. But yet on going home from this seance I could not say that I felt that I had positively seen genuine materialization, although I did not exactly doubt it. This was on a Thursday evening and on the following Saturday I expected to attend another seance at the same place which I did. In relating my experience to my family I remarked that I should like to shake hands with one of those forms; this remark was not heard by any person who attended the seance I had attended or the one following. At the second seance about fifteen forms appeared representing both sexes and of short and tall stature and stout and thin in build, old, middle aged, and young. Some of the sitters said they recognized their relatives who thus appeared to them. The same form that announced himself to be "Dr. Jason" at the first seance, appeared again at the second and I immediately recognized him as being the same one that had come the first time. These forms came so quickly one after another, with

changing identity that it would seem impossible for the medium to make such rapid changes in appearance and stature, some making their appearance at the side of the curtains the instant another had retired into the cabinet at the opening of the curtains in the center. Another form appeared to me unlike either of the other two and upon a slate which he put through the opening of the curtains, was this message "*Kind Friend, I have chosen you as my instrument for producing a new art*" and signed himself as "*The Artist.*"

As I received the slate from this form he reached forth his hand and invited me to shake, which I did, grasping his hand in the usual manner of making that salutation; the hand felt solid but cold and clammy. This was an answer to the desire I had expressed to the members of my family before alluded to. By this time I began to feel that the phenomena did not bear evidence of fraud, at least I had not so far detected any, but it was not until I had seen it produced in my own house that I became fully convinced. A few evenings afterward I happened to drop in to see Mr. Riley, not announcing my coming and I found that he had expected to give a privately arranged seance to a party of six persons, two only of whom appeared and the sitting was postponed:—in chatting with the medium for a while he proposed coming over to my house to have a social seance by ourselves that same evening and as my wife had been ill and had not fully recovered her strength so as to be able to get out, I knew that such an opportunity to observe such remarkable manifestations would please her greatly, so I accepted his proposition with delight and great thanks. He accompanied me home and we formed a circle including my wife, her sister and daughter,

three lady friends and myself. I arranged the curtains myself and locked all doors leading from the room which was used as the medium's dark cabinet. There was no other man in the house except Mr. Riley and myself.

A form of a man of stout build, strikingly different from the medium, appeared at the curtains; and was one that would have been difficult for the medium to represent in order to assume the size and proportions of the figure who presented himself. Unless he had some paraphernalia concealed under his clothing and some method for inflating it he could not have perpetuated the disguise, and as this occurred in my own house where I had arranged the rooms myself and had taken precaution against chances of deception I felt convinced that no fraud had been practiced. Only one form was shown at this sitting and the balance of the evening was spent in a "dark circle" all being seated around a table, but as only materialized hands were felt and not seen, I will now pass on to the next time I had in these experiences.

Mr. R. gave me the promise that when he returned to Detroit, he would favor me with another seance at my house, and he kept his word.

I will now introduce an experience I had with the Campbell Bros., which occurred four months after I had witnessed these materializations. These mediums were strangers to me but there came a written message on paper addressed to me and telling me that I possessed the same qualities in a still undeveloped state that they possess in such a remarkably marked degree and signed by the name of "Dr. Jason" my guide of whom I have before spoken. As we had at this time been getting trumpet communications at my

own home and knowing that our own mediumship was genuine, I had the chance of having the above message verified. The Campbells' phase is that of receiving written communications and paintings produced by spirit power, and mine having been told me to be the same, it also agreed with the slate message I received at Riley's seance which was signed "The Artist." I arranged a private sitting with one of the brothers and while the medium was entranced he spoke in the manner of a Quaker and gave me advice as to my development. The manifesting "control" then gave his identity as that of Benjamin West, the historical painter.

I then inquired if he had ever appeared to me in the materialized form and he replied that he had once. This was the form that had shaken hands with me and gave me the slate message signed "The Artist" at Riley's seance and of which Mr. Campbell had no knowledge. Now to corroborate these experiences as being genuine I received a communication at home from Mr. West a few months afterward, he using the trumpet for the first time in our circle and speaking in the manner of a Quaker, verifying my previous experiences. The reason that one message was signed by "Dr. Jason" and the other as coming from "the artist" Mr. West, is that both are guides in my band and are working for the same purpose, and each of them frequently use the forces that are present in our home circles and give us trumpet communications, the doctor doing so at nearly every sitting. This phase of trumpet mediumship being developed in my own home gives me convincing proof that my experience at the materializing seance was not one of investigating fraud but the real phenomena. Before I relate the incidents of Mr. Ri-

ley's second visit which occurred in March last, I will mention a new phenomenon that came to me during the year intervening and although it was of purely psychic nature it is directly connected with the succeeding occurrences of physical manifestations which I am about to mention. For some time I had been receiving subjective mental impressions of faces; these usually came while I was most passive or in a state of semi-sleep. As I had never previously experienced these visionary impressions I was curious to know what caused them, and for a time I attributed it to imaginings or reflections upon my mind arising from my artistic attainments and constant association with pictures and identity with the art business.

It was not until I received a vivid impression of the face of my guide Dr. Jason, that I recognized the spiritual source from whence they came, and although I could not have sketched the face from my memory of the materialized form I saw a year previous, yet the impression came so strongly that I was enabled to make a sketch as I saw it, and upon showing it to others who had seen the form materialized, the picture was recognized. I then began to make sketches of every impression of faces that I received and have received a few of relatives on my wife's side, of whom no other picture exists to my knowledge, neither have I ever seen them in earth life, yet my sketches have been pronounced good likenesses of the individuals by my wife's parents who possessed a good memory of them as they looked before passing out. I have also sat with strangers and obtained satisfactory results. I do not know whom these sketches represent until a trumpet communication is had and I then learn their names. Four months previous to

two seances given at my house last March by Mr. Riley, I had sketched a face in the manner I have mentioned and the name given was that of Donald Monroe, an Englishman, who said he was a member of my spirit band. Four months afterward this spirit materialized and I recognized the face from the picture I had drawn from my "vision;" was seen plainly by all present and was seen to dematerialize before our eyes, dissolving at that point in contact with the floor, gradually sinking until only the head and shoulders remained above the floor, and as this figure held the curtains apart with his hands he continued to do so until his hands were dissolved and then the curtains closed.

Several other forms dissolved in the same way and as this happened in my own house where no trap door in the floor existed through which a mortal form might let himself down out of sight, I knew that it would have been an impossibility for a living material body to thus vanish and consequently the truth of the phenomena presented was established. There were about a dozen persons present at each sitting some of whom recognized the forms and faces of their relatives as they appeared from out the darkened cabinet. The spirit form of my wife's uncle was at once recognized by both her and her sister. My father materialized and was recognized by my wife and myself and to make this a convincing test to the rest present I requested one of the gentlemen investigators to step into the parlor and take a look at a pastel portrait of my father and see if it was the same face that he saw at the curtains; upon looking at the portrait he at once pronounced it to be the same face. My father died nine years ago. At the close of the seance at which the spirit Donald Monroe

appeared, I showed the sketch I had made of this face four months before, to a physician who remained after the rest had departed for their homes, and without saying anything I waited to see if he would recognize it from the form that had appeared. He at once remarked that it was the spirit that had materialized that evening. A few days afterward, I also showed the same picture to another gentleman who was present at the seance and he immediately remarked that it was the same form he had seen there materialized a few evenings before. So this confirms the genuineness of these mental impressions as coming from an outside spiritual cause, and it also confirms the genuineness of the materialization. To go further with the phenomena of materialization I will speak of what I have experienced at home through my sister-in-law's mediumship. We have conducted seances when no person except the members of my family were present and only our medium in the cabinet, and I have seen hands of different sizes coming through the opening of the curtains. I have also seen a few faces but not sufficiently materialized to become recognizable, as they appeared hazy and indistinct. This coming through the mediumship which was developed step by step from no manifestations in the beginning, three years ago, until we have heard the tiny rap, heard the whisperings in the trumpet, the plainly audible direct voice, the lifting of material objects, felt the touches of spirit fingers and finally seen the forms of hands, all occurring in my home, through the forces manifested in one of the members of my family circle, I am indeed forced to believe that the inhabitants of the spiritual realms possess such a knowledge of chemical affinity and molecular attraction that they are able to

draw together and associate the atoms of matter and thus construct a fac-simile of their earthly body about their spiritual form; and can hold it until the forces weaken, when the atoms scatter and the form is dissolved and becomes invisible.

CHAS. W. AUSTIN,

175 Mich. Ave., Detroit, Mich.

Ranch Philosophy.

Jes' smile!
 When all the world's cold an' drear,
 Jes' smile!
 An' yer loosin' all thet's dear,
 Jes' smile!
 Fer everything thet goes ter day
 Will return agin some other way,
 Bringin' with it four-fold pay—
 Jes' smile!

When yer liver's feelin' sad,
 Jes' smile!
 When your stomach's sorto' bad,
 Jes' smile!
 Fer this body's all yer own,
 Taint no use ter sit an' moan,
 With thought pills give yer stomach tone—
 So smile!

When yer feelin' sort o' blue,
 Jes' smile!
 An' when yer yearly interest's due,
 Jes' smile!
 There's narry a thing in all the land,
 From a mountain to a grain o' sand,
 But's yours fer the askin', so feel grand—
 An' smile!

—Sam Exton Foulds.

Reck not for what the Past has done;
 Lure not the Future's mystic vow;
 The past is gone—the present won,
 The time to strike is NOW.

—Exchange.



Queries and Answers.



PLEASE NOTE.

The editor will endeavor to answer all queries as satisfactorily and fully as possible. However, as the majority of the readers of SUGGESTION are in possession of his mail course on Suggestive Therapeutics and Hypnotism, frequent reference will probably be made to certain pages of the course in the event that a detailed answer to the query may be found there. All queries will be condensed as much as possible, so that there may be sufficient room each issue for the numerous interesting inquiries a ready pouring into this department. The editor does not wish to monopolize this whole department and would be pleased to hear from any reader who can furnish further and better information. It is desirable that those who seek information report the results, whether good or bad. When writing anything concerning a query please give the number attached to it.

Query 56. Treatment for Stammering.

EDITOR SUGGESTION:

Dear Sir—I read with much interest your article on “Hypnotic Somnambulism,” which appeared in the May number of SUGGESTION. I have always been a stammerer and have been treated for my defect, but have not been cured. I believe that I could be cured if I were once put into the hypnotic state, as stammering is caused by a fear of ability to speak. And so I believe that if this fear were removed by suggestion while in the hypnotic state, I would cease to stammer. When I am not afraid of stammering I can talk as perfectly as any one. A friend of mine, who is a student here, and who has had very good success in hypnotizing, has tried upon two occasions to hypnotize me, but has so far been unsuccessful. I can't imagine why this is so, as I think that I have perfect confidence in his ability to hypnotize me. I would greatly appreciate any suggestions you could give me upon this subject. R. G.

Ga.

Read the experience of the hypnotic somnambule in the experience column of last month's magazine and you will know what it feels like to be “hypnotized,” in the sense that the word is generally understood. This young man was considered a good subject, still he says he was never asleep, although he did everything the operator wanted him to do—in other

words he acquiesced in every suggestion of the operator but knew all the time what he was doing. After twelve years' daily experience with hypnotic somnambules I am forced to conclude that this is the experience of every “good” hypnotic subject. To the onlooker these subjects appear to be asleep or in a peculiar psychic state. However, one and all are merely acquiescing in the suggestions of the operator, and they feel compelled to carry out his suggestions. Follow these subjects into their ordinary walks of life and you will find them just as highly suggestible at all times as they are on the stage or while being handled by an operator—the fact that they are highly suggestible is merely emphasized by the operator.

Consequently if you are looking for someone that can put you asleep before treating you, you will be disappointed, even if you search for him till you are four score years and ten.

Like many another hypnotic somnambule you may be writing to me to tell me you were never hypnotized, although you may have told the young man who tried to hypnotize you that you were

asleep. If your operator told you you were a fine subject it is probable you told him at his suggestion you went to sleep; and others who witnessed the performance would probably take oath that you were asleep. Still you would know in your own mind you were never asleep.

If your operator told you he was unsuccessful in his efforts, you evidently did not acquiesce in his suggestions and consequently are not a hypnotic somnambule.

But what has hypnotic somnambulism to do with the treatment of stammering? NOTHING. I can take a hypnotic somnambule that stammers and tell him he will have to speak perfectly. In fact after making this suggestion I can defy him to stammer and he will speak as well as anyone. But this effect usually lasts only while the stimulating suggestion of the operator is felt. It is not a cure. A cure is only made by building up strong, determined, confident, aggressive, fearless lines of thought, training the voice, perfecting breathing and articulation, etc. This cannot be done in a day, but it can be done by intelligent practice and intelligent use of auto-suggestion on the part of the stammerer and intelligently directed suggestions on the part of the operator. And the best results are obtained in the least suggestible. This may seem paradoxical; nevertheless, it is a fact. The somnambule has not the application of the person less suggestible, his attention is too easily diverted from his practices and he is too easily influenced by everyone around him and by his own adverse auto-suggestions.

I can take a hypnotic somnambule that never stammered and tell him he is a stammerer and he will imitate a stammerer perfectly so long as he thinks I want him to follow the suggestion, but

this does not mean that he will become a stammerer and lose confidence in himself. He might become a stammerer by constantly imitating a stammerer, but how often he would imitate the stammerer would depend upon himself and not upon the suggestion that he had to stammer. Similarly in curing stammering, even in a hypnotic somnambule, the benefit derived depends on constantly imitating persons that speak correctly, articulate correctly, breathe correctly and think strong, determined, aggressive, confident, fearless thoughts. The operator can direct the patient what to do, but the patient has to do the doing; and all the hypnotism in the world won't lighten the work that has to be done by the patient before he speaks correctly.

Suppose an operator takes two boys, only one of whom is a hypnotic somnambule, and places a violin in the hand of each for the first time with the idea of making them proficient, which boy will progress the faster? Will the hypnotic subject learn faster than the other? Not necessarily. Outside of natural aptitude and physical agility of the fingers everything will depend on the amount of application each possesses and the way in which he is encouraged by the operator. Violin technique is acquired by practice only, not by hypnotism. Similarly the technique of strong thinking and the vocal apparatus is only acquired by practice.

I have not told you what to do to cure yourself of stammering, but I will take up this subject in a special article at another time.—Ed.]

Query 57. Shall I Invest?

EDITOR SUGGESTION:

Do you think as much of the Motzorongo investment as you did when you first pre-

sented it to your readers last August or September? I was unable to invest then, but am now in position to take a good block of stock if you can still give me your personal assurance that it is a good thing. D. B. H.

Wash.

Do you suppose I would have brought this investment to the attention of my readers before I had looked very carefully into the whole matter myself? I am one of the organizers of the company. I am a director in the company. I am one of the auditing committee of three. My father saw the plantation before the creation of the Motzorongo Co. was ever thought of. I know all the men connected with the company, personally. I know the financial condition of the company and I know what is being done on the plantation, for I know the men that are looking after it. So far, the progress of the company in this country and in Mexico has exceeded my most sanguine expectations. My father and mother, who have been living on the plantation for the last month and are there still, have sent me the most gratifying reports of the progress of the company on the plantation itself. The crops planted to date are all in fine condition and the land is being planted in various crops as fast as several hundred workmen can till the soil.

My father says that although sugar cane yields enormous profits, our greatest source of revenue will be in cattle; that money invested in cattle will double itself every six months. The average Mexican farmer has not suitable pastures for his cattle, the result is that they are thin, but when given proper pasturage they double in value in a short time.

Our Josefina's property, consisting of 40,000 acres, has all been cleared at same time and it is the finest, nonmountainous, best watered, richest land to be found

anywhere in Mexico. It can be prepared for cultivation for less than \$4 an acre in gold and the intention of the company is to divide it into huge pastures, planting it to para grass, which is even better for cattle than alfalfa. Then thousands of these lean cattle, of which there is an abundance, will be purchased, fattened in these pastures and sold at enormous profit, as the expense of looking after them is scarcely a consideration, for they will have fine pastures the year round.

By June 1st there will be 1,000 acres planted in sugar cane and close to 1,000 acres planted in corn. These crops, with the products from 200,000 eight-year-old coffee trees, 40,000 mature cocoa trees, lumber, cattle, bananas, pineapples, a large, well patronized general store, etc., should yield a very substantial income for 1903 for our stockholders. And with 165,000 acres of land, a railway bisecting our property, plenty of labor and good, sound American brains and energy at the helm, I prefer to let you figure for yourself what this company will be earning for its stockholders in a few years.

It is the best *safe* investment I ever heard of and it will be the loss of the readers of this magazine if they do not secure all the stock they can while it lasts. My unqualified advice is to purchase all the Motzorongo stock you can conveniently handle. It will become the most valuable asset for the outlay that you possess. A thousand dollars invested in this stock now, will, in a few years, make you comparatively wealthy and independent for the balance of your life.—Ed.]

Query 58. Mind or Muscle?

EDITOR SUGGESTION:

To be brief as possible, I am manager of the opera house in this place, and, being very much interested in mind reading, etc., I have

made it a point to secure the services of all mind readers who performed in this section of the country, and, in consequence, have "played" quite a number. I have reached the conclusion that about half of the so-called feats are "fake" work, one-fourth muscle reading, and, perhaps, one-fourth mind reading. However, the work of Carl King (think his real name is Muggs or Meiggs) unless two-thirds of same is mind reading, I am deceived. I take it for granted that you have witnessed his work. You will remember that he performs all the tests that such men as McEwen and muscle readers perform without coming in personal contact with the subject. I presume many of your readers have witnessed his performance, and would be pleased if you would explain his work. His act of sticking the pin in the pin hole is too much for me, as I am unable to understand how the feat is performed, even if his eyes were not blindfolded, unless he used a hidden magnifying glass.

H. N. L.

Wis.

Yes. I have seen Carl King's performance and have duplicated it myself for the benefit of my classes of students. Occasionally when my classes are in session I give one evening to my students for the purpose of showing them a few of the tricks of the professional mind readers and fake spirit mediums. Carl King is on a par with all the other "muscle readers." He does not use personal contact but places his hand a few inches below the hands of the "sensitive" and *watches* the direction in which the sensitive's hands lead him. If King was *thoroughly* blindfolded he would find it necessary to resort to personal contact and would be unable to drive the pin in the hole as he does when he has the blindfold prepared to suit himself. I have performed the trick of driving the pin into the hole, with a swing of the arm, scores of times, for the benefit of my classes.

King may have to test several persons

before he gets a good "sensitive," but let him get a man who will keep his whole attention on the action to be carried out and knows nothing of the trick, and the rest is easy. Thought takes form in action and if he thinks intently of an object the tendency is to go towards it.

My readers can test this matter for themselves. Get a group of your friends around you some evening; tell them you intend to read their minds. Have yourself blindfolded so you can see under your bandage and endeavor to find an object that has been hidden while you were out of the room. Call for a volunteer who knows where the object is hid. Instruct him to extend his arms in front of him with one hand about a foot above the other. Then place one of your hands six inches below his uppermost hand and your other hand six inches below his lower hand, and ask him to follow you gently and at the same time to rivet his whole attention on the hidden object. After a few moments, provided he is a suitable sensitive, *you will see* that his hands refuse to follow yours unless you go in the direction of the hidden object. You should know the object you are looking for and a little practice and a little ingenuity will enable you to locate almost any object in a few moments. It is much easier to perform these feats than it is to describe them without illustrations.

These "mind readers" are traveling all through the country this time of the year and I want some of our readers to put them to the test and report results. Close their eyes with absorbent cotton and adhesive plaster to hold it down—a strip of the plaster from the forehead to the cheek over each eye. Dispense with cloth bandages or handkerchiefs and see what results they give you.—Ed.]

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EDITORIAL.

X When this paragraph is marked with a red or blue cross it shows our friends that their time has expired, and we shall be happy to receive a renewal of their subscription soon.

Every subscriber to this magazine is formally notified when his subscription expires, and a renewal remittance should be made promptly. In the event that a renewal is not made at once, however, we assume that it is the subscriber's desire to have SUGGESTION continued, and our record is arranged accordingly unless we receive definite instructions to discontinue.

This is done in order to give those who may have overlooked their renewal and those who may not find it convenient to remit at once a chance to keep their files complete. We do not wish to appear unduly lenient or to give the impression that SUGGESTION is in any way a free magazine. It takes money to run SUGGESTION, and we shall be thankful to receive prompt renewals from our subscribers whose time has expired.

If we do not receive notice from a subscriber to discontinue sending the magazine, we will take it for granted that he desires his subscription extended for another year.

Last month I said the excursion for Motzorongo, Mexico, would leave Chicago on January 26, but about January 15 the general passenger agents of the several roads running to Mexico met in Minneapolis, and we received notice that the rates that had been promised could not be given on that date. But it has been definitely settled that we are to have the rate previously advertised on March 17, 1903. Consequently the excursion has been postponed until that date, but will positively leave the Great Western depot, Chicago, at 6:30 p. m., Tuesday, March 17. The fare for round trip to Motzorongo will be \$79.20, sleeper, \$31.00, meals on train, 50 cents each.

I am glad for several reasons that the trip has been postponed. In the first place a larger number of our readers can get away by that date. Again, the sugar mill will be in operation in March, for some of our sugar cane will mature early in March; and the ground will be in better condition for riding and walking. My father and mother have been on the plantation for over four weeks and they favored postponing the excursion, as the extremely wet weather has been prolonged six weeks and the ground is very wet and soggy. They continue to send glowing reports of the plantation and the progress of the development of the fields and crops there. They say it is by far the finest property they have seen in Mexico.

I want to receive a personal letter from everyone that will make the trip March 17. Write at once, please, so sleeping car reservations can be made for you.

I cannot tell you how proud I am of the way SUGGESTION's readers have taken hold of Motzorongo stock. To date they own \$96,000 worth of this stock, and before this magazine is printed their hold-

ings will undoubtedly run over \$100,000. I want them to double this amount if the stock lasts long enough, and I know many more of them are coming into the company.

Several readers have taken \$5,000.00 worth of stock and several only \$50.00 worth. But there is still room for many more, whether the investment is \$10.00 or \$5,000.00. But don't delay. The stock is going rapidly and I want you all to be in on the ground floor of this company.

My father advises me that the neighboring plantation at Tezonapa is harvesting its sugar cane and turning out 150 barrels of aguardiente (alcohol) per day. They have 800 acres planted in sugar cane. Their cane averages 40 tons to the acre and they obtain one barrel of commercial alcohol from each ton of cane, receiving \$13.00 per barrel for the alcohol in tank cars.

The Tezonapa plantation is not equipped with a sugar mill, but turn all their cane into alcohol. Motzorongo is equipped with a \$300,000 sugar mill and the by-product, after extracting the sugar, yields sufficient alcohol to pay for planting, cultivating, harvesting and milling the sugar cane; leaving a net profit of at least \$18.50 (Mexican) per ton on every ton of sugar cane. If our cane ran only 40 tons to the acre, this would leave us a net profit of over \$300 in gold per acre, but our plantation manager assures us that our cane will run close to 60 tons per acre, and my father informs me that our cane seven months old is far ahead of our neighbor's fifteen months' old cane.

It requires fifteen months for the first crop of sugar cane to mature and after that it matures every twelve months.

We have between 400 and 500 acres

in sugar cane now and by June 1 will have 1,000 acres—all the present sugar mill can handle.

The sugar cane alone will probably earn a 20 per cent dividend for the year 1903, for with every share of the present allotment of stock sold, dividends will be declared on less than half our total capitalization, for more than half the stock of the company will still be left in the treasury for the benefit of every stockholder, and treasury stock does not draw dividends.

I have received several very fine stalks of sugar cane from the plantation, sent by my father. They are all from $1\frac{3}{4}$ to $2\frac{1}{2}$ inches in diameter—fine specimens loaded with saccharine matter. Before being trimmed for shipment they were 14 feet high. I also received some fine cocoa pods loaded with the large seeds, the size of a hickory nut, from which chocolate is made. This is a valuable crop and there are over 40,000 mature cocoa trees on Motzorongo.

I shall be glad to show these specimens to any reader calling at the school. Again I urge you all to invest in Motzorongo stock at its present price. Write for prospectus to 208 Reaper block, Chicago, Ill.

It is with a great deal of pleasure that I publish Dr. Vail's synopsis of his theory of the earth's annular formation in this number of SUGGESTION. I hope my readers will enjoy it as much as I have enjoyed reading his large, illustrated work entitled "The Waters Above the Firmament."

I intended to review this book at length, but no short book notice I could write would do it justice. I shall merely say that if Dr. Vail's article in this month's magazine interests you, you will be a

thousand times more interested and more delighted with his large book "The Waters Above the Firmament." Another excellent name for this book would be "The Key to Mythology." Dr Vail has given very reasonable and satisfactory explanations for the origin of the mythologies of many nations, by showing that many of the ancient mythological legends are clearly attributable to the suggestive effects of the changes in the cloudlike rings.

I wish I knew the price of Dr. Vail's book, but in sending me my copy he forgot to mention the price; consequently I advise you to order your copies direct from him. His address is Pasadena, Cal., and you can write to him for full particulars.

For several years Dr. Vail edited and published a little magazine entitled "The Annular World;" but a magazine cannot live on love, and they are expensive things to get out once every month; so he found it necessary to discontinue its publication until sufficient interest could be aroused among thinking people to give him the necessary support.

Now Dr. Vail says he will publish his magazine again if he can be assured of 1,000 subscribers at \$1 each, and he does not ask for the subscription price until the first number has reached the hands of his prospective subscribers. I believe the readers of SUGGESTION alone, can make up this number and I want everyone who will subscribe for Dr. Vail's magazine to drop me a postal card telling me to place his name on the list. Let us see if we can give him one thousand names inside of the next sixty days. Solicit your friends for subscriptions. The "Annular World" will give them something new to think about, and an increased interest in this world we live in.

I want it distinctly understood that I

have no pecuniary interest in Dr. Vail's magazine or any of his published works. I am taking an interest in seeing his publication started again, because I have become deeply interested in his philosophy. He has given years of thought, investigation and study to this subject and I should indeed be selfish to him and to you if I could not in this slight measure repay him for the pleasure I am experiencing in reading his works.

We are all too prone to selfishness in certain matters. Here is a man who is giving us the cream of his life's efforts for a dollar a year for his magazine and a couple of dollars for his large work. Do you think you have done all that is required of you when you have sent in your annual subscription to any magazine that is giving you pleasure and profit? I, for one, certainly should not feel satisfied to pay my dollar for a magazine like Dr. Vail's or for a work like his "Waters Above the Firmament" and then sit back in my chair and say, "Well I've paid my little dollar and I'm entitled to all the knowledge and pleasure I can obtain from that man's life work and I can put my friends under obligation to me by circulating my magazines among them when I have finished reading them." Are you sure this is all you owe to the man from whom you derive your pleasure and profit at such small cost?

You go to the theater and pay a dollar and a half for your seat and if you take others with you, you pay the same price for each seat. If you enjoy the play you tell your friends about it and urge them to see it also. Why don't you do the same thing with the magazines that interest you? Why don't you tell your friends about them and feel that you are getting too much for your money until you have

urged them to send in their subscription? Your friends will thank you for the pleasure they will get from their magazine and their subscription will enable your editor to give you a better magazine and receive more compensation for devoting his life forces to your profit.

By the way renewals are coming in for SUGGESTION I should say that the majority of you have enjoyed the magazine during the last twelve months and I am gratified for your appreciation in the form of your renewals, but how many of the "SUGGESTION FAMILY" have actually taken the trouble to urge their friends also to join the family.—TAG.

How many readers will assist in doubling the size of the Suggestion Family this year?

How many readers will subscribe for Dr. Vail's "Annular World" at \$1.00 per year?

Let me have your postal cards please.

One of our readers, Mr. B. J. Arisman, of Elkhart, Ind., whom I have met personally, investigated the seances of a trumpet medium named Albert Finney, who was giving seances in Elkhart.

Mr. Arisman and several friends turned on pocket electric lights at a critical moment during the seance with the result that Mr. Finney is seeking clients and producing so-called spiritualistic phenomena in other fields.

Mr. Arisman's account of the exposure will be given in SUGGESTION for March.

Next month we shall establish "THE FREAK'S CORNER" in this magazine. This column will contain some of the curious contributions and communications in the form of knocks, kicks, etc., that invar-

ably find their way to an editor's desk. As a rule such things find their way into the waste basket, but I am too generous to keep such good things to myself, so I intend to let my readers take an occasional peep over my shoulder and enjoy them with me. I shall publish neither names nor addresses in "The Freak's Corner," and may add an occasional editorial comment. I shall publish every communication just as I receive it, without editing or correcting it in any way. Some of these communications have come from old and valued friends, and if any of them recognize anything they have written in this corner, I want them to take things good naturedly and enter into the spirit in which I shall establish the column.

It Was Suggestion.

Dr. C. E. Goodell, of Newark, N. J., writes an interesting letter by way of comment on Dr. Parkyn's recent editorial on the Arlington Chemical Company's Christian Science brochure. The letter brings out some points of importance, and we give it space here in the editorial columns:

NEWARK, N. J., December 21, 1902.

EDITOR SUGGESTION:

I was very much interested in your editorial on Christian Science and the Arlington Chemical Company in the December issue of SUGGESTION. It brings to mind one or two cases that have come under my observation within the past few years, and I would ask if these cases were not cured by Christian Science? Then tell me what cured them? I am not a Christian Scientist and know nothing of it other than what I have read in the journals from time to time. I cannot understand how these cases could have been cured by this science, owing to the fact that each patient absolutely refused to believe in (as they termed it) such a nonsensical idea as Christian Science, and that it was in their opinion

insane to believe that such a method could ever bring about a change for the better after having gone through so many different forms of treatment without benefit.

Case I.—Mrs. X—, a highly educated woman of wealth and social attainments, was taken suddenly ill some years ago with a bowel trouble of some description that had baffled the skill of the very best medical men, including several authorities in New York City and its vicinity. The last physician that was called was a specialist and professor in one of the New York colleges, and he admitted that he could not tell any more about the cause of her trouble than could the previous physicians in the case. However, he decided that alum water would be about the only thing that could possibly benefit her, and therefore advised a visit to the alum water springs of Virginia as a dernier resort. She objected to leaving her husband and children to visit the springs, and while husband and wife were debating on the advisability of her going, a Christian Scientist, one of the shining lights of the church, visited her and asked, "Why don't you allow us to treat you? We are confident that we can establish a cure in your case if you will let us try." "Why," said she, "I don't believe in Christian Science, have no faith in you and could not muster up any faith in your method of healing. However, if you think that you can benefit me in any way, I have no objections to your trying, but I don't believe you can ever help me." "Very well," said the scientist, "we will take your case in hand." Within two weeks there was so decided a change in the patient's condition that it was almost impossible to recognize her. All symptoms had subsided; her skin, which had been brown like leather for years, had changed to its normal color and texture; the bowel trouble had improved, a feeling of well being had taken the place of her miserable condition, and she was amazed at the wonderful change that had taken place in so short a time. She could not account for it. In one month's time she was as well as ever, and friends that had not seen her since the beginning of the change failed to recognize her. She still remains well and also obdurate, not believing in Christian Science. She knows she is perfectly well, but declares she does not know how she got well.

Case II.—Mrs. A—, wife of a traveling man, was called to a distant city to care for her husband, who had been taken ill with fever. His condition was such as would not warrant removal. One evening a fire suddenly broke out in the hotel where they were stopping and attained such proportions in a few moments that an immediate removal was necessary. The excited wife dragged her husband from the bed, down two flights of stairs to the street, and when she had reached the pavement she fell, a limp mass, to the ground, totally blind, speechless and paralyzed. Both husband and wife were removed to a place of safety and the husband regained his health. But the wife's condition remained unchanged, and for six years she was a helpless invalid, wholly unable to see or speak. She was, however, able to communicate her wants by the aid of pencil and paper. During these six years of invalidism her husband had procured for her the very best treatment obtainable. He had taken her to Europe at different times to the various health resorts, but all physicians and treatments proved of no avail. She was finally prevailed upon to allow the Christian Scientists to try their power. She, like the first case, having no faith in the science, could not comprehend how they were ever going to do her any good. However, she concluded that they could make her no worse and decided to let them operate. They commenced operations, whatever they were, and in one month's time she walked with aid; and while her eyes were in a terribly bloodshot condition, she could distinguish outlines of various objects. In six months from the beginning of the first treatment she was met by one of her acquaintances in one of the large department stores in New York City doing her own shopping, and she remarked: "Just think, this is the first time I have been out alone and unaided in six years, and I can see and recognize everything almost as well as ever, and I am confident that within a short time I shall be perfectly well. I do not know what has brought this change about—all I know is that I am getting well as rapidly as possible."

Now, Mr. Editor and readers, was not Christian Science instrumental in curing these cases? If not, what was? Auto-suggestion was evidently no factor in either case, as

neither of them had the slightest confidence in the scientists as healers. No drugs were taken during the time these cures were going on. I cannot see that hysteria was present in the first case, but it evidently was a factor in the second case, caused by a wrought up condition of the nervous system through strain and worry while attending the husband in his illness and the sudden fright by fire and the anxiety to save her husband from the flames.

What has the Arlington Chemical Company to say in these two cases? Their little brochure will have no weight with intelligent people. There is method in their madness, and any school boy can readily read between the lines "that our business is in jeopardy, and we must at all hazards intercept these people in their nefarious practice of curing the sick, or we and our business will forever sink into oblivion. The Arlington Chemical Company use the same means for advertising to the medical profession as the patent medicine firms. There is really no difference, except that the advertisements of the former appeal especially to the medical profession, while the advertisements of the patent medicine men appeal to the general public. They both have very clever ways of suggesting their wares.

Now, there is just as large a proportion of unwary and susceptible individuals in the medical profession as out of it, and they bite very easily. I have done it myself many times, and probably shall do it many times more—it will depend altogether upon the way the advertisement appeals to me. We are all susceptible, every one of us, to a greater or lesser degree.

Christian Science is not the only cult that has met with disapproval at the hands of the medical profession. I remember only a few years ago when osteopathy and hypnotism were ridiculed unmercifully by members of our profession—how they decried these "new-fangled notions." The practitioners of both sciences were dubbed "lunatics," "bots" and "scoundrels"—but, now, what a change! Today I can place my hand on ten patients in this city who have been under treatment with these self-same skeptics for an indefinite period, and who have finally been handed over to two osteopaths, with the result that each of these patients has been cured, or is on a fair road

to recovery. How simple these same physicians must feel now! It makes one smile at their previous skepticism, to think that they could so suddenly change; but "Truth is mighty and will prevail."

C. EDWIN GOODELL, M. D.

The cases cited in this letter are as clear illustrations of the working of suggestion as any one could wish to find. That the patients did not *consciously* participate by way of auto-suggestion does not alter the case.

In both instances as Dr. Goodell gives them there was suggestion at the beginning of the improvement, and, conversely, there was improvement with the first suggestion. No matter what a patient's opinion may be of the means employed to benefit her, she *does have faith in her own improvement*, and this increasingly as the improvement goes on. That these patients did not understand the method of their own cure is not strange. We, all of us, perform every day a multitude of actions, both physical and mental, without thinking at all of the method by which we perform them. Both mind and body work so automatically that we do not need to have a scientific understanding, or even a conscious realization, of all we do. We digest bread and butter—given a good healthy stomach and the bread and butter—whether we have studied chemistry or not; we may have a most excellent digestion, in fact, without knowing a thing about osmosis of liquids. Moreover, we digest normally without any consciousness whatever of the process. A psychological view of the cases given divests them of all mystery. Such a view makes it not only reasonably but convincingly clear that these patients responded much more effectively to the suggestions they received than they them-

selves realized. There was from the time of the first suggestion, encouragement, hope, a new outlook, a change of thought; and to this change of thought, bodily conditions and functions responded. This, by the way, was as necessary and as beneficial in the case of Mrs. X.'s bowel trouble as in Mrs. A.'s hysteria. The processes of digestion and elimination are very strongly and directly affected by suggestion. I believe that any competent psychologist, either in the field of education or of therapeutics, would agree with me that involuntary auto-suggestion must have played an important part in the recovery of these two persons; and that this action on the part of the patients, involuntary though it was, evidently occurred in response to the suggestions given them of recovery and health.

However, the most significant point of the doctor's letter is the fact that these two cases, after being treated unsuccessfully by some of the ablest medical men in this country and Europe, yielded readily to mental influences. Had these physicians been able to give the proper suggestive treatment, they might have succeeded. As it was, they failed. These are simply the self-eloquent facts.

But as our correspondent quite truthfully says, doctors are very much like other people. The profession, taken by and large, is a mixed lot, so to speak. There is, as the old game of forfeits has it, the "fine, fine, superfine," and alas! the—well, the not so fine, to put it gently. Since there is just as large a proportion of intelligent and progressive men inside the medical profession as out of it, the number of physicians prepared to do scientific, skilful, successful work in psycho-therapy is increasing all the while; and will continue to increase, in response

to the growing demand of the people along this line. The average progressive physician will soon be able to treat successfully by suggestion the multitude of curable cases that now slip through his hands to be cured—if cured at all—by other than professional agencies.

M. F.

Self Explanatory.

Rev. Geo. Buch, of Wellsville, N. Y., purchased some stock in the Motzorongo Co., and desiring to know the standing of the Motzorongo Co., wrote quietly to the office of The Banker & Miner of Mexico in New York city. The Banker & Miner had been publishing some severe "knocks" on different Mexico plantation investments, and Mr. Buch was anxious to see what sort of a "knock" it would "hand out" to the Motzorongo Co. The reply, coming as it does, from a magazine that carries only the advertisements of mining investments, is a source of great gratification to the Motzorongo Co. and its stockholders.

Here is a copy of the letter Mr. Buch received in reply to his inquiry:

THE BANKER AND MINER OF MEXICO.
No. 73 BROAD STREET.
Publishers.

NEW YORK, Jan. 26, 1903.

REV. GEO. BUCH, Wellsville, N. Y.:

Dear Sir—We have thoroughly investigated the Motzorongo Company, about which you wrote us some time ago, and we, after concluding these investigations, have no hesitancy in pronouncing this the very best land proposition out in Mexico. It is certain to prove a winner. Old Carlos Pacheco, the former owner of this estate, spent upwards of \$2,000,000 (Mexican) in developing the Motzorongo tract, including sugar machinery, railway, etc. The company which has taken it over is capitalized for only \$1,250,000. This fact alone should convince the intending investors of the entire good faith of the promoters. In addi-

tion to this, the personnel of the officers includes men of the very highest standing in business in the United States and Mexico. We are familiar with the property operated by this company, and the only reason that we hesitated hitherto to endorse this company has been the fact that we were not certain that the Motzorongo Company owned the Motzorongo tract as well as the Josefinas. Having satisfied ourselves that the company owns this tract as well as the Posefinas, we are satisfied to pronounce this a gilt edge investment.

Colonel J. A. Robertson, the first vice-president of the company, is one of the most enterprising men and citizens of the Republic, and J. O. Rice, legal representative in Mexico, is a gentleman of the highest character, whose standing and ability are unquestioned.

Knowing, as you do, our opposition to plantation schemes in Mexico, on account of the very unreliable character of most of the promoters and the fraudulent character of the projects, you will, no doubt, take pleasure in reading what we take pleasure in writing, that there is at least one company whose project is not only honest, but feasible. In view of this letter, you will acquit us of any prejudice to plantation investments and agricultural projects; per se; it is our desire only to enable our readers to avoid the bad and embrace the good that we have exercised such great care in the investigation of these projects before lending to them the color of our endorsement.

Yours very truly,

BANKER & MINER PUB. CO.,

By W. A. RYAN, Mgr.

Dict. W. A. R.

I might add that besides the Motzorongo and Josefinas properties, which combined contain only 50,000 acres, and on which the Banker & Miner based its report, the Motzorongo Co. owns the following valuable properties: RANCHOS OJOS DE AGUA, CUCHILLA DE OJO DE AGUA, EL PORNENIR, EL PRESIDIO, EL PARAISO, FRONTUOS DE MOTZORONGO and BARRANCA DE SECA. With the exception of the Josefinas, which is 14 miles distant from Mot-

zorongo proper, the properties adjoin one another and bring the combined fine tropical land owned and controlled by the Motzorongo Co. up to the enormous figure of 165,000 acres—over 258 square miles.—Ed.]

Mr. Carey's liberal, broad minded article "Do the Dead Return" should be carefully read by every investigator of occult phenomena. "The Law of Psychic Phenomena," one of the books he advises everyone to read, will be sent from this office to any address for \$1.50, or with a year's subscription to SUGGESTION for \$2.00.

There's many a trouble
 Would break like a bubble,
 And into the waters of Lethe depart,
 Did not we rehearse it,
 And tenderly nurse it,
 And give it a permanent place in the
 heart.
 Resolve to be merry,
 All worry to ferry
 Across the famed waters that bid us forget;
 And no longer fearful,
 But happy and cheerful,
 We find life has much that's worth living for yet.

—*Magazine of Mysteries.*

Talking.

Talking is one of the best of all healthful recreations, and a person who understands the art possesses a most useful and enjoyable accomplishment. No dinner-table is well appointed without good talkers, and the basis of interesting conversation is reality. After a course of London dinners, Sir Walter Scott said: "The bishops and the lawyers talked better than the

wits," that is, the wits talked for the sake of talking, and the Church and the Law had something to talk about. Yet specialties and hobbies are not admissible at a dinner table, and a person who can only talk on his own fad has no business in society, for any conversation at the dinner-table that is a strain on the attention or patience soon becomes irksome; indeed, one of the chief elements of pleasant company is a readiness to talk or to be talked to on any rational subject. The most charming talkers let a bright listener see their thoughts in formation, for talk that has been prepared has a ready-made flatness. It is the aerated thought of the moment that has the sparkle; and a good talker finds the right word by instinct, as a clever horse on a bad road always puts his foot in the right place. This fact makes the good talker also a good listener, because his best conversation will follow brightly and instantly the lead that others give it, and it prevents, likewise, the worst of all conversational faults—monopoly. Dean Swift thought "no one ought to talk at a dinner-table longer than a minute at a time," and his rules for such conversation are so admirable that they might be printed on our dinner *menus*—

Conversation is but carving;
 Give no more to every guest
 Than he's able to digest.
 Give him always of the prime,
 And but little at a time.
 Carve to all but just enough,
 Let them neither starve nor stuff.
 And that you may have your due,
 Let some neighbor carve for you.

However, we must make some allowance for our duller intellects. If we all had Dean Swift's genius we might all make minute speeches.—*Dietetic and Hygienic Gazette.*



\$300,000 SUGAR MILL ON MOTZORONGO.

The Motzorongo Company

Capital Stock, \$1,250,000

Owners of 165,000 acres (over 250 square miles) of Mexican, tropical, rubber, pineapple, banana, sugar and coffee lands offers \$400,000 worth (40,000 shares) of its treasury stock for sale at par. This stock will be sold at \$10.00 per share each share being the equivalent of over 12-5 acres of the plantation, on which there are already improvements that could not be duplicated for \$500,000 in gold. The plantation is in running order now and will probably pay a

20 Per Cent Dividend in 1903

Every \$10-share will be worth \$50 in a short time and will continue to increase in value rapidly.

~~27~~ We have 60,000 acres of the finest sugar-cane land in Mexico and sugar cane yields \$200 per acre.

There are a number of good Mexican plantation investments offered to the public, but this one is far ahead of them all. Many of these companies with 1000 to 7000 acres are capitalized for \$300,000 to \$2,500,000, while Motzorongo with its 165,000 acres and \$500,000 worth of improvements, is capitalized for only \$1,250,000 and its assets at the present time are worth more than the total capitalization.

The Chance of a Lifetime

The block of 40,000 shares is the only stock of Motzorongo that will be offered at par, and as it is to be kept a close corporation and no more funds will be required, this will be the only opportunity to purchase stock. A few shares of this stock purchased now will yield a handsome

Income for Life



PAY DAY AT MOTZORONGO

When writing to advertisers please mention Suggestion.

SUGGESTION

"Man's whole education is the result of Suggestion."

VOL. X. No. 3.

CHICAGO, MARCH 1, 1903.

\$1.00 PER YEAR.

THE RATIONALE OF THERAPEUTIC SUGGESTION.

GEORGE BIESER, M. D.
NEW YORK CITY.

A legitimate way, certainly a common-sense and practical way, to study human mentality is through introspection; for then, if the imagination is held properly in check, we are not apt to suppose anything that can supersede the known facts and laws of natural life and consciousness, as is so commonly the case when mentality is studied through philosophical conceptions only. By strictly pursuing this way of study—introspection—our knowledge of mentality will not be based on faith and fancy alone; nor will we be liable to conclude that all mental action is the result either of psychism (spiritism) alone or of mere automatism (nervous mechanism).

Personal experience, or introspection, makes us aware of but one kind of general consciousness—a consciousness that is usually the selecting agency for mental action in man, no matter whether it is engaged through the process of attention with sense impressions occurring in the lowest sphere of the psychic domain or with intellection in the highest. Thus far, reliable scientific observations have revealed differences of degree in general consciousness but none of kind.

Man, because of an innate general consciousness, is continually concerned with inner *motifs* for acts, or conduct. From such psychic or mental material as egos, sensations, thoughts, emotions and volitions continually presented to it for consideration or attention, consciousness selects one item or more in rapid succession, emphasizing and accentuating these and suppressing as far as possible all the rest. The items selected and emphasized become inner motifs, or are always in close connection with interests that are paramount at the time to the individual. In man, the motifs actuating consciousness through the process of attention may be inborn, inherited, like the instincts of selfpreservation and paternalism, or they may be acquired, like ambitions and habits.

After birth, all mental material in man is principally of some immediate or remote external origin; for, if this were not so, all mental and physiological activity would continue along inherited paths of action only. Natural laws, or conditions, know no right nor wrong, no good or evil, no health or disease, no desires or fears, no likes or dislikes, no hopes nor despairs, no pleasures nor pains, no beauty nor ug-

liness, but ever operate in the same ways. Conscious man, however, knows of these, and they constitute the motifs that cause him to select his environment, or, where this is impossible, to adapt himself to the same. These motifs, these conceptions of conditions, having existence in the ideal world, are fabrics woven solely from the mental material that a person consciously and persistently handles.

Upon the kind and type of motifs entertained by man and upon the zeal with which motifs are kept before consciousness, does the strength or weakness of that human quality called character depend. If we take morality, for example, we find that it requires considerable self-denial or sacrifice of selfishness on the part of most persons and that the sacrifice of selfishness requires a good motif and impetuous zeal; and to find an adequate motif, individuals may find it necessary to turn to science, metaphysics or religion for one. These facts intimate to us in a superficial way the role played by sensual, intellectual and moral motifs—even by spiritual ones, if there are really such distinct from the moral—in all conscious mental and physiological activities; and for me to go beyond these facts at present is only to invite controversy or to become involved in the eternal controversy relating to the question, "Is man a free moral agent, acting through his own free WILL, or not?" I certainly do not agree with those that hold that the infinite environmental and social agencies, or conditions, hopelessly enmesh us in their entangling relations in such a fashion that, under our seeming autonomy, we are only a synthesis of strange forces. I do not believe that we are under the absolute domination of external influences.

After a careful review of the expedients

and procedures that constitute the various systems of healing in vogue at different periods of the world's history and in all countries, we must conclude that even in very ancient times it was known empirically at least that the sick, the morally perverted and the miserable could sometimes be treated successfully by sensory and philosophical appeals. The ancients looked upon the success or failure in the treatment of the sick by sensory and philosophical appeals as due to some particular condition of the moral nature, not only of the sick, but of the healers also. Many healers at the present day, especially those employing theological, mystical and metaphysical systems of psycho-therapeutics, entertain a like view. The healers that employ mainly scientific methods of psycho-therapeutics entertain no such view, because they know that faith and fancy, or ideal conditions of the moral nature of either the healers or their patients, have nothing to do with the material efficacy of sensory and philosophical appeals when employed in the treatment of the sick, except in so far as they constitute a part of the fabric of the motifs actuating the patients in their mental and physiological activities.

In the science of medicine, there is no fact more fully and firmly established than that the functions of the body can be more or less favorably influenced therapeutically, by formal suggestion and other psychurgical expedients. This is true, not only of the comparatively healthy, but of the seriously sick also—provided that there is in them sufficient anatomical and physiological integrity of organs and structures, and that the degrees and other conditions of consciousness are such that one or more of the mental operations are controllable through sensory or philo-

sophical appeal. The application of the inductive method of reasoning to the study of psychic phenomena has engrafted a more rational basis upon the modern practice of mental healing. As a result, the numerous sensible and extreme claims made for the curative virtues of mentality in patients suffering with disturbances of psychic and physiologic functions are now subjected to tests other than merely clinical, either before or after they have been verified or refuted by practice. Fortunately, because of the well supported facts furnished by modern psychology, anatomy, physiology and pathology, we are able to distinctly trace the remedial effects of mentality upon physiological paths and to make from these our therapeutic deductions. Those readers who have studied or observed intelligently how mental action may influence the most important functions of the organism in health or comparative health, will readily recognize in the modern practice of suggestive therapeutics, especially if employed discriminately and combined with the proper use of "life essentials," a rational method of treating the sick, the morally perverted and the miserable.

So long as the art of healing the sick through their mentality represented only the aggregate of a large mass of empirical observations, our predecessors were content to follow the dicta of those to whose teaching they listened or whose writings they consulted. Modern healers, working with systems having a scientific basis, know that mental healing is not possible, with rare exceptions here and there perhaps, when the patient's mental operations are not supported or supplemented by hygienic measures and, in some cases, by medicinal and surgical measures also. They know also that the effects of mental-

ity upon the body is complex and variable in accordance with the method of applying sensory and philosophical appeals; therefore, they utilize the greatly simplified procedures of *neoteric*, or modern suggestive therapeutics—of which thought, or ideation, is the essential mental operation. You remember what Dr. Parkyn has repeatedly told you, "All thought tends to take form in action." This is the real key to mental healing and many psychic phenomena. Suggestion is only the process by which thought is evoked and consciousness fixed.

All healers practicing psycho-therapeutics, based either upon abstract or empirical science, employ principally procedures and expedients that modify the subject's existing thought, or ideation. Through the modifications of thought they evoke, these healers expect to so alter the other mental operations of the patient and, through them, the bodily functions, that a condition of health shall be established in a reasonable time, or that suffering shall be minimized. Whether healers know it or not, thought is the mental operation most amenable to control by sensory and philosophical appeals and is the one most frequently aroused, augmented and directed by the same means for prophylactic and therapeutic effects.

Every person, whose mental operations are not too much disturbed pathologically, possesses the innate capacity of thinking about sensory impressions of which he becomes conscious and of estimating more or less accurately the consequences of changes in his body and environment. Voluntary or involuntary attention may be drawn and consciousness fixed in a desired direction, not only by sensory, but also by philosophical appeals. Any sensory or philosophical appeal may

so alter existing thought and the other mental operations of a subject, that his consciousness may become fixed for the time being upon the rational or absurd conceptions, conclusions or convictions resulting from the change in his mental action and may recognize in these a sufficient motif for a particular line of action; hence these appeals become, or are, suggestions.

For practical purposes, and in order to understand how suggestions can possibly be of any service therapeutically, it is necessary to have some idea of the probable way in which ideas, suggested or otherwise inculcated, become fixed or dominant ones in patients and subjects. Probably the best way to get a clear notion of the method of development of fixed and dominant ideas from simple, trivial and suggested ones is to imagine hypothetically—because of our inability to ascertain the exact nature and sequence of the actual psychic and physiologic processes through direct observation—that the manifestations of INTELLIGENCE by human beings, and for that matter by animals also, are the result of processes occurring in two spheres, which spheres constitute the known realm of the psychic domain. The division of the known realm of the psychic domain into the sphere of *consciousness* and that of *subconsciousness* is believed to be a useful general abstract conception of the conditions of intelligence as associated with activities in the regions of the general nervous system and its appendages. It is certainly a reliable and practical working hypothesis for healing by Suggestion and other psychurgical expedients. This hypothesis considers factors whose actual existence can be verified through introspection alone by any one.

One sphere of the psychic domain is that known as *consciousness* or as the stratum of the general nervous system in which the mental operations, or conscious cerebration, occur. This sphere has its physical location in the cerebral cortex of the brain. The other sphere is that known as *subconsciousness* or as the stratum in which the higher automatic and reflex acts, or unconscious (better subconscious) cerebration, and also the ordinary automatic and reflex actions occur. This latter sphere has its physical location in the cerebellum and subcortical nerve centers of the brain—which structures contain the nerve centers for the higher automatic and reflex acts—and in the spinal cord, the sympathetic nervous system and the numerous peripheral nerve plexuses and ganglia—all of which organs contain the nerve centers for ordinary automatic and reflex actions. The activities occurring in one sphere, according to their nature, persistence and intensity, influence or determine within logical limits those occurring in the other; but clinical observation shows conclusively that the degree of influence and the determination of activities either way are always limited by the physiological or pathological conditions of the organs in which these spheres have their physical bases. For the benefit of those readers who have only a superficial knowledge of the anatomy and physiology of the nervous system, I shall speak throughout the rest of this article of impressions made upon and of ideas, or thoughts, implanted in the conscious or in the subconscious stratum, without any reference to the exact anatomical situation of either of these strata.

When ideas become habitual and dominating thoughts in the conscious stratum,

they may become beliefs or convictions capable of warping a person's mental or physiological activities, or both, either wholesomely or unwholesomely. An idea having such characteristics has been called "*idée fixe*"—fixed idea, by French neurologists. All erroneous and worrying ideas, as well as wholesome ones, whether suggested or otherwise inculcated, which take the form of beliefs or convictions, are fixed ideas. In persons mentally unsound, fixed ideas may become dominant and in time completely master all other ideas and convictions; but in those mentally well-balanced, fixed ideas may become dominant also. Usually the dominant ideas in the mentally well-balanced are such for a short time only, being more or less balanced by other ideas and convictions. All ideas that are not fixed ones, play an inferior role in the mental activity of persons, unless they are closely connected with some emotion, belief or interest paramount to the individual, at the time. All fixed ideas, if not properly held in check by consciousness directed to other ideas and impressions, may lead to delusions and harmful acts, not only in the mentally unsound, but in the mentally well-balanced also.

Consciousness, through the process of attention, may be so exclusively engaged with ideas active in the conscious stratum that psychic states are induced in individuals, in which states either their bodies or their environment, or both, appear non-existent to them for the time being. We often, when in deep thought, have our eyes open and fixed, but see nothing, because the stimulus of ordinary light is unable to excite perception in us when consciousness is busy with other things. History mentions a number of celebrated men who, under the influence of a pro-

found meditation or a fixed idea, induced in themselves psychic states from which physical conditions could scarcely awaken them. For instance, when Archimedes discovered the means of determining the specific gravity of bodies, he jumped from a bath and ran naked through the streets of Syracuse, shouting "*Eureka*"; Socrates, surrounded by danger at the siege of Potidea, remained standing motionless on the field for more than twenty-four hours; and Newton, on discovering the attraction of gravitation, fell swooning. Similar or cognate are the self-induced cataleptic phenomena of the East Indian fakirs and yogis, who gaze fixedly at the point of their noses, and of the Christian monks of Mount Athos, known as omphalopsychics, also as hesychasts, who gaze fixedly at their navels, believing the navel to be the most sacred part of the body because the unborn child was united to its mother thereby. These examples will suffice to show that ideas holding sway in the conscious stratum may so contract the field of conscious activity as to induce psychic states in which mental and physiological activities, unusual in ordinary normal biological conditions of human beings occur.

The process of thought, or ideation, results in mental images that are indicative of particular mental and physiological activities. Every life function has its nervous side, its nervous mechanism, through which it can be materially influenced by thought. The functional activity of any organ may be diminished or increased, or uncorrelated through the influence of thought in the conscious stratum. Of course, this is true only of organs that are sufficiently developed and not too much altered pathologically. When his organs or their nervous mechan-

isms are the seat of marked pathological lesions, or conditions, or are under the overwhelming influence of toxic and other physical agents, the effects of thoughts in the conscious stratum upon the mental and physiological functions of an individual may be very irregular or nil. But whether we study the effects of mentality upon biological functions in health and disease at their anatomical, physiological and psychological source or whether we refuse, like the Christian Scientist, to gather, compare and systematize the facts concerning our bodies and environment, and fail to analyze our subjective and objective experiences with the same, sufficient and careful clinical and experimental observations will convince us beyond the shadow of a doubt that, in the mental activity of a patient, we have a remedial measure of wide application and actual service in the management of diseases and baneful habits.

Much of the suffering complained of by persons who seek relief from diseases and habits at our hands, is the result of erroneous or worrying ideas, of fixed ideas, developed from simple ones and fostered through meditation or brooding. When an idea is implanted directly in the conscious stratum, either by a sensory impression or through a philosophical appeal, it is at once recognized as the result of an external stimulus; but in the mentally well-balanced, such an implanted idea is usually held in check by others active in this stratum at the time of its implantation. The growth of a fixed idea, or belief, from a simple or trifling one implanted directly in the conscious stratum is very common, being the result either of a wise or foolish voluntary effort or of a normal or morbid brooding. Thus simple ideas and beliefs implanted in the

conscious stratum when anxiously dwelt upon and elaborated through the process of thinking, may become fixed ideas which sway, even to a morbid degree, the consciousness of an individual possessed of them. Somnambulists, persons in poor health and others that are naturally highly suggestible are very apt to develop fixed ideas or beliefs from simple impressions made upon the conscious stratum. The case of phthisiophobia, which I reported in the August number of SUGGESTION, shows very beautifully how a morbid fixed belief and its consequences were developed from impressions made directly upon the conscious stratum. This is one method of development of fixed ideas and beliefs.

Through sensory and philosophical appeals, marked impressions may be made upon the subconscious stratum. After remaining active in the subconscious stratum (apparently unrecognized or but faintly recognized by an individual) for weeks, months or years, these impressions may suddenly intrude themselves into the conscious stratum and, through meditation or brooding, grow more and more prominent until they become fixed ideas or beliefs, or the dominant ideas of thought habits. At the time these impressions are made upon the subconscious stratum, which is usually coincident with some mental strain, psychic trauma or preoccupation of consciousness, their reception and presence in the subconscious stratum may not be recognized as the result of stimuli from without, or only faintly recognized as such. All this means that the growth of fixed ideas may be from simple ones which, in turn, arise from impressions made upon the subconscious stratum, perhaps weeks, months or years before. This is a second method of development of fixed ideas and beliefs.

If the reader will keep in mind these two methods of development of fixed ideas and beliefs from simple ones and from sensory impressions, he will have no difficulty in tracing the development of dominant or fixed ideas from the formal or informal suggestions given to subjects for therapeutic purposes. Suggestions are implanted either directly or indirectly in the conscious stratum through impressions made upon the subconscious stratum; and, if the conditions are favorable, the suggested ideas will sway more or less completely the consciousness of the individuals to whom they are made. This is true whether the suggestion be given by the individual to himself—auto-suggestion; or given by another—allo-suggestion. With this knowledge of the way in which fixed ideas are developed, we have no difficulty in understanding just how suggestions may become of service in therapeutics and how they may become essential or contributory causes of diseases. The rational practice of formal suggestive therapeutics consists: first, of educational treatment—*i. e.*, giving to the patient directions, or instructions, on the proper way of thinking and living; and second, therapeutic suggestions, given to a patient while in the suggestive condition.

The question may be asked, "Why not modify or eliminate the baneful fixed ideas and beliefs of our patients by argument and philosophy?" Perhaps this is possible with some patients who imagine that they are diseased; but experience has taught me that few persons with actual diseases are philosophical. Even granting that we have a patient's entire confidence that our judgment is better than his, we should have to present our arguments repeatedly to the conscious stratum

for a length of time approximating that spent by the patient in formulating his fixed idea or belief of disease before we could make much of an impression. Remember that patients have spent months, often years, in fostering the growth of such fixed ideas or beliefs. If possible, not only in order to save time but also that success shall crown our efforts at mental healing, suggestions should be implanted in the subconscious stratum. This can be accomplished by giving them to patients while they are in the suggestive condition. After a few days or weeks, therapeutic suggestions, if properly implanted in the subconscious stratum, are apt to intrude themselves into the conscious stratum and beget fixed ideas or firm beliefs, together with their consequences.

The reason suggested ideas grow so rapidly into fixed ideas and firm beliefs is because they are ardently desired—hence they are encouraged by meditation and volition, when they enter the conscious stratum from the subconscious. Suggestions are not dormant in the subconscious stratum but are active because of frequent iteration during repeated sances, being constant mental irritants as it were. The psychurgeon and the rational suggestionist, instead of giving their patients dissertations upon all sorts of philosophical rubbish or arguments to convince them that their diseases are imaginary and what not, put the weary task of eliminating worrying ideas and erroneous beliefs upon the therapeutic suggestions they implant in the subconscious stratum of their subjects. Whether they have faith in mental healing or not, suggestions of wholesome mental, moral and physiological acts, if skillfully implanted in the subconscious stratum of

patients and fostered by reiteration of the suggestions during daily seances, will so sway consciousness and change the mental and physiological activities, that after a short time or eventually, disturbed psychical and physiological functions will be corrected and health restored.

However, this does not apply to patients afflicted with incurable diseases. In conclusion, I will say, that in this capacity of suggestion to modify or eliminate fixed ideas or beliefs lies the future rational use of suggestive therapeutics in the legitimate art of healing.

HOW CHRISTIAN SCIENCE CURES GENUINE COMPLAINTS.

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Many persons, particularly physicians, who have not given careful study to the operations of Christian Science, or to the cures made by the Christian Scientist, are apt to think the troubles relieved by this method of healing are purely imaginary or that the reported cures are mere fabrications. The student of Suggestion, however, though he may have no sympathy with the Christian Science movement, knows that Christian Science has made thousands of genuine cures. He knows, also, that there are scientific reasons to account for these cures and that he can duplicate them, without any difficulty, by employing intelligently the simple natural law by which all the cures of Christian Science are made, but which the Christian Scientists lose sight of in their ignorance and enthusiasm over their religion.

I shall proceed to show how the Christian Scientists employ the law of Suggestion to make cures, without realizing the fact; also how anyone who understands Suggestion thoroughly can procure even better results in all classes of patients without the assistance of any religion. I am sure every reader of this magazine understands how Suggestion in the guise of Christian Science can relieve

an imaginary complaint or a purely mental trouble; accordingly it is the cure of genuine *physical* ailments I shall deal with.

I have known patients, suffering from large indolent ulcers to be cured under Christian Science treatment. Now this, surely, is a complaint which cannot be classed with imaginary troubles. But Christian Science cannot cure such a complaint with any degree of certainty, and I have cured chronic ulcers by suggestive treatment where Christian Science failed. The difference lies here, the Christian Scientists merely arouse the healing force by accident, whereas, by employing Suggestion intelligently the results are not accidental, for the healing force may be stimulated in every instance. A Christian Scientist who has made a cure of an ulcer believes his religion, *per se*, has accomplished the result, whereas the intelligent Suggestionist realizes that the nutrition to the affected tissues has been stimulated before the cure was made.

The blood is the healing medium, and outside of the troubles that are purely imaginary, or due to the external violence, every complaint to which the human race is heir is due to local or general disturb-

ance of the circulation. It is by restoring proper circulation to an affected part that the trouble is removed. And if I can show that the circulation can be controlled by the influence of the mind, I think I shall have made clear the secret of the cure of genuine troubles by Christian Science, or, for that matter, by any other form of "masked" Suggestion.

Let us take the case of Mrs. J. Mrs. J. as a girl was very healthy, having been born into an environment in which she found correct habits of living and had everything to make her happy. Up to the time of her marriage she always enjoyed good health, but after ten years of married life and motherhood her husband began to drink heavily, and things slipped away from them slowly until they found it difficult to make both ends meet. Owing to her consequent depressed mental condition, Mrs. J's appetite was impaired and her weight diminished correspondingly until, from worry and *neglect of the food upon which her former good health depended*, she became a mere skeleton, with very poor circulation and no chance of its improving, owing to the depressing influences surrounding her. With her whole body deprived of its accustomed nutrition, the various organs began to degenerate. She became constipated and dyspeptic, and elimination being no longer performed properly, such troubles as neuralgia, headaches, insomnia, nervousness, rheumatism and a host of other troubles developed—all the result of stunted nutrition. Her mental condition grew worse, rapidly, and she could get neither mental nor physical ease. About this time she bruised one of her legs severely by falling over an obstacle, and her circulation being in such poor condition, an abscess formed and soon a hideous

ulcer developed from the bruise. She had previously taken medicines without receiving benefit, but her physician continued to give her medicine to take inwardly, and applications of all sorts were made to the ulcer itself without avail. Finally she was taken to a hospital where she was given an anæsthetic and the ulcer scraped. The result was not satisfactory and all the time she was in the hospital she was worrying over the expense of her treatment and about her husband and children. After leaving the hospital she took several other forms of treatment with no better results, and being confined to her bed she had given up all hopes of ever getting well and was anticipating and praying for death to relieve her misery.

At this juncture a friend who had been cured by Christian Science urged her to call in a "healer" of that sect. Mrs. J. knew practically nothing of the doctrines or theories of Christian Science, but was aware, in a general way, of the many cures attributed to it, and she had before her, in the person of her friend, a practical demonstration of its virtues. Her friend aroused in her a new hope, and she directed that the healer be called in, and awaited her coming with as much eagerness as it was possible for her to manifest in her weakened condition.

The Christian Science healer who came to treat Mrs. J. had a charming personality, and from the first treatment her patient's mental condition began to improve. The healer spent over an hour a day endeavoring to calm her patient's fears and succeeded in getting her to look upon the bright side of everything. She taught her that all was good; that her thoughts could influence her condition; that she must think of things as she

wished them to occur. The Christian Science "one mind theory" was explained to her, and at once all thoughts of sickness, poverty and unhappiness were cast aside. In place of these came thoughts of health, happiness and comfort. With the change in her mental condition Mrs. J.'s appetite returned and she indulged it, and, without realizing the cause, began to gain in strength and weight. Little by little with her general improvement, the ulcers commenced to heal, and inside of two months nothing was left but the scar.

I wish to point out here that Mrs. J.'s habits of living had been correct up to the time her worries commenced, and with the relief of the worries she resumed her old habits and health ensued.

Her husband noticed the change in her mental and physical condition from the first, and was correspondingly happy. Formerly Mrs. J. had always found fault with him and upbraided him for his drinking. Suddenly, however, after adopting the "one mind theory," her whole attitude towards him changed. She became affectionate, made excuses for his trouble and in her thoughts and actions endeavored to assume that he was perfect. This is the Christian Science method of procedure, and the husband began to be influenced by the change in her attitude towards him. Where, formerly, he strove to get away from his wife and her sickness he soon found many attractions at home and was not slow to take advantage of them. Then she told him what Christian Science had done for her; explained the theory to him and persuaded him to take treatment from the healer. He demurred at first, but after kindly insistence on her part he consented, and although the only faith he had in the treatment came from the changes in his wife,

it was not long before *he, also, was influenced by the suggestions of the healer* and ceased drinking entirely. Thus it was that Christian Science secured two more ardent followers who had been treated unsuccessfully for years by the old drug system.

A Mrs. M., who had a chronic ulcer and poor health, being advised by Mrs. J. to consult the same healer, *was not benefited in the least* after four months' steady treatment, whereas after seven weeks' suggestive treatment, administered by myself, I had the satisfaction of seeing her perfectly cured.

The reason for the failure of Christian Science to heal Mrs. M. lay in the fact that she had always been in poor health, having been born into an environment in which incorrect habits of living had been established. Her ulcer came from an injury, also, but the mental stimulation of Christian Science treatment failed to benefit her, for she had no correct habits of living to which to return.

My treatment of Mrs. M. consisted chiefly in having her hold thoughts of health, strength and improved nutrition; besides, I explained to her the requirements for health, and drilled correct life habits into her mind by Suggestion. I am certain I could have secured just as good results in Mrs. J.'s case had she come to me for treatment, but as it is she is perfectly well, and contented; but under another severe mental strain she might become an invalid again, whereas a patient once cured by suggestive treatment is not likely to suffer a relapse for he is taught the necessity of attending to the requirements for health, and these are practiced in spite of any depressing mental state, thus insuring perfect health under all conditions.

CHARACTER BUILDING BY SUGGESTION.¹

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Character building by mental suggestion has just begun to attract the attention of parents, teachers and reformers. The potency of a suggestion in the healing of disease is admitted by all well informed persons; few, however, appreciate its value as a means of awakening dormant faculties, controlling vicious tendencies, or strengthening the higher sentiments.

Mental and hypnotic suggestion will yet materially aid in the solution of the problems of vice and crime. I predict that within a quarter of a century we shall have public hospitals for dependents and delinquents where all forms of mental and moral depravity will be successfully treated. Every reformatory, refuge home, and penitentiary should have its specialist, a man of unquestionable integrity, thoroughly skilled in the art of suggestion, whose vocation it should be to treat the depraved, and in so far as possible establish within them a normal character by strengthening the elements that make for righteousness.

It is not the purpose of this chapter to treat hypnotism or the laws of mental suggestion, except in so far as the latter may be safely used by the laity in controlling themselves or their children. The hypnotic suggestion should rarely be employed even in the control of the morbid, and then only by an expert. Mental suggestion, however—which is all sufficient for the regulation and development of the normal life—may safely be employed by the novice, and if wisely used by the parent and teacher makes their success

in the education and government of the child absolutely certain.

“SUGGESTION” DEFINED.

Generally speaking, anything we sense—feel, taste, smell, hear, see—or anything we perceive, think, desire, will, or imagine, subjectively or objectively, becomes a suggestion. But the term “suggestion” as used by psychologists means more than this. It means a clear, definite perception, thought or mental image of sufficient force to make an impression upon the subjective mind. In other words, mental perceptions, thoughts and desires become “suggestions” in a technical sense only when lodged in the subjective mind or inner self. To illustrate:

I attend church. The pastor preaches from the text “The wages of sin is death.” The interior of the church, the people, the music, the text, and the sermon are each perceived and thereby become suggestions of greater or less influence. When the text is first announced it makes no more impression than any other part of the service, but as the pastor proceeds to reiterate and emphasize it becomes more and more potential, until finally a deep, abiding impression is made. The text takes hold of me, so to speak. I keep thinking it over and over again. “The wages of sin is death.” “The wages of sin is death.” I resolve to sin no more. As I go about my business I am tempted to do wrong. Immediately the text appears in the stream of consciousness, “The wages of sin is death.” Its presence causes me to resist the temptation. It has become a controlling factor in my character. It is now what psychologists call a Sugges-

¹ Extracts made from “Child Culture.”

tion. It differs from the suggestions made by the other parts of the service in this, that while they each held a temporary place in the stream of consciousness and for the time modified my thinking, aspirations and desires, this has a more abiding and potential influence. All were suggestions, but only the text became such in a technical sense.

Mental suggestion, then, is not something radically new or startling. It is merely a new way of defining and applying a law of mind as old as humanity. It is simply a method of making a deep, abiding impression upon the inner consciousness, and thereby modifying mind and character.

THE DUALITY OF MIND.

Man has an objective, or a conscious mind, and a subjective, or a super-conscious mind. The soul functioning through the brain produces what is called the Objective Mind or stream of consciousness, the strength and character of which is determined by the functional power of the brain. The soul functioning independent of the brain results in what is known as the Subjective or Super-conscious Mind. This subjective mind controls all involuntary actions; it is the power behind the throne; it is the spring source of all thoughts, desires, emotions, impulses, sentiments and convictions that come from within. Therefore, whatever modifies the subjective self, modifies the spring source of mind and character. A suggestion once lodged in the subjective mind becomes an integral part of the soul.

THE LAW OF SUGGESTION.

It is a law of mind that the strongest suggestion at any given time controls conduct. When halting between two opinions the more potential one rules. It is a law of soul building that those suggestions

most often and most thoroughly lodged in the subjective mind become the ruling motives; therefore to overcome any weakness, to strengthen any power of mind, or to establish any trait of character, it is only necessary to lodge, with sufficient emphasis in the subjective mind such suggestions as are calculated to produce the desired results.

Practical experiments have demonstrated the efficiency of a suggestion. The mind of the dullard may be gradually awakened, vicious and cruel tendencies can be overcome, the elements of virtue, purity, honesty, or kindness may be so established in the subjective mind as to make them the controlling factors in the character.

Some lives are much more susceptible and responsive to the influence of a suggestion than others, but all can be affected. Some can be changed much more rapidly than others; but patient, persistent effort, wisely directed, is sure to bring results in all. Sudden changes are not to be expected; they sometimes occur but are rarely beneficial. Gradual growth alone gives permanency to character.

The processes of character building by suggestion are not unlike those of muscle and brain building. Here the three essentials are: (1) a definite purpose in view, or a clear concept of what is desired; (2) a series of suggestions and mental images adapted to the desired end; (3) regular, daily exercise, or repetition of the suggestions.

A suggestion to be of any practical value in character building must be deeply impressed upon the subjective mind and repeated a sufficient number of times to establish a physical basis in the brain. This process takes some time and often requires persistent effort, but it is the

only way to make the effects of a suggestion abiding. The simple repetition of a suggestion, parrot-like, has no practical value whatever.

MUTUAL CO-OPERATION.

To influence the child by suggestion the parent or teacher must be in earnest. He should explain to the child what he desires to do so as to get its complete confidence and co-operation. The child should be made to feel it has the love and sympathy of the parent, and that the two are going to work together for a definite purpose with all assurance that they will succeed in overcoming the weakness, or in establishing the desired trait. For instance:

In a California town, I employed a little boy to assist me in the distribution of hand-bills. I soon discovered that he was a kleptomaniac. His reputation for stealing was so well established that the grocerymen watched him as he passed their fruit stands, and if he entered a store somebody kept an eye on him. His mother told me that she had driven him away from home at the age of eight because he was incorrigible.

I got close to the boy's heart, took him into my confidence, acquainted him with my plans, and invited him to be my partner while I remained in the city. I assured him that I would be strictly honest with him and felt that I could depend on him being honest with me. I asked him if he ever had any temptation to steal. He confessed that he had. Then I said to him slowly and impressively, "You and I can overcome that. You will not steal from me, nor I from you; neither will we steal from anyone else. From this time on we are going to be honest. You are an honest boy; deep down in your little heart you want to do right. I

know you will do right, and I am going to depend upon you."

Here the big tears filled his eyes, and chased down his dirty face. Putting my arm around him, I said, "Now you will be honest, won't you?" He affirmed that he would. Then I repeated slowly, "You are honest. You will not steal. You will not deceive me."

I had him affirm several times each day to himself, "I am honest; I do not steal." I called him "My honest little man." I kept the suggestion that he was an honest boy uppermost in his mind all the time. Within forty-eight hours I sent him to the bank to get a five-dollar bill changed. His mother had told me that he could not be trusted with a dime. During our two weeks together he never disappointed me, and could he have remained with me I am sure that he would have completely outgrown his mania for stealing. I have frequently employed a similar course with children given to deception, profanity, or other vices, and rarely have I failed to get good results.

PREFIXING THE CHARACTER.

The proper time to correct a child's disposition and lodge suggestions calculated to strengthen its character, is when it is good natured and removed from temptation.

Even in adult life, if one waits until the hour of trial before deciding or exercising his will, he is in great danger of doing wrong. Whereas by deciding, while in the normal state when removed from temptation, what one will or will not do, and earnestly and repeatedly impressing these decisions on the subjective mind, *it is possible to so prefix the character as to predetermine conduct.*

To illustrate: A child has a violent temper. This abnormal expression of

force, whether hereditary or acquired, has its physical center in the brain, which when stimulated results in an expression of anger. Now, what is wanted is to build into the soul, while it is normal and undisturbed, a suggestion that will oppose the stimuli that come from these abnormal brain centers. A simple suggestion calculated to accomplish this end is: "I am always good natured. I do not—I will not get angry. I have perfect self-control."

By having the child repeat such affirmations over and over, and by the parent or teacher earnestly affirming them to the child so as to make a deep, abiding impression, gradually but surely they will become established factors in its character. It is not to be presumed that they will become the controlling factors at once, nor that it is possible to influence every child so that it will never get angry; but by patient, persistent training these suggestions will become sufficiently potential to control the temper under ordinary circumstances, and restrict it from violence even under the most aggravating conditions.

SECRET OF SELF-CONTROL.

The secret of self-control is found in this same law of prefixing the character. No decision in life, no act, nor conduct is ever the result of accident; the dominant suggestion rules. Therefore, by placing the preponderance of suggestion on the side of righteousness, the correct choice and conduct are assured. For instance:

I am conscious of a weakness. I have an uncontrollable appetite or passion, or I am deficient in some noble virtue. I wish to transform my character. I proceed thus: (1) I decide definitely on what I am going to be or do; (2) I put this decision into a definite affirmation;

(3) I earnestly, prayerfully and impressively repeat this affirmation several times each day, lodging it as deeply in my subjective consciousness as possible, and striving with all my might to realize that this thing which I have affirmed is now true. I put ten pounds of suggestion, so to speak, on the side of right today and ten pounds tomorrow and so on until I have a hundred pounds of auto-suggestion on the right side. Now comes the tempter. He lands his twenty-five pounds of evil suggestion on the left side and twenty-five more, and twenty-five more; but I still remain firm, leaning to the right because I have lodged a hundred pounds of right suggestion on the right side. I have so established my soul in righteousness by auto-suggestion that he is powerless to control me.

By repeated and constant drill the child is able to pass an examination in his studies; and so by repeated and constant drill of the moral sentiments, it will be able to pass an examination in conscience and character; able to resist temptations from within and without, having so established the elements that should rule in head and heart as to have perfect self-control.

A PRACTICAL EXPERIMENT.

Too much emphasis cannot be placed on the importance of prefixing the character of the child while it is out of temptation. I consider this the greatest secret of self-control; the one supreme force whereby the character of the child is most effectually moulded. This law fully comprehended and tactfully and faithfully applied means success in the government of children. To further illustrate:

While lecturing at a Western Chautauqua I presented this proposition to an audience and on the following day was

invited to dine at the home of one of the leading citizens. At dinner when dessert was served, which consisted of ice cream and cake, I noticed their little boy—a nervous, precocious lad of four years—accepted without complaint some milk and crackers and ate it cheerfully, while the rest of us partook of the cream and cake. After dinner I congratulated the mother upon the good behavior of the boy, when, to my surprise, she said:

“This is very unusual and his papa and I are delighted. He is an only child and being of a nervous temperament we have allowed him to have his way too much. Yesterday I attended your lecture and noted what you said about prefixing the decision in the absence of temptation. This morning when it was decided that we should have cream for dessert, I thought it a good opportunity to test the method. The boy is very fond of ice cream but it does not agree with him. This morning after breakfast when I was sure that he was not the least bit hungry, I took him in my arms and told him that we were to have cream for dinner. I reminded him of how it always made him sick and therefore I must get him something else for dessert. We talked over what he would like to have and finally we decided that he should have some nice rich milk and crackers for his dessert, then he would feel well and be happy all afternoon. He was delighted with the prospect. Several times during the morning I called his attention to the good dinner he was to have and to the fact that he was not going to eat any ice cream and be sick. At dinner, he did exactly as we had planned. Now, I have had more trouble to govern him in regard to what he should eat than about anything else; and I tell you frankly, if his will had not

been prefixed, he would have had his portion of the cream or made it very uncomfortable for all of us.”

LODGING A SUGGESTION.

To lodge a suggestion successfully, three things are essential: (1) a clear, definite concept, or well defined thought on the part of the suggester; (2) a passive, receptive mood, on the part of the one receiving the suggestion; (3) a perfect understanding and mutual sympathy between the suggester and the recipient.

The first of these three conditions is the most essential and by far the most difficult to attain. Comparatively few persons can hold a well defined thought in the mind or express it with sufficient emphasis and firmness to make it a *Suggestion* in a technical sense. The power to do this, however, can be and should be cultivated by all. Practice makes perfect. By patient, persistent effort almost anyone can learn to lodge a suggestion.

To apply the foregoing proposition the parent and teacher must exercise self-control, judgment and tact. They should never attempt to lodge a suggestion or control a life when in a fit of anger or when worried to such a degree that they have not perfect self-control, nor should they attempt it when the child is angry, or when there is bitter opposition. *Two positives never unite.* Even the hypnotist cannot control an opposing will; and all scolding, fault-finding, or preaching to a child when it is in a rebellious mood, is not only a waste of words but is positively harmful.

To control a heart we must first get inside of it. To successfully lodge a suggestion we must establish a receptive mood. To do this we should seek to overcome all opposition with kind-

ness, melt the frozen will with the warmth of love; then when the receptive mood has been established, kindly but firmly impress the desired suggestions upon the mind and conscience.

A WILLFUL CHILD.

A mother once brought me her little seven-year-old boy, saying he was so willful and stubborn she could do nothing with him. She said she had scolded and whipped and tried to buy him, but all to no avail; he would have his own way.

"When do you whip him?" I asked.

"Why, whenever he does wrong. When should I whip him?"

"Never when he is angry, or when you are vexed. If you must whip, postpone the matter until the following day; then talk to him kindly, explain to him that you do not whip him for revenge, but to help him to do right. But whipping is seldom beneficial and should never be resorted to except in extreme cases.

"I suggest that instead of punishing him you give him a few moments of your time every morning. Approach him in a happy, loving, communicative way so as to awaken his affections and make him receptive, then talk with him lovingly about how many things you have had to give up in life just to make others happy and how it proved best for you. How happy you have become in doing what seemed right and best for the happiness of all! Then tell him you have noticed that sometimes he is inclined to insist on having his own way. That you feel sure he will outgrow this and that he will be much happier and get along much easier as he learns to do what pleases others.

"Magnify the virtue of conformativeness. Mention the many times he has

done right and how happy it has made you. *Do not mention the times he has done wrong, for this will create opposition and do no good.* Let him feel that he has your utmost confidence and sympathy in his efforts to do right; and even that when he has done wrong you are more than willing to forgive him, if it will help him to overcome temptation.

"Finally, say to him, in substance, 'Now, today we are going to try to make each other happy. I am going to do what I can to add to your pleasure and I know you will try to do what will make me happy.' Get him to acquiesce if possible, and then during the day repeatedly affirm how nicely the two of you are getting along together.

"If he errs, forgive him; tell him that you realize he was tempted, but you love him and know he will be able to overcome all temptations after a while. Notice every little sacrifice he makes and encourage him in it. Avoid all opposition as far as possible that his stubbornness may not be excited. Appeal to his kindness, his love, and his conscience, magnifying these all you can; and gradually, but surely, you will develop the nobler virtues to a point where they will become the ruling powers in his life."

The mother adopted the plan suggested and in a few weeks a marked change was observable. At the age of ten the lad had comparatively outgrown his willfulness and was more amiable and conformative than the average boy of his years. I have never known it to fail completely where a parent has been faithful and used judgment and tact in getting the confidence and co-operation of the child.

The plan suggested in the foregoing case is applicable, with proper variations, in overcoming any and all undesirable

traits. The violent temper, the tendency to prevaricate, to steal, the habit of swearing, of neglecting duty, carelessness, etc., may all be controlled and eradicated by this method. The aim in every case should be: (1) to restrict the undesirable

trait; (2) to develop and magnify the elements of kindness, gentleness, reverence, conscience and goodness so as to make them the controlling factors in the character.

(To be continued.)

THE ANNULAR THEORY: ITS MEANING INTENT AND SCOPE.

PROF. ISAAC N. VAIL, PASADENA, CAL.

I have before me a letter from a man who to-day stands without a peer as a geologist, in the estimation of eminent thinkers, in which I have read again and again these burning words: "Geologists will *prefer* to account for past geologic revolutions, *by causes now in operation.*" And here is also one from an American geologist of world-wide repute, who tells me he has "*no objection* to a vapor canopy even down to very recent geologic times."

In spite of all that may be said in support of the "eternity of physical causes," truth, I am happy to say, neither stands nor falls at the dictum of human "*preference*" and "*objection.*" If we continue to build on this fundament of sand, the genius of Law will raze our fabric to its nethermost stone. We have philosophies and philosophies, but the crying need of to-day is the sun-light of that *last philosophy* which will burst through the cloud of human preference, and come as upon the wings of the wind, and which we will *have to take* whether it be our choice or not. Under that illuminating sun some of us may be able to see how preference and predilection have clothed the gods of our choosing in miserable rags.

I reject the "eternity of causes" as out-

side of the certitude of *uniformity in world evolution.* The once all-involving cause of terrestrial conditions was the omnipotent energy of the molten earth. That cause ceased to operate countless millions of years ago. It is a fact that no one will dispute, that the *products* of the implacable fires of the igneous earth have come down to our time and they are with us. There is our vast ocean of water every drop of which was formed by the union of oxygen and hydrogen—in the flames of a molten earth, as a *Cause.* Was the ocean of to-day formed by a "*cause now in operation?*" Every drop of that fire-formed water went to the skies. Did it go there by a cause now in operation?

During the molten era every pound of gold, silver, copper, iron, lead, etc., which inveterate heat could gather from the earth's inmost depths, and vaporize, was sent to the heavens. There they stayed till they condensed and the earth's crust congealed; and when they returned to the earth those metals were placed in the *crust* where man can get at them, which he could not do, if they had not been sent to the skies. Does he have access to them from causes now in operation?

When a tree dies, falls to the earth and decays, a spontaneous combustion sets in and water is formed. This is a cause now in operation. Did decaying organisms form all the waters of the ocean? Water is formed in volcanic fire, another existing cause, but who is ready to believe that volcanoes made the oceans? During the molten era an infinite amount of unconsumed carbon, as smoky, sooty sublimations, went to the heavens, as all men will admit. These light carbon forms floated in the dense primeval air long after the earth grew cold, and came back all along the "ages" and we find them to-day in the black shales and other carbon beds of the whole world. Were these black sedimentary carbon beds made by causes now in operation?

The products of the molten era, to an incalculable amount, went to the telluric heavens and fell back through the ages. They are found scattered through the entire thickness of the super-crust, and every one of them is an eternal witness against the "eternity of causes." These witnesses are to be called into the world's court as the Annular Theory comes on trial. It is susceptible of the most positive proof that mankind once saw lingering remnants of the vapors sent to the skies in the molten era. They fell in deluges vast beyond conception, and as immeasurable avalanches of snow in polar lands. They were great world-causes that have ceased to exist. And when we come down to fundamental facts, we find that the whole geologic record from the beginning to the end, is the dictation of Annular World Evolution.

It is a manifest absurdity to insist that existing causes made the "world-ages." The present age can never end till existing conditions end. It is the ending of causes

that ends conditions, and if conditions do not end, the present age will go on and on and on for ever. So much for the physical world. But the mental, moral and religious world is linked beyond dispute or recall to world-conditions, and as the fossil beds of geologic time tell the tale and reveal the record of the material earth, so do the fossil beds of human thought tell the tale and reveal the record of man.

Mythology and all the ancient writings and world epics, wherever found, are the fossil-world of thought, and it is the work of the annular student to read the record immaculate and give the vast revelation.

To claim that the Earth's Ring System is mirrored in old human thought is startling, since it tells the old school geologist that he must tear down and build anew on the rock of *Annular World Evolution*. It is staggering to the old school theologian because it opens up a book of revelation written by the hand of God on tables enduring as stone and found away back in the night of time.

The thought that this earth once had a Saturn-like system of rings is one that must eventually claim the philosopher's attention; and the tendency of the world-thought seems to be now in this direction. To-day the combined and sweeping testimony of this evolving macrocosm is, that all worlds are made, or have been made, according to a plan or line of *uniformity*. Could we go outside of this thought we would have to face the illogical, fortuitous, and uncertain, which is altogether foreign to philosophic thought. This leads me irresistibly to the conclusion that Saturn's annular or ring system can under no law of world-growth be an accidental feature; and the presumption then, in the very beginning, is that an annular condition is but one of a succession of

world-stages that must eventuate in that condition our earth now enjoys. But let us look at some of the foundation facts that point in this direction. First, note the *primitive* uniformity in world-evolution as seen in all the sparkling fires of the universe.

We may say, with these igneous centers as our witnesses, that all worlds *begin* their eternal round on the same plane and in the same condition, and that as yet we have nothing to show us that they can deviate from that plan of uniformity as they move around the eternal throne of *Law*. Certainly the philosopher cannot admit that the present condition of the planet Saturn is an adventitious or fortuitous one, and as a consequence I am forced to assume that annular formation is an essential feature in the evolution or creation of worlds. And this leads me to the conclusion that if our earth has not moved along a line of annular evolution it has deviated from the line of primitive uniformity and taken an accidental and fortuitous course.

The reader must see, then, that the annular idea is not resting on a foundation of sand. Let us examine it from the position of primitive *uniformity*—or, rather, from the condition that all worlds assume during some part of their course—that of an igneous molten mass. Our earth was at one time in that same state of igneous activity—that is, every drop of the mighty oceans that now wash the shores of the earth, together with vast volumes of sublimated and vaporized minerals and metals, was flung far away from its seething and boiling mass, and made to form a vast primitive envelope. This is so well known to the scientist that I need but state the fact. But note the momentous conclusion that must flow from this. Such

a world-envelope means *emphatically* an *annular system* with all that that term implies, and I now propose to show that the great primitive atmospheric envelope of every rotating sphere must eventually form into *rings* about the central mass as that sphere congeals.

The conditions of gravity in the rotating igneous mass demand that the whole sphere should rotate as one body. That is, the primitive atmosphere of a condensing planet must rotate with the central mass *and in the same time*. If the planet revolves once in ten hours the atmosphere must rotate with it in ten hours. This fact is of vital importance, *for on it hangs the truth of the earth's annular system*. Now it is well known that astronomers and physicists claim that the earth during that primitive period rotated much more rapidly than at present, and that its atmosphere at that time was from 250,000 to 300,000 miles in depth. Let us figure in our minds such a rotating mass. Conceive, if possible, the measureless energy imparted to vapors on the peripheral boundary of the mass. If the primitive earth had an atmosphere only 100,000 miles deep, and rotated once only in twenty-four hours, or seven times more slowly than mathematicians claim, then a ton of primitive vapors on the boundary of the sphere had a moving energy of 25,000 tons, or 9,000 tons more than sufficient to forever prevent it from falling to the earth.

It is plain, then, that after removing every possible objection to the data here claimed, the earth's great primitive envelope of vaporized waters, metals, and minerals possessed an energy imparted by its rotary motion that supported it in the loftiest heights after the fires grew tame. They could not possibly fall as

the earth cooled down, unless in cooling the vapors lost their independent moving energy, which again is foreign to philosophic thought. The mass cooled down, but the lofty vapors moved on in the terrestrial firmament with their original rotating energy. They could not do otherwise. It is well known by mathematicians that a ton of any kind of matter moving around the earth with an energy of more than 17,000 tons *cannot fall to its surface, but must move on in an independent orbit.* That is, the earth's vaporized oceans, flung into the outermost bounds of its primitive envelope, according to these reliable data, had at least 9,000 potent reasons for continuing onward in their motion about the earth, while there could be no valid reason at all to oppose that end.

Again, there are analytical formulæ that readily determine to us how much of this primitive envelope would continue on in its course and how much of it would fall. That is, with the data we have assumed it is readily demonstrated that (no fortuitous condition intervening) when the primitive fires died out and earth and its envelope congealed, 22,000 miles of the primitive earth-distillations fell back to its surface, while all above that height continued a vast ocean of revolving vapors—the beginning of the earth's annular system. In spite of the neglect of scientists to follow out this legitimate result of the rotation of an igneous sphere, *they must eventually stand on this rock.* A given depth of atmosphere, a given velocity of rotation, with the known density or gravity of a planet, are the data needed to prove the fact of annular evolution. The only hindering conditions are accidental ones—the lack of heat, want of rotary movement, and the presence of

excessive gravity; but the scientist knows that these could hardly supervene.

When the molten earth congealed, in the course of unknown time, there was left a mass of annular material in the firmament that necessarily eventually gathered over the planet's equator, and the same causes that led to annular motion in the *mass* led also to subdivision of the same into concentric rings. The most ordinary mind can understand how the rim of a revolving wheel, moving through a greater arc, must move with greater velocity than the hub. That is how the vapors on the rim or outer boundary of the infant ring-system must move with greater velocity than the inner boundary, and consequently as those vapors condensed the one part inevitably separated from the other. Just as two cannon-balls starting together, but with different velocities, must move asunder.

Thus, without entering more minutely into the philosophy of ring segregation, I will simply ask my readers to admit, for the present, that the earth's annular system was a complex one, and to take one glance at the magnificent example of ring segregation as shown by the planet Saturn, and they will doubtless begin to look with confidence upon this orderly plan of world-growth. We may go back in imagination, then, to that time when the equatorial earth was overarched by a vast fund of watery vapors, which possessed a momentum and motion that utterly forbid their immediate fall, and urged them into the formation of independent rings, while on the surface of the earth the first-born ocean had already begun its eternal round of work.

The earth-rings having been formed according to an intelligent plan of world-evolution, it is plain that they must have

wound up their course as the ages rolled on. They fell, as fall the petals of the rose. Not necessarily as a catastrophic collapse all over the earth, as will be seen in the end, but through uncounted centuries of progressive declension. A world-ring descends from its lofty moorings only as it loses its independent motion, as *all revolving world-rings must do.*

Let us imagine, then, an earth-ring away back in the beginning of Silurian time to gradually settle into the equatorial atmosphere. That atmosphere resists its downward course, as any resisting medium would. This would cause the ring to spread and widen out in front, while it pushed on from above. As any one can see, this would inevitably convert a descending ring into a *wide band or belt at the equator.*

Now it is manifest that this declining mass of annular matter must finally settle to the earth's surface, but where? Plainly more largely in the polar regions than elsewhere. It must fall where there is the least resistance and the greatest attraction. The polar world has the greatest attraction. While the equatorial world presents great resistance in centrifugal force, the polar point presents none. It is plain that the centrifugal force of the revolving atmosphere would tend to lift and prevent floating vapors from falling at the equator. Hence such vapors would float polarwise in order to fall. Thus seeking the point of least resistance, it is manifest that a ring must fall in the polar world, and that, too, by a gradual decline, through a long period of time. These things plainly lead us to the conclusion that a ring must become first a belt and then a *canopy* in order to reach the surface of the earth.

These things, I say, necessarily follow

a molten condition of a rotating sphere. Thus *canopy* after *canopy* must have floated over this earth and descended as annular exhalations in the polar regions during the ages that have passed. Such a canopy floated over the Silurian earth, and, falling, closed that age by *deepening* the waters of the ocean and so purifying them as to render them a fit abode for the fishes of the Devonian seas that immediately succeeded. Such a canopy overspread the Devonian world, fell and closed that age, and so changed its waters as to fill them with death. And so on through all geological time the ages were numbered as rings entered the atmosphere and canopies fell. *Canopies*, then, just such as we see on the planets Jupiter and Saturn to-day, have been the controlling agents in the evolution of the earth.

Whenever a canopy came over the earth it shut off the direct rays of the sun, and the globe became a *green-house world.* What else could have made the repeated tropic scenes scattered all along the ages? Nay, what else could have made the ages? What else could have changed the oceanic waters than a grand *addition* of waters? Whenever a canopy fell it piled up immeasurable fields of snow in the higher latitudes, and merciless winter set its frozen heel on lands of exuberant life. Witness the ancient glaciers' march again and again over a tropic earth. In the orderly decline of the earth's annular system we have a source of snows competent to produce all the glacial periods this planet ever saw; while the evidence is most abundant and irrepressible that they could have had no other source.

I will next attempt to prove that at least two canopies came and disappeared from the gaze of primeval man.



Experiences



THIS column is devoted solely to contributions from readers of SUGGESTION who desire to assist in the investigation of psychic phenomena by reporting interesting facts from their own experiences, or any phenomena they have witnessed.

We give this opportunity to our readers in order to stimulate increased interest in the study of the occult, and to obtain all possible reliable data on the subject. It is only by intelligent, painstaking observation of particular instances, and their accurate reporting, that satisfactory evidence can be accumulated. True scientific inquiry takes nothing for granted, and has no preferences; but seeks only to discover the truth, no matter what that may be.

Hence the work of our SUGGESTION readers in the field of psychic research will depend for its value not only upon the enthusiasm of the investigators—and this, we are glad to say, is most gratifying—but upon their careful, unbiased weighing of all evidence which they consider. Then do not investigate in order to establish some pre-conceived idea of your own. Conduct every experiment with rigid impartiality. Divest yourself of all prejudice, and be anxious only to find out facts, and to report such facts with absolute correctness. We expect much of interest to be developed, and invite the fullest exchange of opinion from our readers. As this is distinctively a column for contributions from readers, no comments from the editor will find their way into it. Moreover, the editor desires it to be distinctly understood that he is not responsible for the views of any contributor to this column. The experiences are published for what they may be worth, but the absence of editorial comment must not be taken as an indication that any contribution or discussion accords in the slightest with the editor's own opinion.

In Defence of Truth.

We find that through all ages and through all time, truth exists, and to each and every successive race of men comes inspiration of that truth according to their light and understanding.

The natural hypothesis to be deduced from this is that Truth is a divine potency that finds expression according to the ability and susceptibility of men's minds. As some of the most precious truths that nature contains lie hidden and in seeming obscurity, and when found they are gems of knowledge that illuminate the darkness of our understanding and enlighten the bleakness of our intellect; thus "he that seeketh shall find and to him that knocketh it shall be opened." "He that doeth truth cometh to the light." He who seeks not shall find not and so remains in the darkness of his ignorance; but he who seeks and practices truth, finds and uses that which brings light and wisdom to his previous condition of ignorance and misunderstanding. Within the past few decades the barriers of skepticism, bigotry and ignorance have been broken through and the truth of these hidden or occult realities have reached the under-

standing of a portion of mankind and men have become awakened to the possibilities that lie within themselves and to those which exist around and about them in the unseen forces of nature. That we are surrounded by a sea of vitalized force; and that we are separated from the great world of entities by only a thin veil that is occasionally raised, as intuitive persons can affirm by their own personal experiences, is a fact that sincere thinking investigators have realized and accepted. This practical world will not, however, accept as truth the experience of any one, but hold up preconceived and cherished materialistic ideas against that which is spiritual.

It is therefore necessary for every person to acquire his own occult experience. else he will forever remain a sceptic. Let us lay aside all narrow, selfish, dogmatic and bigoted thoughts and become analytical, that we may sift the wheat from the tares.

In the November issue of SUGGESTION I related my experience in seeking the truth of spiritual phenomena within my own home, and I have been discredited by one reader as a fabricator or a victim of

deception. It is hoped that those who relate their experiences through the columns of this magazine, do so truthfully, for as we are striving to help each other, what object could anyone have in stating that which he knew to be false? There would be nothing gained thereby to the contributor and no benefit derived by the readers.

Because a person has never had similar experiences is no reason that he should denounce the statements of another as fabrications. Merely because he can not understand how those occurrences could have taken place, does not prove that they did not occur.

I can not in a short article render this great subject justice, and to fully explain the results of all my investigations and all the reasons deducted therefrom, and why and how these mysterious occurrences are presented, would require several volumes of this magazine; therefore I can only give a smattering in the short space which is allotted to me here. I will, however, try to cover all the subjects of inquiry that my skeptical friend has given in his letter published in the December issue.

All phenomena of both the material and the spiritual spheres are the results of natural fixed laws, some of which are within our mortal comprehension—others not. Those from spiritual causes are still a mystery to people who have not penetrated deep enough into the obscurity of nature to correctly understand them. In order that a disembodied spirit may manifest by means of physical phenomena, he must come into relationship with material and use material means by which his desires can be executed; to do this it is necessary that some medial force be brought into action and therefore a source

from which this force can be obtained must be found. All persons possess this vitalized force to a greater or less degree and its possession by an individual to an abnormally great degree constitutes such a person a medium. The development of mediumship depends upon the individual and his natural adaptation of organism and the natural forces possessed therein. There also exists a difference in the qualities of force which different organisms present as well as a difference in the degree of endurance possessed by different healthy individuals. The cultivation of this force, which we may term magnetic for want of a better name, is a spiritual process which gradually establishes within the organism of such a favorably adapted person the requisite amount and quality of mediumistic force that is necessary for the performance of those manifestations which seem so mysterious to the understanding of the skeptic, who always attempts to explain their cause by known laws of material nature and thereby fails. The length of time required to develop a required amount of medial force depends upon the degree of that force the person naturally possesses and his aptitude for developing. Some people could no more become developed mediums than some people could become college instructors, musical geniuses or skilled and talented artists, because they have not the mental faculties developed or a capacity for that development. There is a large percentage of people who possess this quality of mediumship but are themselves not aware of it, and even if they were, would not spend the necessary time to develop their latent forces. Those who will not believe the phenomena of spiritualism are likened to persons born blind and to whom light is an unknown reality so far as their indi-

vidual realization is concerned. Would it be wise for such persons who come into the world with this sense lacking, to deny the existence of this reality in nature?

I am asked what I have heard and learned in my communications with our invisible immortal friends. Having as I have before stated, established communication by means of a three years' course of development of mediumship in the person of my sister-in-law, I have had ample opportunities for studying these phenomena under all conditions, test and otherwise, within my home circle. I will present in a condensed form, some of the information spirits have imparted to me and which gives an explanation of their modus operandi as well as can be understood by our limited comprehension in this sphere of mortal existence. How does materialization take place? In the ether that permeates our atmosphere and all space beyond, is suspended detached atoms of matter; and until these atoms can be brought together and solidified, they are, of course, invisible to our optical perception. From the organism of the medium is drawn that force which is necessary for the attraction and unification of these atomical elements of matter. When sufficient force can be obtained from a person fully developed in these qualities, then enough material atoms can be drawn and held together—in either a solid, semi-solid or cloudy hazy mass—as to become visible to us. These atoms of matter can be retained in such visible form so long as that force lasts which holds them together; and when that force becomes exhausted, dematerialization ensues and the atoms scatter and become again invisible, and thus the form vanishes. It is this mass of material that is built up around the spirit body that we recognize as a spirit materialized, but in

reality we do not see the spirit form at all; it is simply the material mass of atoms that he has surrounded himself with that we see. Thus it depends upon the development that a medium possesses and the knowledge of these laws of atomical association possessed by the manifesting spirit, together with the presence of proper atmospheric, magnetic and psychic harmonic conditions that permit these results to be given to us in any degree of perfection. Sometimes forms appear only partially materialized, some portions having a solid, tangible appearance, while other parts of the same form appear hazy and cloudlike. This is because there is not sufficient medial force for the creation of the material form, or from inharmonious conditions of magnetic and psychic counter forces which form a disturbing element. When the atoms are associated in a hazy form, it is then termed etherialization, and is seen as a thin, cloudlike figure. When the atoms are still more finely divided they are invisible except to those whose vision is keen and acute enough to perceive them. Thus is explained the phenomena of clairvoyant mediumship and to such a medium spirit forms are not visible except when they can associate around their beings enough material matter to be seen by the person so endowed.

For the production of voice, enough materialization must be present to produce sound vibrations of sufficient force upon the atmosphere as to be perceptible to our sense of hearing. Upon the perfection of the materialization depends the perfection of the voices and sounds uttered; therefore, some are feeble and indistinct while others are clear and strong. The handling of a pencil depends

much upon the same conditions for the production of spirit writing.

Why can not materialization occur in the light? It has occurred; did not Jesus appear to his disciples in the light and talk to them after his crucifixion, and did not the fingers of a man's hand appear, writing on the wall, at the feast of Belshazzar?

It is also seen occasionally in our own day. But a condition of darkness is more favorable for the reason that the vibrations of magnetic force drawn from the medium and sitters are much more feeble than the vibrations of light and consequently the stronger force disturbs or neutralizes the weaker one.

Hence unless there be present a superabundant amount of medial force, materialization can not take place in the light. This explains also why a dim light is used at materializing seances and why the forms can last but a few moments. I have seen these forms dissolve and disappear before my eyes without their retiring into the darkened cabinet and where no trap door apparatus existed. This occurred in my own house and was witnessed by others besides myself. In "dark circles" the sitters clasp hands for the purpose of causing an equalization of magnetic forces and also to convince the sitters, should touches from hands be felt, that no one in the circle was doing it as long as all hands were locked together.

What should happen should a light be suddenly thrown into the room while these occurrences were being produced? I have tested this in my own home investigations by switching on an incandescent light and I found all sitters sitting quiet, saw no tangible forms for the fact that the bright light instantly dissolved and scattered asunder the atoms composing them, and

slates, trumpet, etc., which the moment before were suspended near the ceiling by these forces, have dropped. On one occasion in the presence of a skeptical friend, this test was performed to our satisfaction. Our medium sat with her hands tied securely behind her and to the back of the chair, then a sack made of mosquito netting was placed over her and the edges secured by means of strips of wood nailed to the floor. All articles of wearing apparel were taken from the room. The waist worn by the medium during the seance was a red one, and during the sitting, hands of different sizes and with sleeves of both black and white appeared, but none with red; yet it was found that no disturbance had taken place in the tying of the medium's hands, nor was a thread of the netting broken, showing that the medium remained in exactly the same position she had been placed in before the seance. I have sat with the medium in the absence of any other person, holding both her hands securely in mine and yet felt touches and slaps upon my head from tangible hands. Were those touches produced by the medium, when I held both her hands firmly so that she could not move either of them? In regard to rappings, I have observed them in the daytime coming on stove pipes, chairs, tables, dishes, walls, and doors, at points entirely out of reach of any person present at the time. I have heard them in my office when I was alone, coming upon my desk when I was not touching it, and in darkness I have heard loud distinct rappings in a room in which I was alone and at other times when all other persons were absent from home; I have asked questions and received the rapped replies of yes and no. These coming when I was entirely alone was unmistakable evidence to me

that they came from a force outside my own intelligence or being.

What is the significance of these raps and why are they given? They are usually the first phenomena a person receives when sitting for medial development and are given when no better mode of communicating is available; but when development has advanced and a more sensible means of communication is obtained, the rappings are not resorted to. Any number of raps can be established to signify "yes" and "no," as long as it is understood that is all that is necessary. Communications can be obtained in the daytime by means of the trumpet, direct voice, slate writing or other means that require a certain amount of materialization to produce, providing a darkened box or cabinet is used in which to establish the necessary conditions I have explained.

My doubtful friend has also asked me if I ever knew of cases in which a supposed disembodied spirit was found to be an embodied one performing, and hundreds of people felt sure they were communicating with spirits and afterwards found they were not. Most certainly people have been deceived by unscrupulous fakirs, but because fraud is sometimes practiced, is that any reason that no genuine phenomena exists? I am giving my personal experiences, when I knew that no fraud was present. How did I know? Because the individual traits of disposition of the medium are so well known to me from an acquaintance of sixteen years, the past five of which she has been a member of my family. I know that trickery and deception are opposite to her nature, and by the tests I have mentioned and others I have made, I have become convinced that the phenomena do not originate with her. To accuse the other mem-

bers of my family would be out of the question as all these results can be obtained without their presence. I am further convinced that the communications I have had were not her intelligence for the fact that the use and manner of language and grammatical expression are unlike her method of speaking, and they are all as different in those respects and in tones of voice as there are so many individualities.

I will say further, to corroborate the genuineness of the communications, that I have also been addressed in German, of which language I have a little speaking and understanding knowledge; but the medium can neither understand nor speak it. I have also heard her speak, asking a question, at the same time a direct voice was speaking and I heard distinctly her voice and that of the manifesting spirit at the same time and no other mortal person present.

My incredulous friend asks how others can obtain these results. I have said that all can not develop mediumship, but many can if they observe certain conditions and no one can tell until he tries. He may get results soon or it may take several years. There must be patience and regularity of sittings, also a selection of a few harmonious persons that can be relied upon in the establishment of the harmony that must prevail. Deception and dishonesty must be excluded and a rigid discipline of truthfulness be maintained. Select the kind of development desired, whether mental or physical, and stick to the one thing and do not desire to develop too many phases at once. Always sit with the same persons and never allow new sitters to enter the circle while sitting for development. For the psychological phenomena of trance, control, clairvoyance, clairaudience, psy-

chometry, etc., and the physical phenomena of table tipping and turning, circles in the light can be held, but for all other physical phenomena a state of darkness is essential. Everyone should become as passive as possible and send forth vibrations of thought that will be in harmony with results desired, thereby producing the proper psychic conditions. A person intensely skeptical in the circle at once produces a discordant condition that acts in direct antagonism to the possible chances of obtaining results. Unless harmony be complete no results can be expected; this is the reason developed mediums can not obtain results in the adverse presence of skeptics. I have occupied more space than I intended and will conclude by saying that for a person to make an accusation of dishonesty or deception against those whom he has never known or seen, merely because statements were made that the accuser did not understand, is in my opinion, a very imprudent, impertinent and unwise action. To defend truth leads one along a pathway strewn with rocks and thorns, and I expect to meet with such obstacles, but truth is ever victorious in the end.

CHAS. W. AUSTIN,
175 Michigan Ave. Detroit, Mich.

Whence These Forms?

IMPERIAL, CAL., Dec. 22. 1902.

EDITOR SUGGESTION:

You advise me in editorial comment on "Spiritualism or Fraud" in the December SUGGESTION to send fifty cents for "Spookland," which will show me how this kind of materialization is done so that I can duplicate it myself. The advice is well enough. Soon after witnessing the exhibition I anticipated your advice, however, and made that same invest-

ment but failed to find anything in the book which satisfied the conditions. In Mr. Henry's experience, as given in "Spookland," he lays bare a most palpable and gross imposition. But his method in the case I relate would have most utterly failed. He caught the child and found it to be the medium in disguise on her knees, impersonating a child form. Mrs. Crindle sat quietly in her chair while child forms and other forms appeared. Moreover, while she was on one side of the room two or more forms emerged from behind the curtains, advancing to and saluting members of the circle. Then again, while Mrs. Crindle was behind the curtain one distinct form, built up behind the circle in the open room, passed to front of sitters, saluted one of them and passed on behind the curtain. The theory of an optical illusion will not account for it. Optical illusions do not talk, neither do they shake hands. On the theory that in some way or somehow it was the medium making the impersonations, how could she be on the floor herself while two personations are performing at the same time?

FRANK P. BLAKE, M. D.

[Was the apartment in which this seance was given selected by the medium herself? Mrs. Mellon deceived the closest investigators in England for years until Mr. Henry made the exposure.—Ed.]

They might not need me—
Yet they might—
I'll let my heart be
Just in sight.

A smile so small
As mine, might be
Precisely their
Necessity.

—Emily Dickinson.



Queries and Answers.



PLEASE NOTE.

The editor will endeavor to answer all queries as satisfactorily and fully as possible. However, as the majority of the readers of SUGGESTION are in possession of his mail course on Suggestive Therapeutics and Hypnotism, frequent reference will probably be made to certain pages of the course in the event that a detailed answer to the query may be found there. All queries will be condensed as much as possible, so that there may be sufficient room each issue for the numerous interesting inquiries already pouring into this department. The editor does not wish to monopolize this whole department and would be pleased to hear from any reader who can furnish further and better information. It is desirable that those who seek information report the results, whether good or bad. When writing anything concerning a query please give the number attached to it.

Query 59. Absent Treatment for Nasal Polypus,

EDITOR SUGGESTION :

I enjoy reading SUGGESTION and believe a good many cures are made through suggestive therapeutics. Some of your writers claim marvelous cures through absent treatment, but I have never received any benefit from it. I am suffering from an obstruction in my nose that I should like some kind-hearted philanthropist to try his skill on, as I am a poor man with a large family and am not able to pay for more treatment. I have not been able to smell anything for about ten years, and with every change of weather the nasal obstruction comes down so that I can see it. It is reddish-gray in color and glossy, and feels like rubber. If you or your correspondents could cure me, or even benefit me, they would have my everlasting thanks.

Kansas.

J. H.

[I ask my readers to picture this man with a large family and small income inclosing his \$5 or \$10 in a letter to someone who has promised to give him absent treatment for a physical trouble that absent treatment or suggestion, per se, could not relieve in a century. Imagine this remittance followed for several months by other similar remittances in the vain hope that benefit might eventually come.

Then imagine the "absent healer" off on a six weeks' fishing trip or in his private car on a tour through Mexico, paying the expenses of his trip from revenue received in the letters of this poor victim and others, like him, in search of health on the absent treatment plan.

Imagine such victims "going into the silence" or preparing themselves for treatment at a certain hour each day, in obedience to the "stock" letter sent out by the healer's stenographers advising them that the healer is sending his best thought for a month, at the end of which time another remittance must be forthcoming if the healer is to think in their direction.

Imagine these letters being filed away by salaried clerks and the only word sent to the healer each day concerning his "patients" being in the form of a telegram—"Receipts today eleven hundred and sixty dollars."

Great graft, eh! Does it make your blood boil? Or does it make you feel like sixteen cents if you, yourself have taken absent treatment? *

I am aware that many who read this will say "But I have been cured by ab-

sent treatment;” or “Mrs. Easy Mark has been cured by absent treatment.” I do not question these cures. I know thousands of patients have been cured *after remitting for absent treatment*. We hear about these cures but we do not hear of the thousands who, like my correspondent, have not received the least benefit, either because their troubles required treatment other than suggestion, or because the conditions under which they live are too unfavorable to be overcome by anything else but properly directed suggestion, personally applied.

Note that I said *the benefit derived from absent treatment, when it occurs, follows the remittance of money to the healer*. The moment at which the money is mailed is the important moment, for from that time the patient’s thoughts are on the results to be brought about. Then, when he receives a letter acknowledging his remittance and telling him he will have the healer’s “best thought” at a certain hour, the effect of the auto-suggestion is increased; and other conditions being favorable, the expected results will follow—even if the healer never sees the letter accompanying the remittance.

“But,” someone will say, “these cures would never have been made had the patients not taken absent treatment—they have probably tried medical treatment for years before resorting to absent treatment.” That the point is well taken, I admit; but the same beneficial results would have followed if the patient had been told the force that was called into play was auto-suggestion—a force residing within themselves—and had been instructed how to employ this force for themselves and to follow the instructions for correct living sent with the stock letter acknowledging remittances.

It is an awful thing for a man to feel that his health depends upon the thought of a healer a thousand miles away, whom he has never seen. He then has but one step to take in order to believe that when remittances cease and the “best thoughts” of the healer are withheld, that his health may decline again. It is easy for a person who believes in absent treatment to fancy that when the healer is short of funds he has merely to send out his “worst thought” to make his patients sick enough to clamor for further treatment at so much “per.” Funny, but logical, is it not? Did you ever think of it?

I know our physicians as a body have been slow to adopt suggestive-therapeutics, but gradually and surely they are arousing to the fact that they must influence their patients’ minds in order to obtain the best results in every case. When physicians as a body do study suggestive-therapeutics we shall have a better, stronger, healthier race of people; the absent healer will be conspicuous by his absence; the physicians’ medical training will enable them to discriminate between cases that require suggestive treatment alone and those that require surgical skill—and they will certainly not attempt to treat nasal polypus by absent mental treatment.

Here is the personal letter I sent to my correspondent:

Mr. J. H. S—, Kans.:

Replying to your letter of the 18th, will say that I shall be glad to publish your letter, with some comments, in SUGGESTION. It is no wonder absent treatment did not benefit you, but it goes to show the absurdity of so-called absent treatment.

Undoubtedly, you are suffering from nasal polypus, and my advice to you is to go at once to some good surgeon or to some good nose and throat specialist and have him remove

the growth. The operation is not difficult, and you will be completely relieved in short order. If there are any medical clinics in your city, you can probably have the obstruction removed free of charge.

HERBERT A. PARKYN.

I want my correspondent to let me know what he did and what the result has been. ED.]

Query 60. Newspaper Phenomena.

EDITOR SUGGESTION:

As I am a graduate of your school, and also a regular reader of SUGGESTION, and am greatly interested in the subjects discussed therein, I now wish to interest you. Please give an explanation, in next issue, as to how the notification related in inclosed clipping was done. Was it by the departed spirit of the brother, or was it in the mind of the sick lady, her intense desire and belief, presenting the astral form of the brother to her view, or how? Republish it, with your explanation, and I am sure it will be welcomed by all readers, as we have faith in your unbiased fairness in giving it correctly, if it can be done by any one. Success to you. Very truly and sincerely, I am,

A. M. Eidson, M. D.

RECONCILED BY THE DEAD.

A Family Breach, Which Had Existed for Many Years, Healed.

Nearly eighteen years ago, Mr. Hartfeldt, a wealthy country merchant in the western part of Michigan, died, leaving his estate to be divided between his two daughters and the children of a son, who was dead, says a writer in the Philadelphia Times. The husband of one of the daughters, Mr. Leach, was appointed executor of the estate and served in this capacity, but when the property was divided the other daughter declared that she had been defrauded of her rightful portion. She could furnish no proof, however, and having an aversion to carrying the thing into court, dropped the matter, but never forgave her sister and her sister's husband. She moved to Corunna and for years had heard nothing from her relatives, and married a Mr. Franklin without announcing her intention to them,

so that they were ignorant of her new name, and her children have known nothing of her former home or friends. Mrs. Franklin was therefore amazed when a week or two since her eldest daughter, Mildred, came in about dusk and asked her what had become of the strange gentleman who had just entered the house. Mrs. Franklin had seen nothing of any visitor, but, on her daughter insisting that a man had gone in at the street door just before she herself had come in, she made inquiries among the servants. No one had seen anyone except members of the household, but the girl still insisted that she had seen the man distinctly, though she had not been able to catch a sight of his face. The subject remained a mystery and had nearly passed from the minds of the household, when a few days after the girl came to her mother, saying she had again seen the man who had spoken to her on the pavement before the house. He had given her this message: "Tell my sister Kate that Mary is going to die and that it is her parents' will and mine that they be reconciled." He mentioned the girl's aunt by name, a name she had never heard before.

Mrs. Franklin, after her daughter had described the man and she had recognized certain characteristics of her long dead brother, was much agitated by the occurrence, but being skeptical in regard to all spiritual matters, made no move to communicate with her family, fearing that she would be laughed at for believing so strange a message, and, deterred by pride, several days passed before she heard anything further in regard to it, but different persons, members of her household and visitors, reported to her that some unknown man was always about the house. Some saw him walking in the twilight in the street before the house, the servants met him gliding softly through the halls, and passing into this room or that, only to have vanished completely when the apartment was searched. At last, the youngest child, a little boy of six or seven, came running to her one morning with the story that he had been awakened the night before by a man who was standing by his bed and who had told him to tell his mother that "Aunt Mary was dying and wanted to see her." Mrs. Franklin yielded then and took the first train for her old home,

where she found that her sister was indeed dying. A reconciliation followed, which both sisters believed had been brought about by a brother dead over twenty years. The sick woman said that all during her illness she had been thinking how grieved their parents and brothers would be even in heaven to know that she died unreconciled to her only sister, and had had a dream in which her brother had said to her to leave it to him and he would bring Kate home again to see her once more.

[I do not pretend to be able to explain all phenomena presented to me, especially phenomena gleaned from newspaper clippings. A newspaper article is generally written from hearsay, and newspaper writers almost invariably draw on their fund of imagination to make their articles attractive, logical or mysterious.

If the addresses of the persons mentioned in this clipping had been given, I would have written *directly to them* for a statement of the facts that have probably been exaggerated before reaching the columns of the Philadelphia paper. If these persons are known to any of my readers, I shall be glad to have them investigate the matter and send me the results of their investigation for publication. Of course the average spiritualist will not question the genuineness of the story as related and will credit the phenomenon to the work of departed spirits. But granted the story as told in the clipping is true in every particular, Dr. Hudson, in his wonderful book, "The Law of Psychic Phenomena," has accounted for such phenomena as this on grounds infinitely more reasonable than the explanation given by the spiritualists.

I do not doubt that similar phenomena have occurred; there is a mass of ancient and modern human testimony, corroborative of similar phenomena, that cannot

be lightly thrust aside. But there is no reason why we should not have the "first hand" facts and corroborative evidence of psychic phenomena occurring in the United States today, instead of depending on newspaper articles written from hearsay evidence.

Let every reader of this magazine follow up the report of any psychic phenomenon occurring in his neighborhood and ascertain the bottom facts for this magazine. We have many readers in India from whom, if accounts received on this side of the water about the marvels worked by their native adepts or Mahatmas are true, we should have many interesting reports for publication. Indian subscribers will please take notice.

Where are the reports of readers that have tested the "blindfold mind readers" according to my instructions? There are a score of these mind readers touring the country and I should certainly have a report from someone at an early date. ED.]

Activity properly directed and a mind concentrated upon the work before us will keep up our spirits in good cheer and the body well. We should be thankful for all the work that comes to us. But we are also to remember that a body only partly kept in motion and that motion constant and in one direction will suffer. We need a change. The mind and body must be exercised in different directions to insure perfect health and a happy, contented mind.—*The Sun-Worshiper*.

The devil tempts the busy man, but the idle man tempts the devil.—*Turkish Proverb*.

SMILES.

This column is for everybody in search of health, beauty, business success or any other good thing. It's a treatment for dyspepsia, sore eyes, headache, heartache and bunions—or whatever you've got that you don't want; and if you're already strong and handsome, good-tempered and flourishing, it will help you stay that way. So come right in, all of you, and we'll take a smile together. Just laugh, now, everybody! If you don't see anything to laugh at, laugh any way! That sour-faced man in the corner back there—just see him begin to grin—he can't help it; and that fat boy, somebody catch him or he'll roll off his chair! Now the corners of everybody's mouth are curving upward, and there's a genial and pervasive atmosphere of high good humor. We're ready to go on with the meeting.

You remember the promise made last month to share with you some of our most diverting and entertaining communications. This is a fine time for the exchange of confidences and sympathy, and if you won't mention it to anybody, I'll tell you—well, really, if you knew all the woes an editor has to stand! It's something awful, perfectly dreadful, don't you know. Just look at these letters. Read and ponder, friends, and if you ever think of becoming an editor, ponder twice. Here's the way he "catches it:"

Dr. Parkin—Psychological
School—Chicago, Ill.

Dear Dr.: I have long delayed writing you, & now after so long silent I write you. Well Dr. you must allow me to exercise my critical powers a little, And that too upon the Name of you school. Over which you have the honor of presiding. And also what is taught at the said Institution, Well now Dr, In

the first place let us try to learn what you mean to be understood by the The School of Psychology You say in your booklet. The Chicago School of Psychology On page 5, Psychology, means briefly science of the mind; A knowledge of Internal power, & How to apply it to the "Science," of the physical Ills of the Body— But right here my critical privilege steps in, & says, That Definition is a leetle too far fetched Let us see Webster about it

Psy-chic-al, Pertaining, To Psychology— And Psy-cho-log-ic) Pertains to a tretise & Psy-cho-log-ic-al) on the Soul, Or the science of mans spiritual nature— Then Psy-chol-og-ist. One versed in the Nature & Properties of the Soul— Next we have Psy-cho-log-ic-al-ly— Pertaining to Psychology— Now come Psy-chol-o-gy— pronounced (se-kol-og-ge— From the Greek words, psyche Soul, & logos discourse & psyche Soul. Hence Properly A Discourse on the subject of the human Soul. Now how you can get a remedy for the illis of the body. Out of psychology I must admit is more than I can see in it In conclusion let me define the soul as done by God himself God said the soul was made of dust. Listen and God made man of the dust of the ground and breathed into his nostrils the breath of life & man become a living soul—

Yes the verrysame lump that was made of dirt was just what Godalmighty said was a living soul when life entered the lungs through the nostrils Man of Dirt Dead, But man of both Dirt & Air alive (living soul made of dirt & air) Now Dr parkin pleas send me A copy of Suggestive Therapeutics because i kritik a little don kik m cleen a wa where i kant pik no mour fus with yer definishins.

R. W. M.

Now, what have we done? Here's the dictionary drawn on us and a whole shower of Greek roots and Latin derivatives descending on our devoted head. Wait till we get the dust clawed out of our eyes a little please, mister, and we'll apologize and explain. First place, we're

just real glad you're such a happy combination of "dirt and air" as to be able to make so forceful a "kik." Second place, we didn't mean anything felonious, you know, when we adopted our name, and we wouldn't hurt Webster's feelings for the world. As to how to get "a remedy for the ills of the body out of psychology,"—why, man alive, that's our business, you see—the very secret of our success. Come and join the next class at the School of Psychology and we'll tell you all about it.

Did you ever rest in the shade of some old colonial churchyard, and read the inscriptions on the mossy stones beneath which somebody's bones have lain a century or more? If you have, you remember how in pathos quaint is set forth a long list of the virtues of the departed:

"HERE LYE YE BONES
OF TIMOTHY JONES.

HE WAS A MUCH RESPECTED TALLOW-
CHANDLER AND BELONGED TO ONE OF
YE FIRST FAMILIES. HE WAS A FINE
PERFORMER ON YE SPINET AND HARP-
SICHORD AND WAS YE MASTER HAND
AT RAISING STEARS IN ALL KING'S
COUNTY."

I haven't a copy of such an epitaph, and that is the best I can do from memory. But not since a sunny June day of 18—, when I read just such inscriptions as that, have I seen so comprehensive a setting forth of shining accomplishments as is given on a letter-head that lies before me now. It's when he has a new letter-head to get up, anyway, that a man wrestles with his English, and writes and plans and writes and plans some more, and criticises and thinks things he wouldn't say, and says things he wouldn't

print, and loses sleep and then does it all over again, before he evolves just the exact form and style of that letter-head. It follows logically that the more numerous and varied and striking a man's pursuits become the harder the work of getting up a letter-head for his correspondence. The one that holds my eye just now bids fair to cost me as much effort to comprehend as it did the originator thereof to prepare. Barring the name, 'tis thus:

CONSULTATION FREE. PHONE 6901
DR. DASHFIELD BLANK,
COMBINES THE PRACTICE OF
MAGNETIC, MASSAGE, MENTAL OSTEOLOGY
AND
SUGGESTIVE THERAPEUTIC.
ALL KINDS OF FEVERS A SPECIALTY.

Osteology—that's about the bones; so he fixes bones. Eureka! But *mental osteology*—must fix 'em in his mind. Wait, though. What has "massage" got to do with it? And then the whole thing, whatever it is, is "magnetic," and more than that, it's to be combined with "Suggestive Therapeutic"! Help, somebody, please, I'm beyond my depth, and the "fevers" are yet to come. "All kinds of fevers a specialty." Now no matter what kind of fever you want, gentle reader, you can be supplied. There are the cheerful scarlet and yellow ones; and there's that old favorite, the ancient variety known as the
"Fever to lurk,

Appetite to eat and none to work," and then there's the famous spring fever that would be in season soon. Take your choice, and if you'd like more than one kind you could doubtless get a suitable reduction in rate. M. F.

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EDITORIAL.

X When this paragraph is marked with a red or blue cross it shows our friends that their time has expired, and we shall be happy to receive a renewal of their subscription soon.

Every subscriber to this magazine is formally notified when his subscription expires, and a renewal remittance should be made promptly. In the event that a renewal is not made at once, however, we assume that it is the subscriber's desire to have SUGGESTION continued, and our record is arranged accordingly unless we receive definite instructions to discontinue.

This is done in order to give those who may have overlooked their renewal and those who may not find it convenient to remit at once a chance to keep their files complete. We do not wish to appear unduly lenient or to give the impression that SUGGESTION is in any way a free magazine. It takes money to run SUGGESTION, and we shall be thankful to receive prompt renewals from our subscribers whose time has expired.

If we do not receive notice from a subscriber to discontinue sending the magazine, we will take it for granted that he desires his subscription extended for another year.

Have you sent in your renewal for SUGGESTION for 1903?

How many of your friends have you persuaded to subscribe for SUGGESTION for the year 1903?

I am anxious to get into closer touch with every reader of this magazine. I want more of a "family feeling" to prevail among my subscribers. I have endeavored to let them feel my opinions, my principles, my policy and my personality in this column. I have endeavored to be impartial and honest in my criticisms and have thrown open the magazine for expressions of opinion from my readers.

In preparing my contributions for the several columns of this magazine I have endeavored to write exactly as I would speak to each one of you if I could have the pleasure of addressing you personally. I am interested in you individually and collectively, and I want you all to be interested in me and my chosen field of pleasure—I was about to write "chosen field of labor" but I changed the expression, for I believe we should carefully select the field for our life's work, and having made the choice, we should consider our work a pleasure.

Bringing health and happiness to the physically sick and the mentally tortured is indeed a work of pleasure for me and although my hours have been long and I have had only a few days vacation in seven years, I shall return from my few weeks' pleasure trip of inspection in Mexico and take up again my chosen work with increased energy and renewed pleasure.

When I tell you, through this column, that I want you to do a certain thing in order that I may share my pleasure with

you, I should like to know that you take me at my word and follow my suggestion—not that I would have you follow me blindly like hypnotic somnambules, but because you believe in me and have confidence in my sincerity.

Have you ever noticed that I have never published the advertisement of long strings of valueless books in this magazine and that I have given my editorial endorsement to very few books or other things.

I shall continue this conservative policy, but when I do recommend a thing I want you to follow my lead. I advised you to send for Southworth's "True Metaphysical Science" and told you you could return it if you were not satisfied. Result—you sent for several thousand copies; *not one copy was returned*; and I received scores of letters testifying to its merits and many subscribers ordered a dozen copies. I advised you to send for my mail course on the same terms and over 5,000 copies have been sold at \$5.00 each and not a single copy has been returned. I advised you to buy Motzorongo stock and to date over \$100,000 worth of this stock is held by readers of SUGGESTION and more of you are sending for it every day. Result—I don't believe one of you would sell your holdings for \$50 a share to-day, if you could not purchase more at the present price, \$10 per share.

But I am disappointed that you did not send for more copies of Riddell's "Child Culture." I told you you would enjoy it, but to date less than three dozen copies have been mailed from this office—the loss is yours, not mine.

Last month I advised you to send to Prof. I. N. Vail, Pasadena, Cal., for a list of his publications, and advised you to purchase his pamphlets and his book,

"The Waters Above the Firmament." I also requested you to send me your promise to subscribe for Prof. Vail's "The Annular World," if he would begin to publish it again. How many of you have written to Prof. Vail at Pasadena I cannot say, but I do know that very few of you have sent me your promise to subscribe for his magazine if he starts it again. Here again it is your loss; not mine. I am reading and enjoying everything Prof. Vail writes and I want to pass it along to you—simply because I want to encourage the "family feeling." I want you to enjoy what I enjoy, I want your help and I shall endeavor to assist you. We have a great field before us in our investigation of psychic phenomena and the practical application of suggestive therapeutics, but in order to present a strong front we must come closer together. Everyone must realize that a marvelous, irresistible psychic power is at work when thousands of men are working shoulder to shoulder in a common interest and with the same line of thought in the mind of each.

Let us come closer together then. Let us work together for a common cause. Let me feel that I can call upon any one of you at any time to carry on an investigation in your section of the country in the interest of truth. Let me have your views, opinions, criticisms and experiences in order that I may pass them along to every other member of "THE FAMILY"—and don't forget to bring other members into the family.

You may read many magazines mechanically every month with only the passing attention you give your daily paper, but I want your interest in SUGGESTION to be different. I want you to be interested in "The Family." I want you to

get to know one another through contributions and exchanges of opinion. I want you to feel, when this magazine comes to you, that you are welcoming a close personal friend.

I want you to know that when this reaches you I shall be in Mexico visiting the Motzorongo plantation and that I shall return in time to accompany those of you who join the excursion leaving Chicago for Motzorongo on March 17th. I want to feel that you will be interested in the letter I shall write from Motzorongo, describing my trip and the plantation and which I hope will be received in Chicago in time to be published in this number of SUGGESTION. If it does not reach the printer in time for publication in this number it will certainly appear in the April issue.

Meanwhile, get your friends to join THE FAMILY; look into Prof. Vail's theories; put some of the travelling mind readers to the test; wish me bon voyage and secure all the Motzorongo stock you can while there is stock to be had.

ED.]

Dr. Parkyn's letters since reaching Mexico are filled with good things about his vacation, the advantages of that fertile region, and especially the beauties of far-and-fair-famed Motzorongo. His promised letter to SUGGESTION came as the magazine is going to press and will be enjoyed by our readers. M. F.

MOTZORONGO, MEXICO, Feb. 17, 1903.
MY DEAR READERS:

I arrived here last Tuesday after the most interesting trip of my life and have spent several days examining the Motzorongo property in which the sugar mill, general store, large plantation house, rail-

way station, coffee fields and sugar cane fields are situated. Motzorongo proper is a narrow valley ten miles long, containing over 6,500 acres of the most fertile land I have ever seen. It is bounded on each side by high mountains covered with timber. The Vera Cruz & Pacific Railway runs through the center of this tract for ten miles. Before entering Motzorongo, for three miles we passed through another of our properties, El Presidio. This contains nearly as much fine land as Motzorongo, which it adjoins on the north end of the valley. The Motzorongo Co.'s land ends on the east at the top of the mountains; but in climbing the mountains on the west side of the valley, 115,000 acres more of the Motzorongo Co.'s property can be seen. These properties are called Ranchos Ojos De Agua, Cuchilla De Ojo De Agua, El Porvenir and El Paraiso. These tracts are covered with dense forests of timber, excepting here and there where a few acres have been cleared for corn by the natives living on the property. The entire region is plentifully supplied with water. As I write I can hear the rapids of the Motzorongo river, which flows through the whole length of the valley, passing directly beside the sugar mill. This is situated one hundred and fifty yards away from the plantation house, on the wide piazza of which I am writing this letter.

Although this is the winter season here, everything is filled with life—everything is green. The growth of vegetation of all kinds is marvellous. All our crops are in excellent condition and although I have seen only the 6,500 acres of Motzorongo at present writing, I am frank to say that, even leaving out of consideration the 158,000 acres of other valuable land owned by this company, the Motzorongo

proposition has exceeded my wildest expectations. We could pay enormous dividends from the Motzorongo property alone. But next week I am to visit the Josephinas property of 40,000 acres. This requires a ride of fourteen miles on horseback, but everyone that has visited it says it is the most valuable piece of property, taken all in all, to be found in Mexico. It is bounded on three sides by large rivers and has many smaller streams running through it. It is nearly all valley land and a great part of it has been cleared. There are over 1,500 Indians living on the property; they have two villages and in renting from the Motzorongo Co. the property on which their houses are built, they agree to devote labor to cultivating the plantation when their services are required. It is the intention of the company to turn Josephinas into a huge pasture for cattle. The cattle can be bought at a very low figure, fattened on this fine grazing ground and sold at a great profit. With the railway at our door we can put cattle on the cars and have them on board ship at Vera Cruz in five hours. It is believed we can double money invested in this way every six months.

All the labor the company will ever require is near at hand. The plantation is situated on the railway, so close to several large cities that we have no difficulty in securing all the laborers we desire. Forty families of new settlers took up their abode on Motzorongo a few weeks ago and hundreds more are ready and willing to come the moment we require them. The majority of the laborers employed at present have their own houses on the plantation, but two very large houses are now being erected in anticipation of the large number of

extra laborers that will be required shortly, as the acreage under cultivation increases and the sugar mill begins operations. The pay roll has averaged over one hundred and fifty men for the last six months but this number will soon be greatly increased.

General Pacheco is said to have spent over \$2,000,000 in improving this property, and when one visits the different buildings, such as the remi plant, saw mill, electric light plant, sugar mill, store, thirty-room plantation house, etc., it is not hard to believe that every cent of this amount was expended. There is a high tower on the store building, and the clock in the tower can be heard all over the plantation (Motzorongo proper) when it strikes. It strikes the quarter hour, half hour, three-quarter hour and hour; repeating the hour stroke twice—two minutes intervening between the first and second striking of the chimes. The bells in this tower are said to have cost General Pacheco \$3,000 in Mexican money.

As we entered the Motzorongo property on the Vera Cruz & Pacific train we passed through our sugar cane fields for several miles. It was by far the finest cane we had seen on our trip through Mexico and it excited great interest among the other passengers, many of whom were going to visit other plantations farther down the line. I was delighted at the flattering comments passed on our cane and took great pride in saying, "Yes, this is *our* cane. I have come three thousand miles to see it."

Yesterday morning a party of eight, consisting of our plantation manager's wife, daughter and sister, my father and mother, my wife and myself and Mr. O. E. Symons, of Webster City, Ia. (a

stockholder in the company who came down to investigate the proposition with a view to doubling his original investment), took a ride through the sugar cane field in the private coach owned by the company for the purpose of taking visitors to the cane fields. The Vera Cruz Railway, which is "broad gauge," bisects our property for thirteen miles, but the Motzorongo Co. owns over twenty miles of narrow gauge portable railway; and besides the observation coach in which we traveled, there are over a score of small steel freight cars for bringing the sugar cane and other products from the fields to the mill and store houses. Mules are the motive power for the narrow gauge railway, but we made good time to the cane fields. The railway runs through the sugar cane fields in many directions and when the cane is ready to bring to the mill this narrow gauge track will be one of the busiest railways in America.

I cannot imagine any crop in finer condition than we found our cane. It has been well cared for, and has paid for the care given to it, for, although the cane planted since we secured possession of the property is only eight months old, this eight months' old cane averages over twelve feet in height, while a great many stalks fully fifteen feet high could be seen. In all there are over 430 acres of sugar cane from three to eight months old, and the land is being cleared and plowed rapidly for planting to cane during the rainy season, which sets in about June 1st. So that by August 1st of this year we shall have over one thousand acres planted to sugar cane.

I secured several pictures of the sugar cane, but the camera cannot show the quality of the soil in which this cane

is growing. It is a rich chocolate colored loam—the richest soil I have seen anywhere.

On the way to the cane fields our car ran through some of the coffee fields and the grazing grounds of our present herd of cattle, which numbers nearly 200 head, including many fine thoroughbred calves. I left the car long enough to obtain several snap shots of these cattle, which look as fine as any to be found on the face of the globe. After our visit to the cane fields we were taken to the cacao groves where we picked many of the cacao pods, from the seeds of which chocolate is made. There are over 40,000 cacao trees in the grove. It is curious to see how the pods grow directly out of the trunk of the tree, exactly like a fungus—not on the ends of branches like apples or oranges. They are oval in shape and about as long as a large sized cucumber, but twice as thick through the center. Each pod contains about fifty seeds as large as a pecan nut.

After visiting the cacao grove we ate lunch in a beautiful rustic spot at the source of the Motzorongo River, where, clear as crystal, it flows out from the base of the mountain to traverse the whole length of the Motzorongo valley, only to lose itself again in the mountains—probably finding some subterranean outlet to the ocean.

Eight natives (peons) were detailed to attend us on our excursion and when we arrived at the base of the mountain from which the river flows, we found the natives had run ahead of us after we left the cars in the cacao grove, and with their machetes had cleared a beautiful little grotto for our picnic party in the dense jungle at the very source of the Motzorongo River. A more picturesque scene could not be imagined.

We returned in the coach to the plantation house, reaching home about four o'clock in the afternoon, having stopped on our return journey to pick some coffee in the coffee fields. There are over 200,000 fine, full-bearing coffee trees—eight years old—and over 1,500,000 young trees in the nursery in the coffee grounds. Thus ended one of the most interesting days of my life.

There are many rubber trees on the plantation and an excellent nursery a short distance from the main buildings. I have tapped a number of these trees. There are also a large number of trees from which the chicle used in chewing gum is derived. On Saturday Mr. Symons and I walked over to this grove, tapped several of the trees, stirred up the milk obtained, and in a few minutes had secured a good quantity of the original chewing gum—pure chicle.

From where I write I can see the mechanics busy getting the sugar mill ready for grinding the sugar cane. The mill is an immense stone structure and will be in operation when the March excursionists arrive if some of the oldest sugar cane will stand milling by that time. I have secured specimens of cacao, sugar cane, coffee, rubber and chicle to exhibit at the office in Chicago and I hope you will call to see them at 208 Reaper Block.

There are also fields of corn, bananas, and pineapples, and a lemon and orange orchard. I have picked some of the lemons and oranges and find them fine in quality. Within a stone's throw of where I am sitting are Mangoes, Zapotes, Papayas, Chirimovas, Mameys, etc., all fine fruit, the most of which will be ripe in a few weeks.

Two of the greatest advantages Mot-

zorongo has over nearly all other plantations are its water supply and its railway facilities. The rainfall in the valley averages 115 inches a year and a failure in crops has never been known; besides the river is here for the cattle and for irrigating, if it were ever necessary. Two passenger trains and several freight trains pass within fifty yards of my writing desk, daily, and the railway has a large siding here. We receive two mails a day every day in the week, and have express and telegraph offices on the property.

I will write another letter after my week's visit to Josephinas. It will appear in the April number of SUGGESTION. On our way to Josephinas we pass through the La Luisa Plantation, and if any of my readers are interested in La Luisa I shall be glad to give them a report of the condition of affairs there if they will write to me personally after I return to Chicago.

The excursion to the plantation leaves March 17th, and I shall return to Chicago in time to accompany the excursionists to Mexico. My visit here has increased my confidence and enthusiasm in the Motzorongo proposition several hundred percent, and I am sure that everyone who visits the property is bound to feel as I feel; consequently I would urge every one interested in the company to visit the property personally. I knew we had a fine investment, but I was not prepared for the pleasant surprise in store for me on my arrival. Although I may have appeared very optimistic at times, I must say in all candor that I had underrated this marvellous estate—the finest in all Mexico. I have urged you all to come into the company while there is stock for sale and after visiting the property I feel more anxious than ever for the majority of this stock to be held by readers of this magazine; so again I urge you, one and

all, to take all the stock you can in the Motzorongo Co.—the best, largest, safest and only ground floor agricultural proposition in Mexico offered to investors residing in the United States.

I have secured several hundred photographs, and while I shall issue a short printed description of my trip, which will contain a few of the best photos, still anyone who would like to see the balance of the pictures can do so by calling at the Motzorongo office, 208 Reaper Block, Chicago, Ill.

The first of April should see \$200,000 worth of this stock in the hands of the readers of SUGGESTION. Some of you are large stockholders, but every little counts and if each of you would take even a little stock and bring in your friends, this plantation will soon be known as SUGGESTION'S plantation.

I should like to tell you about the marvellous beauty of the scenery of many parts of our trip, and give you a description of the natives of Mexico and their curious modes of living, but these subjects have been touched upon so often by special writers of travel in Mexico that I have confined my report, for the present, to the thing in which many of you are vitally interested, *i. e.*, The Motzorongo Proposition.

Yours cordially,

HERBERT A. PARKYN.

P. S.—I found my father and mother in excellent health and spirits; They will probably remain here until the excursion arrives. I want every reader who will make the trip March 17th, to write to me at once, so reservations can be made. It is necessary to know in advance the number to be accommodated at the plantation. Address 4020 Drexel Boul., Chicago, Ill. H. A. P.

SUGGESTION

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TREATMENT FOR INSOMNIA.

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To treat any disease intelligently or to regulate any disordered function of the body, it is necessary that one should thoroughly understand the conditions and phenomena found in the healthy human being. Therefore, before attempting to diagnose or treat the "insomnia habit," it would be advisable to give a few moments' study to the phenomena of natural sleep.

Each part of the body which is the seat of active change requires a period of rest. The alternation of work and rest is a necessary condition of their maintenance and of the healthy performance of their functions. These periods of alternation differ much in duration in different cases. In the case of the heart, the periods of rest and work each occupy about half a second; the muscles of respiration require on an average four or five times that period of rest. Although during active exertion of the voluntary muscles, periods of rest are taken very frequently, still, the expenditure being far in excess of the repair, it is necessary that a number of hours should be spent in rest; although the perfect rhythm as to time is not an essential, as in the case of the muscles of circulation and respiration.

It is self-evident that short conditions of consciousness and unconsciousness

would be impossible in the case of the brain, so that rest to the brain must occur at longer intervals, and should be proportionately long to the periods of activity. This condition of rest to the brain is known to us as sleep; and the phenomenon is a perfect example of what occurs at varying intervals in every working portion of our bodies.

Sleep, then, may be said to be a normal condition of the body, occurring periodically, in which there is a greater or lesser degree of unconsciousness, due to inactivity of the nervous system, and more especially of the brain and spinal cord. It may be regarded as the condition of rest of the nervous system, during which there is renewal of the energy that has been expended in the hours of wakefulness. As a rule a man requires seven or eight hours' sleep, while a boy of fifteen should have nine or ten hours. A child five or six years old should spend half of the twenty-four hours of each day in sleeping. In order that the brain may not, at any time, be overworked, it is advisable to sleep at regular intervals.

The amount of blood supplied to any part of the healthy human body is regulated by the activity of that part. This is a wise provision of nature and in no or-

gan of the body do we see this law exemplified better than in the brain. The more active the mind—the greater is the quantity of blood supplied to the brain. The converse is also true, for, in the same degree in which the blood leaves, the brain is the activity of the mind decreased; so that during the interval preceding death from hemorrhage, one passes through a variety of mental conditions, commencing with slight dizziness or drowsiness and ending in coma.

During sleep blood is required by the brain for nutrition only, and any increase above the demands of nutrition would not only be useless, but positively a detriment, by keeping the brain cells in a state of activity when they should be at rest.

All animals, including man, become drowsy after eating a hearty meal, owing to the activity of the stomach during digestion, which necessitates an increase of the blood supply to that organ at the expense of other parts. Through the force of gravity, one of the first places drawn upon for blood is the head; the conscious mind becomes inactive, and there is a corresponding diminution in the quantity of blood supplied to the head.

The treatment of insomnia resolves itself into a search for the cause. It is the chief object of this article to point out that there is such a thing as the "insomnia habit," and to give a line of treatment which may successfully overcome this heretofore obstinate condition.

Before a case can be diagnosed as one of "insomnia habit" it is necessary to be certain that no pain or cerebral lesion exists, that the functions of nutrition and elimination are in perfect order, and that every apparent cause is removed. Should pain be present, the sleeplessness will gen-

erally be found to disappear with the relief of that condition. Too much attention cannot be given to the search for functional troubles. The insomnia of the nervous prostrate and other poorly nourished individuals has been found to disappear as soon as nutrition was sufficiently established. As a rule where there is poor nutrition there is poor elimination, and the waste products of the body, if retained, will often act as cerebral stimulants. Apparently healthy individuals often suffer from imperfect elimination, and many cases of insomnia have been relieved in this class of individuals the moment the waste products have found free exit.

Mental conditions, such as worry or grief, are frequently active causes of sleeplessness, for, by keeping the cells of the brain in action, too much blood is retained in the head to permit of sound sleep.

It has been said that we are all creatures of habit; but the only means by which a habit is formed is repetition. If day by day we go to bed or arise at certain hours, we soon begin to feel drowsy at the proper time every evening and will awake within a few minutes of the regular hour every morning, no alarm clock being necessary.

Habits of diet are formed in this way, and so, also, is the "insomnia habit." Careful inquiry of sufferers from the latter trouble will in almost every instance reveal the fact that at some previous period the patient was compelled to stay awake every night at a regular hour, until he firmly believed he could not sleep again, even after the exciting cause had been removed. The exciting cause in the first place may have been due to pain, environment, digestive disturbances, grief, worry or any other mental or physical dis-

order, which for a certain period, kept the mind active.

By taking into consideration the physiology of sleep, the treatment of the "insomnia habit" is clearly indicated. Resort to any means which will draw the blood from the head regularly each night, and assist this by making the mind as inactive as possible. It is necessary to secure the intelligent co-operation of the patient, and to this end explain to him carefully the objects you wish to accomplish.

There are many ways by which the blood supply may be lessened. One of the simplest is to partake of a light supper just before going to bed. Tea, coffee and alcoholic stimulants had better be dispensed with entirely—especially at or before the evening meal. Attention to the condition of the bedroom will often prove of much service. The apartment must be properly ventilated and the bed have a firm mattress and pillows, without too much bed covering.

Exercise is also an important agent, for the increased activity of the muscles necessitates freer circulation through them to remove the waste products formed there. Hot water applied to the lower extremities is valuable, but not nearly so effective as cold. In using this method the patient is instructed to prepare for bed, then, having rolled his night gown up under his arms, to sit in a bath of very cold water for not more than an instant, and then to spring into bed without drying. In a few moments the limbs begin to glow and sleep ensues. This method should be employed judiciously with weak patients or women, for with the latter it frequently starts menstruation before it is normally due.

Frequently a patient is instructed to put out his light, and then with closed

eyes to stand beside his bed for five to twenty minutes; at the same time swaying his body and head around or swinging his arms slowly back and forth by his sides, until he feels that it would be a relief to lie down. The patient should sleep with his head high.

To control the mental activity it is invariably best to resort to suggestion. First get the patient to relax and to assume the suggestive condition. Then suggest very positively that he must sleep at a certain hour, and that at that particular hour each night his mind will quiet down. Besides this, it is necessary to instruct the patient in the principles of self-control and particularly the control of the attention and means by which he may overcome worry, grief or any other conditions which may have produced the brain activity at night.

Get the patient to relax himself a number of times each day, especially after meals, and while in this condition to think seriously of the exact hour at which he intends to go to bed that evening, as well as the precise length of time he wishes to sleep. In this way the expectant attention is kept active. This is the same mental force which we all unconsciously employ to arouse ourselves, when necessary, at any desired hour.

Narcotics of various sorts are almost universally recommended in insomnia, and of course almost all will produce sleep if taken in sufficient doses. However, the damage they do is greater than the good. In times of mental distress the temptation to resort to them may be great, but their uses at such times is apt to lead to drug habits, with all their accompanying evils and dangers. Even the worst mental conditions can be overcome swiftly and surely by the use of directed suggestion.

OCCULT PHENOMENA.

BY ELMER ELLSWORTH CAREY,
CHICAGO.

By occult phenomena is meant any manifestation or occurrence that cannot be explained by the ordinary laws or theories of science. Occultism is not yet recognized by the orthodox text books as having any actual basis. This does not mean that actual occult phenomena does not happen, but only that science is very slow to accept any doctrine that runs counter to the established belief. After the circulation of blood was announced and demonstrated, it was fifty years before the scientific (?) world would accept it as a fact. Hypnotism is a species of occultism, and it has been known for hundreds of years; hypnotism (or suggestion) is intimately connected with the healing art, yet there is occasionally to-day to be found a physician who is doubtful as to the genuineness of hypnotic demonstrations, and utterly ignorant of the first principles of suggestive therapeutics.

The field of occultism began to be systematically studied under scientific auspices by the London Society for Psychical Research in 1882. Regarding the classes of phenomena being investigated by the Society, Rev. Minot J. Savage states:

"The kinds of facts which constitute the subject matter of the society's investigation are not at all new. Reports of such facts are inextricably bound up with the origin, the contents and the history of every religion on the face of the earth. Indeed, it is hardly too much to say that they are the visible roots out of which the religions have sprung. They are the credentials which have been offered to authenticate all the revelations. Every religion is full of them; every Bible is full of

them. In making this statement, the Hebrew and the Christian religions and Bibles are not excepted. Apparitions, visions, dreams, voices, spiritual and mental exaltations supposed to be connected with the communication of divine truth, transfigurations, levitations, annunciations, warnings—what are these but supposed facts woven into the very warp and woof of all religions? They are of precisely the same kind as these alleged facts which are asserted to be taking place to-day, and which it is the object of the Society for Psychical Research to investigate."

When the society was organized one of its organizers stated that it had been widely felt that the present was an opportune time for making an organized and systematic attempt to investigate that large group of debatable phenomena designated by such terms as Mesmeric, Psychical and Spiritualistic.

Furthermore, from the recorded testimony of many competent witnesses, past and present, including observations recently made by eminent men of science in various countries, there appeared to be, amidst much illusion and deception, an important body of remarkable phenomena, which were prima facie inexplicable on any generally recognized hypothesis, and which, if incontestably established, would be of the highest value.

Those who are seeking light on the subject under discussion should read "The Psychic Factor," by Van Norden; "Alterations in Personality," by Binet; "Law of Psychic Phenomena," Hudson; also the published proceedings of the society just

mentioned; also one of the most remarkable works (two vols.) ever published, also by the Psychical Research Society, entitled "Phantasms of the Living," in which several hundred stories of ghosts, visions, strange and unaccountable manifestations, etc., are given, all having been carefully investigated by scientific men of undoubted character and ability, and which have been pronounced bona fide. These accounts have been thoroughly sifted and all chances of fraud eliminated. The mass of evidence produced proves conclusively that occult phenomena do take place, and much more often than is generally supposed. The cases noted in this work cannot be explained by any reference to any accepted law.

But a fact always calls for an explanation or a reason. So the scientific gentlemen of the Society for Psychical Research have been looking for new laws to account for the new facts discovered. And I think that nearly all the investigators are agreed that all occult facts may be traced, not to supernatural interferences, but to the regular and orderly operation of laws whose existence has not before been suspected, and which are now only dimly understood.

It is easy to produce facts the explanation of which is without the pale of present scientific text-book knowledge. The operation of the planchette may be mentioned as an instance in point. In many cases when a pencil is loosely grasped and placed on a sheet of paper, the hand moves "automatically," there being no exercise of the will, or muscular exertion, and words or sentences are written without effort. By persistent trial, extending sometimes over many months, but in some cases immediately, the faculty

of automatic writing may be developed in many.

If a number of persons gather about a table, placing their hands thereon, *all agreeing to remain quiet and passive and to try seriously to carry out the test*, and so remain for ten or fifteen minutes, some manifestation will usually occur, and startle or surprise those who have never tried the experiment. Under such circumstances a heavy table has been known to move about, to raise on one leg, and to perform various antics which one would not expect from a well regulated dining table.

Passing from this simplest form of occultism, I will mention a case of the highest order which the reader will find fully described in "The Psychic Factor." A woman has been known to name repeatedly a playing card drawn at random from several hundred cards, before the card had been examined, and consequently when the card was not known to any living soul, objectively or subjectively. This was a fact of clairvoyance. Such a remarkable test can be explained only on one of the following grounds:

1. Either supernormal intelligences—sentient beings on another plane of existence—gave the information to the clairvoyant, who was blindfolded and several yards distant from the cards; or,

2. She had the power of discerning objects, of becoming cognizant of facts, by means of a sense, at present unknown.

The second theory is as tenable as the first and more in keeping with the law of probabilities.

I have been impressed to write this article because there is a large class of persons who utterly scout the idea that any occult phenomena is genuine. But genu-

ine occult occurrences may be observed in abundance; and in higher thought circles the contest that is raging is regarding the *cause*. The facts are admitted by thousands. Suppose in traveling through an unexplored and uninhabited country, a glass bottle, or other manufactured article, should be found. At once the explorer would seek for the reason, or cause; he would seek an explanation. He could say:

1. It was formed spontaneously.
2. It was dropped from a balloon.
3. It fell from space.
4. It was left by a passing wayfarer.
5. It was the work of spirits.

There is no way to prove absolutely that any one of these suppositions is wrong except the law of probability. As bottles, etc., have been discarded by travelers in remote districts, it is probable that this bottle was also left by a wanderer. There is no occasion to consider the space theory, the balloon theory, the spirit theory, etc. And so in psychical affairs. While one class holds that the personalities of the dead, acting from some other plane of sentiency, are responsible for occultism, another class argues that the dead cannot have any influence in the matter, and that the cause is to be found in the operation of natural laws whose nature, limitations, and functions are not fully known. If a theory, working on natural lines, will explain a fact, there is certainly no occasion to set up another theory, working along supernatural lines. And the theories of dual personality, (sub-conscious ego), thought as a form of vibration, and telepathy fully explain all admitted occult manifestations.

A few months ago many scientific (?) men made themselves ridiculous by declaring that wireless telegraphy across the

Atlantic was impossible. Every year events happen which should teach us not to deride a matter because it is different from our experience or education or belief. But there is a dense blanket of unbelief over the world which is retarding the onward march of human progress. The future development of science and the next great discoveries will be mostly along psychic lines, and with those finer and more intangible forms, as, x-rays, Hertzian waves, etc. These modes of motion approximate in quality to thought waves, and no great progress can be made in this direction in a world full of antagonistic etheric vibrations, set in motion by millions of doubting and ignorant minds. Suggestion here plays its subtle role. But let the world be swept by thoughts of belief; let the ether be filled with optimistic messages, and let the brains of investigators be influenced by positive impressions, and invention and discovery will go forward by leaps and bounds. When the psychological era is fairly launched, advance will be rapid, and men will cease to marvel at the astonishing announcements made. Then fear will be turned into knowledge, doubt into certainty, and ignorance to positive action.

Let us cease sending out thoughts of defeat, doubt, and despair. Nothing is impossible, and remember that suggestion is the key to unlock all the mysteries of being.

"Was thor iny rappin' ut the spiritual meetin', Clancy?"

"Thor wor. Whin O'Hooligan hurred the voice of his mother-in-law he rapped the medium over the hid."

It's easy finding reasons why other people should be patient.—*George Eliot.*

TECHNIQUE OF RATIONAL SUGGESTIVE THERAPEUTICS.

BY GEORGE BIESER, M. D., NEW YORK CITY.

It is believed that the presentation of the theme of suggestive therapeutics, or psychotherapy, in the manner in which it was done in previous articles by me—**RATIONAL SUGGESTIVE THERAPEUTICS** and **THE RATIONALE OF THERAPEUTIC SUGGESTIONS**—which were written as a preface to the present one, will tend to convince progressive practical physicians that, outside of the medical, surgical and hygienic resources which ordinarily constitute their therapeutic armamentarium, there are remedial measures of a psychical nature which are of great service in the management of functional complaints and even of some organic diseases. Surely no rational psychotherapy can be thought of, if a healer has no knowledge of effective methods for creating dominant ideas, no clear conception of the rationale of the action of suggestions, no definite and exact knowledge concerning the *modus operandi* of therapeutic suggestions.

In most of the works devoted to psychic healing, one seeks in vain for useful theories and for serviceable practical methods of procedure which can be employed clinically for the cure or alleviation of the sufferings of perverted, miserable and sick humanity.

Nothing useful or, at best, nothing but extreme claims and all sorts of opinions on religious beliefs, metaphysics and subjects too hazy for ordinary human understanding; or only rules and arguments for psychologizing dupes with nonsense—for diverting the thoughts of patients from the plain, cold facts of normal and morbid biologic (life) activities and their

environmental relations to useless, frightful or dangerous fantasy—are to be found in most works on psychotherapy. No person, who has not sufficient knowledge of those items that are so closely connected with the interests, emotions and beliefs of men and who is not a physiologist, psychologist, sociologist and scientist before he is a healer, can ever hope to be a successful all-around practitioner of suggestotherapy, or psychotherapy.

However enthusiastic rational physicians may become over the prophylactic and therapeutic effects of properly applied suggestions, their claims scarcely ever reach the exaggerated height of the unwarranted laudations which mesmerists, hypnotists, absent healers and empirics of every class and description usually indulge in, especially when considering their own particular system. Whatever may be said to the contrary, it is known that the best clinical results are obtained by healers when they employ some rational method of mental healing, either alone or in conjunction with other remedial measures which may be indicated in individual cases. By employing rational methods, we do directly and only what is necessary to cure patients; i. e., as much as is positively known, no more. We do not cause patients, through sensory and philosophical appeals, to handle their psychic material (egos, sensations, emotions, ideas and volitions) in harmful, useless or unproductive activities, as is usually done when the religious and metaphysical systems of mental healing are clinically employed. When patients appeal to them for relief

of their misery, perversion or sickness, rational healers do not serve them with philippics against the denizens of the lower regions or with emotional tidbits on scriptural characters, supernatural beings and like irrelevant entities, having no demonstrable bearing upon normal or morbid life processes—no bearing except that produced through apperceptive processes, or suggestion.

Every patient, before he is subjected to formal suggestotherapy, should be thoroughly examined, not only for the presence of functional and organic disturbances of physiological functions, but also as to his psychostatical condition, *i. e.*, his personal character, habits of thoughts, beliefs, sensations and motives; mode of life; memory; judgment; education; previous experiences and moods. In this way it is possible to find out the predisposing, exciting and contributing causes of the patient's affliction, whether these causes be mental or physical in their nature or in their results, and adapt intelligently those remedial measures most likely to benefit the patient. Further, accurate knowledge of the patient's psychostatical condition—mental routine, stock of ideas, beliefs and group of mental activities—allows the practitioner of Suggestion to infer beforehand with a considerable degree of accuracy, not only the relation of the subject's mental processes to his affliction, but also the type and degree of suggestibility—whether the patient is a somnambule or not. The psychostatical condition determines in every instance just what every sensory or philosophical appeal will suggest to a subject in the suggestive condition. This means that a suggestion is influenced by those that went before.

There are many conditions, mental, moral and physical, some abnormal or

morbid, to be met among the sick, degenerate and miserable and to be combatted by one method or another. All abnormal conditions of function should be combatted with proper hygienic, medicinal and surgical means when clinical experience and common sense show that these remedial measures are indicated and are apt to give the best, even if not the quickest results. Clinical experience shows conclusively that most of the suffering of distressed humanity is due to their mental condition, to unwholesome fixed ideas and erroneous beliefs, rather than to the morbid states of the body *per se*, with which patients happen to be afflicted. If properly and skillfully given, therapeutic suggestions are precise in their indications, direct in their actions and successful in their results. Suggestions for therapy may be used alone or as an auxiliary measure. Their effects being cumulative, frequent repetition affords the best results. Suggestion is not the only remedy capable of curing or alleviating abnormal conditions, nor is it sufficient or suitable for each and every ordinary case of sickness, degeneration, perversion or other undesirable condition. Suggestion is certainly not the *Ultima Thule* of our therapeutic resources for combatting disease, as so many empirics, proselytes and charlatans try to make us believe.

After having arrived at a proper diagnosis of the patient's affliction together with its cause, and having satisfied himself as to the patient's psychostatical condition, the practitioner should see that everything is so arranged, as far as possible, that every condition will favor the rapid growth and development of the thought, or thoughts, which the practitioner wishes should dominate his subject. To this end must be considered the

mental state of the patient, the attitude of the operator and the environment. For successful and rational therapy, any method of seeming mystery should be carefully avoided. Cases are very rare where methods of seeming mystery are called for or where they are of real and lasting service. Personally, I prefer to influence a patient's thoughts by appealing only to his confidence and intelligence.

With an exception here and there, the treatment of patients by rational suggestive therapeutics should consist: First, of educational treatment proper; and second, of the induction of the suggestive condition and the giving of therapeutic suggestions. The educational part of the treatment consists of a brief explanation in simple language to the patient, or to those in care of him, not only the general nature of his complaint, but especially the proximate exciting, contributing and predisposing causes of his suffering and the proper way to restore his health. The instruction of each patient, especially if his disturbances are due to malnutrition and improper habit of thought or mode of life, should embrace sufficient directions concerning the primary necessities of life, wholesome thinking and general hygienic principles. It is explained to the patient or to his friends that, for the proper treatment of his affliction, he is to be placed in the suggestive condition and the therapeutic suggestions proper are to be given while he is in this state; that the treatment, it is believed, will be effectual in its results if the patient comes regularly for its application; and that certainly there is nothing unpleasant in the proper and rational employment of Suggestion, no loss of free will, but rather the opposite—the strengthening of the WILL—to the patient and absolutely no danger of

any sort attending or following its legitimate, scientific, discriminate and skillful application.

In giving this educational treatment to each patient, the psychurgeon's aim is, not only to have the patient understand what is necessary for him to do in order to regain his former health or feeling of well-being, but also to secure his entire confidence, to place him at ease and to overcome nervousness, any scruples or fears, by reasonable explanations of our object and method. This part of the treatment may be given to the patient either seated comfortably on a chair or recumbent on a couch or in bed. Where any form of nervousness still exists after reasonable explanations and interferes with the induction of the suggestive condition, means suitable to individual case should be employed. In some patients, the induction in their presence of the suggestive condition in others overcomes their nervousness; in others, making repeated trials to induce the suggestive condition in them after intervals of several days suffices; in others again, directing the patient to walk and become fatigued before coming for treatment will be necessary; and in still others, the proper administration of some quieting agent (a warm bath, one of the bromides, cannabis indica, anhalonium, chloral, opium, ether or chloroform) or some stimulating measure (lowering of the head, cognac, coffee or the like), especially in neurasthenic or otherwise exhausted or depressed patients, will usually prove to be effective when the foregoing and more desirable means fail.

With the patient resting comfortably, either seated or lying down, the operator should proceed to induce the suggestive condition. The attitude of the operator should be quiet, confident and firm,

his directions and suggestions should be given in a properly modulated voice and without any hesitancy in speaking. In a few words, his manner should be positive, his directions, suggestions, gestures and mien show sincerity. Any nervousness or agitation or uncertainty on his part is communicated immediately to the subject, usually shaking the latter's confidence in the former. The surroundings or room should be free from noises, odors, surgical instruments, persons and things, which are apt to excite the subject's senses and imagination and divert his attention from the operator and his suggestions. The operator should see that none of the subject's clothing and accessories are tight or are causing any annoying sensations; that the subject has nothing in his mouth, no food, chewing-gum, candy, tobacco or other articles; that the air of the room is fresh and the temperature not too hot or too cold; and that the subject is free from thirst and hunger. When painful or other annoying conditions are present and distract the attention of the subject from the operator and his appeals sufficiently to prevent the induction of the suggestive condition, the operator can succeed in his attempts by the skillful use of those medicinal and non-medicinal measures, known to well-informed physicians, which will remove for the time being the unfavorable conditions.

The subject is requested to close his eyes and relax his entire body. The operator then remains silent for a minute or more and keeps a hand resting lightly upon some part of the subject's body, just sufficient to let the subject know of his presence. If these and the directions above given have been properly attended to, the subject will be receiving no im-

pressions through any of the senses; hence he will fix his whole attention upon the operator and wonder what he (the operator) is going to do and say next. The operator, after waiting a minute or more, begins to make sensory appeals so as to focus, as it were, the attention of the subject upon some portion of the body. Personally, I prefer to begin by making impressions by way of the subject's sense of touch. Warming my hands by vigorous rubbing or by holding them before a stove or by dipping them in warm water, I apply one of them, or both, to some portion of the body lightly and by contracting the muscles of my forearm, or forearms, cause a vibratory movement to pervade the body of the subject. This sensation is something tangible for the subject and is apt to make him think of electricity or magnetism and, at the same time, cause him to direct his attention to that part of the body. Instead of the pressure with the hands, some operators prefer to make passes. If these sensory appeals, pressure or passes, are kept up for some time, the subject is apt to become more or less drowsy; and some subjects actually fall fast asleep. For most purposes, actual sleep should not be induced, because no subject will absorb and act upon therapeutic suggestions given to him while he is fast asleep, actually asleep. The suggestive condition is no more like natural sleep than is deep contemplation, brooding, musing or reverie.

The character of the responses elicited by sensory appeals enables one to judge of the presence of the suggestive condition in the subject and also of his type and degree of suggestibility. Verbal suggestions, philosophical appeals, will prove the presence of the suggestive condition and confirm whether the subject is a som-

nambule or not. In order to hold the patient's confidence long enough for proper treatment and be able to give suggestive therapeutics a fair trial, the operator should avoid giving absurd suggestions and making unnecessary tests.

Having satisfied himself of the presence of the suggestive condition in the subject, the psychurgeon or the suggestionist should begin the giving of verbal therapeutic suggestions. These should consist of phrases in simple, direct and forcible language which will convey definitely to the subject, just how he must think, feel, act and live in order to regain health or to be free from distress. No general or ready-made formulae will fit all cases, no more than ready-made coats will fit all persons. The nature of the patient's affliction must determine just what the therapeutic suggestions are to be. Remember that suggestions do not cure diseases *per se*, any more than drugs and surgical procedures do; but that they influence (stimulate or inhibit) psychic processes and physiological functions, assist the *vis medicatrix naturae* to restore health or the subject's mentality to produce pleasurable consciousness. To claim more is nonsense, and is not in line with the facts of clinical experience. The possession of tact, a little experience with mental healing, some knowledge of human nature and sufficient knowledge of the "medical sciences" will enable one to give therapeutic suggestions properly.

Simple as this technique of rational suggestotherapy is, it is sufficient for all practical purposes. Its great advantages over most of the other methods of procedures are that it is more generally applicable clinically; that it is free from mystery; that it is a dignified method of proceeding and does not encourage the

subject to believe nonsense; that it is unaccompanied and not followed by dangers of any sort, when employed by intelligent and respectable operators; and that it frightens no one. When care is taken to give only such therapeutic suggestions as will tend to bring a subject's abnormal or morbid mental activities and disturbed physiological functions back to the normal, absolutely no ill effects will follow its prolonged use, none of the ill effects that are so frequently met with in cases where the older systems of mental healing and also where some of the more recent but absurd ones are employed for any length of time.

In conclusion, I will say that too much attention can not be paid to the patient's environment, both while he is receiving treatment by Suggestion and after its conclusion. Non-observance or a *laissez faire* policy—let alone policy—in this respect by the operator, the patient or his friends and attendants accounts for the many failures of Suggestion to be of any or of lasting service in the management of the sick and distressed. The surroundings of the patient should be congenial and the arrangement of things should be such, if possible, so as to suggest good taste, beauty, neatness, cleanliness and the like. Proper amusement should be provided for the sufferer and some wholesome occupation sought or encouraged. Cheerful, healthy and optimistic companions should be freely associated with by the patient. The great amount of suffering due directly to the association of patients with the "know everything" type of individuals, who usually give more advice in five minutes than the most healthy person alive can carry out in a life-time; with ubiquitous "busy-bodies," who advise patients to do this and that because Dr.

So and So did it; with hysterical and hypochondriacal persons, who have nothing to talk about but disease and their imaginary troubles; with alarmists, who read so much—but imagine much more—and advise everybody to look out for this and for that or else the worst will befall them; with over-assiduous parents or friends; and with others of similar description, who have pessimistic views and tendencies, is common knowledge to every practitioner of the healing art. Medical literature, especially “quack” literature, literature having a pornographic interest and any that may be of a depressing character should be kept out of the hands of patients. No pictures or articles suggestive of suffering, obscenity or of the lower side of human nature should be allowed in the presence of patients. Nei-

ther should patients or others in their presence be allowed to engage in ribaldrous language. In short, everything and every condition that wholesomely arouses and directs a patient’s interests so that his thoughts do not dwell upon his weaknesses; that move his emotions so as to make him hopeful, cheerful, happy and contented; and that lead him to believe that there is some good in everything, that health is worth striving for and that this world, in spite of the presence in it of many disagreeable things, is still a desirable place to live in, should be employed in his environment. When the disagreeable features of environmental conditions cannot be changed or removed, the patient should be taught how to adapt himself to the same and cease to be annoyed by them.

CHARACTER BUILDING BY SUGGESTION.¹

NEWTON N. RIDDELL, CHICAGO, ILL.
(Continued from last month.)

RESIST NOT EVIL.

The law is, “Resist not evil,” for in resisting it we aggravate it, “but overcome evil with good.” When in darkness, fight it not, but strike a light. When in vice excite it not, but awaken a positive virtue. If a child has a fault ignore the fact as much as possible, and develop its better nature. Encourage the virtue and the vice will disappear.

This law is universal in its application. The world has yet to learn its significance. Had the church accepted this sublime lesson as taught by the Christ, vice and crime would long since have disappeared from the earth. When parents and teach-

ers come fully to appreciate this law and magnify virtue, honor, and character in the child—ignoring its evil tendencies—then, and only then, will it be possible to develop every child into noble manhood or womanhood.

Positive virtue makes vice impossible. Aggressive goodness leaves no room for evil. Pronounced righteousness once developed in a child, the problem of its government is solved.

THE SECRET OF GOVERNING.

Permit me to further emphasize the fact that *the time to govern the child is when it is good*. It is often necessary to restrict, rebuke or compel a child when it is naughty, but the time to mould its

¹ Extract from “Child Culture.”

will, build its character and determine its conduct is when it is good. A lady once brought me her boy saying that he was so unruly that she could do nothing with him. I said to her: "When do you try to mould his disposition?" She replied: "When he refuses to obey me, of course." "Well," I said, "you will never succeed in that way. By the way, when you want a new spring bonnet or an expensive gown do you approach your husband when he is nervous, worried or out of sorts about bills to pay?" "Indeed, I do not. I always speak to him about such things when he is good natured and has the money to spare, then we talk it all over and he is always so good and kind to me and wants me to have the very best we can afford." "Exactly; now men are but boys grown tall and hearts don't change much after all. Approach your boy in the same way you do your husband. Mould him when he is good and loving, and he will come to delight in doing as he should."

HOW MONSTERS ARE MADE.

Parents who do not understand the laws of psychology frequently develop most undesirable traits in their children. They appeal to or govern them through their appetites and propensities rather than through the intellect and moral sentiments; with the result that they develop the animal instead of the man. To illustrate:

Mrs. A gets her boy to do what she wants him to by promising him a doughnut or some candy; Mrs. B hires her boy to do right; Mrs. C threatens to punish her boy if he does not do right, and Mrs. D. appeals to pride and tells her child how everybody will approve of his act. The results are that each secures conduct from an unworthy motive; and since every time we exercise a power we

strengthen it, Mrs. A's boy becomes perverted in his appetites and refuses to do anything unless he can have something to eat; Mrs. B's boy develops the commercial instinct to a point where he becomes so selfish that he will not do anything unless he is doubly paid for it; Mrs. C's boy lives under constant fear and develops as a coward, will not act unless driven, right or wrong; Mrs. D's child develops a pompous pride and has no conscience beyond the approval of others. Each becomes a monster in his way. In all, action springs from an unworthy motive. The mothers wonder why their once good little boys have become so selfish, willful, and ungovernable.

The *why* is very apparent to the psychologist. The continual excitation of the propensities to the neglect of the intellect, the conscience, and the sense of duty, has developed the former so far in excess of the latter as to make them the ruling elements in the character.

The wise parent never governs a child through its appetites or propensities, nor appeals to its baser nature when he wants conduct. *Children that are governed through their appetites in infancy are usually governed by their appetites in maturity.*

Children whose every act of obedience is obtained by an appeal to some selfish motive become pre-eminently selfish in mature years and not infrequently lapse into crime. The appetites and propensities should be carefully guided and made subservient to the will and intellect in every child, but under no circumstance should they be made the basis of conduct. In the animal they rule, but in man they should serve.

HOW MEN ARE DEVELOPED.

Intellect, conscience, and love should govern every life. Every worthy motive

has its spring source in these three elements of character. Every child should be governed through these three factors in early life that it may be governed by them in mature years. To develop these qualities in the child they must be constantly appealed to and made the motives of conduct. To illustrate:

A mother wishes her child to do a certain thing. She should first kindly request it. If it refuses to act, show it why it should do so. This will awaken thought and tend to strengthen its mind. Next appeal to its conscience, saying, "You know this is right. You want to do right, and I can depend on your doing right." Whether it obeys or not, its conscience will be quickened. Third, appeal to its affections, saying, "I know you love me, and you know how happy it makes me when you do right;" or, "Because of

your love for me I know you will do this, for you know it is right and you always want to do what is right." Finally, if none of these secure the desired results, the mother should then say, quietly but firmly, "You must. You know it is right. Now, if you will not do what you know you should, then for your good, I must compel you."

Here it is well to explain to the child how all men have to obey the laws of the state; or how papa and mamma have to do right; that it may see its case forms no exception. If it still will not yield, some form of punishment may be necessary. Usually the will of the young child can be brought into subjection by compelling it to sit quietly on a chair and think about the matter for a few minutes.

(To be continued.)

THE FIGHT OF THE PILLS, OR HOW MEDICINES ACT

BY B. L. RYDER, M. D., CHAMBERSBURG, PA.

Some fifty years ago when our particular friend, the village doctor, was called to visit the sick in the country, always going on horse back, he had to carry a supply of medicines in his saddle bags; after looking the patient over, timing his pulse and inspecting his tongue, he would invariably call for a dinner plate and table knife, the plate when inverted served as a marble to mix the colocynth, gamboge or calomel and jalap, the table knife for a spatula, some molasses and flour and the Esculapian Sage would quickly roll out a box of pills. Under such impressive object lessons many a youth caught the inspiration to become a professional pill roller.

There were two rival doctors in our

village and some strange things occasionally transpired.

It was considered a rash act for a man of even a robust constitution, to risk taking a dose of any but the regular family doctor's medicine. So it occurred one day, whether by mistake or as an experiment regardless of the rules we are not informed, a certain country man took some of both doctors' pills—a mixed dose—as a result he was taken with a severe griping, purging and vomiting, and a messenger was dispatched post haste for the doctor—either one—so doctor A came and forthwith instituted a searching inquiry to ascertain the cause of the trouble. "Them pills doctor," said the suffering man, "have

been working up and down just like a pump." Under cross-examination a confession from the poor man gave the solution.

The learned doctor gravely explained, "My dear sir: You know Dr. B and I are not on friendly terms—he is so contrary—and when our pills got together there was naturally a racket, my pills wanting to do one thing and his something else. You can thank your stars that the pills fought it out between themselves, and that you escaped with your life." The above jovial narrative was related by Dr. A in the hearing presence of the writer in his boyhood, and is introduced here to illustrate and emphasize the erroneous views held by the majority of mankind as to the *modus operandi* of medicines.

With this retrospective tale we will pass by the old-fashioned bitter-pill of half a century ago, and take into consideration the evolved pill of more recent introduction, the beautiful white or tinted, sugar-coated pill, which, nevertheless, contains within its perfumed covering an assortment of drugs in varying proportions. But they are strictly orthodox, carefully compounded anti-bilious or Liver Pills, pronounced by medical authority "a happy combination" and said to *act gently*, yet effectively *on the excretory organs* located in different parts of the alimentary canal. "One pill will generally be found to operate as a mild laxative, whilst two or more taken at a time *act vigorously* on the bowels, producing bilious evacuations." Such was the teaching of our preceptors, and the doctrine set forth in all the textbooks of the dominant schools; and nearly every physician at the present day in speaking of pills, powders and the endless variety of medicinal preparations, refers to

their *action* in certain diseases for which they are recommended. Some are said to *act on the liver*, others *on the secretions generally*, and so on through the entire organic domain. Each is designated as an active agency, and per contra, that disease is something to be subdued, cast out or destroyed.

But to the story of the pills, whilst it is clearly shown by the examples referred to that a pill—or any medicine—may be the cause of an action—within a living organism—it is not the actor. The action is altogether on the part of the living system.

Some one asks, what is the difference whether the medicine acts, or the stomach does the acting, is not the effect the same? No; the effect or the result is not the same. For example, suppose one eats a dinner of cabbage and potatoes; nothing unusual happens, what acts? The stomach, of course, the result of which is that the food is digested and assimilated and imparts nutriment as we say. Better to say the living organism extracts the nutrient properties of the food. But in case the stomach cannot or will not digest, the system cannot appropriate or make use of the cabbage and potatoes, then what occurs—a fight between the cabbage and potatoes—or does the stomach act? in the effort to get rid of something it cannot make use of, or that the system does not want.

The result in this case is a tax upon the vital resources, a waste of strength.

When a pill is taken into the stomach it is supposed to be dissolved or disintegrated and become mixed with the food, or whatever substance there is in the stomach, and consequently the contents of the stomach, food and all are rendered unfit for use or for assimilation and the action

is on the part of the stomach and alimentary tract, one of expulsion and expurgation by the most direct means that the organic instincts can bring into play; hence the different effects caused by different drugs or drug combinations.

The so-called liver pills, which are said to have a special affinity or specific action on the liver, as a matter of fact have no such power; do not act at all. The truth is just the reverse. The action is on part of the liver and is antagonistic, an act of organic self preservation.

The bile, nature's physic, a reserve, is called upon to aid in expelling the medicine. The absurdity of what medical writers designate as the physiological action of drugs and the incompatibility of certain drug combinations are too remote to be seriously considered in this connection. The use of the capsule or covering designated to prevent the disintegration of the composite drug until it has passed through the stomach into the intestinal canal is another matter, but in no wise conflicts with the theory of vital action, vs. drug action.

It is not my purpose to condemn the little pill. There is reason to believe that it serves a good purpose sometimes or in some cases. It is a short cut method of depletion, the equivalent of going without a meal or two. The latter would often answer as well, with the added advantage that it would be less taxing upon the vital resources.

The chief objection to the pill or any purgative medicine is the disturbance caused by their use and the expenditure of vital effort in the act of expurgation, the resting spell required by the organism to recuperate, and the consequent torpidity or inaction of the liver and bowels that

usually follows, thus increasing or adding to the trouble, that the medicine was intended or expected to cure.

All animals—except mankind—when sick refuse to eat, and it is a well established fact that fasting—even for days—meantime drinking freely of water is a potent remedy in many cases.

TONICS AND STIMULANTS.

Just a word in this connection, with regard to what are designated or known as tonics and stimulants, in the form of preparations of iron, strychnia, etc. Wine and brandy are given with a view to adding or imparting strength to convalescents and for the purpose of stimulating and supporting the life powers of those in feeble health. All such measures are useful only the same as spurs and whips are useful, to stimulate a tired or fagged out horse to make him move on, but never give strength nor add one iota to the life force, and in the majority of cases such prescriptions are—to all intents and purposes—not only useless, but positively injurious, they are both a delusion and a snare.

Impervious.

For SUGGESTION.

He who in virtue has his soul arrayed
May dare life's fiercest battles unafraid.
Impervious to the lures of power and pelf
Is he who ever lives true to himself.

—Susie M. Best.

The stars shall fade away, the sun himself
Grow dim with age, and Nature sink in
years;

But thou shalt flourish in immortal youth,
Unhurt amidst the war of elements,
The wreck of matter and the crash of
worlds.

—Addison.

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No. 4.

OUR promise to share with our readers a few of our amusing letters has now been fulfilled, and lest our purpose be misunderstood, we announce just here that unless something else quite out of the ordinary comes along, we shall publish no more of our genial criticisms—samples of which we have given in the "Smiles" column. The column will be continued, and filled with things that every reader may enjoy. Send along your experiences in occult phenomena, your results in the practice of Suggestive Therapeutics, and everything else of interest to SUGGESTION readers. The contributions of our readers are enjoyed and appreciated, and everything sent in will be used to the best possible advantage, in its rightful place. M. F.

Dr. Parkyn, the editor of SUGGESTION, returned from Mexico on the 12th ult. and reported matters at Motzorongo in a most flattering condition; an account of the doctor's visit appears in this issue. After attending a meeting of the directors, the doctor left again for Mexico on the 17th, with a party of twenty in a private car.

Dr. Parkyn will return in time to open

the spring term of the Chicago School of Psychology on May 4th. The doctor's patients and many friends will be pleased to know that he will resume his practice also upon his return.

* * *

Notice is given that the next term of the Chicago School of Psychology will commence May 4th; lectures and demonstrations by Herbert A. Parkyn, M. D. Intending students should register by April 20. For further information address the secretary, 4020 Drexel Boulevard, Chicago.

* * *

It frequently happens that a patient takes a medicine intended for another and yet promptly recovers. Doubtless all physicians have noted cases where this occurred. Why the recovery? The patient was in an expectant frame of mind; wanted to be well; believed the medicine would relieve him, and the pellets or powders were simply the material means to which he pinned his faith. One kind of pellet answers in these cases as well as another.

Oh, doctors, doctors! Why do you not more often give strong doses of encour-

agement, right thinking, hopefulness, faith? Why not give strong decoctions of suggestion? Study suggestive therapeutics and learn to know when a simple extract of imagination is all that is needed; there is time for physical doses when mental prescriptions fail.

* * *

The vast array of patent nostrums cure, when they do, by suggestion. A man reads an advertisement at the right psychological moment; he says, "I believe that will cure me." He buys the stuff, takes some, and says, "I knew it would help me; I feel better." He takes more, continues to re-enforce his auto-suggestions, and, lo, he is well, and another wonderful letter of endorsement is penned to carry the suggestion to others. And so on. In a few years when the doctrine of suggestion is thoroughly understood by all, and when it is taught in the school books, the patent medicine business will disappear from the face of the earth. With the disappearance of such nostrums will come the dawn of better days for poor stomach.

* * *

SUGGESTION is to be enlarged and improved in many ways and the co-operation of all interested is cordially asked. We will be pleased to hear from any one who can suggest a way to make the publication more attractive, more entertaining, and more useful. Friends, let us have something from your point of view.

* * *

Our many friends and contributors have helped us greatly in the past with notices, experiences and contributions and we hope that we may continue to have the good will and assistance of every member of the SUGGESTION family. We want individuality, variety and enthusiasm. Help us spread the gospel of suggestive healing, drugless healing, natural healing—

for the healing of the nations by rational methods.

* * *

It is quite true that poor Truth lives in the bottom of a well and whenever she tries to climb out some one whacks her over the knuckles. It's hard to climb out of a well if some one is viciously cracking your fingers with a club. Progress would be much more rapid if people were open to conviction. But we have our beliefs and we would rather die than see them overturned. These lovely children of our mind; we have reared them, nursed them, watched and defended them; shall some wretch come along and destroy them in a breath? Heaven forbid! Of course, we know others are wrong, but we are right—unquestionably. In other words, friends, we are not open to conviction. Only the Infinite can afford to be above conviction. Suppose we try another plan. Take stock of your mental furniture, and if you find something that has not been cleaned or upholstered for many years, trot it out and hold a court of inquiry. Mental furniture should be newly upholstered at least every year. Man must grow. Thoughts of yesterday will not do for thoughts of today. How many beliefs of today will survive in 500 years? Not one in ten thousand. Are you so egotistical as to think that your beliefs will survive the wreck and ruin of time? Will still stand through the great intellectual cataclysms of the future? The beliefs of a wise man are like a piece of ice that changes in form even while you hold it in the hand. Man's unfoldment comes by thinking. The man who never changes his opinions is a man who never thinks.

* * *

Friends who notice news items of interest to SUGGESTION readers will kindly mail the same and accept our thanks.

During a session at the Chicago School of Psychology I was asked by a member of my class if a blister could be raised by suggestion. I replied that I had endeavored to raise a blister scores of times on good subjects but had never succeeded, and I told my class my experience with a somnambule, as reported in the November number of SUGGESTION. Then my student showed me a report by Mr. Lang on the "Fire Walk" in Tahiti, and said that these South Sea Island priests must be able to exercise some marvellous control over their bodies to prevent their feet from being burnt.

Although Mr. Lang's report appeared authentic, I said I was not satisfied to believe that an ignorant South Sea Islander possessed some special psychic power unknown to educated American scientists who have been making research into the domain of psychic science for years, and that if the truth could be ascertained the explanation of the "Fire Walk" feat would be found very simple.

I had forgotten the conversation until it was recalled a few days ago by the receipt of an illustrated reprint from the Smithsonian report for 1901, pages 539-544. The article is entitled "The Fire Walk Ceremony in Tahiti," and I present it to our readers verbatim. It is not only interesting in itself, but it shows how cautious we should be in accepting the stories of occult phenomena said to occur in far distant lands. As a rule the more distant and more uncivilized the land the more marvellous the tales become.

A comparison of the reports of Mr. Lang and Mr. Langley will show the difference in the powers of observation of the two gentlemen and show, also, that a man may be ever so great an investigator in his own special lines of scientific

research, and still be a child when it comes to investigating unusual occult phenomena.

EDITOR.

THE FIRE WALK CEREMONY IN TAHITI.

BY S. P. LANGLEY.

The very remarkable description of the fire walk collected by Mr. Andrew Lang and others had aroused a curiosity in me to witness the original ceremony, which I have lately been able to gratify in a visit to Tahiti.

Among those notable accounts is one by Colonel Gudgeon, British resident at Raratonga, describing the experiment by a man from Raiatea, and also a like account of the Fiji fire ceremony from Dr. T. M. Hocken, whose article is also quoted in Mr. Lang's paper on the "Fire Walk," in the Proceedings of the Society for Physical Research, February, 1900. This extraordinary rite is also described by Mr. Fraser in the Golden Bough, and by others.

I had heard that it was performed in Tahiti in 1897, and several persons there assured me of their having seen it, and one of them of his having walked through the fire himself under the guidance of the priest, Papa-Ita, who is said to be one of the last remnants of a certain order of the priesthood of Raiatea, and who had also performed the rite at the island of Hawaii some time in the present year, of which circumstantial newspaper accounts were given, agreeing in all essential particulars with those in the accounts already cited. According to these, a pit was dug, in which large stones were heated red-hot by a fire which had been burning many hours. The upper stones were pushed away just before the ceremony, so as to leave the lower stones to tread upon, and over these, "glowing red-hot" (according to the newspaper accounts), Papa-Ita had walked with naked feet, exciting such enthusiasm that he was treated with great consideration by the whites, and by the natives as a god. I found it commonly believed in Tahiti that anyone who chose to walk after him, European or native, could do so in safety, secure in the magic which he exercises, if his instructions were exactly followed.

Such absolutely extraordinary accounts of the performance had been given to me by re-

spectable eyewitnesses and sharers in the trial, confirming those given in Hawaii, and, in the main, the cases cited by Mr. Lang, that I could not doubt that if all these were verified by my own observation, it would mean nothing less to me than a departure from the customary order of nature and something very well worth seeing, indeed.

I was glad, therefore, to meet, personally, the priest, Papa-Ita. He is the finest looking native that I have seen; tall, dignified in bearing, with unusually intelligent features. I learned from him that he would perform the ceremony on Wednesday, July 17, the day before the sailing of our ship. I was ready to provide the cost of the fire, if he could not obtain it otherwise, but this proved to be unnecessary.

Papa-Ita himself spoke no English, and I conversed with him briefly through an interpreter. He said that he walked over the hot stones without danger by virtue of spells which he was able to utter and by the aid of a goddess (or devil, as my interpreter had it), who was formerly a native of the islands. The spells, he said, were something which he could teach another. I was told by others that there was a still older priest in the island of Raiatea, whose disciple he was, although he had pupils of his own, and that he could "send his spirit" to Raiatea to secure the permission of his senior priest if necessary.

In answer to my inquiry as to what preparations he was going to make for the rite in the two or three days before it, he said he was going to pass them in prayer.

The place selected for the ceremony, fortunately, was not far from the ship. I went there at noon and found that a large, shallow pit or trench had been dug, about 9 by 21 feet and about 2 feet deep. Lying nearby was a pile containing some cords of rough wood and a pile of rounded water-worn stones, weighing, I should think, from 40 to 80 pounds apiece. They were, perhaps, 200 in number, and all of porous basalt, a feature the importance of which will be seen later. The wood was placed in the trench, the fire lighted and the stones heaped on it, as I was told, directly after I left, or at about 12 o'clock.

At 4 p. m. I went over again and found the preparations very nearly complete. The fire

had been burning for nearly four hours. The outer stones touched the ground only at the edges of the pile, where they did not burn my hand, but as they approached the center the stones were heaped up into a mound three or four layers deep, at which point the lowest layers seen between the upper ones were visibly red-hot. That these latter were, nevertheless, sending out considerable heat there could be no question, though the topmost stones were certainly not red-hot, while those at the bottom were visibly so and were occasionally splitting with loud reports, while the flames from the burned wood near the center of the pile passed up in visible lambent tongues, both circumstances contributing to the effect upon the excited bystanders.

The upper stones, I repeat, even where the topmost were presently removed, did not show any glow to the eye, but were unquestionably very hot and certainly looked unsafe for naked feet. Native feet, however, are not like European ones, and Mr. Richardson, the chief engineer of the ship, mentioned that he had himself seen elsewhere natives standing unconcerned with naked feet on the cover of pipes conveying steam at about 300 degrees F., where no European foot could even lightly rest for a minute. The stones then were hot. The crucial question was, How hot was the upper part of this upper layer on which the feet were to rest an instant in passing? I could think of no ready thermometric method that could give an absolutely trustworthy answer, but I could possibly determine on the spot the thermal equivalent of one of the hottest stones trodden on. (It was subsequently shown that the stone might be much cooler at one part than another.) Most obviously, even this was not an easy thing to do in the circumstances, but I decided to try to get at least a trustworthy approximation. By the aid of Chief Engineer Richardson, who attended with a stoker and one of the quartermasters, kindly detailed at my request by the ship's master, Captain Lawless, I prepared for the rough but conclusive experiment presently described.

It was nearly forty minutes after 4, when six acolytes (natives) wearing crowns of flowers, wreathed with garlands and bearing poles nearly 15 feet long, ostensibly to be used as levers in toppling over the upper stones,

appeared. They were supposed to need such long poles because of the distance at which they must stand on account of the heat radiated from the pile, but I had walked close beside it a moment before and satisfied myself that I could have manipulated the stones with a lever of one-third the length, with some discomfort, but with entire safety. Some of the uppermost stones only were turned over, leaving a superior layer, the long poles being needlessly thrust down between the stones to the bottom, where two of them caught fire at their extremities, adding very much to the impression that the exposed layer of stones was red-hot, when in fact they were not, at least to the eye. These long poles and the way they were handled were, then, a part of the ingenious "staging" of the whole spectacle.

Now the most impressive part of the ceremony began. Papa-Ita, tall, dignified, flower-crowned, and dressed with garlands of flowers, appeared with naked feet and with a large bush of "ti" leaves in his hands, and after going partly around the fire each way, uttering what seemed to be commands to it, went back, and, beating the stones nearest him three times with the ti leaves, advanced steadily, but with obviously hurried step, directly over the central ridge of the pile. Two disciples, similarly dressed, followed him, but they had not the courage to do so directly along the heated center. They followed about halfway between the center and the edge, where the stones were manifestly cooler, since I had satisfied myself that they could be touched lightly with the hand. Papa-Ita then turned and led the way back, this time with deliberate confidence, followed on his return by several new disciples, most of them not keeping exactly in the steps of the leader, but obviously seeking cooler places. A third and fourth time Papa-Ita crossed with a larger following, after which many Europeans present walked over the stones without reference to the priest's instructions. The natives were mostly in their bare feet. One wore stockings. No European attempted to walk in bare feet, except in one case—that of a boy, who, I was told, found the stones too hot and immediately stepped back.

The *mise en scène* was certainly noteworthy. The site near the great ocean breaking on the

barrier reefs, the excited crowd talking about the "red-hot" stones, the actual sight of the hierophant and his acolytes making the passage along the ridge where the occasional tongues of flame were seen at the center, with all the attendant circumstances, made up a scene in no way lacking in interest. Still, the essential question as to the actual heat of these stones had not yet been answered, and after the fourth passage I secured Papa-Ita's permission to remove from the middle of the pile one stone, which, from its size and position, every foot had rested upon in crossing and which was undoubtedly at least as hot as any one of those trodden on. It was pulled out by my assistants with difficulty, as it proved to be larger than I had expected, it being of ovoid shape, with the lower end in the hottest part of the fire. I had brought over the largest wooden bucket which the ship had and which was half filled with water, expecting that this would cover the stone, but it proved to be hardly enough. The stone caused the water to rise nearly to the top of the bucket, and it was thrown into such violent ebullition that a great deal of it boiled over and escaped weighing. The stone was an exceedingly bad conductor of heat, for it continued to boil the water for about twelve minutes, when, the ebullition being nearly over, it was removed to the ship and the amount of evaporated water measured.

Meanwhile, others, as I have said, began to walk over the stones without any reference to the ceremony prescribed by Papa-Ita, and three or four persons, whom I personally knew on board the ship, did so in shoes, the soles of which were not burned at all. One of the gentlemen, however, who crossed over with unburned shoes, showed me that the ends of his trousers had been burnt by the flames which leaped up between the stones, and which at all times added so much to the impressiveness of the spectacle; and there was no doubt that anyone who stumbled or got a foot caught between the hot stones might have been badly burned. United States Deputy Consul Ducorran, who was present, remarked to me that he knew that Papa-Ita had failed on a neighboring island, with stones of a marble-like quality, and he offered to test the heat of these basaltic ones by seeing how long he could re-

main on the hottest part of the pile, and he stood there in my sight, from eight to ten seconds before he felt the heat through the thin soles of his shoes beginning to be unpleasantly warm.

How hot were those trodden on? and the answer to this I was to try to obtain after measuring the amount of water boiled away.

On returning to the ship, this was estimated from the water which was left in the bucket (after allowing for that spilled over) at about 10 pounds. The stone, which it will be remembered was one of the hottest, if not the hottest, in the pile, was found to weigh 65 pounds, and to have evaporated this quantity of water. It was, as I have said, a volcanic stone, and on minuter examination, proved to be a vesicular basalt, the most distinctive feature of which was its porosity and non-conductibility, for it was subsequently found that it could have been heated red-hot at one end, while remaining comparatively cool at the top. I brought a piece of it to Washington with me and there determined its specific gravity to be 2.39, its specific heat 0.19, and its conductivity to be so extremely small that one end of a small fragment could be held in the hand while the other was heated indefinitely in the flame of a blowpipe, almost like a stick of sealing wax. This partly defeated the aim of the experiment (to find the temperature of the upper part of the stone), since only the mean temperature was found. This mean temperature of the hottest stone of the upper layer, as deduced from the above data, was about 1,200 degrees F., but the temperature of the surface must have been indefinitely lower. The temperature at which such a stone begins to show a dull red in daylight is, so far as I am aware, not exactly determined, but is approximately 1,300 to 1,400 degrees F.

It was a sight well worth seeing. It was a most clever and interesting piece of savage magic, but from the evidence I have just given, I am obliged to say (almost regretfully) that it was not a miracle.

Dr. Parkyn left Chicago for Mexico on March 17th, with a party of twenty readers of SUGGESTION. The party is travel-

ing in the private car "Selisia," which takes them all the way to the siding at Motzorongo. Dr. Parkyn writes us from Eagle Pass that everyone is having a good time, and that the Southern Pacific Railway took this car with a special engine from San Antonio to Spofford in order to overtake the train for Mexico, with which the party missed connection by three hours at San Antonio. The excursion arrived in Mexico City Sunday, March 22nd, and reached the plantation Monday, March 23rd. Eleven states are represented in the party. M. F.

The Unconquerable Soul.

Out of the night that shelters me,
Black as the pit from pole to pole,
I thank whatever gods there be
For my unconquerable soul.

In the fell clutch of circumstance
I have not winced or cried aloud,
Under the bludgeonings of chance
My head is bloody, but unbowed.

Beyond this place of wrath and tears
Looms but the horror of the shade.
And yet the menace of the years
Finds and shall find me unafraid.

It matters not how strait the gate,
How charged with punishment the
scroll,
I am the master of my fate,
I am the captain of my soul.

The great p'int about gittin' on in this life is bein' able to cope with your head winds. Any fool can run before a fair breeze, but, I tell ye, a good seaman is the one that gets the best o' his disadvantages.—*Sarah Orne Jewett.*



Experiences



THIS column is devoted solely to contributions from readers of **SUGGESTION** who desire to assist in the investigation of psychic phenomena by reporting interesting facts from their own experiences, or any phenomena they have witnessed.

We give this opportunity to our readers in order to stimulate increased interest in the study of the occult, and to obtain all possible reliable data on the subject. It is only by intelligent, painstaking observation of particular instances, and their accurate reporting, that satisfactory evidence can be accumulated. True scientific inquiry takes nothing for granted, and has no preferences; but seeks only to discover the truth, no matter what that may be.

Hence the work of our **SUGGESTION** readers in the field of psychic research will depend for its value not only upon the enthusiasm of the investigators—and this, we are glad to say, is most gratifying—but upon their careful, unbiased weighing of all evidence which they consider. Then do not investigate in order to establish some pre-conceived idea of your own. Conduct every experiment with rigid impartiality. Divest yourself of all prejudice, and be anxious only to find out facts, and to report such facts with absolute correctness. We expect much of interest to be developed, and invite the fullest exchange of opinion from our readers. As this is distinctively a column for contributions from readers, no comments from the editor will find their way into it. Moreover, the editor desires it to be distinctly understood that he is not responsible for the views of any contributor to this column. The experiences are published for what they may be worth, but the absence of editorial comment must not be taken as an indication that any contribution or discussion accords in the slightest with the editor's own opinion.

The Seance Suddenly Stopped.

EDITOR SUGGESTION:

'Twas not "The Light That Failed," but the spirits, at the Elkhart (Ind.) seance, on the evening of Thursday, January 15. I send you according to promise, account of investigation and exposure of the methods of Medium Albert Finney, of Grand Rapids, Mich. I positively assert that this report is in all essential points a faithful and accurate statement of facts observed by witnesses of unquestionable honesty.

The seance was held at the residence of A. D. Jacoby, on Pratt street, and began at 8 o'clock. The two dozen persons present were seated in the back parlor, and so arranged as to form a complete circle. In the center of the room sat the medium and Mr. Ed. Campbell, Jr., the medium holding Mr. Campbell's hands in his own—it being a custom at seances for the medium to select some one to sit with him as a guarantee that he, the medium, remains quiet and uses no physical means to produce phenomena. Near Mr. Finney and Mr. Campbell was a table upon which lay two tin trumpets about four feet long, and a guitar.

The sitters clasped hands in the usual way, the light was turned out, and the spirits drew near. At any rate, the guitar was heard to play and the trumpets found voice. Those in the circle felt a ghostly touch on head or cheek, and one, Mr. Frank Stierheim, having inadvertently stretched his leg toward the middle of the room, felt the weight of some one else's foot upon his own—a weight so heavy that Mr. Stierheim avers it must have been that of a very substantial "spirit," indeed. A number of "spirit voices" spoke through the trumpets, in conversation with various persons in the circle.

Finally the table began to move; there was a sound as of the trumpets rattling together, and a "spirit" voice said, "Hold the guitar." At this point in the proceedings, Norman A. Lees and myself, at a preconcerted signal, suddenly turned the bright light of two electric hand lamps directly upon the medium. Notwithstanding the quickness with which Mr. Finney let go of his paraphernalia and assumed a position of repose, the fact was disclosed that when the light was turned on he was holding Campbell's

hands with his (Finney's) left hand only, and was manipulating the trumpets and guitar with his right.

Mr. Lees, during years of newspaper work, has attended many seances and has assisted in exposing a number of fraudulent mediums. He is therefore a trained and keen observer, and his statement is for that reason of especial value. He testifies positively that at the instant the light was turned on, the medium had only one hand—his left—on Mr. Campbell's two hands; with his right he held the guitar and a trumpet, and was sitting in such a position that by bending his head he could speak or blow through the trumpet; and that when the light flashed over the medium he quickly dropped the instruments, the guitar falling to his right side and the trumpet to his left. My own attention was given first to my lamp, but I looked at Finney in time to see him change position, and make a quick motion with his arm. My wife, however, plainly saw the medium's hand holding the trumpet. Mr. Stierheim states: "I was looking directly toward the medium when the light was sprung. I distinctly saw him drop a trumpet, which he held in his right hand. Then he got back into position quick as a flash. He was directly in range of the light and I could see plainly." Mr. Stierheim says, also, that as he sat with his chair against the door, he was frequently annoyed by the door moving back and forth and striking the back of his chair. He remarked several times about it, but was requested by the hostess, Mrs. Jacoby, to remain quietly seated and not break the conditions.

Mr. Campbell, who sat in the center of the circle with the medium, says: "Just after the light was turned out, Mr.

Finney took hold of both my hands, but soon released them and passing both hands down the sides of my arms, he said, 'My, but you are full of magnetism.' Then his left hand came down and pressed hard on my two hands in such a manner as to try to make me think that both his hands were there. But it was an unsuccessful attempt, for I knew all the time he was touching my hands with only one of his. When the table began to move, he said, 'Hello, we are going to have some physical demonstration.' I could feel plenty of physical demonstration, for he did considerable moving around. I sat quietly, however, both during the seance and at its close, and allowed Finney to believe he was duping me completely. I did this because I was there to find out all I could. I listened closely while the spirit voices were speaking, and detected the fact that the medium was doing the talking in the trumpet, for I could hear sounds he was making in his throat. I unhesitatingly pronounce the performance a fraud."

Another of the sitters familiar with the work of mediums is Mr. Will Hazelton. He says that considering the small space and lack of appliances, Medium Finney's work shows much cleverness and ingenuity. "But I have seen those things better done," said Mr. Hazelton. "As for guitars being made to float in the air, I have seen men who do not claim any supernatural assistance do that, and in broad daylight."

Mr. Finney showed the usual quickness of mediums in catching the cues unwittingly given by sitters. For instance:

"That's Uncle Neal!"

"Yes, yes," echoes the trumpet, "I am Uncle Neal."

"He was killed at Nappanee"—to the

person next, but loud enough to be heard across the room. "He was killed in an explosion. Do you know how you were killed, Uncle Neal?"

"Oh, it was so sudden," etc., the answer comes, to suit. And when my wife and I asked for imaginary relatives and friends, the trumpet responded with the same accommodating readiness. We could get any fictitious, made-up-on-the-instant person we asked for.

As has been said, the medium instantly resumed a position of repose when the lights were sprung. He then sat quite still for a minute or more, when he asked for the lights to be turned off. His request was granted, and then ensued a lively discussion, as different ones told what they had seen. Presently a lamp was brought and the guests departed, nearly all of them paying the fifty cents asked.

The spiritualists present were very indignant, but they should certainly be as willing as others to have fraud exposed. Those who turned the lights upon the medium did so with a desire to find out the facts, and that action was in their judgment, the only direct means of getting those facts. Had no fraud been discovered, it would certainly have been as strong evidence as any spiritualist could desire of the genuineness of the phenomena.

As a result of the exposure the medium decided to leave Elkhart and try his talent elsewhere.

Very truly yours,

B. J. ARISMAN,
Elkhart, Ind.

EDITOR SUGGESTION :

I am a reader of SUGGESTION and think-
ing that this little incident might be worth

something to your magazine, I submit it as an instance of telepathy.

On the evening of October 13, 1902, I was sitting at the table writing a few letters in short hand that my wife was dictating to me, and my son, four years old, as any child of his age might have done, played about under the table.

While playing he fell, face down, on the floor, striking his nose and mouth. The injury produced severe, acute pain, but as he was under the table, it was impossible for me to see where he was injured. But simultaneously with the thump on the floor, I felt a dull, aching pain in my nose and mouth, as if my own face had struck the floor. I tried to account for the pain in my nose and mouth, but could not. I have given quite a little thought to the subject and I believe that this is an instance of the transmitting of pain from one mind to another. I have taken Dr. Herbert A. Parkyn's course in Suggestive Therapeutics and think it is one of the best.

H. F. CLAWSON.

..... We must be here to work ;
And men who work can only work for men,
And, not to work in vain, must comprehend
Humanity, and so work humanly,
And raise men's bodies still by raising
souls,
As God did first.

—Mrs. Brownin.

To finish the moment, to find the journey's end in every step of the road, to live the greatest number of good hours, is wisdom.—Emerson.

Sincerity is the way to heaven.

—Confucius.

EDITORIAL CORRESPONDENCE.

The Editor in Mexico.

EN ROUTÉ TO CHICAGO ON IRON MOUNTAIN RAILWAY, March 10th, 1903.

To all Members of the SUGGESTION Family, Greeting:

Here I am, hurrying on my way to Chicago as fast as the fine train of the Iron Mountain Route can carry me, in order to prepare the April SUGGESTION for the printer and to attend the directors' meeting of the Motzorongo Co. on March 16th, the day before the excursion leaves Chicago for Motzorongo.

My visit of inspection to Motzorongo lasted exactly four weeks, exclusive of the time spent in traveling. Four weeks in dreamland—part of the time in Paradise. For that tropical region is as beautiful as a dream; moreover, a part of the Josephinas property is called Paradise by its Indian inhabitants, and well does it deserve the name. For if there is a spot on this earth that should be called Paradise, it is to be found on the Josephinas property of 40,000 acres belonging to the Motzorongo Co.

The trip to Josephinas was reserved for the end of my visit. With our plantation manager and my father I had ridden on horseback all through Motzorongo, Presidio and Ojos de Agua—all fine properties; but the trip that stands out most prominently in my mind is the four days' visit to Josephinas.

Mr. William Straube, our former manager, after operating Motzorongo for six months, purchased thirteen thousand acres adjoining Motzorongo and resigned his position as our plantation manager early in December, still retaining his Motzorongo stock, however.

Mr. William Paul, of Chicago, at great

personal sacrifice, accepted the position, and the fruit of his energy and executive ability is to be seen on every hand. Mr. Straube did excellent work for the company while acting as its plantation manager, and the fact that after spending six months in developing Motzorongo, he should retain his stock in Motzorongo and purchase 13,000 acres for himself just across our line, is most significant. This one fact, alone, is as conclusive evidence of the strength and general desirability of the Motzorongo enterprise as could be wished.

On Tuesday, March 2nd, Mr. Paul, Mr. Pilgrams (our interpreter), Julio Serma (our Mexican foreman), and your humble servant, took the train at Motzorongo and rode to Acetlau—10 miles distant—where we found our horses and two Mexican attendants, Rafael Gooseman and Manuel Lema, waiting for us.

After a westward ride of four miles on horseback through two small plantations, we came to the crest of a hill. Here our guide, Julio, who has lived on Motzorongo since General Pacheco's time, pointed out ahead of us the eastern boundary of Josephinas, on a line from the top of a mountain north of us to the top of another mountain, to the south; this line also marking the boundary between the states of Vera Cruz and Oaxaca. From the hill we could see a great valley beneath us, apparently of rolling ground, bounded on all sides by high mountains. This valley, I was told, was Josephinas; and I said "But where are our 40,000 acres? Our land must extend beyond those mountains." "Oh, no!" said Mr. Paul. "Do you see that high mountain over there? Well, that is our objective point. There

is an Indian village on the River Rio Tonto at the base of that mountain and the chiefs of the five villages on Josephinas have been notified to meet us there today in order to arrange their rent and labor contracts for the ensuing year. You may think it a short ride to that mountain, but you will probably change your opinion before we get there, although we shall go in a direct line."

It was two o'clock in the afternoon when we crossed the boundary and entered Josephinas. After riding about half a mile we crossed the Cotzalopa river, which marks our eastern boundary for a long distance, but makes a deep bend into our property at the spot where we crossed. It is a swift-flowing stream, about one hundred feet wide, and can be forded by horses at this season of the year. Its water is as clear as crystal and several Indian women were washing clothes at the ford.

We rode for two hours along fine roads with dense jungles on either side, the branches of tall shade trees meeting over our heads, and finally arrived at the Josephinas administration house, an excellent one-story pine building 120 feet long with stone foundation. Here we tied our horses while I obtained a photograph of the building and Mr. Paul and I inspected the small aguardiente plant located at this place. We found the machinery and boiler in good condition; and this little mill, when running again with a manager at Josephinas will handle twenty-five tons of sugar cane a day, turning out twenty-five barrels of commercial alcohol, which, when sold at the current price of \$14 per barrel (Mexican) will go a long way towards paying the expenses of developing Josephinas.

On this part of the property we found

three very large pastures, all enclosed by barb wire fencing. These pastures were cleared a few years ago, but since General Pacheco's death have been allowed to grow rank. This second growth, however, can be very easily removed, and the pastures are large enough to accommodate several thousand head of cattle.

Continuing our journey, we passed through heavy forests of valuable timber and avenues of royal palms. One of the larger trees, a splendid specimen fully eight feet in diameter, obligingly stood while I brought out the every-ready and indispensable camera and "took" its picture.

The afternoon was very warm and occasionally we dismounted to pick a delicious lemon or orange, or to inspect the rubber trees, which grow in profusion all over Josephinas. I cut through the bark of one of these trees with my pen-knife, and collecting some of the milk in the palm of one hand, stirred it with the fingers of my other hand and in a few moments had a small specimen of crude rubber.

We rode till sundown, but still the Indian village did not materialize. Then the moon made its appearance directly overhead and lit our path here and there in patches where the light was able to penetrate the dense overhead foliage. Sometimes we rode for half a mile without seeing these moonlit spots, and then the darkness was intense and we had to depend entirely upon our sure-footed ponies to keep the road.

About nine o'clock we reached a part of the road which our Julio informed us was called Paradise, and for three-fourths of a mile we rode through an avenue of magnificent royal palms. The moon shone down through the palm leaves and through

the space directly over our heads—as the leaves did not meet overhead as in the dense forest with larger trees. I shall never forget that ride through Paradise. As we rode along single file under the clear sky, with the moon and stars like so many pieces of bright silver peeping at us through the palms, not a word was spoken by anyone. The weirdness of our surroundings and the beauty of the overhead scene seemed to command silence.

Paradise passed, we rode on, and fifteen minutes later we were startled by the barking of a dog. Our guide informed us that we were about to pass one of the smaller Indian settlements. Ten minutes later we rode up to the village, and after a few words with some of the inhabitants, continued our journey. Three-quarters of an hour later—10:30 p. m.—after eight hours almost continuous riding, we arrived at our objective point—Capulapá.

We were welcomed by the chief, who informed us that they had been looking for our arrival all afternoon.

In the center of the village a bonfire had been lighted and as soon as our arrival was announced a number of young Indians threw dried wood on the fire and immediately the whole central space was well lighted. As far as the light from the fire illuminated the scene we could see the native huts here and there among the trees, and tall forms in white leaving the huts and joining the group around the fire.

We were escorted to the village administration building, where we were to sleep; and after removing our leggings and shaking the stiffness out of our legs we returned to the bonfire and held a reception, which consisted of shaking the hands of all the males in the settlement. The women we could see only in the distance under the trees, grouped together, some

sitting, others kneeling, and others standing behind these again, all dressed in white as if they were arranged for a "class photo."

We found there was dissatisfaction among the natives, as they had heard that their new landlords contemplated doubling their rents and imposing severe conditions upon them. However, a great change came over them when they were told they had been misinformed and that we had come to renew their contracts on the old basis. Their reserve disappeared in a flash when this information was conveyed to them through their native interpreter—for they speak the Aztec tongue, only a few of them speaking Spanish. They warmed toward us most agreeably and acted like so many pleased children.

Shortly we were informed that supper was ready for us in the administration building; and there we found a supper that in our tired, famished condition, tasted fit for the gods, in spite of the fact that everything had been cooked in earthenware vessels, and the only modern utensils on the table were two enormous glass tumblers and one silver plated spoon—all the village could muster—knives and forks being unknown to the inhabitants of Josephinas.

The natives crowded close around the table while we ate, and watched the clumsy way in which we used their native flat corn bread, called "tortillas," as spoons, forks and knives.

After supper I performed a number of sleight of hand tricks for them, bringing silver dollars, cigars, cigarettes, matches, etc., out of their clothes; passing money, eggs, and handkerchiefs through the table, turning eggs into money, money into handkerchiefs, and handkerchiefs into eggs, etc., winding up the performance by bring-

ing a dozen eggs one at a time out of Mr. Paul's mouth.

I cannot tell you the pleasure I experienced in amusing these poor, copper-colored children of nature. It was the first entertainment of the kind—or for that matter of any kind—they had ever witnessed. When bedtime came it was with difficulty they were "driven off" so the doors of the palm-thatched house could be closed.

The first thing I saw when I opened my eyes next morning was three pairs of native eyes looking at me through a crack in the bamboo walls, wondering when the entertainment was to begin again.

I arrived at Motzorongo proper without a surgical instrument of any kind, without a clinical thermometer, and excepting a small bottle of listerine, without a drug of any nature. But I can tell you that bottle of listerine stood me in good stead, for there were a number of sick natives on Motzorongo and my father had told them a physician was coming. Accordingly I had an office full of patients every morning, and I was uniformly successful in relieving every patient, although I had nothing but listerine, Worcestershire sauce, vinegar, table salt and sugar. I used a little listerine in every bottle of medicine I put up, and varied the flavoring with the other table necessities; for the natives would exchange tastes of the medicines given them and I was afraid if all the medicines I prescribed tasted alike it would not have the desired effect in overcoming so great a variety of ailments. But the medicines, coupled with some instructions about the life essentials, did their work, and I relieved everything from fever and chills to rheumatism and whooping cough.

I had cured two members of the family

of Julio, our guide, consequently it was not long after we reached the Indian village until my fame had gone abroad and as soon as I was dressed and out of the hut the first morning, the maimed, halt, blind and sick were brought to me. One man who had lost his hand at the wrist several years ago, held up his arm to me and the guide told me he wanted me to grow on a new hand, firmly believing, from what he had seen me do the night before, that this would be an easy matter. Unfortunately I had left the listerine behind, so I merely gave a number of them directions to be carried out in the way of eating, drinking, breathing, making poultices, etc., and told them that when I returned with the excursionists from Chicago, I would bring all the medicines they required.

After breakfast the chiefs from other villages arrived and contracts were made with all for the ensuing year. They pay \$6.00 per head per male for one "quartía" of land each, and agree to give two days' free labor a year to keep the roads in good condition, and when we have work for them, to give the company eight hundred days' work per week for the usual fee paid laborers—less than twenty-five cents a day in American money—sixty-two cents in Mexican currency.

After the agreements had been made to the satisfaction of everyone and the patients attended to, we were escorted to the magnificent Rio Tonto river, which passes within seventy-five yards of the village, to see the natives fish.

The Rio Tonto is a very swift flowing stream, so swift that it is impossible to swim against it; and during the wet season it is navigable to the ocean. The dry season was on during our visit and rapids could be seen every three or four hundred

yards up the river. The scenery along the banks is beautiful and with my panorama camera I obtained a view of one bank of the stream with hundreds of natives in white scattered in single file along its banks for half a mile.

At the water's edge were moored a number of large canoes cut out of solid logs, the largest ones capable of holding thirty natives; and in one of these canoes we were ferried across to the shady bank of the stream to watch the Indian sport.

In a few minutes half a dozen canoes filled with naked Indians left the opposite bank and were paddled to midstream. Then several natives who had run up the river to the first rapids, exploded dynamite in the rapids in half a dozen places and the stripped men in the canoes stood waiting for the stunned fish to float down the stream.

I always thought a dead or stunned fish floated, but these came down the stream near the bottom of the river. Suddenly a native in one of the canoes spies his prey, and like a flash he dives, reappearing in a moment with a fish in each hand. Dropping the fish into the canoe, he climbs up again to be ready for another dive. Meanwhile several others have dived after their prey and one Indian comes to the surface of the water with a fish in each hand and one between his teeth. So the sport keeps up till all the fish are captured, not so much as a small minnow escaping the vigilant eyes of the natives in the half dozen canoes stationed along the stream.

The fishing over, Mr. Paul and I went in for a swim, much to the delight of our native audience of several hundred, and never before was every article of apparel worn by a white man so eagerly scrutinized. Out of every shoe, collar, stocking,

etc., I picked up, I took a silver dollar; and Mr. Paul was unkind enough to take a snapshot of me while I was dressing, with a background for his picture of at least two hundred natives in white.

Next came dinner, then a rest, and about three o'clock in the afternoon we took our departure, going to visit another village, at the north end of the Josephinas property. We said good-by to the chiefs, shook hands all around and mounted our horses. At least a score of the young "bucks" ran on foot beside us, keeping pace with our horses till we reached a slight hill about half a mile from the village. Here they cheered a good-by to us.

The average native Mexican is a very small, dirty, lazy specimen, but these Josephinas Indians have some of the best blood to be found in Mexico. Strong, clean, athletic, intelligent, and industrious, they have their own chiefs, judges, gaols, etc., and are a law-abiding, docile crowd.

I shall always look back with pleasure to my visit to Capulapa, and those of you who join the excursion on March 17th for Motzorongo will have the pleasure of watching me dispense medicines for their sick and suffering, for I shall certainly keep my promise to them.

These people are highly suggestible, but a suggestion loses its flavor and potency when given through an interpreter; besides the strongest suggestion that can be given to one of these sick Indians is a very strong dose of medicine—they have always had it and anything weaker would seem impotent to them.

We slept that night at another Indian village after six hours' steady riding. Our welcome was the same wherever we went, and the natives the same clean, industrious lot. It was not without regret; therefore, that we rode out of Josephinas

the following day, returning to Motzorongo through twelve miles of plantations, including Laguna Chica, La Union, and La Luisa. I spent several hours inspecting La Luisa and repeat my offer of last month to make a private report on La Luisa to any reader who may be interested in it.

In crossing Josephinas from east to west between the Cosalapa and Rio Tonto rivers, we crossed nine or ten smaller streams, and on our journey to the northern boundary we crossed at least six streams. This shows how thoroughly Josephinas is watered and how well it is drained. The other Motzorongo properties are fine, but Josephinas is my pick of all of them, and I find it is known all over Mexico as one of the best, if not the very best, tract of land in the republic. General Pacheco named it in honor of his wife. The soil is very rich and almost every foot of it can be cultivated. Cattle will thrive upon it, and we found every tropical fruit and grain being raised there, including tobacco and rice.

This piece of property is undoubtedly the most valuable of the Motzorongo assets, for if placed on the market today it would bring from \$20 to \$25 per acre if divided into small plantations. But the object of the company is to keep this land intact, cultivating some parts of it and making huge pastures of some of the remainder.

At the present rate of advance in the price of good Mexican farming lands, Josephinas will be worth at least \$100 per acre in a few years. Then the labor problem in Josephinas is solved, for there are over 2,000 men, women and children living on the plantation, and, as I said before, they have contracted to do eight hundred days' work a week for the com-

pany, and when we start vigorous development work and the natives receive regular pay, this can probably be raised to 1,600 or even 2,400 days' work each week if required. There are over ten thousand acres of cleared land on Josephinas.

Lack of space prevents me from continuing to enlarge on the possibilities and beauties of this property, but you may guess how I feel about it when I say that if it were necessary for me to give up my present location in Chicago, I would ask nothing better than to spend the rest of my days on Josephinas, the beautiful—Paradise. But since I cannot live there I am glad to know that I own at least a part of it and I advise every reader to endeavor to own a part of it also. One has only to take a glance at the wealth of its soil to see the gold cropping out of it everywhere.

Yours cordially,

HERBERT A. PARKYN.

P. S.—While writing this letter on the train I told my experience with the listerine to a number of gentlemen sitting in the drawing room. Suddenly one of them began to laugh. "Well," he said, "this is a curious coincidence, for I have been traveling in Mexico for the last six weeks introducing listerine to the doctors and dentists of Mexico. I represent the Lambert Chemical Co., of St. Louis."

Work away!

Keep the busy fingers plying,
 Keep the ceaseless shuttles flying,
 See that never thread be wrong;
 Let not clash or clatter round us,
 Sound of whirring wheels, confound us;
 Steady hand! let woof be strong
 And firm, that has to last so long!

Work away!

—Exchange.



Queries and Answers.



PLEASE NOTE.

The editor will endeavor to answer all queries as satisfactorily and fully as possible. However, as the majority of the readers of SUGGESTION are in possession of his mail course on Suggestive Therapeutics and Hypnotism, frequent reference will probably be made to certain pages of the course in the event that a detailed answer to the query may be found there. All queries will be condensed as much as possible, so that there may be sufficient room each issue for the numerous interesting inquiries already pouring into this department. The editor does not wish to monopolize this whole department and would be pleased to hear from any reader who can furnish further and better information. It is desirable that those who seek information report the results, whether good or bad. When writing anything concerning a query please give the number attached to it.

Post Hypnotic Suggestion.

EDITOR SUGGESTION:

If your views on hypnotism are correct, what becomes of the phenomena of post-hypnotic suggestion? A. J. C.

Fla.

In case some of the readers of SUGGESTION are not familiar with the term "post-hypnotic suggestion," I will quote a paragraph from Lesson XXXIX of my mail course in Suggestive Therapeutics and Hypnotism.

POST HYPNOTIC SUGGESTION.

A post hypnotic suggestion is a suggestion given to a subject in the "hypnotic sleep" which he is supposed to carry out after being told to arouse. We have active and passive post hypnotic suggestions. A suggestion which is being carried out when the patient arouses is known as a passive post hypnotic suggestion; whereas a suggestion which is not acted upon for some time after the subject is aroused is known as an active post hypnotic suggestion. For instance, a subject is told that on arousing he will feel his leg stiff, and his tooth aching. When he arouses he says his leg is stiff, and feigns surprise at the condition; at the same time he lays his hand on his face and declares his tooth is aching. This is an example of a passive post hypnotic suggestion. Tell a subject that you are about to awaken him; that he will arouse wide-awake and will feel perfectly well for ten minutes; that when the ten minutes have expired he

will experience a toothache and his leg will become stiff, and you have an example of active post hypnotic suggestion. Of course, the student will understand that this is merely an engagement which the subject is willing to keep, but to an audience, ignorant of the true state of affairs, it appears truly wonderful and mysterious. Many of the best stage experiments depend on active post hypnotic suggestion, examples of which will be given later.

Yes, a post-hypnotic suggestion, if carried out, is merely an engagement between the operator and subject and does not differ in any way from an appointment made with a patient to come for treatment at a certain time. The patient gives a verbal promise to keep the engagement, and the subject, having already committed himself through previous acquiescences in the operator's suggestions, gives silent assent. Both will endeavor to keep the engagements, but I have known many instances in which both have failed to keep their engagements.

I know the question will then arise, "But are not patients benefited by post-hypnotic suggestion?" (How I dislike that misnomer "hypnotic!") Yes, patients are benefited by the suggestions made them while in the suggestive condition, if the suggestions refer to the healthy conditions for which your services

were sought. The patient is anxious for health, or he would not have sought your services, and if your suggestions are logical, helpful, encouraging and wholesome, you will have his co-operation; your suggestions will become his auto-suggestions and benefit will follow.

The patients who will carry out absurd suggestions are known as hypnotic-somnambules. They are the class of subjects sought by stage hypnotists. Although they will acquiesce in all the absurd suggestions of the operator and appear to an audience to be under a marvelous influence, still the therapeutic results achieved with them, in spite of their high degree of suggestibility, are not so uniformly satisfactory as the results obtained with patients that are less suggestible—granted that both classes suffer from genuine troubles. The non-suggestible patient seldom suffers from imaginary troubles; whereas the hypnotic somnambule, on account of his high degree of suggestibility, is likely to “take on” imaginary troubles of all kinds. On this account the miraculous cures generally occur in subjects that appear to be “deeply” hypnotised, and for this reason the average hypnotist believes it is necessary to get his subject “sound asleep” in order to secure the best results. The hypnotist does not seem to realize that if his patient will say he is asleep, and carries out absurd suggestions, that in just the same way he will say he is entirely relieved of any trouble after the first treatment, *if the operator told him he would arouse declaring he was entirely cured.* I have seen a one-legged hypnotic somnambule declare, at the operator’s suggestion, that his other leg had been restored to him.

Now I feel certain anyone can understand the absurdity of claiming that a

leg was grown on this subject, simply because he acquiesced in the suggestion of the operator. Equally absurd are the instantaneous “cures” of genuine troubles in the hypnotic somnambules. But outside of the relief of imaginary troubles, these instantaneous cures are the kind made on the stage by hypnotists and traveling healers, on the street corners by patent medicine fakers and in church by revivalists.

When a genuine physical trouble is encountered in a patient—hypnotic somnambule or not—time is required for the affected parts to undergo the necessary changes. Properly directed suggestions will have their effect in controlling the patient’s thoughts and through them controlling his habits of eating, drinking, breathing and thinking, and intelligently stimulating the functions of the vital organs of the body. Such treatment is but paving the way for the work of Dame Nature, who is never in a hurry, and who invariably does her work faithfully when she has been properly encouraged through obedience to her inexorable laws.—Ed.]

EDITOR SUGGESTION:

Would self-hypnotism be of any benefit in treating disease, abolishing fear, etc., in one’s self? And are there any harmful effects from it?

E. C. K.

Ind.

Why not use the term auto-suggestion instead of self-hypnotism? The latter term is so misleading.

Yes, indeed, you can benefit yourself by using auto-suggestion. If you have been harboring weak thoughts or fear thoughts, read the answer to the query about voluntary and involuntary auto-suggestion in last month’s issue, and then refer to the October, 1902, issue of SUGGESTION and read the case of Mr. L. in

my clinical report. These will teach you how to employ auto-suggestion and what to suggest to yourself in order to become brave and fearless.

For the suggestions to give to yourself for overcoming common physical troubles, I advise you to read almost any clinical report I have written touching on physical troubles, or Lesson XI of my special mail course in Suggestive Therapeutics and Hypnotism. Apply the suggestions and instructions faithfully to yourself and you will obtain results.

It is one thing to know how to employ auto-suggestion, but another thing to employ it. So few persons have the patience and application to follow out the self-treatment faithfully for a few weeks, and it is owing to this fact that personal treatment proves more effective. It is easier to study under a teacher than to study alone and it is easier to think the proper auto-suggestions when they are being constantly stimulated by the suggestions of an operator interested in your case.—Ed.]

EDITOR SUGGESTION:

Kindly give a word of advice regarding the treatment for acne. J. C. B.

[In this connection will be given a paragraph from *The Medical Examiner and Practitioner*:

“George Henry Fox says that massage or pinching of the skin for a minute or two at a time will often give to a dry, harsh cheek a soft, smooth, and oily feeling. In a case of acne it quickens the cutaneous circulation, and hastens the absorption of nodules; it destroys all pustula lesions, whether superficial or deep seated; it tends to empty distended glands and obstructed sebaceous ducts, and gives life and tone to a skin whose inactivity is the prime cause of the disease in question.

Many lengthy chapters and journal articles have been written on the therapeutics of acne. If the author were asked to give the practical treatment of the disease in the fewest possible words, he would simply recommend cold bathing, strict diet, systematic exercise, and the frequent use of the curette.”

It would be difficult to add more on the question.

Acne is the result of improper living, the system being in a reduced state, and all physiological processes weakened. Tone up the system; bathe the face frequently with hot water and castile soap. The skin must be scrupulously clean before any change can be noted.]

EDITOR SUGGESTION:

Please explain how the delusion of the floating woman is explained. Many believe she is hypnotized and made to float by an effort of the will of the operator.

HARRY T. KNOX.

[Such delusions are generally caused by an arrangement of mirrors and reflectors set at the proper angles. The same explanation will answer the question of A. B. Copley, from Leicester, England, who asks regarding a stage performance where a man disappears. A book of scientific experiments by Pepper, published in London, explains how such tricks are performed; also how ghosts are made to appear on the stage. By means of large pieces of plate glass, mirrors, and reflectors some very startling delusions are possible.]

“The mind can make
Substance, and people planets of its own
With beings brighter than have been, and
give
A breath to forms that can outlive all
flesh.”

SMILES

Sometimes hard to smile, did you say? Oh, no, not when you're in good practice. When things go higgledy-piggledy, and all this world's a wilderness of woe, that's just the time when we need most the genial, reassuring, heartening influence of our own smile. Mark you, I say our *own* smile—for as much as we need the other fellow's smile, sometimes he's too busy, you know, to give it. He means all right, but he has other things to do, and he's apt to neglect us. And instead of sitting down and waiting for some other body to chase away our tears, let's just fetch forth a brandnew, allwool, yardwide smile, and feel the grim and ghostly shadows that have held us loose their grip—and lightness and brightness and sweetness come in and fill our souls. Relax that orbicular muscle, oh ye of little fun, and you'll get back the cheer and the self-control, the poise of body and mind you lost when that last annoyance or disappointment came, and you thought all sorts of dark brown thoughts. You're only losing time, you know. Get back your smile first thing, and then you're ready to reach for whatever else you need. In fact, there's such attractive power in a smile that it simply draws things to you. So smile! All of you—every blessed one of the SUGGESTION Family here assembled! All on the front seats, everybody back in the corners—there, you man with the vinegar face, quit trying to hide your acid lineaments behind that little woman's bonnet! Smile, man! That's right—why he's just beaming most delightfully now—

don't all of you turn and look at him, but 'tis a transformation, sure, and isn't he handsome when he laughs? Now there's the proper genial atmosphere that always loosens up my tongue.

You remember I confided in you last month something of an editor's trials. You all smiled most unmercifully, but as you seemed to enjoy it, I'll go on with the story—I'm willing to suffer for your amusement. I was telling you, you remember, something of the letter-heads that are shied at me occasionally, and submitted an example.

Here's another and quite different specimen of headline we captured from the mail bag recently. Prof. Dazzleum modestly announces that he is "The World's Greatest Hypnotist," and that he makes a specialty of The Seven Days' Trance—simply this, like Poe's raven—simply this, and nothing more. The effect is heightened by the coloring of the paper and ink, which is as a tropic sunset or a bed of nasturtiums in full bloom. 'Tis a work of genius, this letter-head, and was evidently thrown off at a single stroke.

From what this next man says about the mail course and SUGGESTION, it's plain he is a judge of good things. He is a member in good and paid-up standing of the SUGGESTION family, and here I've got to own up there's something I don't know. Why didn't he ask something easy?

Editor Suggestion:—

I notice an inquiry in SUGGESTION of Sept. 1900 from John B. Pilkington M. D.

SUGGESTION.

of Baker City, Ore., concerning whether or not clairvoyants could be Relied upon for finding hidden Treasure in the ground and as I have some information from several parties in Different countys in regard to hidden treasure (in ground) I write you to find out if you *Know* of any way of curectly locating same: either through Clairvoyance, telepathy or any thing else and can you put me in correspondence with any one that you think would be of any assistance in regard to correctly locating treasure in the ground.

Please let me hear from you by return mail.

I subscribed for your mail course in suggestive therapeutics and hypnotism a few months ago and can say that it is something every Dr. should have as he would be in a position to cope with all maner of ailments and would have better success in his practice.

I am also taking SUGGESTION the best magazine of the kind I ever read.

Hoping you will give me the best information you can on the subject above and promising that you will be well rewarded for your trouble if we are successful, I will close.

Dr. H. B. S.

Mont.

Only underground treasure ever I found was a field of Early Rose potatoes once when I was a boy—oh, yes, and fishworms for bait. I've often tried it, but somehow or other, 'twouldn't work. You try it, and if you make a good find, do please let me know.

Here's a man, though, who besides being an authority on the blindfold drive, can see into the Bowls of the Earth. He's dreadfully hard on us, but we'll let him speak for himself:

To SUGGESTION in ansur to Mr. J. M. Clark yoakum Tex as you desierd the trouth consurning the Blind fold drive. I like you are not saterfyed with edior version and meny others will be down with same deses We all know that science is progressing, we should seak trough, get some good operator to put you in to the 5 stade in hypmort and you can see how the drive was done have the operator to call your attention to the

drive, look out ever detail and have the operator to tell you that you will remember it all When you awake ower leaders those that teaches are life ower preachers, if they know the trough they will not tell it. now we all know that we war created in the likness and image of God, seeing and knowing as Gods, heare yea him, and he spoke of the 10 virgins, waiting and tarried, & when he came 5 was fulish had no oil, what is the oil knowlig. Just what our Mr. Clark wants, now you can not get it from Mr. Parkyn. why, Becaus he has not got it, & if he did, & would tell you & would tell you it would be hear say, he can not sell it, it is spirit gift. I am doing a work that no one els is doing (that I know of)

I Hypnotise and cary my sub eney & ever whare even spase with the spirites and Talk with subject while in spase & have them subject bring Back spirit to Earth & Show mineral leades and loades, a good sub can see into the Bowls of the earth as they can see through man or Beast, & I have them read other Langurge and then in turfet it in englash. I think that the day is fost coming when, this Hudo Hypnotism will stat, then the trouth will come & one half of the world gits this oil (knowlige) then Mr. Ed what will be the first thing don & 2, & 3, & 4, & 5, and so on I want to see how about your oil (knowlige) this is all the Bible. pleas print this and if eney one desiers to know further send me astamped Envelope with questions asked I dont want disturbans but truth yours truely

K. E. R.

Mr. Parkyn will you pleas bub this as it is the first writen your Ealib Magizen.

Ark.

It's noticeable that in this column sometimes I'm we and sometimes we're I, but after so many smiles its hard to know which I are—I mean which we am—there, that's right.

Everybody come back next month ready to smile some more.

M. F.

I need not good fortune; I myself am good fortune.—Walt Whitman.

Exchange Table

You can keep on taking offense without exhausting the supply, but it doesn't pay to do it.

Courtesy is to business and society what oil is to machinery. It makes things run smoothly, for it eliminates the jar and the friction and the nerve-racking noise.

The danger of going out on a lark is coming back in an ambulance.

It is not living in the world of yesterday, nor in the world of tomorrow, but in today's world, that counts. We must know the world and the day we are living in, and keep in responsive touch with the great movements of civilization.—*From the American Thresherman.*

* * * * *

THE STRENGTH OF SUGGESTION.—The farm hands and milkmaids of England had an absurd belief that anyone who got sore hands while milking cows would be thereby protected against smallpox; and this queer notion furnished lots of amusement to the physicians who heard of it. By and by one investigated it, and discovered that the idea was true; and yet the inherent absurdity is so great that to this day there are men who refuse to believe the overwhelming evidence proving it.—*Alkaloidal Clinic.*

* * * * *

THIS APPLIES TO SUGGESTIVE THERAPEUTICS.—But what we started out to say was, that it is unwise to condemn offhand, without investigation, any idea that does not seem to harmonize with our existing system of belief. We may wisely recollect how Cyrus Field was set down as a crank for persisting in the idea of an Atlantic telegraph; how the insane asylums of a century ago confined the lunatics whose crazy brains conceived such preposterous ideas as the telegraph, telephone, railway, the marvels of modern science as we see it,

The Alkaloidal Clinic, and similar objects with which every-day observation has familiarized the present generation.

Don't be so cocksure you know it all.—*Alkaloidal Clinic.*

* * * * *

VIBRATION.—Happiness is vibration. Unhappiness is a muffling of vibration. The chief end of man is to vibrate—to *live*—to ENJOY—to be happy. And every human being is a center for the starting of happiness vibrations. He is built that way to begin with.—*Nautilus.*

* * * * *

FIRE FROM WATER.—It has taken Mr. Montgomery just thirty-five years to perfect his latest invention, says the *New York World*. In 1863, while a student of chemistry, he learned that perfect heat is derived from the combustion of one part of oxygen with two parts of hydrogen. Then he recalled that water is composed principally of those two elements in the above proportion. "Why, then, should water not be made to burn?" he asked himself.

Ever since, he has been trying to construct a simple and practical apparatus that would condense the latent heat contained in water and make it perceptible, and now he says he has succeeded. While flowing through the pipe that serves as a feeder the water becomes separated and condensed into gases, which, coming together at a right angle, form a combustion which is continuous and unvarying.

Having invited a friend to his home the other evening, Mr. Montgomery led him to the sitting-room. In the room was a single heating stove. There was no fire in it, but instead a metal tube curled out from under the grate and protruded as high as the stove, terminating in a funnel. Drawing a pailful of water from the kitchen hydrant, the inventor began to pour it by the dipperful into the funnel. A white blaze shot up from the grate, producing intense heat. The water burned perfectly.

"This is what may be done in any stove when my invention is patented," observed Mr. Montgomery. He said that on account of the simplicity of the device he would have to exercise great precaution to effectually protect it by patent. It is his desire that the public may have the use of the invention at a moderate price. In houses where there is running water the apparatus may be attached to a hydrant, when it will require little attention. No steam is made by the burning and no residue is left.

* * * * *

ART OF TELEPATHY.—According to the *New York Journal* Prof. J. McKean Keppel, of Columbia University, states the following: I cannot entirely agree with Dr. Parkhurst in his views on telepathy, but undoubtedly there is, scientifically speaking, such a phenomenon as thought transference, or telepathy.

The art of it, for it has not yet advanced to the dignity of a science, is still in its veriest infancy.

It may be, and undoubtedly will be, developed by education.

The ideas of such mental phenomena are often and generally poohpoohed now as ridiculous, but that has always been the reception which has met the advances of man.

With growing development of man and mind this telepathy will grow in importance and in practicability, and perhaps in greater utility.

Consider mind reading, so called. That is a mode of thought transference, when it is real, and affords a basis on which we may work.

To argue from this, telepathy is possible. Concentration will do much. "Conversation" at a distance without visible medium for transference will come.

How to develop it is a question which none of us can answer now. It will be a long time before we can answer it.

* * * * *

USELESSNESS OF FILTERS.—It is generally accepted that all ordinary bacteria can grow through the lacunar spaces of porcelain filters in a few days' time, but some have thought that the pathogenic species, which gain access through sewage contamination, cannot multiply because of the absence of conditions essential to growth. Contradictory results, published by a number of investigators, led Major

W. H. Horrocks (*British Medical Journal*, June 15, 1901) to reinvestigate the subject, using Chamberland-Pasteur and Berkefeld candles. Broth, sterilized sewage, sterilized diluted sewage, sterilized ditch water, and sterilized drinking water, all inoculated with the bacillus of typhoid fever, were used in making filtration tests.

With the Berkefeld candles the results were uniformly positive, the organisms passing through as early as the fifth day, and at latest on the eleventh.

* * * * *

HARD ON CHRISTIAN SCIENTISTS.—According to Judge Arnold, of the Philadelphia courts, Christian Science is an association for gain. He therefore refused to grant it a charter, holding that he had no authority to grant such a charter to a body which was engaged in a business for profit. From this point of view, the "Christian Scientists" are engaged in a money-making enterprise, and the court does not recognize them as merely constituting a church. As practitioners of medicine they are breakers of the law. As tradesmen, they can not be a mere church. As religionists, they cannot also be practitioners of medicine and tradesmen. The multifariousness of their enterprise seems in this instance to have brought them into conflict with the law. While their doctrines are unintelligible, their practices are quite easily understood; and we are glad that the court has seen the distinction.—*Phil. Med. Journal*.

* * * * *

VACCINATION CONDEMNED.—My first fact—which could as well come last—is this: That in the matter of vaccination every scientist of world-wide reputation who has through years of investigation given an unbiased mind to the study of this subject, has, as a result decided *against* the practice. The names of Creighton, Crookshank, Wallace, Collins, Boens, Ross, Gregory, Garth Wilkinson, are examples, and are familiar to every student. These men have with difficulty found expressions strong enough to adequately condemn the practice; and Dr. W. J. Collins, who was for many years Public Vaccinator of London, endeavoring to reconcile his theory with his intelligence, at last gave up the struggle, and resigned his lucrative post with the words, "I

(Continued on page 164.)



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have not the least confidence in vaccination; it often transmits filthy and dangerous diseases without affording any protection whatever" (statement before a committee of the British House of Commons, Sept. 2, 1882). The argument (often advanced for the purpose of offsetting the above fact) that the "bulk of the medical profession is overwhelmingly in favor of vaccination," is an insult to the intelligence of even a child; for the fact is that there is no medical abuse which has in the past filled the pockets of the undertakers and is now regarded by physicians with aversion, which has not in its day enjoyed the sanction of this same "bulk of the medical profession."

Another fact, which the pro-vaccine doctors do not advertise, is the fact that the average mortality from smallpox is as great

now, and has been all along, as it was in the seventeenth century—about 16.7 per cent. The pro-vaccinists claim that vaccination mitigates the disease at least. Now, mitigation can be shown in no other way than by the lowering of the death rate; what conclusion, therefore, is inevitable? Improved sanitation, however, has stepped in within the last century and by cleansing plague spots has lessened the scope of the disease; therefore this stationary condition of the death rate, which should be lower in proportion, gives great color to the claim of the celebrated London physician, Dr. John Pickering, that "if it had not been for vaccination, which has kept smallpox alive, that disease would by this time have been driven from civilization."—*J. M. Greene, M. D., in Modern Medical Science.*

Notes and Comments

EUGENE DEL MAR prints in Denver the *Common Sense Advocate*, and he advocates a high form of mental culture. Here is one of his opinions:

Deny, affirm, or go into the silence, if one please, and for as long as he may. Denials, affirmations and the silence—of themselves—are of no permanent benefit or value. Their purpose is merely to prepare the ground for cultivation, and to promote receptivity. By them-

selves, they are utterly valueless. It is the life of principle that tells.

One may seek physical or mental healers, and lean upon them if he please, and for as long as he wish. But these supports, in themselves, are not of the slightest importance. They have no permanent value whatever. A mental crutch is made of finer material than a physical one, but it is a make-shift at the best, and weakens while it continues to sup-

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port. And all external support will fail inevitably after one has refused the opportunity afforded by it to acquire sufficient strength for independence, self-expression and self-expression.

* * * * *

THIS IS FROM *The Nautilus*:

The editors of *Vim* have been indulging in rather vicious jabs at what they call "Freak Fads and Fakirs," using Mrs. Catharine Tingley as an illustration. Their classification is rather sweeping to say the least. The question is, are any of us so firmly grounded in wisdom and truth that we can afford to throw sarcasm and invective at those who may be honestly carrying out their deep convictions of truth? Did not a wise teacher once say, "Judge not that ye be not judged?"

It is a good plan to hoe our own row and not stop occasionally to throw clods at the fellow in next field because he will not see through our spectacles.

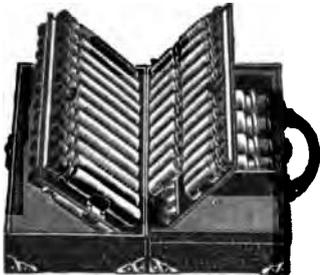
* * * * *

REGARDING THE CASE of a lady who had

vomited continuously for three months, and whose life was in danger, Dr. Edward W. Wiswall writes as follows in the *New England Medical Gazette*:

The following method was then tried: A glass of cold water was given the patient. It was insisted upon that she drink it as rapidly as possible. A second glass of water was forced to disappear in the same way, then a third, fourth, fifth and finally the sixth in succession was taken. The patient was then placed flat on her back. All six glasses were drunk with the greatest possible haste. She retained the water in spite of her protests that she was unable to do so. In two hours she took a bowl of soup with quite a degree of confidence. From this time forward she could take nourishment without any repetition of her former vomiting. She began to have an enormous appetite, and gained very fast in health and strength.

Two objects were aimed at: first, to dilate the stomach, which had been practically empty for two or three months;



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second, to restore the patient's confidence in her ability to swallow and retain food. The first of these objects was attained by her drinking a large amount of water and the second, by diverting her mind from her stomach through the suggestion of all those about her, who repeatedly and loudly insisted upon her drinking and retaining one glass of water after another. The mental influence in effecting the cure, was especially marked.

Our comment: Any one who knew the rudiments of suggestive healing could have stopped the vomiting in three minutes, without waiting three months. Psychic disorders are above the reach of any drug and psychic disorders are becoming daily more common. The practitioner who has investigated the suggestive method of healing has no trouble with such conditions.

* * * * *
 AT A RECENT meeting of the Homeopathic Medical Society, in Chicago, Dr. Arthur O. Sax is reported to have said:

Anger, anxiety or fear will poison the secretions of the body. Anger or fright promotes a secretion of poison in the sac of a venomous snake, and this is where the snake is ahead of man. We have no organ in which we may store the toxins

which we develop for the same purpose, perhaps, as snakes, and consequently we poison ourselves with the material which was meant for our enemies.

This means that every fit of anger is a nail in the coffin and that the more you worry the faster you dig a grave. It is to be hoped that the undertakers will not form a "Society for the Cultivation and Propagation of Anger and Worry, et al."

* * * * *

FROM THE CLINICAL REPORTS is taken this excerpt:

To live in the city with a lung trouble already developed, especially in a manufacturing town, amidst dust and smoke and foul air, is to sit down and wait for death, for it will surely come to him who attempts to live with a tubercular pulmonary trouble amidst such unfavorable surroundings.

Tent life is ideal, and some people improve every day who never enter a house. Tents are now made for invalids, particularly those suffering from consumption, and they are cool in summer and warm in winter; they are furnished with a stove, bed, toilet table, rugs, etc.; fire is started in the morning, but allowed to go out at night, as subjects of this disease sleep better in a cool atmosphere

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and cough less. Soap stones, foot warmers, bottles of hot water and hot water bags can be used when the feet and hands are cold. Large, covered porches, well exposed to the sun and screened to prevent the entrance of mosquitoes and insects, are splendid living places. A large porch will give the patient room for exercise, and during favorable seasons of the year he can rest and sleep there day and night. The subject of pulmonary tuberculosis should avoid dampness, but dry, cold weather is not harmful, but rather bracing than otherwise.—*Clinical Reporter.*

Consumptives, if they desire health, should avoid houses as they would the plague; if they continue living indoors, as usual, their death warrant is soon ready. Air is one of the life essentials; the consumptive must have it in unstinted volume and unquestioned freshness and purity every second of the twenty-four hours. Then, if he only regards the other essentials, food, water and exercise, he can, with every hope of success, look forward to recovery.

Never fear to bring the sublimest motive to the smallest duty, and the most in-

finite comfort to the smallest trouble. Count nothing small. The smallest thing may be a link in the golden chain which binds a man to the divine Master himself.

—*Ex.*

ANNOUNCEMENT.

The Eighth Post Graduate Course of Instruction in Orificial Surgery by E. H. Pratt, M. D., will be held in the amphitheatre of the Chicago Homeopathic Medical College, corner Wood and York streets, Chicago, Illinois, during the week beginning with May 4th, 1903, having a four hours' daily session.

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Advanced Thought Notes

MANY EXCHANGES are publishing helpful articles on the power of suggestion as a practical factor in every day life. Surely, the great truths of suggestion are spreading, and thinking men are awakening to the fact that there is a potent power in every one which is reached by suggestive means. Suggestion will make or mar character. Editors are requested to mark all articles bearing on this field of work and send us a copy for notice.

* * * * *

THE MARCH ISSUE of *The Life*, Kansas City, contains a leading article on the "Value of Suggestion," which should clear up a great deal of misinformation regarding suggestive therapeutics.

* * * * *

SUGGESTION WILL place the body in the proper condition to throw off and resist disease; it will also eradicate mental and physical disorders and assist in mental health and development. Diseases of personality can

only be reached by suggestive influences, and there are diseases of personality just as sure as there are bodily infirmities.

* * * * *

REGARDING THE WORK of the Society for Psychological Research, Richard Hodgson, LL. L., secretary of the American Branch, gives his views as follows:

"If I might put briefly my own opinion as to the chief constructive lines of our work, I should say telepathy has been established; that there is much evidence of clairvoyance, premonitions and similar phenomena; that there is yet other evidence depending on spontaneous experiences that seems to point towards the action of deceased persons; that in the articles of Mr. Myers there is an overwhelming evidence drawn from various sources that human personality is much wider and deeper than most persons have been in the habit of supposing; and that all these related phenomena are pointing more and more

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The statement of fact in the last sentence is deceptively simple, for there is no device or invention in medicine which, for far-reaching beneficence, for scope of usefulness to sick and well, surpasses the J. B. L. Cascade. There is room here merely to touch upon its field, the vastness of which may be suggested to you by pondering on the question: "If internal cleanliness is essential to health, how much more important is internal cleanliness?"

The internal bath is a sovereign remedy for ninety-nine per cent. of all diseases. Its action prevents and cures Appendicitis, Biliousness, Dyspepsia, Typhoid and all Malarial Diseases, Headaches, Constipation, etc. The only treatment that gives immediate relief in cases of over-indulgence in eating or drinking.

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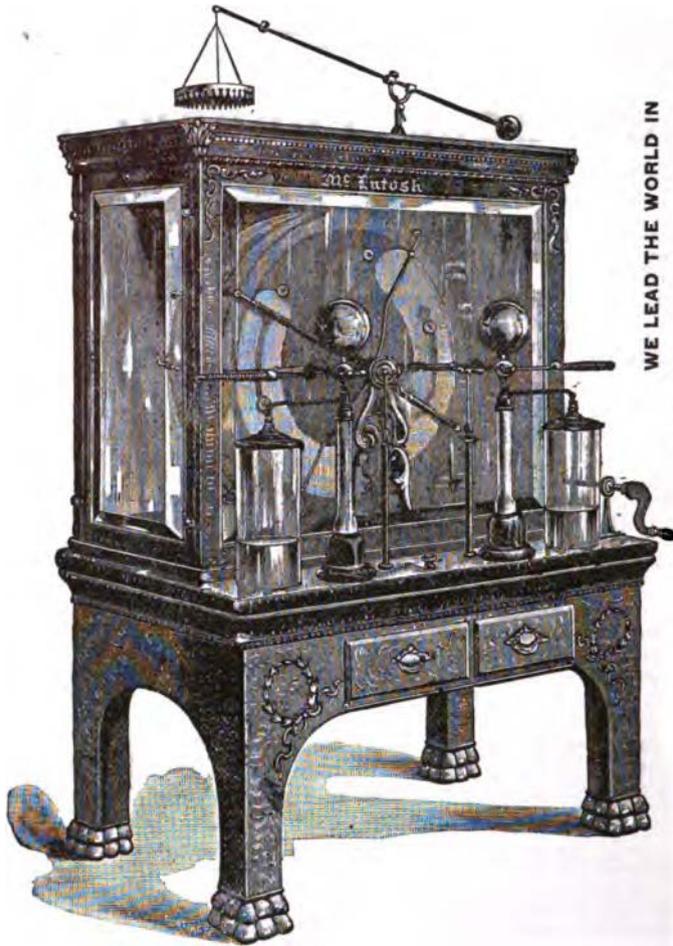
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to the conclusion that man survives death. I believe myself that some such general relation between the various groups of phenomena as Mr. Myers has exhibited will be proven true, and that eventually there will be completely satisfactory evidence drawn from empirical sources and based on strictly scientific grounds, entirely independent of what might be called theological and philosophical considerations, that man indeed does not die with the death of his body."

* * * * *

IN DISCUSSING the theories to account for occultism, Andrew Lang, a noted investigator in psychic realms, uses the following language:

My friend, Mr. Lesley, is known to the world as a man of business, a golfer and a composer. One day Mr. Lesley and I had been talking about a lady, unknown to him, but known to me, though I had never seen her house. Mr. Lesley began to look into a glass water-jug, and described what he saw: the interior of a hall of a house, with a good deal of detail. Neither of us recognized the house. I happened later to tell this to the lady of whom we had been talking; she said: "Why, that is my house," and on visiting it, I found that in all respects it answered to Mr. Lesley's description. It may be a common type of hall, but I do not remember having seen one like it elsewhere, nor did Mr. Lesley know any such place.

Now, suppose that the lady who occupied the house had been dead. And suppose that, instead of looking at a glass water-jug, Mr. Lesley had gone into a trance and announced that the dead lady was speaking with his voice. Suppose that when asked for a test, she had described the hall in her house (which was unknown to me and Mr. Lesley), with certain curious details. Would not Dr. Hodgson argue that this might be better explained by the hypothesis of communication through her spirit, than by telepathy between Mr. Lesley and anybody not present who knew the house? Yet, as its owner was and is alive, the theory of a spirit is wholly impossible, and if not telepathy a *trois*, then some other non-spiritualist theory must account for the facts.

If any one is determined to account for certain facts on the theory of spirit return, when a more rational explanation is at hand, no amount of argument will have any effect. A man will believe as he wants to believe.

Every worker should stock up early in the day with good cheer. There is nothing like it to carry a man along safely and smoothly amidst shoals and riffles. Your associates and even your competitors will like you better for it.—*The Optimist*.

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 And it's hard for us all to be good.
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 To be patient is not always easy,
 To be cheerful is much harder still,
 But at least we can always be pleasant,
 If we make up our minds that we will.

And it pays every time to be kindly,
 Although you feel worried and blue;
 If you smile at the world and look cheerful
 The world will soon smile back at you.
 So try to brace up and look pleasant,
 No matter how long you are down,
 Good humor is always contagious,
 But you banish your friends when you
 frown.

—Somerville (Mass.) Journal.

A Cheerful Face.

Next to the sunlight of heaven is a cheerful face. There is no mistaking it. The bright eye, the unclouded brow, the sunny smile—all tell of that which dwells within. Who has not felt its electrifying influence? One glance at this face lifts us out of the mists and shadows into the beautiful realms of hope. One cheerful face in the household will keep everything warm and light within. It may be a very plain face but there is something in it we feel, yet cannot express, and its cheery smile sends the blood dancing through our veins for joy. Ah, there is a world of magic in the plain, cheerful face, and we would not exchange it for all the soulless beauty that ever graced the fairest form on earth!—*Ex.*



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In this department the publishers will comment from time to time on various articles of merit which will appeal to the readers of SUGGESTION. And, unhampered by the traditions of the editorial sanctum, the publisher will make remarks from time to time regarding frauds, fakes, quacks, and catch-penny schemes of fakirs, posing as doctors; and the whole black tribe of fraud, deceit, error and greed.

* * * * *
 We notice in a recent issue of the *Alkaloid Clinic* a savage attack on health foods. In the same issue appeared an article showing

that appendicitis follows in the wake of white flour as a shark follows a death ship, and yet at the first attempt to introduce rational foods the journal in question utters a deep protest and uses such terms as "saw dust," "bran," etc., in reference to prepared cereals. Even bran is a more rational food than white flour, and will sustain life longer. Is it not strange that health reform is wounded in the house of its friends?

* * * * *
 Editor Professor Von Boeckmann, of *Vim*, a most estimable health journal, is getting into hot water. He recently wrote

The Latest, Most Useful and Cleverest Little Article Ever Invented



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* * * * *

We saw an immense lightning generator the other day. It was a static x-ray machine, the largest ever built in the west—one that can produce a miniature bolt of lightning twenty-two inches long and as large as a lead pencil. In olden times Jove would have enjoyed one of these thunder-mills—how he would have worried Venus, and Mercury and old Saturn by turning his machine on them! Well, twenty-four plates, forty-four and forty-eight inches in diameter are required, and all

others parts are in proportion. The machine was built by N. O. Nelson & Co., 171 E. Randolph street, Chicago, and we are assured by the firm that any reader of SUGGESTION will receive full information regarding x-ray apparatus by mentioning this magazine, and that all inquiries will be cheerfully answered. We hope about a thousand of the SUGGESTION family will take these thunder makers at their word, and ask them a few questions. Oh, yes, and be sure to ask for catalogue "S," which will be sent for a postal.

* * * * *

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* * * * *

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hypnotism, the rationale of drugless healing, and the scientific investigation of occult phenomena. We believe that genuine occultism is at times experienced; but that we need not further than the domain of natural science to find adequate explanation for all facts. At the same time we respect the honest opinion of all, and these pages are open to those who differ from our conclusions.

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Goat Lymph Sanitarium Association

Gilbert White, M. D., Medical Director.
Auditorium Building, Chicago.

inactivity of the kidneys, and which eminent authorities say are a leading factor in the causation of most diseases, old age and death. The Geneva people will answer all inquiries cheerfully, and it will rather please us if our readers will investigate Geneva water and let us know the results. The water is absolutely harmless, and young and old can use it without fear of injury.

* * * * *

Strangers in Chicago, interested in advanced thought, will be made welcome at 87 Washington street, room 419, which is the headquarters for occult, metaphysical and new thought literature; Coolidge & Waterloo, managers. Any book desired will be furnished at publisher's prices. Chicago is the center of the advanced thought movement in the United States, and those interested can have their wants quickly supplied.

* * * * *

SUGGESTION subscribers and readers are offered a medicine case at a very low figure. E. B. Marshall, of 185 Lake street, Chicago, has a card in another column, and quotes a very fine case at \$4.50. He wants to find out if people read advertisements, and states that any one who secures one of these cases for \$4.50 will have a bargain.

Surgical instruments are unpleasant things to look at sometimes, but the art of the instrument maker has often saved life and prevented suffering. Huston Bros., 113 Adams street, Chicago, have complete lines of surgical and dental instruments and will be especially pleased to correspond with any SUGGESTION reader who is interested in their advertisement. Say you are a SUGGESTION reader and no further introduction is needed.

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* * * * *

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is the size of an alarm clock; it hangs on the wall; it has a dial and index registering 400 cubic inches; a tube is attached. It registers accurately the capacity of your lungs---not the pressure.

If you use a Simplex Spirometer daily for a month, you will increase the size of your chest; positively, or your money refunded.

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"Good thing," commended the patron.

"This soap," went on the attendant, picking up the cake thereof, "has been debacterialized, and the comb and brush are thoroughly antisepticised."

"Great scheme," said the patron.

"The chair in which you sit is given a daily bath in bichloride of mercury, while its cushions are baked in an oven heated to 987 degrees, which is guaranteed to shrivel up any bacillus that happens along."

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"The razor and lather brush are boiled before being used, and the lather cup is dry-heated until there is not the slightest possibility of any germs being concealed in it."

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Use Nature's Remedy for old age.—It removes poison;-it stimulates the kidneys;-it dissolves gravel;-it is not a drug;-it is the foe to rheumatism;-it takes stiffness from the joints;-it strengthens the heart;-it promotes the vigor and fire of life.—Do you doubt it?—Many have.—The natural remedy for the multitude of ills arising from the *Uric Acid Diathesis* is **Geneva Lithia Water**

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"Excellent," said the patron.

"Even the floor and the ceiling and the walls and the furniture are given anti-septic treatment every day, and all change handed out to our customers is first wiped with antiseptic gauze. The shoe polish at the boot-black chair is boiled, and then frozen, and the——"

"Well, look here," said the patron, who had been sitting, wrapped in the towel, during all this, "why don't you go ahead and shave me? Think I'm loaded with some kind of a germ that you have to talk to death?"

"No, sir," answered the attendant, "but I am not the barber."

"You're not? Where is he?"

"They are boiling him, sir."—*Baltimore American.*

Schoolboy—"Did you know about that baby that was fed on elephant's milk, and gained twenty pounds a day?"

Schoolmaster (indignantly)—"No, I didn't. Whose baby was it? Answer me or I'll thrash you."

Schoolboy—"The elephant's baby."—*The Schoolmaster.*

Friend is a word of royal tone,

Friend is a poem all alone.

—*Christina Rossetti.*

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Who does not love a tranquil heart, a sweet-tempered, balanced life? It does not matter whether it rains or shines, or what misfortunes come to those possessing these blessings, for they are always sweet, serene, and calm.

That exquisite poise of character which we call serenity is the last lesson of culture; it is the flowering of life, the fruitage of the soul.

It is as precious as wisdom, more to be desired than gold—yea, than even fine gold. How contemptible mere money-wealth looks in comparison with a serene life—a life which dwells in the ocean of truth, beneath the waves, beyond the reach of tempests, in the eternal calm!

How many people we know who sour

their lives, who ruin all that is sweet and beautiful by explosive tempers, who destroy their poise of character by bad blood! In fact, it is a question whether the great majority of people do not ruin their lives and mar their happiness by lack of self-control. How few people we meet in life who are well balanced, who have that exquisite poise which is characteristic of the finished character!—*Success.*

Be Helpful.

When it becomes the joy of our lives to render service—to give ourselves unto the least and the greatest—we shall find that a great immutable law of compensation restores to us again sevenfold.—*Ex.*

HEADQUARTERS

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Nothing is more essential to the proper assimilation and digestion of food, and, consequently, to keeping the blood in good condition, than right breathing. The oxygen of the air is the great vitalizer and purifier of the blood and the renewer and upbuilder of the human system. If pale, hollow-cheeked anemics, narrow-chested, predisposed consumptives, and fretful, irritable dyspeptics would only realize this, and, throwing away their drugs and patent medicines, fill their half-starved, undeveloped lungs with nature's own un failing tonic, what a change would be wrought in their lives! Not only physical, but also mental vigor, as well as cheerfulness and will power, are dependent, to a great extent, on the amount of oxygen

we absorb, so we can readily see of what prime importance in the economy of nature is the habit of correct breathing.—*Success.*

A word of kindness is seldom spoken in vain. It is a seed which, even when dropped by chance, springs up a flower.—*Ex.*

Trouble gwinter find you,
 'Taint no use to run,
 But dar's boun' to be some blessin's
 When de trouble all is done.
 An' de joy is jes' as certain
 As de day of sorrow's doom,
 Foh when it's time foh roses,
 Why de roses gwinter bloom.
 —*Washington Star.*

Little journeys to lake resorts and mountain homes will be more popular this summer than ever. Many have already arranged their summer tours via the

**Chicago, Milwaukee & St. Paul
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and many more are going to do likewise. Booklets that will help you to plan your vacation trip have been issued for those interested and will be sent on receipt of postage as follows:

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- "In Lakeland" and "Summer Homes," six cents.
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SUGGESTION

A MONTHLY MAGAZINE

"Man's whole education is the result of Suggestion."

Vol. X. No. 5.

CHICAGO, MAY 1, 1903.

\$1.00 PER YEAR.

Suggestive Therapeutics

THIRTY-FIVE YEARS OF CONSTIPATION.*

BY HERBERT A. PARKYN, M. D., C. M.

Superintendent of the Chicago School of Psychology.

In order that the student may become familiar with the system we use in arriving at an accurate diagnosis of cases treated at the Chicago School of Psychology, I select a case in point, giving in an exhaustive manner the methods employed. This will be a sufficient guide in similar cases. We have taken hundreds such, and cured them without the use of a single drop of medicine. It is always possible to foretell the result which will be obtained in these cases, provided the patient follows out his part of the treatment.

The patient, M. C., male, unmarried, age 57, weight 156 pounds, presented himself at the clinic one morning, and when asked from what he was ailing, said: "I have been suffering for thirty-five years from constipation. I have tried everything I could think of that seemed likely to benefit me. I have consulted a dozen

physicians and taken their medicines. These medicines always left me in a worse condition, although they moved my bowels while taking them. I haven't had one normal movement of the bowels in thirty-five years. For the past two years I have taken nothing internally, relying entirely on enemas. I believe if my constipation could be cured I should feel better all over. The doctors have always said that the constipation was the cause of my poor health. I came here because you cured a friend of mine, but my trouble is of such long standing that I don't believe anything will ever cure me."

THOUGHT CURE IMPOSSIBLE.

At this juncture I asked the patient to leave the room and addressed my class as follows: "You have all heard what this man has said, and I wish to point out a few things to you. This man believes all his trouble is caused by constipation. Now

*Reprinted by request from SUGGESTION of November, 1899.

constipation is not a cause of anything but hemorrhoids which follow the unnatural straining at stool which it requires. It is a symptom, generally of imperfect elimination, but sometimes of a contracted sphincter muscle or some other mechanical obstruction. However, a glance at the sallow complexion of this patient shows that, in his case, at least, it is likely due to imperfect elimination caused by imperfect nutrition. When nutrition is perfect every organ is well nourished and performs its functions properly. I venture to say that very few, if any, of the organs in this patient's body are working perfectly. I think we shall find that he neither digests nor assimilates his food properly. If this be the case we should find other troubles in his body resulting from imperfect nutrition.

"A tree is much like a human being. Give it plenty of fresh air, water and a rich soil, and it will flourish. In the same degree in which it is deprived of these does it wilt, and the first part of the tree to wilt when the nutrition becomes imperfect is the top. This is owing to the force of gravity; the blood of the tree, the sap, having to overcome this force of nature when nourishing the highest leaves. The blood of man is also affected by this same force, and the moment a man's circulation begins to run down, owing to stunted nutrition, we find that the first symptoms of trouble appear in the head. We should study these symptoms and be in a position to recognize them at once, for some of them precede such troubles as constipation and dyspepsia.

EFFECT OF IMPERFECT NUTRITION IN THE BRAIN.

"The brain failing to receive its accustomed amount of blood, such troubles as impaired memory, inability to concen-

trate the attention, sleeplessness, nervousness, irritableness, the blues and slight headaches develop; and the impulses sent all over the body becoming feebler, the various organs do not perform their functions as satisfactorily as usual. The impulses to the stomach and bowels becoming weaker and weaker, dyspepsia or constipation, or both, soon follow. As soon as these, the main organs of nutrition, are out of order, nutrition fails rapidly and more 'head symptoms' develop. Every impulse of the muscular system leaves the brain, and the strength of these impulses depends upon the nutrition to the brain centers controlling the various groups. As the nutrition of these centers declines, the whole muscular system, including the muscles of the bowels, becomes weaker and the patient complains that he exhausts easily. The impulses for elimination becoming weaker, waste products remain in the circulation, and any of the evils, which naturally follow this state of affairs, such as rheumatism, sick headache, biliousness, etc., are likely to develop. The centers of the special senses feeling the lessening of the vital fluid, such troubles as impaired vision, impaired hearing, loss of appetite (sense of taste) and inability to detect odors quickly follows. The sense of touch becomes more acute, and it is for this reason that one in poor health becomes hyper-sensitive. Lowered circulation in the mucous membrane of the throat and nose is often the cause of nasal catarrh appearing on the scene as an early symptom. This man believes his whole trouble is caused by constipation, but when we have taken a full list of his symptoms, many of you will think differently. I shall now recall the patient."

SYMPTOMS.

Briefly, the following is the list of

symptoms he gave, and I copy them from the record book: Memory, concentration, sight, hearing, strength, digestion, appetite, all impaired. Nasal catarrh, insomnia, hemorrhoids, constipation, biliousness, rapid pulse, vertigo, cold hands and feet, neuralgia, dry skin, rheumatism, inability to think quickly, all present. Amount of urine voided very scanty and highly colored. Eats very little food and drinks an average of one and one-half pints in twenty-four hours. Had operation for hemorrhoids some years before, but they returned (cause was not removed). Sleeps not more than two or three hours each night.

Having finished recording the history of the patient's case, I took a seat directly in front of him. He was in a half-reclining position in the operating chair, and could see every expression of my face. Looking him squarely in the eyes, I addressed him earnestly as follows:

TALK WITH THE PATIENT.

"Mr. C—, you came here hoping that you might get well, and I am glad to be able to tell you that after considering carefully your present condition and the history of your case, we are confident that you can be made a sound man again. However, to bring about this result it will be necessary for you to follow carefully, for one month, the simple directions I shall give you. Now, I want you to promise that you will follow my orders faithfully for one month, and come regularly for treatment." Answer, "I promise." "Very well, I will not ask you to do anything very laborious. Mr. C—, you require more blood. To obtain this you must eat more food and drink more fluid than in the past. The healthy man requires five pints of fluids in the day to enable the various organs of his body to

perform their work properly. You must be exact about this point. See that you drink at least ten ordinary glasses of fluid every day. Take not more than a good mouthful of fluid at one time, and take a dozen or more of them every hour. Every time you sip your fluids I wish you to remember the conditions we are endeavoring to bring about. Every time you do this you bring the force of auto-suggestion into operation, and this will assist in overcoming your troubles. A man can tell a story so often that finally he may believe it to be true. You must tell yourself about the changes which are to come about, so often, that they will actually occur. As often as possible repeat to yourself something like this: "This water tastes good. It is intended to make me hungry, increase the amount of gastric juice, assist digestion and assimilation, increase the amount of bile, and cause my bowels to move at 7 o'clock every morning. It is to increase my nutrition, improve elimination, and make me feel better all over. I shall be happier, more cheerful, more energetic, and must sleep soundly each night at 10 o'clock."

SUGGESTION.

"Mr. C—, try to think over these things fifty or one hundred times a day. Think only of things as you wish them to occur. Avoid discussing your ill health with friends. In fact, say nothing about your physical condition until you can tell everyone around you that you are feeling better. For the present, cease taking medicines. If necessary to administer anything internally we can prescribe later. However, I am certain that you will not require one drop of medicine, and inside of a day or two your bowels will be moving freely.

"Now, Mr. C—, close your eyes and relax every muscle in your body; that's right

(pause). You have relaxed nicely all over and I have your whole attention. Every word I utter now will sink deeply into your mind, and every suggestion of health I give to you will take form in action in your body. Listen, Mr. C——, you will be hungry, hungry, hungry for every meal, thirsty, thirsty, thirsty all the time. You will sip, sip, sip at your fluids all day long and fifty to one hundred times a day you will think of the condition of health which must come to you. Your stomach will digest everything you eat. Your appetite will increase and, shortly, you will be eating and drinking as much as the strongest man you know. When you are eating and drinking as much as a strong man, you will be generating as much strength as he does. In fact, you will become as strong as the strongest man you know. You will practice long, deep breathing. Get plenty of fresh air and practice deep breathing a number of times each day. Your bowels will move freely every morning at 7 o'clock—at seven o'clock—do you hear?—at seven o'clock every morning. Keep the appointment at that hour whether the inclination be present or not—at seven o'clock each morning. Then you will sleep, sleep, sleep at ten o'clock every night. Your whole system will undergo a change at once and you will sleep every night, commencing to-night, at ten o'clock, you will sleep—do you hear? Mark the hour—at ten o'clock to-night—at ten o'clock every night.”

STIMULATION OF THE BRAIN CENTERS.

I kept up suggestions such as these for about five minutes, as well as others that applied to his condition, repeating them over and over. I then lowered his head for two or three minutes, using manipulations around the head and neck. I let the patient understand that this was to stimu-

late the various brain centers by increasing the amount of blood in his head. Having kept his head down for two or three minutes, I raised it and once more went over the same suggestions given before. The patient was then allowed to rest in silence for a minute with direction to think over what had been said to him. He was then aroused and told to come regularly for treatment.

IMPROVEMENT THE FOLLOWING DAY.

The following day he reported that his bowels had moved shortly after his treatment the day before, as well as that morning, and that he had a better appetite, but had not slept very well. The next day he reported that he had slept better, eaten better, felt stronger, and that the bowels had moved again.

The force of any suggestion depends largely upon the number of times it is repeated. The oftener a piece of poetry is repeated the more indelibly it becomes imprinted in the mind. It is so, also, with a therapeutic suggestion; the oftener it is repeated the more potent it becomes, even though the treatment may seem monotonous. For this reason this patient was given almost the same suggestions day after day during his whole treatment of six weeks. The suggestions evidently became fixed in his mind, for the results were most gratifying. From day to day the patient gained steadily, one trouble after another disappearing as his nutrition improved. He seemed to follow every suggestion, for at the end of six weeks his weight had increased from 156 to 170 pounds; absolutely every complaint had disappeared, and the patient declared that he was in better health and spirits than he had ever enjoyed. This was a typical case, and the treatment was typical of the plan I adopt in these cases.

The Annular Theory

By PROF. ISAAC N. VAIL, Pasadena, Cal.

SECOND PAPER.

In explaining the Annular Theory I have followed one of two methods. In my publications thus far I have kept mostly to a line of geologic and astronomic thought, showing that the present earth-conditions are legitimate and necessary results of a *succession* of causes. Succession is a feature stamped as with time's relentless chisel all over the geologic column, and the student of nature asks, "why?" I think if the successive collapse of earth-rings—vapor canopies—was not the all-competent cause of the successive world stages, we shall never know the cause.

In these papers I have taken up another line of thought in an attempt to prove that man in his cradle-time saw the last remnants of the earth's ring-system, floating as a vast cloud-shell of vapors, for thousands of years within the very bounds of the atmosphere. I will show that man saw *succession* in world-stages even then, and that this grand manifestation of the evolution of skies is found fossilized in strata all up and down the ancient beds of human thought, in such a manner as to prove what I have called Canopy Succession.

If I succeed in showing that the human family once lived under a vapor heaven, or watery canopy, such as some of the other planets now have, and that old world-thought is simply an uninterpreted history of that great material *world-master*, if I do this, there can be no escape from the conclusion that some of the fire-

formed waters that went to the skies from the molten earth, *did not fall back* to the planet immediately after the earth cooled down, but remained as potent factors in world-evolution all through geologic time, as I have certainly shown in my "*Waters Above the Firmament*."

Thus my present line of inquiry will be to supplement what I have published, or rather to add another proof of the Annular Theory; for, if man saw those lingering vapors, then the old school geologist is mistaken, and the great edifice he has reared on a false conception must be taken down and rebuilt on the immovable rock of *Annular World-Evolution*. We shall see.

I will first take my patient readers into the old thought-quarries of Pelasgian Greece, because the fossil thought of that land doubtless is familiar to most of them.

The earliest legendary annals of the old Helenes or Greeks tell us that that people worshipped Ouranos as a god. This was certainly a very natural act, for that is the old Greek name for the heavens, as is well known. If my claims be valid, then Ouranos was a canopy of Celestial Vapors, which had come down from the loftier region of the earth's rings above the equatorial world; and when we begin to critically examine the history of this celestial world-regulator, we find the most positive evidence that he was not a permanent heaven, but an ephemeral one, and the *canopy* comes at once into sight.

The *Theogeny* of Hesiod tells us Ouranos came from Chaos or Space—that he *came from afar to embrace Mother Earth*. As this is just what a vapor heaven must do, as it descends from the earth's annular system anchored in the loftier skies, we can hardly fail to see the fossil concept here, of a heaven of primordial vapors. Let us not forget this distant origin of the Greek heaven, for we will again call it into court. Now, I want mythologists to tell us why it was ever an element in ancient Greek thought that Ouranos, or Heaven came from space to embrace the earth? We can readily see why men worshiped it when we understand that somehow man came to know that some all-controlling agent had come from space as a "world surrounder," and like a great green-house roof, had made a green-house earth.

All men know that a vapor heaven would banish the extremes of heat and cold, and make a tropic earth from pole to pole, which has been the case repeatedly in the geologic past, and this brings to mind that old fossil tale of a "Golden Age" of ease and comfort, which both Homer and Hesiod alluded to. A greenhouse world-roof means perpetual spring. It means, too, that as the sun's light was intercepted and diffused among the vapors, the ancient Greek sun was the vast canopy—a sun as large as the big round sky. Then, too, night must have turned into day in a way now unknown. Storms and tempests and thunder and lightning must have been silenced, for all these phenomenae are dependent upon solar energy exerted on the earth's surface. This is so well known that I need not do more than state the fact. When, then, we are told that the Greek heaven came from space, and surrounded the earth, we must naturally look for a greenhouse world—a Golden Age—a

stormless and winterless time, and it is an unexplained fact that during all that unmeasured period, when Ouranos ruled the skies, no mention is made of the change of seasons. *That* heaven never thundered.

If that heaven was a canopy, it was humanity's sun; and must have moved with incredible swiftness over the firmament. This will explain why the sun of the Ouranian heaven was called Hyperion or the "*Swift Mover*." Here, again, we might call on the classic scholar to tell us why the old Greek sun was called the "swift one." The name does not belong to the true sun, which no primitive race *saw in motion*. Viewed at any time, it is apparently stationary. Thus those are manifest elements in Greek fossil thought, which separately and combined support the claim that Ouranos *did come from afar* and embraced Mother Earth *as a Vapor Canopy*.

I presume my readers can already see that if this be a true conception as portrayed by Greek tradition, their old heaven was an ephemeral one, and had to pass away under the dictum of celestial law and order. It is then with great satisfaction that I turn again to the Greek annals and learn the oracular announcement that Ouranos was a heaven *fated to fall* as all who have read old Greek literature know. *Themis*, daughter of Heaven, was a prophetess because she was Law and presented the the order or trend of events. The legends state that she told her parent he was fated to fall from power and be banished at the hands of his youngest son. Now, what does this mean? Heaven banished! If the Greek Ouranos was not an ephemeral vapor-heaven, what kind of a heaven was it? If we have not a succession of heavens here, it will require a

stronger head than mine to settle the problem.

What, then, was the ground or basis of the old suggestion that Ouranos should fall? Simply Themis or "order." In other words, it was a well known fact that the ancient order of skies was a *progressive* and *successive* one, in which heavens were fated to disappear and be followed by others, and this means simply *canopy evolution!*

It is further stated that Ouranos, fearing the fulfilment of the fate pronounced by the Goddess of Law, thrust all his sons out of heaven, and back into the womb of earth. These sons of Earth and Heaven were canopy features, given by Earth to Heaven, and which Heaven sent back again. They were simply features that arose to heaven from one horizon and set in the opposite horizon. But notwithstanding this precaution, Heaven's youngest son mutilated his father and drove him into exile.

The manner of this usurpation of celestial authority is well known to the classic student. To dilate upon this supernal tragedy is to show how plainly every particular of it was a canopy process. The one all-prominent scene presented was the progressive collapse of the Earth's Annular System, continued all through the "ages" and into the human period. Men call this thought a "myth," but a myth explained, is no longer a myth. It becomes history, and thus far we plainly have an opened door into the threshold of a new world.

I presume every one of my readers can see that the power that banished the old heaven was a new heaven. As a canopy passes away a new heaven must occupy its place, and all can see that the *youngest* or *last* son of an old heaven *must be the* usurper. Hence it was fittingly said by

Themis, or Law, that Ouranos would fall at the hands of his youngest son. Now, Kronos was the name of the ungrateful son—Kronos, "the time giver." Are we to understand that time was not measured in the Ouranian age? How could there be a time giver, if the true sun was concealed? The canopy was humanity's sun forever rising and forever setting, without any true alternation of day and night. The vast illuminated expanse surrounded the earth and "shone on all sides 'round."

We see there was a vast meaning in the declaration that the old heaven was mutilated and banished by the "time giver." But what was that time giver? Was it the true sun or the true heaven, or was it another vapor heaven? The fossil thought-world tells the tale. The legends say further that Kronos' parents (Heaven and Earth) told him that for the indignity he had shown his father he would also be banished. Because you have banished your father, your *youngest son will banish you*. Then the time giver was not the true sun, nor the true sky, but another canopy, for the true heaven cannot be banished. Moreover, the legends further say that notwithstanding Kronos swallowed all his sons as fast as they were presented by Mother Earth, yet he actually was driven from power by a *concealed son*. Here is celestial succession emphasized, and it is canopy evolution or it is simply nothing.

Taking all this fossil testimony into view, we have Kronos, a second sun illuminated canopy, but thin enough to give a visible measurement of time. The Golden Age still continues, for the classic poets allude to the "Golden Age of Kronos." There is a vast volume of ancient literature which if I had time to abridge and insert here would still further establish this

Kronas as a thin vapor heaven, but I must push on.

Kronos lost his throne at the hands of his youngest son, whom the Greeks called Zeus, a *concealed* or *hidden heaven*, and we very naturally conclude that this heaven was the *true* heaven, for such only could have been the concealed one, and we do not have to search far till we find Zeus was the "immortal" or "eternal Zeus." The "god that *was*, and *is*, and *is to be*"—terms that cannot in any sense apply to an ephemeral heaven.

The simple truth that Kronos, a temporary celestial god, gave place to a *hidden* deity as an infant in the care of celestial concealers, is overwhelming testimony in favor of canopy order.

Then, too, we find ever after in Greek thought Zeus is the god that wields the thunder, and he was the first power that is mentioned as controlling the artillery of the true heaven.

The legends say this infant god was cared for by the concealing *Curetes*, the "runners," and in these we can only see the concealing vapors that hid the *infant sky*. These caretakers of the child-heaven fed the immortal Zeus on honey supplied by "*golden bees*," and the young god grew into power and took charge of the lightning the same year he was born. The golden bees were the hidden stars which men had learned of in the highest heaven.

Now, all this fossil testimony means something; and the philosophic student can only come to one overtowering conclusion: the true sky and the god that controlled the thunder came into power and under the cognizance of humanity *after two vapor heavens passed away*. I want my readers to bear this thunder god of the true heaven in mind, for we will find that all peoples had a thunder god which came

into power as the *third* in the succession of celestial powers. I have given but a tithe of available testimony on this most vital theme. The vast volume of Greek literature is simply saturated with it, and this is the reason that so much of it is called myth. The day will come when myth will be history. When we go from Greece to Latin Rome, we find the same celestial succession and the same sun-illuminated canopy. When we find Latin thought presenting an ephemeral heaven, the learned ones tell us Rome borrowed its ancient thought from Greece, I must dissent. The Latins had their own gods, and much less did they borrow their heavens from the Greeks. Of course, all races in the same latitude had the same vapor skies, and they saw the same celestial movements; hence there is a natural relationship in the mythology of peoples in the same latitude.

The oldest celestial god of the Latins was *Coelus*, which is the Latin name for Heaven. This god also married Mother Earth and had a numerous progeny. He, too, was told by the trend of natural changes that he would lose his throne. He tried to hinder the fulfillment of the prophecy, but lost his scepter at the hands of his youngest son, Saturn. There was thus a Roman succession of heavens, as well as Grecian. Saturn feared his sons would usurp his power, and devoured them as they arose from the earth to the skies—the very thing a sun-illuminated canopy must do, as vapor forms reach the zenith, because in that region all vapor forms are enlarged and diffused. But Saturn could not devour his youngest son, who finally drove his father into exile and took command of the celestial empire, under the name *Jupiter*.

Now, the Latin Jupiter was the *immor-*

tal deity, and seems to have almost the same attributes as Zeus of Greece. Thus we find in Roman thought an immortal sky-god exalted to power eternal, after two ephemeral heavens pass away.

As Jupiter is the third in succession, we should find him in command of storm and tempest, thunder and lightning. Who has not heard of "Jupiter Pluvius?"

In retrospect we fail to find that either Coelus or Saturn were in any way connected with the phenomena of the true and highest heaven. Storms of rain and winds are ever associated with the third deity in the dynasty of the skies. Let us watch and see how invariably this is the case among all ancient peoples.

Very late in the human period the last canopy opened up the true heaven and the sun shone down upon the equatorial world as well as upon the temperate zones, while the lingering vapors moving on to the poles kept the mother heavens a shining grandeur of canopy circles, girding the north polar skies. Thus the Northmen beheld this succession of skies at a much

later time, but they, too, sang the "Home of the Circles" as the Germania and Teutonic races sang the "*Nebulungen Lied*," the "Song of the Cloud."

Among these northern races we find the same hidden skies, and the same sky-concealing vapors. *Bor* is the first heaven worshipped as a god. He passes away, and *Odin* succeeds him. *Thor*, the thunder-god, was *Odin's* son and succeeds him as the third in the family of skies. One of the most conspicuous references to canopy scenes in the far north is that of the battle of the gods in *Ragnarak*, when the "heavens opened" and *Surt*, the hidden sun, "came riding through the gap" in shining grandeur.

There is a vast amount of north-world thought that did space allow I should like to dig up for this occasion, but these instances must suffice. Will my critics claim that the northern races borrowed from the Greeks? In my next I shall gather money from peoples so far away from home that none will charge them with rowing or stealing.

Suggestion in Education

By NEWTON N. RIDDELL,
(Continued) Extract from "Child Culture."

CORPORAL PUNISHMENT.

Corporal punishment is a relic of the age of brute force. It should never be resorted to except in extreme cases where all other methods have failed. It is never necessary where a child is properly managed from the first, but may become necessary in the reformation of the spoiled child. My experience has been that when a child is so utterly bad that it cannot

be touched by kindness, love or counsel, can not be influenced by suggestion or example, it is seldom materially benefited by punishment.

The parent often finds it necessary to spout the little, meddling fingers. The young explorer in his search for knowledge must investigate everything about him and as a result is sure to trespass on the rights of others and meddle with

many things not intended for his use. "Thou shalt not" applies to all, and the child must learn this law very early in life. Now, since it is able to feel before it can think or understand, physical punishment, is often the quickest, if not the best way to make an impression on its conscience. But this appeal to the soul through the sense of pain, if employed at all, should be used as little as possible and stopped altogether as soon as the child is old enough to be reached through its intellect, love, or conscience.

HOW TO PUNISH.

Some form of punishment is necessary in the regulation and control of nearly every child; but this does not necessarily imply physical punishment. Punishment should begin with the highest attributes in the child's nature susceptible to influence, and descend to the physical only as a last resort. That is to say: the parent should first strive to punish or produce the desired results by awakening its conscience. If this fails then appeal to the self respect or the affections. If these are ineffectual then the child should be denied something that it wants, or compelled to do something it does not want to do. Finally, when all of these have failed physical punishment may be justifiable.

Corporal punishment should never be administered when either the child or parent is vexed or rebellious. The parent who strikes or whips in anger is unfit to have the management of any sentient life, much less the management of a child. To whip a child when rebellious, positive, or angry, only aggravates the rebellious spirit and augments the conditions that made whipping necessary.

If a child has done wrong and is to be punished for it, the punishment should

be postponed until the following day, that both parent and child may have time for due consideration of the offense and the penalty to be administered. When the appointed time arrives the parent should talk to the child lovingly and kindly about its error, its rebellious spirit, and the necessity of the punishment. It should be made to understand it is not being punished out of revenge, but to help it to do right; that this is all contrary to the wish and desire of the parent, and is resorted to only because everything else has failed. Punishment to be of any practical value must be sufficiently severe to make a deep, abiding impression. Afterwards the child should be treated kindly, and earnestly encouraged to do right, with the assurance that if it does so, the painful experience will never be repeated. One or two such whippings usually are all that are required for the control of even the most rebellious child.

THE BETTER WAY.

The better way is not to whip at all. In my dealings with the child, I have never used any form of corporal punishment, nor do I recommend it to others.

Love is the only power that will conquer a child, a people or a nation. All victories won by force are but battles deferred.

A rebellious spirit overcome by kindness will seldom trouble the parent again, but if suppressed by threats and force it is sure to become manifest at the slightest aggravation. Punish a child through its love and conscience and you make it a conformative, sweet, amiable companion; punish it by fear and torture and you make it a rebellious slave.

Bertha Meyer in her work on "Family Government," says: "A parent who

does not know how to govern a child without whipping it ought to surrender the care of that child to some wiser person. Sportsmen once thought it necessary to lash their dogs in training them for the field. They know now that the whip should never be used. Horsemen once thought it was necessary to whip colts to teach them to start and stop at the word, and pull steadily. They now know that an apple is better than the lash, and a caress better than a blow. If dogs and horses can be thus educated without punishment, what is there in our children that makes it necessary to slap and pound them? Have they less intelligence? Have they colder hearts? Are they lower in the scale of being?

"We have heard many old people say:

'If we were to bring up another child we would never whip it.' They are wise, but a little too late. Instead of God doing so little for children that they must be whipped into goodness, He has done so much for them that even whipping can't ruin them—that is, as a rule. Many children are of such quality that a blow makes them cowardly, or reckless, or deceitful, or permanently ugly. Whipping makes children lie. Whipping makes them steal. Whipping breaks their spirit. Whipping makes them hate their parents. Whipping makes home distasteful; makes the boys runaways; makes the girls seek happiness anywhere and anyhow. Whipping is barbarous. *Don't whip.*"



In these days of 'isms and 'ologies we find much that will not bear the light of truth. In the new thought there is a great deal said about the power of "human magnetism," and its effect on persons and disease.

Probably no man has ever taken the trouble, as has the writer, to look into "human magnetism" to see just how much of a lodestone we mortals are. This subject is interesting from two points at the present time: Because the legislature of Illinois has passed a law making "magnetic healing" a criminal offense, and because of its supposed scientific value.

Now, *there is no such thing as "magnetic" healing!*

With a view to explaining why the writer has made the above statement so forcibly, he will quote his experience with the great scientist, M. Camille Flammarion. The tests were very searching, and not only directed to detect the presence of magnetism but electricity as well.

In Paris in 1899 Professor Flammarion (who is the astronomer to the French government) challenged the writer's assertion that his cures were made by mind force. The professor claimed that the writer was magnetic, and cured by throwing this force, or fluid, into his patients. The great savant grew eloquent in his contention, and challenged the writer to a test; the terms were accepted instantly. The

writer was then dining at the professor's table, where full details were arranged.

All parties met at the house of a mutual friend, where the professor proposed to apply his test. Producing a very sensitive little instrument called a magnometer, with dials and indicators not unlike that of a watch, and laying this upon a table, he requested the writer to circle his hands around it, as he would over the head of a patient when curing fever or insomnia. The writer did so, and the fingers stood still—not the least affected. The professor was astounded, grasped a knife, placing it near the little machine, and the hands or indicators moved easily in all directions. "I am satisfied," said he, "that there is no magnetism in you, Dr. Edwards."

The professor then sent the writer a letter asking that he (the writer) submit himself to a process of scientific photography, declaring that as the writer was not magnetic, he certainly must be electric. Professor Stebbing, of Paris, was then named to adjust the camera after the best known methods for photographing the luminous emanations of electricity. The posings were at midnight, and the calcium wire light was sent against the writer for thirty seconds, then extinguished, and the posing continued for one minute in absolute darkness. These posings, with variations of time, light and darkness, were continued up to eight in number. Proofs were finally got, and *not a single trace of light was betrayed* in the whole process.

Professor Flammarion was impatient for the result, but when it came he manfully yielded to science. These tests were entirely original, not theoretical, and are of profound interest to every scientific investigator. The writer now holds the

photographs. These tests prove the writer's contention that the human body offers no permanent abode for electricity or magnetism. We can only retain electricity as long as we are connected with the source of supply (a battery). Just as soon as we drop the electrodes, the charge drops into the earth, and we are immune.

A magnet is made by placing another magnet in contact with a piece of soft iron. We know that such substances as wood or flesh cannot retain electricity or magnetism.

Magnetism always flows in a circle, called the magnetic circuit, hence cannot be projected into space, or into a distant object. The greatest magnet is our earth, which emits currents of this subtle fluid from the north pole around to the south pole, thence again turned northward, entering the place of beginning, or north pole. This current is so weak that the mariner's compass must be exactly balanced, else it will not point northward. Even with the best adjusted compass, there are variations, sometimes of several degrees, because of the lodestone near the north pole.

The writer gives these minute items to show how very weak magnetism really is, even when the *earth* is the magnet used.

To show that magnetism never leaves its circle or circuit, we will make an experiment thus: Place a bar magnet on the table; take a piece of glass, or common brown paper 6x8 inches square, and lay it over the magnet; sprinkle over the paper some fine iron filings and watch them. Very soon the filings will become active, and arrange themselves in a circle toward the outside of the glass or paper. Now take more filings, and place them outside this circle, and you will find that they are not affected by the presence of

the magnet, thus showing that the magnetic current does *not* extend beyond its own chosen circuit.

When the experiment with the glass and bar magnet is made, let a few grains of sawdust be sprinkled over the glass, and the magnet will have no effect on the wood; likewise sprinkle over a few grains of dried animal or human flesh, and the effect will be nil. This again proves that magnetism will not take up its permanent abode in the human economy.

Even if the human being is a magnet, how is it to project this power, or its magnetism, beyond its own described circle? The thing is impossible! Some may argue that the "magnetic" person only hopes to use his "force" when in actual contact with persons he desires to heal or influence. Let us see what Professor Barrett says on that point:

"The experience of those who have worked with (actually handled) great magnets, and of men of science generally, is entirely opposed to the notion that magnetism can be felt, or can exert any good or ill effects on the human body, or other organisms, and that we have no magnetic sense."

Professor Barrett made a long exhaustive examination of this subject for the Psychic Research Society of England about five years ago, and found that human beings were void of this force.

The writer knows the habit of calling great orators "magnetic." It is common to say that these gifted persons draw great crowds because of their so-called magnetic drawing powers. It will be noted that these "magnetic" orators are men of great brain power, and in fact, master minds, capable of using inspired words, clear logic and sound philosophy. These qual-

ifications draw the crowds, not some hidden, invisible, mysterious force.

Webster, Clay, Lincoln, Garfield, Calhoun, Beaconsfield, Demosthenes, Pericles, Plato, Cicero, Caesar, and many others were said to have been "magnetic" orators, but actually used no other power than that of their great *minds*.

We often hear of a magnetic person throwing his mysterious fluid miles away to influence other persons. This is as impossible as to throw one's breath across the Atlantic ocean.

The same holds good with electricity. No sooner do we become detached from the electrodes than the earth snatches all the electricity from us. We can only retain these forces so long as we are connected or in actual contact with the source of supply.

The writer is not opposed to any truth that can be demonstrated, but feels that many persons are being misled on the subject of magnetism. So far as he knows magnetism never seeks any abode except in metals, such as iron, copper, etc.

All that is claimed for magnetism is actually done with *mind* force. To this power, and none other, must we give credit for all possible things. Mind is the force that reaches all things, for it is the creator of all things. Everything in physical creation is the result of mental mandate. Every cure made since man has been sickly has been wrought by the power of some one's mind.

Mind is master of all things! Mind is back of every created thing, visible and invisible. Let none dispute its sovereignty over the universe it has created out of itself.

Let man know the power of which he is an integral part.



The Mission of Skepticism

By MARY FRAZEE, Chicago.



We need faith, who live in this world. There are mountains to be moved. The rough places are to be made plain. We must have faith in ourselves, faith in the world, faith in the final outcome of things. Faith in the past, that its progress has been the healthful and natural out-working of primordial forces of whose kingdom and power there is no end. Faith in the present, that it is the day of our opportunity, the hour that has called us into being, and that shall forevermore feel the impress of our life and work. Faith in the future, that it holds in the glorious beauty of its own completeness the full fruition of all promised good.

We must have faith in people—in their goodness and purity, their kindness and gentleness, their honor and integrity. We must turn such hearty confidence toward every fellow-creature that he must needs, whether he will or no, come to what we think him, and to measure to us again the measure we have meted out to him.

We must have faith in knowledge—in the accumulated science and wisdom and philosophy of the ages and of our own day. We must hear the message of the poet, the seer, the historian—all these myriad voices that come to us classic and beautiful, out of the past; and we must listen no less to the discoverer, the inconoclast, the reformer—the unheralded and revolutionary voices of our common-place and work-a-day present. We must have faith in power, in energy, in strength, within and without ourselves, confident of the perfect harmony between the forces of the universe and the forces of the self,

knowing that that which is outside us but awaits our bidding and our ultimate control. Our creative power, our doing, our achieving, depend upon our faith in our own innate ability, faith in the forces we handle, faith in the absolute faithfulness of all that is good.

Without faith, we can create nothing, move nothing. Whether we make a shoe, or a house, or a sonata, we must have faith. Doubt bakes no bread, rocks no cradle, sings no song. Doubt weakens, destroys, casts down. Doubt estranges nearest friends, brings tears and heartache all unmerited, fills all the day with gloom. Doubt is the foe of joy, of courage, and of work. Whence, then is doubt?

To many a sad indictment it seems that doubt must admit its guilt, and we are prone to hold it as a traitor and a foe. But looking closely at the face of doubt, we see it that of a friend. It is not faith, it cannot do faith's work, but because of it faith sees new truths, climbs new heights, enters new kingdoms. It opens new windows of vision, new doors of opportunity. Doubt is the servant of faith, and it exists only that faith shall be made perfect. It tries faith so that whatever there be of falsity or imperfection shall be done away. It is faith's most faithful critic. It makes faith clear-eyed and strong. It tears down that faith may build more large and fair. Faith sees more, knows more, does more, because of doubt.

Truth wears many a mask and assumes a legion of disguises, and it is the faithful hand of doubt that strips these off. Belief and skepticism are the most ancient

antagonists, and it is through their struggle that man has found, and is ever finding, the truth. Doubt questions that faith may affirm. Doubt is the saving unrest that spurs faith on. We need the "doubt that dares to question" if we are to have the "faith that dares to cleave." Without her ancient enemy, doubt, faith were but a weakling. Doubt exists, then, not for doubt's sake, but for truth's sake.

We may listen, then, fearlessly to the voice of doubt. It is the cry for light. It is the demand for truth. It is the divine dissatisfaction that is never content until the Is and the Ought to Be are one.

"All of us stumble at times."

"Everybody understands a smile."

"No man is a failure who tries to succeed."

"The laws of thought are the laws of the universe."

"A great soul is always earnest, sincere, tolerant and reverent."

What is there that can justify tears and lamentations?—*Buddha*.

The mind is everything. What you think, you become.—*Buddha*.

A gentle hand can lead even an elephant by one hair.—*Persian Proverb*.

If you would have all the world love you, you must first love all the world.—*Old Proverb*.

He has not learned the lessons of life

who does not every day surmount a fear.—*Emerson*.

The entire object of true education is not merely to do the right things, but enjoy the right things.—*Ruskin*.

I sometimes hear a person say: "I don't see any good in him." Then you are no seer. Look deeper, and you will find the God in every human soul.—*Exchange*.

Step by step keep your path, even though some frowning mountain bars your road. When you reach its forbidding slope plod up the steep and winding way, over the beetling crags and through the darksome forests. From the summit you shall sweep a horizon such as you would otherwise never have dreamed of.—*Exchange*.

Do not worry, eat three square meals a day, say your prayers, be courteous to your creditors, keep your digestion good, steer clear of biliousness, exercise, go slow and go easy. Maybe there are other things that your special case requires to make you happy, but, my friend, these I reckon will give you a good lift.—*Abraham Lincoln*.

Dreamless sleep is a myth, says Sir Arthur Mitchell in *The Scottish Medical and Surgical Journal*. The absence of a knowledge of having dreamed furnishes no proof that dreams have not taken place. The watcher by the bedside of a sleeping person may have what he regards as satisfactory evidence that the person is dreaming, yet that person, when the sleep ends, may feel quite positive that dreams have not taken place.

DOES MEDICINE CURE?

BY I. L. UNTERBRINK, PS. D.

OTTAWA, OHIO.

The December and January issues of your esteemed magazine contained each a very interesting article on the subject "Does Medicine Cure Disease?" The article in the December number was written by Dr. Caldwell, an old druggist. The reply, which appeared in the January number, came from the pen of Dr. Corbin, an experienced physician. The former answers the question in the negative; the latter in the affirmative. According to the druggist, "medicine is a great humbug," a "colossal system of self-deception," upheld only by superstition and fraud. The physician objects to these terrible charges, and insists that the list of diseases that medicine does not cure is slowly growing smaller.

Here we have the oft-repeated spectacle of a conflict between representatives of medical science. Who is right? I cannot avoid a few suggestions in relation to this important question and hope they may prove acceptable to your many intelligent readers.

Either medicine cures or it does not. If it does, many of the great leaders of thought the world over and medical reformers everywhere are wrong, and do much harm by increasing the tendency toward medical skepticism for which they are largely responsible. If, however, medicine does not cure, medical science as now taught, if not "a great humbug upheld by superstition and fraud," must certainly be disastrous in its results. The question is therefore of vital importance to suffering

humanity and deserves careful attention by every lover of the truth.

My observations during the past quarter of a century as student, teacher and traveler, the constant and intimate associations I have had with members of the various schools, and my experience in the field of psycho and hygienic therapy, have forced me to the conclusion that the answer to this question cannot be found in the laboratory or dissecting room, and has nothing to do with the recovery from disease after the administration of so-called material remedies. The solution evidently rests with those who have recognized the source of health as being independent of any material agent, action or thing.

Most of the fine spun theories that have grown out of our boasted knowledge of the material sciences have but multiplied so-called healing systems, and must be held responsible for the stolid bigotry, sordid selfishness and unpardonable prejudices of many to whom the sick look for aid and advice. More than a dozen systems now claim the attention of the public. Many of these systems are diametrically opposite in theory and practice. What one advocates as a certain remedy, another denounces as a positive injury. The remedies range all the way from cod liver and croton oil to bread pills and down (or up) to the mysteries of the one mind theory.

Thus we have Allopaths, Homeopaths, Eclectics, Regulars, Hydropaths, Osteopaths, Physical Culturists, Magnetists,

Dowieites, Christian Scientists, etc., ad nauseum. The system exerting the greatest influence enjoys the largest patronage and—the strong arm of the law. All have cures to their credit, otherwise they could not exist. And the inexplicable formulas of the Christian Scientists are as successful, all things being equal, as are the well tried drugs of the Regular. To deny this is to confess ignorance of the facts, or dishonesty, and perhaps both.

The limited space of a magazine article forbids me to point out the nature of the conflict between different schools. Nor is this necessary. The readers of SUGGESTION know that the *prescriptions* of one school constitute the *proscriptions* of the other. In other words, the medicine recommended by the one is forbidden by the other. The patients under either treatment recover. I ask, do they get well by the aid of medicine or in spite of it? Whatever the answer, the fact appears that the cure is not in the system or its so-called remedies, but must be looked for elsewhere. If this is true, Dr. Magendie was right, and so are many other recognized authorities who declare that medicine does not cure disease.

But does not a solution of adrenalix cure acute conjunctivitis? Not necessarily. One patient indeed gets well by having it dropped into his blood-shot eyes, but another is not even benefitted by its use. A third can't get relief at the hands of the family doctor but swears by some patent nostrum. A fourth needs a barnyard remedy. A fifth a "Mother Shipton," or a Mother Eddy. And so on.

The iodides cure luetic tumors and syphilitic ulcers, sometimes, no doubt, and sometimes they lead to the operating room and to the silent majority. Hyoscin

hydrobromate has cured puerperal mania. So has a bunch of beautiful roses. But the anodynes stop pains. So does the "laying on of hands." Results prove that medicine cures. Results prove that no medicine cures too. Medicine "gets there" more quickly. Not always. A gentleman who was troubled with a pain in his side, and who had taken a barrel of medicine and all manner of treatments, was suddenly cured by stepping off a curbstone. Another gentleman, a minister, found his backache gone one morning after dreaming that he was positively not troubled with Bright's disease.

Ah, my dear readers, the *vis medicatrix naturee* permits meddling with the mending forces, often to the detriment of the sufferer; but never does Nature yield her divine prerogative to heal disease, and respects neither the sincerity or honesty of purpose in the individual, nor his learning, unless substantially based upon her immutable laws. There is a wide field for the "shyster" in medicine, not so much because of his dishonesty or want of ability, but rather on account of the lack of a standard by which to recognize him.

I believe psychological science, commonly called *Suggestion*, holds the key. No one who is unwilling to investigate *Suggestion* will ever unlock the door to the truth in answer to the question "Does Medicine Cure Disease."

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Quiet Ways Are Best.

What's the use of worrying,
 Of hurrying
 And scurrying,
 Everybody flurrying
 And breaking up their rest,
 When every one is teaching us,
 Preaching and beseeching us
 To settle down and end the fuss,
 For quiet ways are best.
 The rain that trickles down in showers
 And blessings give to thirsty flowers,
 And gentle zephyrs gather up
 Sweet fragrance from each brimming cup,
 There's ruin in the tempter's path;
 There's ruin in the voice of wrath;
 And they alone are blest
 Who early learn to dominate
 Themselves, their violence abate,
 And prove by their serene estate
 That quiet ways are best.

Nothing's gained by worrying,
 By hurrying
 And scurrying;
 With fretting and with flurrying,
 With tempers often lost.
 And in pursuit of some small prize
 We rush ahead, and are not wise,
 And find the unwonted exercise
 A fearful price has cost.
 'Tis better far to join the throng

That do their duty right along;
 Reluctant they to raise a fuss,
 Or make themselves ridiculous.
 Calm and serene in heart and nerve,
 Their strength is always in reserve,
 And nobly stand each test;
 And every day and all about,
 By scenes within and scenes without,
 We can discern, with ne'er a doubt,
 That quiet ways are best.

—*Silver Chain Messenger.*

Oh, heart of mine, we shouldn't
 Worry so!
 What we've missed of calm we couldn't
 Have, you know!
 What we've met of stormy pain,
 We can better meet again,
 If it blow.

For we know not every morrow,
 Can be sad;
 So, forgetting all the sorrow
 We have had,
 Let us fold away our fears,
 And put by our foolish tears,
 And through all the coming years,
 Just be glad.

—*James Whitcomb Riley.*

The universe is a thought of God.

—*Schiller.*



SUGGESTION



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HERBERT A. PARKYN, M. D., C. M., Editor. ELMER ELLSWORTH CAREY, Manager.

Friend, when this paragraph is marked it means that your subscription has expired, and that we cordially invite you to renew the same. I do not want to lose any members of the SUGGESTION family; if a dollar is not at hand, mail us a postal asking that the magazine be continued—forward the subscription price when convenient. Why not send us the name of a friend or two who might be interested in our magazine? EDITOR.

Communications and articles are solicited from doctors, dentists, teachers, nurses and others who have had favorable results from the practice of Suggestion. All communications should be concise, plainly written in ink, on one side of the paper, and not rolled; clippings bearing on the various points within the field of SUGGESTION are also valuable, and friends are invited to send us any which may come under their observation.



Editorial



You scarcely knew whether 'twas SUGGESTION or not, last month, did you? That new spring dress of ours first caught your eye, and then you discovered what a gain we had made, not only in appearance, but in weight and general value. SUGGESTION is not only better looking, but it is better in every way. And the improvement already manifest is only a token and sample of that which is projected. Plans for a general all round betterment and expansion of this magazine have been developing for some time, and are now being carried out, with much pleasure to ourselves.

* * *

It is with pleasure we announce the acquisition to our working force of our new manager, Mr. Elmer Ellsworth Carey, re-

cently of the San Francisco Press. Mr. Carey's long experience in that line renders him quite at home in all matters pertaining to the publishing department. That he is a careful student of occult phenomena is in evidence to all who have read his recent articles in SUGGESTION. Mr. Carey will continue occasionally to write such leading articles, as well as to contribute to the various departments of this magazine. Further proof of Mr. Carey's mind-reading ability is the fact that he is taking hold of our policy and plans with a celerity that borders on the uncanny and is equaled only by the promptness with which said plans are being put into execution. The gentleman makes his bow, and is hereby

installed a citizen of Chicago. We bespeak for Mr. Carey your heartiest co-operation, fellowship and good will.

* * *

SUGGESTION is a magazine occupying a field all its own, and that field is world-wide. We propose to rise to our opportunity. No other publication sets forth the principles and practice of Suggestive treatment from the standpoint of the physician, as well as of the metaphysician. Dr. Herbert A. Parkyn, the editor of SUGGESTION, brings to his work the training, skill, and authority of the medical expert. This, on the one hand. On the other, he recognizes and uses the power that mind has over body—the influence of mental states and activities upon health and bodily processes.

The effects of emotion, reasoning and will-power upon health are matters of commonest experience; and it is the primary aim of this magazine to formulate on a scientific basis and set forth in a clear way the practical application of the laws operative in the control of health through mental agencies. SUGGESTION deals with the theory and practice of regaining and maintaining health through mental influences, *but from the standpoint of the practical physician*. It is not a case of trying to make bricks without straw—it is, rather, instructions as to how to use the straw at hand so as to make the best brand of brick. Material agencies and means are not to be ignored, but so used as to do most good. The instructions on the use of the "life essentials" alone, given in almost every issue of this magazine, are worth many times its cost.

SUGGESTION, then, differs from the ordinary medical magazine on the one hand,

and from the multitude of New Thought journals on the other—differs as does the bird with two wings from two other birds with only one wing apiece.

* * *

Among the leading articles to be presented in the near future by the editor are papers on "The Proper Use of the Life Essentials," "Suggestive Treatment for Stammering," and "How to Induce the Suggestive Condition." Professor Vail will continue his series on "The Annular Theory." Mr. Carey will write on a variety of topics. Our tried and true Dr. Beiser and Dr. Meacham will continue their good work. A number of new writers—thinkers in various fields—will make contributions, brief, timely, readable. Our several department columns will be made of pronounced interest and value. You want SUGGESTION. We will make it worth your while.

* * *

Under the heading "Spirit of the Medical Press" we shall, from time to time, give extracts from our leading medical exchanges. The editors of these journals are brainy, thoughtful men, and their utterances show that the best professional thought is tending constantly further away from the old-time drastic measures, toward the employment of natural forces for the restoration and maintenance of health. There will be "good reading" in this department.

* * *

It will be the great loss of every reader of SUGGESTION, if he fail to give Professor Vail's papers on "The Annular Theory" careful study. Professor Vail is a scientist and something more, for the mere scientist only furnishes the raw material for philosophic conclusions; and this man not only formulates a new theory of world-

formation, but he is able to follow that theory in its bearings upon mythology, history, theology, philosophy, and kindred fields. "The Annular Theory" may, or may not, be true; there may be errors in premise or conclusion; but that it is a very notable contribution to scientific thought can not for a moment be disputed. Professor Vail's papers read like a fairy story, or "Alice's Adventures in Wonderland," so far as interest goes. The paper in this issue, in its treatment of the mythology, and folk lore of many nations is a rare delight not only to the archeologist and historian, but to the poet and romancist as well.

The key fact that accounts for so wide an application of the annular theory, and the interest it commands from thinkers in so many divergent fields, is summed up by Professor Vail in this one golden sentence (see March SUGGESTION): "The mental, moral, and religious world is linked beyond dispute or recall to world-conditions." That is to say: whatever influences the lower activities of man, influences his higher and more complex performances. The altitude, drainage, climate—in a word, the physical conditions of any region determine beforehand what activities man shall put forth to sustain life; and upon the industrial life of a people depend in a very large measure its social and domestic life, its manners and customs, its health, its energy, its mental development. Whatever throws light on physical conditions reveals racial characteristics, mental bias and temperament; and these make history, legend, poetry, romance, literature. Professor Vail, by showing us how he thinks the material world was formed, shows us most fascinating new meanings in the world of thought.

For the benefit of our many new readers this month, it is well to say that our acquaintance with Professor Vail began with an article by Estella Bachman Brokaw, on "The Source of the First Religious Suggestions," which appeared in SUGGESTION, December, 1902, and which attracted much attention and comment. The January SUGGESTION has an editorial by Dr. Parkyn giving some outline of the Annular Theory and an extract from one of Professor Vail's books; and in the February number the Professor's series of articles began.

Professor Vail announces that he will resume the publication of his magazine "The Annular World," provided he is assured of one thousand subscribers. SUGGESTION is not pecuniarily interested in this, or in any other of Professor Vail's published works, but we are very much interested in passing good things along; hence, as Dr. Parkyn has already announced, we shall be glad to receive your promise to be one of Professor Vail's first thousand. Send us your name on a postal card, and save your dollar for Professor Vail as soon as he is ready to begin publication. These prospective subscriptions are coming in from all parts of the country. Let us roll up the thousand, quickly. Send in your name today. M. F.

* * *

The Motzorongo excursionists will all have returned by the time this issue reaches our readers. Many letters have been received from the members of the party, and all speak enthusiastically of the trip, the Motzorongo estate, and the bright prospects of the Company. Next month, Dr. Parkyn will doubtless write something more of his trip and the outlook from a financial point of view. Attention is called to letters in another column

from some of the excursionists. Parties interested can write to any of these gentlemen for confirmatory reports.

* * *

What will be the main element of the healing art in the grand old year of 2003 A. D.? Prevention, of course. What next? Suggestion, or some modified and improved form of the principle of suggestion. Today the public demand drugs and drugs it must have, but it is the duty of the progressive practitioner to fully inform himself on all phases of his art so that by working along the lines of least resistance he can produce the desired results.

* * *

To talk of the cure of constipation without drugs may cause a smile in some quarters; but on the other hand, whoever knew of chronic constipation being cured by drugs? The article in this issue by the editor giving actual results in a case of thirty-five years' standing should be sufficient evidence that chronic constipation can be remedied by drugless methods; in fact the method indicated in the article is the only way in which the complaint can be *cured*. And the case given is but one of hundreds where a normal action of the bowels was obtained by suggestion, and by attention to the elements of right living.

* * *

We have leaned on drugs so long that in some minds they have become indissolubly connected with therapeutics, and the idea that healing can occur without dosing is rank heresy. Yet today there are countless thousands in the United States who have been cured, who are now well and who stay well with no other drug than belief. We can disbelieve theories but we cannot close our eyes to facts.

Many are cured by suggestion, or prayer, or faith, or this or that drugless method; would it not be scientific to accept the fact, and then try to find a rational explanation? Doctors who are vitally interested in the healing art should be the first to investigate—not the first to condemn. The world changes. New methods are found. Medicine today is vastly superior to medicine one hundred years ago; will not the *materia medica* of one hundred years to come be vastly superior to that of today?

* * *

Emaciation and obesity are caused by improper eating, drinking and breathing. When an excess of food is shoveled into the stomach, the various organs of the body dispose of it in the most convenient way. In some cases nature finds it easier to eliminate the whole mass thru the excretory organs; in another case, she prefers to store the excess in the form of fatty tissue. The remedy for both conditions is the same: Induce a normal state in all organs, and the body will resume its normal condition. To do this, will power must be used; the person must proceed with a fixed determination to proceed along proper lines.

The average sufferer from emaciation or obesity does not care to give up his pet habits; he wishes to be normal, but desires to continue abnormal living at the same time. Any one who seeks health with a positive unwavering determination will succeed. Man makes a business of getting money; would you have health, then make the getting of health a business. If your sidetrack health you lose it.

* * *

Friends are invited to send press clippings bearing on any point within the scope of SUGGESTION.



Experiences



THIS column is devoted solely to contributions from readers of *SUGGESTION* who desire to assist in the investigation of psychic phenomena by reporting interesting facts from their own experiences, or any phenomena they have witnessed.

We give this opportunity to our readers in order to stimulate increased interest in the study of the occult, and to obtain all possible reliable data on the subject. It is only by intelligent, painstaking observation of particular instances, and their accurate reporting, that satisfactory evidence can be accumulated. True scientific inquiry takes nothing for granted, and has no preferences; but seeks only to discover the truth, no matter what that may be.

Hence the work of our *SUGGESTION* readers in the field of psychic research will depend for its value not only upon the enthusiasm of the investigators—and this, we are glad to say, is most gratifying—but upon their careful, unbiased weighing of all evidence which they consider. Then do not investigate in order to establish some pre-conceived idea of your own. Conduct every experiment with rigid impartiality. Divest yourself of all prejudice, and be anxious only to find out facts, and to report such facts with absolute correctness. We expect much of prejudice, and be anxious, and invite the fullest exchange of opinion from our readers. As this is distinctively a column for contributions from readers, no comments from the editor will find their way into it. Moreover, the editor desires it to be distinctly understood that he is not responsible for the views of any contributor to this column. The experiences are published for what they may be worth, but the absence of editorial comment must not be taken as an indication that any contribution or discussion accords in the slightest with the editor's own opinion.

DANVERS, MASS., Dec. 18, 1902.

EDITOR *SUGGESTION* :

I have been reading Mr. Browne's reply to Mr. Austin, in the December *SUGGESTION*, and I would offer him just one word of advice. Do not condemn what you do not understand. You ask why a person has to sit in the dark in order to hear raps—there is no need of any such thing.

I have an aunt who for many years has been what is called a Rapping Medium, and she *never* holds a seance in the dark. If we happen to sit in the evening, we sometimes turn the light down low in order to watch the little sparks of flame like fire flies, which dance all around her; but for any other demonstration we have the light. She is no professional medium and only "sits" for friends and relatives. It does not matter in the least whether she sits at her own table or ours; or indeed whether there is a table or not. The raps are just as liable to come on the windows, walls, ceiling or floor. The furniture is moved when she wills it. We do not join hands—we sit where we please. If we sit around the table, we generally

lean our arms on it. She is so sensitive in regard to people thinking her a fraud, that if any stranger is present, she will sit quite away from the table, not even allowing her clothing to touch it. The raps come, not only in yes, no, and doubtful; but in whole sentences, which she will read for us. The raps are sometimes very heavy also, and can be plainly felt if our hands are on the table. Sometimes they will be under one person's hands, sometimes another's. Then the raps do something beside rap out words. My aunt's brother was a drummer, and was killed in the war of '61. He will come and make his presence known by drumming perfectly on the underneath part of the table: "Marching thro' Georgia." It is no child's play, either. No one but a professional drummer could roll the drumsticks as he does. I can prove all I am asserting by many who have heard these demonstrations. Remember, the Medium is not touching the table, is in full view, no cabinet at all, in broad daylight or full gaslight, and not entranced; and we are always at liberty to look under the table

while the rapping is going on. These manifestations will occur just as quickly and well in a stranger's house, as in her own. She has many times sat with me and caused these sounds to come just the same, in my own house.

My grandfather used to own a large fishing vessel, and when he comes to us, the table will rise and fall in exact imitation of a vessel in the ocean swell. There will also be the creaking of the vessel and the sounds of the ropes. Then he will talk with us by means of the raps.

My aunt will shut and lock her daughter's organ, and then simply work the boards to keep the wind in the bellows. The stops will be drawn, and the organ will be played. She is no musician, but I am, and can assure you that whoever is playing, is doing so correctly. No wires could do that, and besides, I have heard the same thing when she has sat at my own organ, which is a heavy instrument and too complicated for any one not a musician to control. There are many other tests which I might tell of; but I have chosen these as being of the sort outside the ordinary and not to be explained by telepathy, and I think these will surely prove to a person not *determined* to doubt, that there is something in these manifestations not explained by human agency or trickery.

MRS. MARY S. JACOBS.

* * *

HYPNOTIC SOMNAMBULISM.

EDITOR SUGGESTION:

As a member of your class of February, 1902, I was and am much interested in your search and research after the actual facts of the hypnotic condition.

I recently talked with a man that some twenty-five years ago was one of three "sensitives" on the stage for a traveling

hypnotist, and I was told that he was the best man of the three. But he said to me: "I was not asleep, nor under the hypnotists' control, as the other two men were. I did as he told me, just to make the thing go well, and to see how it would seem and how I liked it. It was fun to fool him and the rest. But the other two were really hypnotised—no question about that. They had a horse race; whipped their horses, thought the horses were running, and were terribly excited. I saw it all, but pretended to be asleep, or hypnotised, all the time."

Now although this man stated his experience clearly, he seems to have been so completely deceived by his fellow subjects as to fail to see that their inner experience, as well as their outward actions, tallied with his own. In my opinion he gives the real condition of all somnambules. They yield themselves to the will of the operator, and like soldiers, when once enlisted they are bound to obey. I tried to tell this man that the others were doing just the same as himself, but he was almost angry—said he knew they were really hypnotised. Doubtless the hypnotist himself supposed they were all "really hypnotised," so each fooled the others.

You are doing a commendable work in clearing this matter up. But strange as it may seem, people like to be (fooled) humbugged.

Yours truly,

J. C. CAMPBELL, M. D.

Albany, Vt.

* * *

ST. THOMAS, ONT., December 16th, 1902.

DEAR SIR: I am an interested reader of your monthly. I wish it were a weekly magazine. For the past three years I have been also the possessor of one of your

"Mail Courses," which is certainly a fine piece of work and has the right kind of instruction on "Suggestion," plainly put. But that is not what I started out to say.

In your November issue of SUGGESTION I note that a column or two in the Editorial part is devoted to showing that the reading of cards from the backs by suggesting photos or similar distinguishing objects such as paintings and others, is a simple and easy performance—nothing but a trick that is acquired by practice. I wish to state that this is one of the convincing proofs or tests that I have used when I have had a skeptical audience to deal with. And by the way, Doctor, I have never been quite able to convince myself yet that the patient does not know what he or she is doing while hypnotised. In one case to which I will refer, I had a young man that came from a country village and knew nothing of hypnotism, and was very backward at first to try any of the tests for me, but he at length consented. To see if he was shamming, I tried him with the card reading trick, before a large party of friends, and he did it successfully. He was about 18 years old.

Then if I had had any doubts of his sincerity and truthfulness I certainly was convinced by a little girl 13 years of age, who had never before had any experience with hypnotism. After I had hypnotised her, her friends said that she was not asleep. So I whispered to them and told them what she would do if she were properly hypnotised. Taking a deck of cards I had them shuffled and then suggested to the child that I was going to show her some pretty pictures, photos of her friends, and at first told her the names of some of her playmates and her music teacher. I then asked her if she could remember them if she saw them again at any time, and

impressed it on her memory that she would recognize them at once. I had held the cards up as she had called them and did not know the cards myself except one for safety to see that I was not being fooled in any way. After arousing the child and asking her to show me the picture of the different ones whose pictures I had shown her—the cards in the meantime having been well shuffled—and she did it without a break and I couldn't tell them myself to save my life. I afterwards took out of the pack the one I knew and had marked and asked her to show that card to me and she went all through the pack and then said that she couldn't find it. I believe that this is positive proof that there is something in a somnambule's "Suggested Vision." I am tickled all over with your new department, "Experiences." I have none myself but am interested in learning the truth about this science if possible.

Yours for Truth and Success,
"AMATEUR OPERATOR."

[Try it again in a poorly lighted room, or hold the cards some distance from the subject so he cannot see marks on them and report results. Also follow suggestions given for this experiment in December number and see if the subject does not tell you how he remembered the card.—ED.]

* * *

Dec. 22, 1902.

Herbert A. Parkyn, M. D., C. M., Chicago,
III.:

DEAR SIR—Ever since you made the request for results obtained in telepathy I have thought of giving you some of my own, but have hesitated, thinking they were too meagre to be of interest; but have finally concluded to give you some of the

results of the seances held (at my home) by a neighbor, Mr. A., my wife and myself. And, of course, if you do not think them of any importance the waste basket will undoubtedly be large enough to care for them.

I will not give you any description of ourselves (unless asked for) but describe what we have done, and wish to have it understood that none of us practice *any* deception; if we discover by sight or sound the object that is asked of us we always speak of such fact.

Our method is this: we all remain in the same room; one of us will sit with his face toward the wall, keeping his eyes closed, the other two will then select some object in the room and say "Allright," and the one that has his eyes closed will then tell what appears before "the mind's eye." My wife usually names the object while Mr. A. and myself give descriptions of its appearance, not giving the name. For instance, Mr. A. said one time, "I see a dark object, not very long but narrow in proportion to the width." The object chosen was a spectacle case. At another time I said, "I see a round object, not very large, and in color it resembles the full moon at the time when its full size can be seen as it rises," and a gold watch had been chosen.

We sometimes take a pack of common playing cards, but seldom try to give more than the suit to which the card belongs, for the reason that we are more successful in this than in trying to tell just what the card is, although we sometimes "see" very well. On one occasion I saw a large ace of spades with the figure of a woman dressed in white; I said "I think it must be the queen of spades," and it proved to be correct.

Mr. A. also sometimes gives as correct

descriptions. My wife nearly always gives the name instead of a description and is correct as often as either Mr. A. or myself. Some evenings the results are not very satisfactory.

So far, we are unable to tell why we are able to do so much better at some times than at others.

Recently we have been trying to tell in what direction the other two are pointing; in this Mr. A. very seldom makes a mistake, and until the last seance I very seldom got it right and the symbols by which the direction came to me at that time were somewhat puzzling.

If you find anything of interest in this I may write more in the future.

Yours truly,

D. S. T.

Charleston, Wash.

* * *

National Military Home, Ind., Nov, 15, 1902.

EDITOR SUGGESTION:

In the first place let me say I am not at all visionary or fanciful—but I am remarkably subjective, with a consequent faith in the unseen realm.

Here is a little of my experience in telepathy.

I was in correspondence with a dear friend, to whose nature I responded in a remarkable degree. The experience was entirely new to me. Sometimes I felt his sufferings and agony of mind through the distance, sometimes there were more joyful impressions. Certain it is our souls responded, and our letters corroborated these impressions; but there came a time when circumstances made our correspondence come to an end.

A few weeks after this I was doing a very difficult work under adverse circumstances, being sick in body and mind. I

know I came home one night and lay down in intense suffering. I had ceased to struggle for it seemed to do no good. I lay in the silence asking by my very faith in a perfect Universe "What does it mean?" As I lay there an answer came by a new experience which cannot be put in words. It was like a divine message and seemed like both love and promise. I had had nothing like it before in all my experience. It was then, and is now a message from the Divine Heart of Love. I did not at the time connect it with what came to me in a few days, but now they seem connected by a chain of intelligence.

A few nights later I sent out my usual prayer and thought message to the friend so far away.

I do not remember if the answer came at once or whether I was awakened in the night, but my friend was with me in thought and soul impress! It was no imagining. I put out my hand—there was nobody, but all the rest of the personality was there—the thought, and the feeling, as though friends long separated had suddenly come together. This was without previous preparation on my part, or any inkling that such communication was possible. It was simply a doing away with physical barriers by the force of higher laws.

I remember I could not understand in words. Thoughts seemed to be trying to put themselves into words. I remember of trying like a child to understand in words and in time I did so. The message came in thought impress, and I gave it language. It seemed as if he understood and taught me how. It was very real.

This has kept up. Every day I receive a communication of some kind. Sometimes he seems near, sometimes far, as

though speaking through a long distance. Sometimes the personality is his, sometimes it seems to be another's, and sometimes cross currents of thought—perplex me and fill me with doubts and suspense.

But the times when I knew it *was* my friend, comfort me to believe that he is still there trying at times to communicate. When we are both subjective and *need* each other the communication *comes* of soul impress. I am satisfied there are no facts sent, for I have evidence that he has had events in his life which would have been communicated if possible. The soul impressions alone are correct.

Let me state that his mind is a subjective one also, and that I *believe* he goes into the "silence" as I do. These two facts would account for the possible and probable communication.

There are other experiences connected with this communication that must await further developments—I have no other means of thought transference with him, so I cannot vouch for this in any external way; but let me say I would not speak as I do did I not believe in its truth. I hesitate to speak at all, but something impresses me to do so.

It seems natural to me that a perfect universe should be the perfectly evolving one from one stage of growth to another. We have had communication by crude signs, then by words put into language and carried by means of locomotion; then by signs sent by telegraphy, and finally comes the discovery that these signs can be conveyed without a physical highway, but on waves of electricity. We have had *words* conveyed by electricity on a metal highway. Shall we not have thoughts carried on waves of electricity? And later those thoughts changed into words

through the delicate instrument we possess—the brain?

I believe so, and I have evidence so startling that I *know* soul impressions are conveyed, and pictures also.

“There are greater things in the world than are dreamed of in our philosophy.”

But there are some who never believe anything unless they can have it demonstrated by physical means. To them the inspiration of the poet, artist, and prophet, must be but the ravings of diseased brains, for these men cannot demonstrate to the world their means of knowledge. They are but instruments, oftentimes, for the revelations of larger truth. As fast as the world is ready, the truth comes. And it is our privilege and duty to make our souls receptive and grasp the wonderful revelations as fast as expedient. This is the psychic age. Shall not telepathy have its use to the larger development of psychic revelation?

Let us be honest in our conceptions of the “best as yet to be,” and we shall know that it is the next step in the world’s experience, and will revolutionize for great possibilities more than anything in the past.

I should like to hear of similar experiences from others.

M. E. E.

MASS.

* * *

[This letter was received by Dr. Yates and forwarded to me with the request that I publish it.—Ed.]

W. YATES, Chicago, Ill.:

Dear Sir—I wish to thank you for your answer to “More Light Wanted,” that appears in the January number of SUGGESTION.

Spiritualism is a religion that I would like to believe in, for my mother’s sake if for nothing else. She passed into spirit life, believing fully that the teachings of spiritualism are true. She was all alone in her belief

in this neighborhood and her religion was ridiculed on every hand, but, notwithstanding all the arguments that were brought against it, she was more than able to hold her own, and went to the spirit land convinced that her belief was true. In this section we have no professed Spiritualist. There is no chance to investigate. I read “Soul and Mind,” published at C—, but I admit that it is away beyond my comprehension. I have never witnessed anything like you speak of in your article in SUGGESTION. And when one reads of so many exposures of mediums, and having no personal experience, I cannot help asking myself this question: Is it all a fake, is my mother’s belief untrue, and did she pass away taking for truth that which was nothing but deceit and trickery?

Hoping and believing not, I am, yours respectfully,

D. W.

Ohio.

* * *

Our experience department is stimulating our readers to experiment and investigate occult phenomena for themselves. Mr. Austin’s reply to Mr. Brown in this month’s issue, is interesting and should stimulate investigation of spiritualistic phenomena.

* * *

A card to The Motzorongo Co., 208 Reaper Block, Chicago, will bring you the new, illustrated prospectus of the company, containing eight full page half-tone engravings made from photographs of scenes on the plantation.—Ed.]

Cultivate the friendly spirit. If one would have friends he must be worthy of them. Make friends early in life. Hold fast to your friends. It is one of the commonest regrets in after life that early friendships were not kept up. Make a point of having friends among your elders. Friendship between those of the same age is sweeter, but friendship with elders is more useful, or, rather, they supplement each other.—*Theodore T. Munger.*



Smiles



What an inspiring sight. My! such smiles. I expected you to do better this time, but, really, I'm not prepared for such a sunburst as these circling rows of happy faces. You've been practicing up your smiling, and, actually, you're a deal better-looking company than you were last month. I'll venture to say, moreover, that you're healthier and better tempered.

That tall woman over there, next the side aisle, who kept in good humor last Monday when her clothes-line broke, depositing the week's washing on the muddy ground—please come to the front, together with that gentleman in the brown chevot—the one who smiled when he found dinner a trifle late—you, sir, I mean—over there at the left. I want to present you both personally to all the SUGGESTION Family here assembled—that's right—thank you. The audience will please rise and give the Chataqua salute. There—fine! (You Westerners, not quite so noisy, till these Boston people get used to you).

Now, a word about the smiling. First, I must tell you what an inspiration it is to speak before so many thousand smiles. Everywhere, all over this immense gathering, I see the laughter lighting up face after face, and it makes me think of the rippling waves one sees when the summer wind passes over a field of wheat.

The class in "Behaving So You Can Keep On Smiling" will now step to the

front. The rest of you please keep up an accompaniment of smiles, pianissimo. A lot more of you back there ought to have come forward, but I'll let you off this time. This small Spartan band, presenting itself, will now receive as handsome a dressing down as I have at hand.

I wouldn't say it very loud, of course, but do you know what it is that is putting the unhappiness into your heart, destroying your power of self-control, and marking the wrinkles on your face? It's simply this, that you allow the small annoyances that come your way to upset you. There are a multitude of little things every day that will simply tear your nerves to shreds and tatters if you will allow that to be done. You may not be able to prevent the annoyance, but you can *become an immune*, if you will. It is very easy to "give way" to a feeling of blame for somebody or something, get "worked up," and say and do things that in a little while you'd give a farm to have unsaid and undone. Other people may be able to forget and forgive your hastiness and crustiness, but these things have made their mark and set their seal upon you—heart and brain and face and voice—they have stamped you with their likeness and claimed you for their own. The deed not only everlastingly returns to the doer, day by day, but it remains with him and is part and parcel of himself. If then, beloved! If you would be the happy

and serene, the lovable and useful character you really want to be and ought to be, strangle that spirit of impatience. Get the better of it, before it gets the worst of you. Keep yourself so cheerful, so hopeful, so charitable in your estimate of others that the little irritations will cease to irritate, and the annoyances be powerless to annoy.

You can do it! So endeth the first lesson—class be seated.

A little chorus smiling from the Southern section now. Good—thank you very much—'twas enjoyed by everybody, as that applause testifies. The large gentleman in the Brazilian section, sitting third from the center aisle, will now smile a bass solo in Spanish, with tremolo accompaniment on the slide trombone—Beethoven Op. 268. You did so well, sir, that you may try it over when it comes your turn again—we are under obligations.

But since we are not at the place where congregations ne'er break up, this meeting has to stop. Next month come in promptly, please, for we are going to have an entertainment, with foreign talent present, and I want you to make a good showing. The section making the largest increase in membership of the SUGGESTION Family will be seated on the platform, with due honors. Meanwhile, "Sing, Smile, and Slumber" all you need for the happiest living. Adios!

M. F.

* * * * *

"If you wish to live long and be healthy and happy, fill your lungs, day and night, with pure, fresh air, and let your system absorb all the sunshine you can possibly secure for it. Of these two you need an abundance, just as much as does the growing plant. Leave your windows open at

night, a little both at the top and bottom, so that, even while you are unconscious, you may breathe new, life-giving oxygen. Take daily outdoor exercise, in winter as well as in summer. By shutting yourself up indoors, closing your windows to keep out the pure air, as if it were some noxious thing, and piling on as much extra clothing as you can carry, you invite illness instead of heading it off, as you fondly imagine you are doing."—*Exchange*.

Tell Him So.

If you have a word of cheer
That may light the pathway drear
Of a brother pilgrim here,
Let him know.

Show him you appreciate
What he does; and do not wait
Till the heavy hand of Fate
Lays him low.

If your heart contains a thought
That will brighter make his lot,
Then, in mercy, hide it not;
Tell him so.

Wait not till your friend is dead
Ere your compliments are said;
For the spirit that has fled,
If it know,

Does not need to speed it on,
Our poor praise; where it has gone
Love's eternal, golden dawn
Is aglow.

But unto our brother here
That poor praise is very dear;
If you've any word of cheer
Tell him so.

—*Human Nature*.

Notes and Comments

A Paris correspondent cabled the following to the *Chicago Tribune*, thinking, doubtless, that he had obtained some wisdom from the very fountain head of human thought:

WHY NOT AUTO-SUGGESTION?

French Scientist Tells How One May Educate the Will by Following His Directions.

[BY CABLE TO THE CHICAGO TRIBUNE]

PARIS, March 14.—Dr. Felix Regnault contributes an article to the forthcoming number of *Revue Psychical* on "Gymnastics and the Education of the Will," which deals with auto-suggestion and gives hints for the practice thereof. He says it is necessary for success to withdraw the mind from external things and to avoid poise and conversation, while such disturbing sensations as cold feet and headaches are fatal to achieving complete control by the will.

According to Dr. Regnault, night is the best time to engage in auto-suggestion, just when you are dropping off to sleep. The first thing to do is to think hard and engage in mental repetition. Those endowed with a strong will have obtained extraordinary results by this method, such as controlling the muscles, moving the ears, and quickening or stopping the beats of the heart.

The writer cites the well known and marvelous feats performed by Indian fakirs, which he claims can be imitated by Europeans through auto-suggestion. It is possible, when the will is thus completely exercised, to pierce the flesh without pain and without the blood flowing, although when the will is not paramount the same experimenter will suffer and bleed.

Similarly misanthropic persons may become gay, lazy, active, or passionate by the education of the will.

A simpler and easier method is to repeat aloud mechanically the suggestion you wish to obtain. Spoken prayers are equally efficacious, even when pronounced without fervor, for they penetrate the ears and are imprinted on the brain.

Some persons are strongly impressed with visual images. Dr. Regnault says he has cured a hypochondriac by advising him to write on the wall of his bedroom every night in phosphorescent powder the words, "I am gay," so

that he falls asleep with them before his eyes. He advises those fond of lying abed mornings to cure themselves by indirect auto-suggestion. He says if a person place an interesting book at his bedside his eyes are hardly open before they fall on it, and he will commence to read, and early rising will be made easy.

In the above there is not one single fact which has not been known for years. The editor of this publication has, for nearly fifteen years, taught the therapeutic and educational value of suggestion and auto-suggestion. This publication is devoted to suggestive therapeutics, and the vast psychological possibilities which are to be unfolded in this line of investigation.

If the daily press wishes information on psychological lines, it does not need to go to Paris. This cable shows that a fact coming across the water has a glamor and glitter that does not attach to the same fact at home. But it is ever thus. We go to Carlsbad to rise at six, eat rationally, stay out doors all day, and drink a natural amount of water. There is a Carlsbad in every grove and bubbling spring in the United States; what is lacking? Suggestion. When the will is educated, sickness will disappear from the earth; educate your will and you will find health anywhere—for water, air and sunshine are not exclusive with Carlsbad.

But we are pleased to publish the above cable. It is added testimony to the value of modern psychological training. It will attract the attention of professional men; it will cause them to think; it will teach the doctors that Paris, the center of psychological research, has a message for them, and will give them an insight into the therapeutic methods of the future.

* * * * *
From the *Alkaloidal Clinic* we take this paragraph:

Dr. Paul Edwards, of Chicago, says each organ in a man's body is endowed with a distinct and separate intelligence,

and will respond to reason, expostulation, or, in short, to scolding. Being annoyed by a shipmate's coughing, he got angry and railed violently at the offending lung. To his surprise the cough quieted, and the man speedily recovered. He proceeded to extend and systematize the "discovery," and has founded a new school of medicine thereon. Hereafter Xantippes will be in demand. The co-ed will be strictly "in it;" the female physician will run her brother out of business; and the highest praise awarded one of the more voluble sex will be couched in terms somewhat like these: "She can jaw the bacilli out of a man's lights." Wives will be selected for their lingual development, and the disposition to talk and find fault will be their crowning glory.

It may seem facetious to many that giving suggestion will have physiological effects; that pain and disease may be mitigated and removed by talking. Dr. Edwards has been very successful in his treatment of disease without medicine; so have others practicing various forms of mental healing, faith healing, etc. Suggestion is at the root of *all* forms of healing, whether by drugs or by water, or electricity, or massage, or "scolding." Suggestive therapeutics is the natural system, and it is already displacing the older systems; in time, suggestion will be recognized as the keystone of the healing art. While drugs, like surgery, have their appropriate uses in certain cases, will occupy a subordinate position, and their use will be greatly restricted. Right living—right eating, drinking, breathing and exercising—together with suggestion, will make the perfect men and women of the future.

* * * * *

THOUGHT PHOTOGRAPHY.—The following extract from the pen of Countess Anne De Montagu is from *Eleanor's Idea*, and while the extract has all the ear marks of a story written for some yellow Sunday paper at so much per, we will give the noble Anne the benefit of the doubt and print the paragraphs for what they are worth. If mental vibrations will affect a photographic plate, the fact should be very easily proven. Will not some of our kodak friends investigate this and report? Simply hold a filled plate-holder near your head for ten minutes and think intently of any object—say a dollar or two—and then carefully develop.

Here is Anne's effusion:

"Dr. Hippolyte Baraduc is the inventor

of the photography of the unseen, which, in other words, might be explained as a telepathic process, produced by the intensity of thought.

"Pointing to a number of weird-looking pictures on the wall of his study, the doctor said, 'These are pictures of invisible images projected by the life fluid, which, as you perceive, have left a vague impress upon the plate. As I was convinced that that vital force was movement. I concluded that it also must be light. I passed from the photography of vitalized electric effluvia to that of nervous radiations. I employ the dry-plate system without contact and with or without a camera, in total obscurity through black paper or in a dark-room. The plate is held near the forehead, the heart, or the hand of the person who is experimenting. Some of the plates give results and others none. I have exhibited these singular photographs at the Exposition of Nancy, and experts have recognized them as genuine impressions.'

"These fascinating landscapes of the soul are an interesting study, for they take upon themselves fantastic forms. Some look like floating clouds; nebulae, snow-crystals, vortexes, cyclones, shapes which are attributed by Descartes to cosmic vibration, the undulations of life by which human beings are surrounded. Here is a child bemoaning the death of a pheasant, a fluidic trellis-work of sorrow enveloping the bird and the child. Another reveals a billow of despair projected by grief for a lost one. Here are drops produced by prayer, vaporous essences pure as snow-flakes, the radiations of an adoring soul. Tongues of fire exhale from the forehead of an ecstatic, and broken globules reveal anger provoked by a brutal insult. A very curious photograph demonstrates the purr of a cat, whose sonorous contentment projected a delicately tinted cloud."

JEFFERSON'S TEN RULES.

Never put off until tomorrow what you can do today.

Never trouble another for what you can do yourself.

Never spend money before you have earned it.

Never buy what you don't want because it is cheap.

Pride costs more than hunger, thirst and cold.

We seldom repent of having eaten too little.

Nothing is troublesome that we do willingly.

How much pain the evils have cost us that have never happened!

Take things always by the smooth handle.

When angry, count ten before you speak; if very angry, count a hundred.



Queries and Answers.



PLEASE NOTE.

The editor will endeavor to answer all queries as satisfactorily and fully as possible. However, as the majority of the readers of SUGGESTION are in possession of his mail course on Suggestive Therapeutics and Hypnotism, frequent reference will probably be made to certain pages of the course in the event that a detailed answer to the query may be found there. All queries will be condensed as much as possible, so that there may be sufficient room each issue for the numerous interesting inquiries already pouring into this department. The editor does not wish to monopolize this whole department and would be pleased to hear from any reader who can furnish further and better information. It is desirable that those who seek information report the results, whether good or bad. When writing anything concerning a query please give the number attached to it.

TO THE EDITOR:

Will you inform a subscriber if epilepsy is amenable to suggestion?

NEW ENGLANDER.

While I have seen a number of cases of so-called hystero-epilepsy perfectly cured by suggestion, still I have never known genuine epilepsy to be completely cured by suggestive treatment, or for that matter by any other treatment. Suggestion is not a "cure-all," although its radius of effective action is longer than that of any other system of cure. Much may be done, though, for these sufferers by extending the period between the attacks, making the attacks lighter and enabling the patient to place himself out of danger by increasing the length of time between the premonitory symptoms and the attack proper. There are always functional troubles to be rectified in these cases, particularly those of nutrition and elimination. When digestion, assimilation and elimination have been stimulated, the attacks will lessen in frequency and severity and the mental condition of the patient will improve correspondingly.

The question of nervous diseases is fully

treated in "A Mail Course in Suggestive Therapeutics."—EDITOR.

EDITOR SUGGESTION:

Dear Sir.—Is there any danger of a tourist in China or Singapore taking the plague?

Chicago.

TRAVELER.

No tourist ever was bothered by the plague; this disease is practically confined to the lowest class of coolies, and Europeans do not fear it. Like leprosy, beriberi and other tropical diseases, it affects only the immature races, and only the lowest classes of these.—EDITOR.

EDITOR SUGGESTION:

Dear Sir.—A friend tells me of some strange demonstrations that took place at a dark circle, conducted by a medium. Can such manifestations be explained by science?

Denver, Colo.

R. D. B.

All "demonstrations" of mediums can be duplicated by trickery; all such performances are simply sleight of hand tricks, and when you read the explanations you will be surprised that any one could be imposed on by them. Read "Spookland"

advertised elsewhere in this issue.—**EDITOR.**

Editor Queries: Is the practice of suggestion advocated by the doctors? A friend says that some doctors will not touch it with a ten-foot pole.

Oakland, Cal. B. C. WILLIE.

All doctors use suggestion directly or indirectly; the doctor says, "Now, take this and you will be better in the morning." That is suggestion pure and simple. If the doctor gave bread pills and said, "Take one every hour, and you will be better tomorrow," the patient would undoubtedly be better. The progressive physician is investigating psycho-therapy, and finds it a great help in his daily work.—**EDITOR.**

SUGGESTION: What book should one read who is looking into psychic matters? Bangor, Me. Miss B. T.

The best book for beginners is Hudson's "Law of Psychic Phenomena." It is written in simple language, and gives the underlying law of occultism so plainly that all can understand. The book is strictly scientific, and lets a flood of light on mediums and spirit manifestations, etc. It may be ordered through this office; price \$1.50. It is a good plan for several friends to combine and buy the book, and then meet weekly and discuss the same. Any one who reads this book will be thoroughly informed on all phases of psychic phenomena.—**EDITOR.**

EDITOR SUGGESTION:

Kindly give directions for self treatment by auto-suggestion.

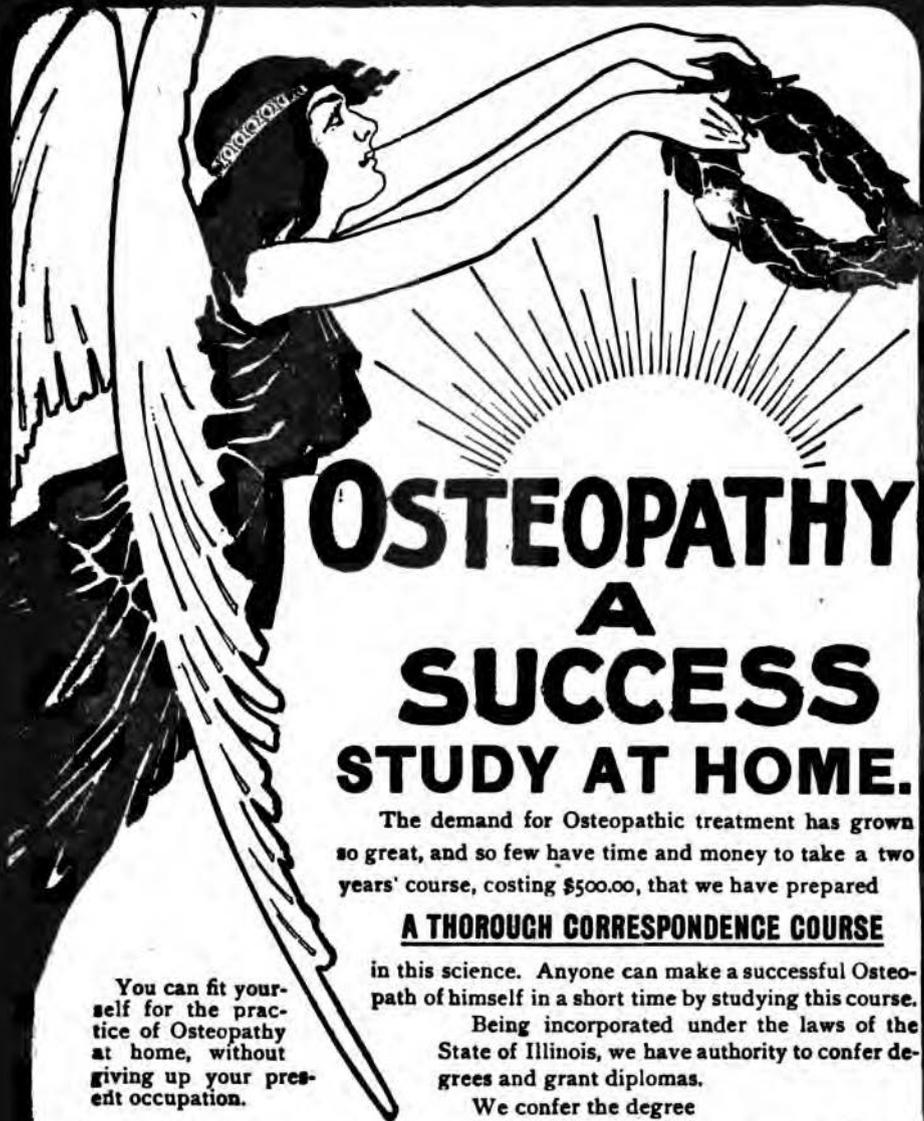
SEVERAL READERS.

It would require a whole volume to answer this question fully unless I knew the specific trouble for which treatment is

required. The trouble may be mental or physical or both, and the treatment would be different in each case. However, the most simple rule to follow is this: Think carefully over the conditions you desire to bring about, whether mental or physical. Go over all the conditions several times until you can think of them quickly and can draw up a mental picture of the new conditions as they will appear when developed in yourself. Affirm to yourself fifty times a day that these conditions are already appearing in you. Think hard and think often of the new conditions and avoid thinking of the old conditions. Under all circumstances the "life essentials" should be looked after faithfully, day in and day out, whether the trouble appears to be mental or physical.

The best plan if you require treatment, would be to consult a competent practitioner of suggestive therapeutics, and have him start you on the right road. It is surprising how much easier it is to get the effects of treatment by auto-suggestion after one has received a course of suggestive treatment from an operator who thoroughly understands the art of suggesting.—**EDITOR.**

All creeds have some truth in them; no creeds have all truth in them. I am almost prepared to say that it would be safe to believe all the affirmations of all the creeds, and to reject all their denials. Whenever a body of devout men have come saying, "We have found this in the Infinite," their report is presumptively true. Whenever they have come back saying, "We have not found this," it does not in the least indicate that what they have not found may not be there.—*Dr. Lyman Abbott.*



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Spirit of the Medical Press

WHITE FLOUR AND APPENDICITIS.

Changes in the milling process are responsible for appendicitis, according to several eminent authorities.

To prove their assertions, it is pointed out that where coarse breads are used the disease is unknown, but that as soon as the fine breadstuffs are introduced appendicitis comes along as a consequence.

By this reasoning it is shown that the people of agricultural communities who secured their flour from small mills were crowded out by the larger ones, and fine wheat flour supplanted the coarse.

Then, again, the negroes of the South, so long as they ate hoe-cake, were free from the disease, but when the new process flour began to be used, the disease came among them. The same results attended the departure of the German folks from their coarse bread to the refined flour.

Prior to 1875 there was little of the disease among the people. In twenty-five years the conditions have materially changed.

About the date mentioned there began to be a general change from the old method of grinding to the present method of roller mills and excessively fine bolting cloths. This plan of milling began first in the large cities, and appendicitis began to increase there. Later the new process crowded out the small mills in the country, and the people could not get flour made by the old process.

They bought products of the larger milling establishments, and then the farmers began to have appendicitis.

Experienced millers say that the fine flour is less a desirable flour than that made by the old process, but the trade demanded it chiefly on account of its whiteness. On account of its indigestibility, the disarrangement of the digestive organs of the people eating it has greatly increased. The prime cause of appendicitis is found in this disarrangement.

The lack of phosphate in the food is visible in the people, and physicians have greatly increased the use of medicines containing phosphates.

The new process of milling, which is held accountable for diseases, takes from the grain the phosphates chiefly existing in the germ of the wheat and just under the bran, and leaves only the starch and gluten.—*Surgical Clinic.*

* * *

Many an invalid would be well today if he had a worthy purpose in life and happily labored for it. Many a hysterical woman would be stable and strong had she consistently striven with singleness of aim for a laudable object.

The purposeless idler is ever a weakling in unstable equilibrium, upset by every vagrant mood.

To say that overwork is not a very frequent cause of nervousness is frankly to enter the ranks of heterodoxy; but my experience is that work, hard work, is wholesome. To work hard is to get tired; to work too hard is to get too tired; but I seldom see the familiar spectacle of nervous breakdown due to work alone. It is the unwisdom that goes with the work. It is the worry, the strain of doubt, the wear of ungratified ambition, the depression of failure or the passionate play of other emotions that make the nervous wreck.—*The Dietetic and Hygiene Gazette.*

* * *

Below is an excerpt from an article by Dr. W. E. Bloyea in the *Electric Medical Gleaner*:

The temperature of 103 degrees F. to 105 F. usually disturbs the doctor as much or more than it does the patient, and the physician at this time seems to think that his chief duty, if not his sole mission upon earth, is to combat fever, and at it he goes with vim and vigor. And why should he not do so? It is in accord with the doctrine of general medicine that sure death stalks in high fever, and that

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it must, therefore, be reduced at all hazards and costs. Antipyretics and febrifuges, from acetanilid to antipyrin, all of the coal-tar derivatives on one side, to all the compound proprietary antis, warranted not to depress the heart, upon the other (and the eclectic usually not forgetting his *veratrum viride* in adults and aconite in children, is imbued with the same anti-pyretic idea) are given until that temperature drops. What is the cost and consequence? The patient drops, too, and then begins another fight. But it is of a different nature. Before it was the use of sedatives, and now it is with the stimulants. Digitalis, ammonia, whiskey, oxygen, everything is given to keep the patient from slipping down and out; and too frequently he gets away, as is evidenced by the fact that for about eight months of each year the death rate from pneumonia, especially throughout the northern part of the United States, greatly exceeds that of the "great white plague"—consumption. In our opinion, it is the drug treatment that kills. The administration of depressants to reduce fever, then the overstimulation. And who is it that does not treat pneumonia this way? Who is it that does not have his favorite "fever drops," his anti-pyretic mixtures and tablets of some kind? In pneumonia, depressing drugs kill thousands, while in an effort to overcome their depressing effects other thousands are slain. Temperature in pneumonia, as in typhoid fever, should not be combatted unless it reaches such a degree that it will of itself produce functional disturbances or organic change, etc., that may lead to death. Then only does it demand treatment. It is at all times a symptom, and the cause lies back of it, and when the latter is removed or met by treatment, the fever disappears with it.

* * *

Suggestive therapeutics is destined to great prominence and will be found to be a great factor in the future history of dentistry and medicine. It has passed the experimental stage and stands today as a demonstrated fact before the scientific world. It is time that the public should understand more of the power of Suggestion. Then will "Christian Science," "Divine Healing," "Divine Science," "Mental Science," and "Magnetic Healing" be divested of their mystery, and consequently relegated to their proper place in the minds of the people. That they have relieved thousands of people, we do not wish to deny. How has this been done? Simply by Suggestion. It

has been correctly said that there is some truth in all of these. What we want is the Principle by which they accomplish good. This Principle is Suggestion. The curative or destructive influence of mind over matter is no longer a mere theory. By proper Suggestion, pain may be induced in a perfectly sound and healthy part of the anatomy, and become as real to the subject as though severe injury has been inflicted; and, on the other hand, existing pain is no longer experienced. Surgical operations of all kinds are being performed in which the patient experiences no pain and in which no drug is employed, suggestive anesthesia being the only cause for these results.—*Dental Cosmos*.

* * *

This is an age of keen investigation, of truth-finding and idol-breaking. He who is afraid to investigate for fear some cherished idol may crumble, is not a true scientist. "Age can not sanctify an error." If it shall so be that the Samsons of truth carry away the pillars of error that uphold a false conception of the cause of disease, a temple of truth divinely fair will spring, Phoenix-like, to fill the void—the temple of the Chemistry of Life.—*Journal of Biochemistry*.

Weak-minded people sometimes are the most headstrong.

* * *

Don't prolong a quarrel. Make a hard fight and then quit—win or lose.

* * *

A woman's mind is on something higher than dress when she wants a new bonnet.

* * *

The trouble with the average man at fifty is that he's only about half as smart as he thought he was at twenty-five.

* * *

When some men hear of a neighbor losing his good name they are probably glad they have none to lose.

* * *

Holding the breath occasionally is said to be resting. If it doesn't rest the holder, it will at least give the others a rest.

* * *

It is pretty hard for a man to keep on being a pessimist when a beautiful woman looks up into his eyes and tells him she is just awfully interested in his work.

Little journeys to lake resorts and mountain homes will be more popular this summer than ever. Many have already arranged their summer tours via the

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and many more are going to do likewise. Booklets that will help you to plan your vacation trip have been issued for those interested and will be sent on receipt of postage as follows:

- "Colorado—California" six cents.
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* * *

Fear not, for there is nothing to fear. Worry not, for the future never comes. Live today in the sunshine of the joys which are so apparent if we but step forth from the shadows of our morbid foreboding. Every one of the gifts of Mother Nature is friendly to us if we but assume a friendly attitude. Keep your motives pure and good, and do all you can to forget yourself in service for others. Take life and its condition as you find it, believe it is ever advancing toward the fuller, the more complete and perfect life. Have a trust in a higher power than your own. Await even death with calmness and resignation, knowing it is but one of nature's processes, and must be a blessing. When our time comes, as it surely will sooner or later, we will lay down our toys, and, like "Little Boy Blue," sink into a peaceful sleep, to awake in a brighter moon to find that the bogus man we

so much feared the night before exists but in our imagination.—*The Light of the East*.

* * *

A year ago three prominent physicians told a noted New Yorker that he was afflicted with locomotor ataxia, and beyond the power of cure. Thereupon this man, who, even when he used two canes, "floundered around wherever his legs chose to take him," went to a gymnasium. He took exercise in ten-minute-installments. It was torture, but he persisted in it, and when he was not exercising he stayed out-of-doors. Presently he began to ride the bicycle, too, although he could not stop his machine except by putting on the brake and falling off. After seven months of hard work his legs were "still wobbly," but he began to play hand-ball. Through the winter he kept up regular practice in the gymnasium, gaining all the time, surely, though slowly. This spring he had the reward of a year of prodigious and painful effort. He could take forty-mile rides on his bicycle. The doctors say he has perfectly recovered. He says he never felt better. Here is inspiration for invalids. Many a man might cure himself of "incurable" disease, as this man did, if he would only make a fight for health.—*Youth's Companion*.

* * *

At least ninety-eight per cent of our mental life is sub-conscious. If you will analyze your mental operations you will find that consciousness—conscious thinking—is never a continuous line of consciousness, but a series of conscious data with great intervals of sub-conscious. We sit and try to solve a problem, and fail. We rise and walk around, try again and fail. Suddenly an idea dawns that leads to the solution of the problem. The sub-conscious processes were at work. We do not volitionally create our own thinking. It takes place in us. We are more or less passive recipients. We cannot change the nature of a thought or of a truth, but we can, as it were, guide the ship by the moving of the helm. Our mentation is largely the result of the Cosmic Whole upon us. Annihilate the Cosmos, and our thinking would instantly cease.—Prof. Elmer Gates, in *Mind Building*.



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Shall hear though men may mock.

—Exchange.

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It is better to be interesting than clever.

Lots of men talk like philosophers and
act like fools.

Very few people can be delightfully im-
proper successfully.

The bunion's progress is painfully in-
teresting to the pilgrim.

Most of us prefer a knave to a fool; he
is apt to be more interesting.

The saddest experience of life is the
awakening to find our idols—clay.

A man never forgives a woman for be-
ing more clever than he thinks himself.

A letter is an index to character, culture
and the general makeup of the writer.

For each man who pities you because of
your misfortune a thousand will hate you
because of your success.

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The statement of fact in the last sentence is deceptively simple, for there is no device or invention in medicine which, for far-reaching beneficence, for scope of usefulness to sick and well, surpasses the J. B. L. Cascade. There is room here merely to touch upon its field, the vastness of which may be suggested to you by pondering on the question: "If external cleanliness is essential to health, how much more important is internal cleanliness?"

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The Guide will be sent to anyone mentioning SUGGESTION and sending \$1.00 to Dr. H. C. Bennett, Lima, Ohio.

* * * * *

A SYSTEM OF PHYSIOLOGIC THERAPEUTICS: A PRACTICAL EXPOSITION OF THE METHODS OTHER THAN DRUG-GIVING, USEFUL IN THE PREVENTION OF DISEASE AND IN THE TREATMENT OF THE SICK. Edited by Solomon Solis Cohen, A. M., M. D.; Vol. V; PROPHYLAXIS, PERSONAL HYGIENE, CIVIC HYGIENE AND CARE OF THE SICK; Philadelphia, P. Blakiston's Son & Co., 1903.

This is a volume of 539 pages, being a complete cyclopædia of modern prophylaxis. This

publication marks an important epoch in modern materia medica; it is the herald of the healing art of the future, and, as the *Boston Medical and Surgical Journal* aptly says:

The era of a broadly conceived therapeutics, which includes but by no means confines itself to drugs, has evidently dawned.

Suggestion can heartily endorse the following from the *Johns Hopkins Hospital Bulletin* regarding the publication mentioned:

There is surely room for just such a set of books. We have been too prone to think that we were teaching therapeutics sufficiently when we taught our students the old materia medica and the use of mere drugs, forgetful and careless of the importance of the therapeutic value of the methods of which this series of books will speak.

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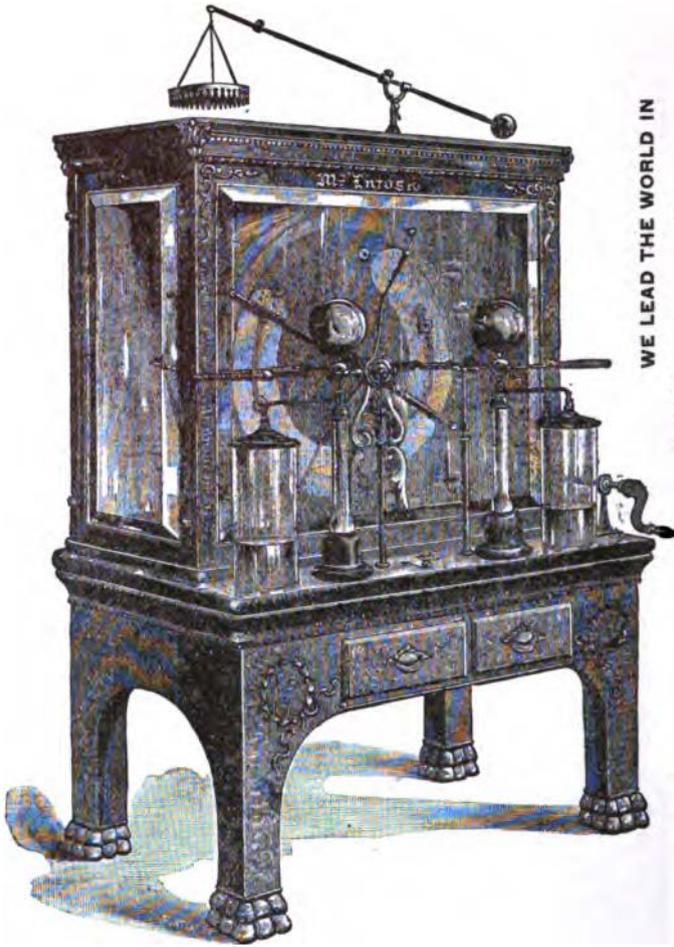
VIM FOR APRIL. Editor Von Boeckmann is, in this magazine, teaching the doctrine of health by breathing and exercise, and any one who is awake on the question of bodily strength and vigor can find help from this publication. Professor Von Boeckmann has a message for the world, and he is worthy of a hearing.

The leading articles are Momentum-Inertia exercises and Infantile Physical Culture by the editor; Health Habits of successful men, Dr. Oswald; Hurry and Worry; Women as Health Cranks, Helen Van Ort; Extracts and Reviews, Facts and comments, etc. Vim Publishing Company, New York.

* * * * *

GOOD HEALTH for April is filled with practical things about hygiene. This magazine advocates natural methods in the care of the physical frame, and those interested in drugless therapeutics will find many thoughts to commend. Some of the articles are Air Contamination, Studies in Costume, Nonflesh-Eating and Physical Endurance, Care of the Teeth, Swedish Gymnastics, Common Faults, The Hundred Year Club, General Topics, etc., Battle Creek, Mich.

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THE MEDICAL BRIEF, St. Louis and New York, for April contains a large amount of valuable information for doctor and layman; in brief, The Brief is a comprehensive, popular and rational medical journal. The editorials are a feature and cover a wide range of topics, all handled in a liberal and progressive spirit. Editorial headings are: Need More Pay; Life is a Fight; Mental Freedom; The Only Genuine Aristocracy; Should Get What You Pay For; Pneumonia; Disappointments; The Bladder; Bugs; Religion; Prejudices; Consumption; Old Sentimental Ideas.

* * * * *

THE NATUROPATH AND HERALD OF HEALTH, New York, for March, contains the third installment of "The Folly of the Food Habit," by Editor Purinton. This journal stands for naturalism as a rule of life, the cure of disease by nature-methods to the exclusion of drugs, and is broad enough to embrace all forms of rational-therapy.

* * * * *

Down in San Antonio, Texas, another doctor has discovered the power of mind to cure and create, and he is publishing a spicy little journal called "IT," devoted to the evolution of the individual. This little fellow belongs to the SUGGESTION family, for it will soon discover that suggestion rules the world.

* * * * *

MYSTERIES OF THE SEANCE, AND TRICKS AND TRAPS OF BOGUS MEDIUMS. By a life-long spiritualist: Lunt Bros., Boston Mass.

This is a sixty-four-page pamphlet, showing how all the various spiritualistic phenomena are produced, such as blood writing, spirit pictures, trumpet talking, flower materialization, form materialization, spirit lights, etc., etc.

To show the spirit in which the pamphlet is written and to throw some light on spiritualism in general, we give herewith a portion of the introduction:

It is not a pleasant task to write regarding the faults or misdoings of our fellow-mortals, but there are times when it becomes a necessity, in order that the public in general, and our friends and acquaintances in particular, may be protected from the rascality and greed of conscienceless scoundrels. It is a fact

well known to the brainiest men and leaders of the movement, that Spiritualism is today carrying an immense load of fraud and rascality. They know that a large proportion of so-called mediums who are posing as demonstrators of "spirit return" are dishonest in their work, and use more or less of deception. This is true, not only of "phenomenal" mediums, but also of those whose specialty is the mental phase, or "test" mediumship, as we shall show in these pages.

The writer of this has been a "confirmed" Spiritualist for many years, and has passed through all the various stages of investigation, credulity and skepticism usually experienced by converts to the Spiritualistic philosophy. He has investigated carefully and without prejudice every phase of mediumship presented by professed mediums from Maine to California, and is as firmly convinced as a mortal can be from the evidence of his five senses, supplemented by intuition and a fair supply of common sense, that death, "so-called," does not end all and that the spirit or immortal part of man can, after the change called death, return under certain conditions and communicate with those who are still in the flesh. Also that certain physical phenomena can and do occur at times, but that such manifestations are exceedingly rare and entirely beyond the control of any medium. To show how the counterfeit presentments of these phenomenal manifestations are produced, in order that Spiritualists may be able to detect and expose them, is one of the objects of this book.

* * * * *

A STUFFED CLUB is the name of a modest little magazine edited by Dr. John Henry Tilden, Denver, Colo. Dr. Tilden is an old school physician regenerated, and nobody can read his magazine without having a few stray thoughts stirred up. The doctor makes war on drugs, superstitions, dogmas and creeds, and conventionalities; his motto is: "I believe man's opinions are honest; it's his interpretation of phenomena that plays havoc with truth."

* * * * *

THE CRITIQUE, a homeopathic medical journal published in Denver, is one of the handsomest publications, typographically considered, that reaches this office.

* * * * *

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ELEANOR KIRK'S IDEA, one of the best exponents of the New Thought cult, for April contains the following articles by the editor:

Black and Blue, New Thought Condemnation, The Care of the Body (showing auto-suggestion to be the ground work of health), and Making Money. Eleanor Kirk belongs to that class of American women who do their own thinking consequently she has ideas; consequently she is interesting. Her *sanctum* is 696 Greene avenue, Brooklyn, N. Y.

* * * * *

PERFECT HEALTH; How to Get It and How to Keep It. By One Who Has It; Charles C. Haskell, Norwich, Conn. This book is sold with the following guarantee:

"Any person who purchases this book and adopts and follows its teachings for one month and is not entirely satisfied with the improvement in his health, may return the book and the price will be refunded." This book will be a revelation to the chronic invalid who earnestly desires health. It teaches how to have health, without healers and without cost. For further information send postal

to publisher; a more extended notice will appear next month.

* * * * *

THE April issue of the *Mental Advocate*, Chicago, is the anniversary number; the editor is Dr. Paul Edwards, who is a strong advocate of drugless healing—healing by strictly scientific methods, is a thoro believer in Psycho-therapy. The issue contains several practical articles on health, hygiene, mental training, suggestive therapeutics, etc.

* * * * *

THE BODY BEAUTIFUL; COMMONSENSE IDEALS ON HEALTH AND BEAUTY WITHOUT MEDICINE. By Nannette Magruder Pratt, New York. \$1.25.

This is a beautiful volume, handsomely bound and printed, and with some charming photos showing poses, illustrations for exercises. This book will be reviewed next month and promises to be a perfect mine of practical information about the care of the body.



Dr. F. Alexander Barton is considered to be the most original of the new airship designers. He has achieved the remarkable feat of persuading the British War Office to order a military airship from him. That body is well known to be exceedingly averse to new scientific inventions calculated to embarrass the enemy in time of war.

Dr. Barton's new airship is 180 feet in length and weighs nearly 10,000 pounds. The deck is about 104 feet long, and the machine is designed to carry seven or eight persons, four being required to work it. It is driven by three pairs of propellers arranged on the sides of the car, each pair being worked by a 45-horse power petrol motor. An automatic water balancing apparatus keeps the machine always perfectly horizontal, even when passengers walk along the deck. The framework of the machine is of tubular steel and braced together by steel wire in tension. It has nine aeroplanes that can be shifted to make the ship rise or fall.

The doctor expects to cross the Atlantic this summer in his air ship, and Stanley Spencer, another English aeronaut, is completing an air ship, in which he expects to fly to the St. Louis Exposition.

* * * * *

A late newspaper writer makes some extraordinary statements about a pound of coal. He says:

A pound of what may be called average coal is somewhat smaller than a man's fist, but it contains about 16,000 heat units, and these, when adapted to mechanical work, are equal to 236 horse-power for one-fifth of a minute. The 236 horse-power of potential energy contained in the pound of coal is enough to haul a train of eight cars for a period of twelve seconds, or a distance of one-sixth of a mile, going at the rate of fifty miles an hour. It has also been found to be able to draw a cable train, including the grip-car and trailer, for a distance of two miles at the rate of nine miles an hour. It will also pull an electric car

MENTAL ACTIVITY—PHYSICAL CAPACITY

are generated through vibratory motion. It improves the circulation and causes greater activity in the organs of secretion, which are thus enabled to throw off poisonous matter that would otherwise infect the system. A perfect invention for this purpose is the

HYGEIA VIBRATOR

By its means nervous energy is multiplied, muscles are stimulated to activity, and secretion of the glands is increased! Powerful and agreeable activity is imparted not only to the tissues near the surface, but to every deep-seated internal organ. New life changes take place in the molecules of the body. A certain cure for **Nervous Exhaustion, Brain Fog, Insomnia, Paralysis, Rheumatism, Cough, Stomach and Bowel Troubles, Headaches, etc.** Will enable you to

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A boon to all who seek a means of HOME TREATMENT which can be easily and safely



(Not An Electric Belt)

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**Just Blow, Blow, Blow,
THAT'S ALL.**

Rational treatment for Catarrh, Colds and Throat Troubles.

Most severe colds have been cured in one night. **Euca-Tar Catarrh Cure and Nasal Blow Pipe.** You blow the medicine directly to the seat of trouble; a liquid germ destroyer, healing, soothing, pleasant. A large bottle of Oil of Eucalyptol sufficient for three months, and Blow Pipe postpaid for 75 cents.

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Deep breathing promotes health. Read "Just How to Wake the Solar Plexus," by *Elizabeth Towne*. It gives breathing exercises of great value; tells how to control the emotions; develop concentration; **KILL FEAR**; banish anger, hate, worry, etc. *Ella Wheeler Willcox* says of this book in the N. Y. Journal: "It contains a fortune in value if you follow its simple rules." Send for a copy NOW. Price 25 cents.

WILLIAM E. TOWNE, Dept. 17, HOLYOKE, MASS.

Under What Star Were You Born?

Oriental astrology tells you this and many other events in your life, which will help and interest you. Send birth-date with 10c for copy of my new book on astrology and illustrated magazine of "Astrological Forecasts," entitled

FATE

The January number contains the illustrated horoscope of Miss Alice Roosevelt and Napoleon. The February number contains the horoscope of Emperor William of Germany; the March number, Pope Leo XIII.; April number, General Nelson A. Miles.

PROF. C. S. POSTEL, Lansdowne, Pa.



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well filled with passengers for two miles and a half at a rate of ten miles an hour.

If the power of a pound of coal is compared with the work of a strong man used to hard labor, it will be found that there is more than sufficient power in the pound of coal to do in one minute the day's work of eight hours of five strong men. The work of a strong man is estimated to be equal to one-tenth of a horse-power, which, allowing for momentary stops, gives a total of his day's labor in horse-power of 43.2. At this rate it would take 2,600 men, working constantly, to do jointly the same amount of work in one minute as can be done by a single pound of coal.

A medium wage for labor is 30 cents per hour or one-half a cent a minute. The pound of coal therefore does work to the amount of \$13.00 in the physical labor of strong men. If coal-power cost the same as man-power in horse-power, according to the foregoing figures, a ton of coal would be worth \$26,000.

If a piece of potassium is pressed with a knife blade upon a cake of ice, the chemical action of the materials is so energetic that they burst into a reddish flame, and a hole is made in the ice where the potassium was in contact with it.

* * * * *
Take the number 37, multiply it by 3 and all the multiples of 3 up to 27, and notice the peculiar results obtained. Note also that the sum of the figures in each product is equal to the multiplier.

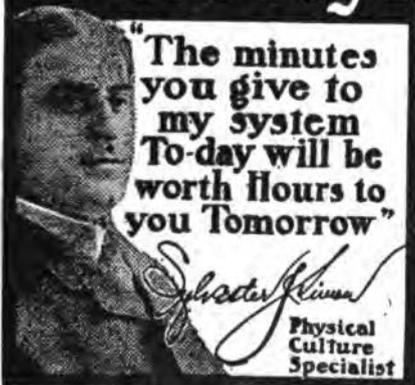
37	37	37	37	37	37	37	37
3	6	9	12	15	18	21	24
III	222	333	444	555	666	777	888
	*	*	*	*	*	*	*

MODERN standard physical measurements for a perfect woman, five feet, five inches tall, are given in an exchange as follows:

Neck	12 $\frac{3}{4}$	inches
Bust	36	"
Waist	23	"
Hips	38	"
Upper arm	13	"
Forearm	9	"
Wrist	6	"

Distance from waist line to floor, 39 inches.

Simon says



"The minutes you give to my system To-day will be worth hours to you Tomorrow"

Sylvester J. Simon
Physical Culture Specialist

Simon's Natural Development System

A METHOD OF PHYSICAL CULTURE BASED ON the only rational principle—bodily power used to combat natural ills—and endorsed by thousands of prominent business men and women as an unerring corrective of Indigestion, Constipation, Rheumatism, Torpid Liver, Insomnia, Kidney Troubles, etc. MAIL COURSE for non-residents. Write or call for booklet and full information.

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The Stone Method

For Men and Women

All Ages 5 to 85 Years



This picture illustrates the muscular and chest development of one of our pupils, Mr. George Bosworth, of Beatrice, Nebr. Mr. Bosworth wrote us an interesting letter giving his opinion of The Stone Method. We will send you his letter if you desire it. The Stone Method is a system of exercise which requires no apparatus, and only 10 to 20 minutes' time each day in your own room just before retiring. Does not overtax the heart.

Women receive as much benefit from The Stone Method as men. We are the only instructors of prominence who pay special attention to instruction of women and children. Mrs. Ellen Walker, who has charge of this department, has had an extensive experience, and alone opens and answers letters of a private nature.

24-Page Booklet with photos from life FREE

We have prepared one for men and one for women, which contain

many photos from life, showing what others have accomplished by The Stone Method, and what you may accomplish if you will. Write today for Free Booklets.

THE STONE SCHOOL OF PHYSICAL CULTURE
1692 Masonic Temple, Chicago



Hygiene



NORMAL HUNGER.—One of the principal reasons why people need the use of appetizers is the simple fact that they have eaten when not hungry, and clogging and loss of appetite have resulted. When the digestive organs and their appendages have rid themselves of the decomposing, unbidden meals that have been eaten and that are still a tax upon the system, then, and not until then, will normal hunger return. There is no better way to cleanse the stomach, liver, kidneys and blood of impurities than through exercise and fasting and the drinking of a glass of hot water every few hours.—W. P. Burke, M. D.

* * * * *

“Pure water, with as little solid matter as possible, and water that is especially free from lime salts, is about the only drink that can be said to be good for rheumatism,” says Dr. Van Den Burg, of New York. Indeed, there are many who go so far as to claim that were distilled water the universal beverage and alcoholics discarded, that rheumatism would cease from troubling humanity.—*The Clinic*.

* * * * *

AIR AS A TONIC.—In the first place, the person who is in the habit of properly oxygenizing his blood by deep breathing and steady, judicious exercise, is always a rested and consequently a restful person. There is something in the proper inhalation of God's ethers that swiftly builds up and beautifully illuminates. These ethers contain health, happiness, power, and amazing prosperity. There is nothing in this realm that cannot be found and appropriated.

Almost all the teachers of deep breathing and physical culture have an original, or, rather, an individual way of teaching their students. There is the usual criticism of others' methods, while in reality there is no

need of an especial method. Any person possessed of a few working brain cells and a little gumption can do his own work and do it successfully without paying a dollar to any one. There are just a few primary things which should be understood. The first is that the lungs must be only indirectly exercised by the work of inhalation and exhalation. Breath must be taken from the abdominal center, held a moment, and then let out slowly. The best breathing is of the rhythmical sort, easy, steady, and with a thought of aspiration.

It does not take long to acquire this harmonious swing, and after a while—according to the faithfulness of the student—the old gives place to the new and life becomes a very different affair. Try it, you who are in the habit of taking tonics and all sorts of pick-me-ups for the mitigation of exhaustion. Take my word for it that this condition is caused mainly by the breathing of impure air in cramped positions. Throw up the window and inhale the fresh ethers—always through the nose, with lips closed. This treatment will beat any drug that was ever prescribed. It has not been manipulated by mortals, but comes straight from God. The oftener you do this the stronger you will grow.

ELEANOR KIRK.

* * * * *

Vegetarians will be pleased to note that European investigators have shown that uric acid is formed more readily with a meat diet than when vegetables only are used. The report states that “with an exclusive meat diet there was an elimination of uric acid of 1.398 grains, and opposed to this under exclusive bread diet only 0.235 grains in 24 hours.” Thus a meat diet produces over six times the amount of uric acid as a vegetable regimen. If this report is confirmed it would seem that when the uric acid diathesis is marked that a restricted meat diet is indicated.

Strength for Your Lungs.



Why have a flat, hollow chest?

Increase your breathing capacity and you increase your vital forces.

The Simplex Spirometer accurately registers lung capacity (not pressure) in cubic inches;—the dial shows the daily improvement;—a most fascinating method of breathing gymnastics;—will not harm the most delicate lungs;—will help the most powerful.

Particulars for a postal.

Using a Spirometer will increase chest expansion quicker than any other method.

Dr. W. L. Holbrook, 46 E. 21st St., N. Y.:—"A most excellent instrument for developing and strengthening the lungs."

Dr. W. R. C. Larson, 508 Fifth Ave., N. Y.: "Invaluable in increasing lung development and general health."

The Simplex Spirometer Agency

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MOTZORONGO MATTERS.

Below are a few letters from excursionists who went to Motzorongo to investigate the estate at close range. Any one interested should communicate with some of these gentlemen and obtain information at first hand.

Dr. A. William Bixby, Watsonville, Calif., was one of the excursionists; he is a stockholder, and what he saw convinced him that further investments would be wise and profitable, and the doctor will be pleased to answer any questions regarding the company.

MOTZORONGO, MEX., March 30, 1903.

HERBERT A. PARKYN,
Chicago.

My Dear Doctor:

I want to tell you and the readers of SUGGESTION how much I enjoyed my trip to Motzorongo. I have been a reader of SUGGESTION for four years and invested in Motzorongo stock before I visited the property because you advised your readers to do so. I have doubled my investment since my visit to the property. This fact alone speaks more for my appreciation of the Motzorongo Company's proposition than anything else I might say. I shall add, however, that I found the property and present crops exceeded my expectations and I am satisfied that we have a wonderfully good investment. (Signed.)

DR. W. V. RIDDLE,
Burgettstown, Pa.

After riding a week over the Motzorongo property, examining the soil, the lay of the land, the timber, the cane, coffee, cattle, etc., belonging to the property, and taking into consideration the transportation facilities (both by rail and water), the salubrious climate, etc., I am more than well pleased with its possibilities and believe with efficient and honest management it will prove to be for its shareholders a first class financial enterprise.

This property is as represented by Dr. Parkyn in SUGGESTION—of which I have been a reader for years past.

Have decided to take as much stock as possible. (Signed.)

DR. F. ROYS,
Lake Preston, S. Dak.

March 30, 1903.

MOTZORONGO, MEX., March 30, 1903.

DR. PARKYN,
Dear Sir:

I am well satisfied with Motzorongo. It has a better climate and finer surroundings than I expected to find. The soil is good and the property is cheap. They raise all kinds of tropical fruits, sugar cane, oranges, pineapples, etc., of the best kind. The growth of the present crop of sugar cane is marvellous and should yield large dividends.

I intend to purchase a good block of stock on my return. Respectfully yours,

(Signed.) A. H. STREET, M. D.
Alden, Minn.

P. S. I have been a reader of SUGGESTION for several years and became interested in the Motzorongo proposition through reading the magazine. A. H. S.

When writing to advertisers, please mention Suggestion.

"Eat Some Air!" This is the unique title of an ad. which appears elsewhere in this issue. This ad. describes a very interesting and out-of-the-common pamphlet on deep breathing. Be sure to read the ad. and then send for the pamphlet. Kindly mention that you saw the ad. in SUGGESTION.

The intelligent hygienist knows that more people suffer and die from not drinking enough than from overdrinking. The proportion is probably a hundred to one.

Next to breathing drinking is a prime necessity of all animal life. Solid food may be dispensed with for a long period—forty or fifty days at a stretch, as proved by the experiments of Tanner and his imitators—but none of these fasting cranks attempted to get along without water, even for a day.

A recent writer in the medical press insists that, contrary to the usual acceptance, water is a food. He discourses logically and plausibly concerning "organized water" and its great and unrealized value as a nutritive. His contention is that it is not only valuable but actually indispensable at every stage of the digestive function. Physiologists and dietists long since recognized the fact that the adequate hydration of food is quite as important and necessary as its mastication.

Autoinfection, indigestion, dyspepsia, constipation—these constitute a quartet of symptoms or ailments prolific of more suffering and actual disease than any other group that could be named, and they are all directly induced and aggravated by neglect or abstemiousness in the matter of water-drinking.

The quantity of fluid daily required by every adult of average weight is estimated at ninety ounces. A majority of all the people, barring the beer guzzlers, do not average to consume one-half that quantity. The results are evident.—*The Dietic and Hygienic Gazette.*

Diamonds ON CREDIT



THERE is only one stage of life—that of extreme poverty—where Diamonds are out of place. The wearing of a Diamond is prima facie evidence of easy prosperous circumstances. If not of actual wealth. A Diamond is the badge of prosperity and whether in business or society, a requisite of success. To be successful you must look successful, and to look successful you must wear a Diamond.

The LOFTIS Easy Payment PLAN

has removed every difficulty in the way of an honest person who desires to wear Diamonds. No matter how far away they may be they have only to make a selection from our illustrated catalogue, and have any Diamond ring, stud, brooch, locket, earrings, cuff buttons, a high-grade watch or other article handed to them at their own door and left for examination. All charges for delivery will be prepaid, and if the article is not entirely satisfactory, your money will be promptly refunded. If you prefer to examine the article before paying any money whatever, we will send the Diamond to your Express office, where if it pleases you in every way, and is much better value for the price asked than you can secure elsewhere for spot cash, you can make the first payment and take the Diamond. In either case, you will have eight full months for paying the balance in equal monthly payments. Remember, that we pay all delivery charges, and refund first payments promptly on return of the goods within a reasonable time.

We are the largest house in the world in our line of business and one of the oldest (Established 1858). We refer to any bank in America. For instance: ask you local bank how we stand in the business world. They will refer to their Dun or Bradstreet book of commercial ratings, and tell you that no house stands higher in credit, promptness or reliability, and that our representations may be accepted without question. WE GIVE A GUARANTEE CERTIFICATE with every Diamond; make liberal exchanges at any time, allowing full price paid for a Diamond in exchange for other goods or a larger one. On cash sales we make a most startling proposition. We actually permit you to wear a Diamond of your own selection for an entire year at an expense of less than ten cents per week; then if you wish to return it, we refund all of your money—less ten per cent. Write for full particulars.

You will find our prices from 10 to 20 per cent lower than those of other houses, for we buy and sell more Diamonds than any other house in our line of business and carry a stock of nearly a million dollar's worth of loose and mounted goods. Please write to-day for our beautiful catalogue and our booklet which answers every question that you could possibly ask in regard to our prices, goods, terms and system. It is worth its weight in gold to any intending purchaser.



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NATURE CURES.

Dr. Carr, editor of *Medical Talk*, tells of the case of an old soldier of a wealthy family who was afflicted with a bad form of stomach trouble. It was called by physicians by almost every name in the medical lexicon that could be applied to any trouble thus located. He became a mere skeleton, was confined to his bed, and his death expected at any minute. While thus low, an old soldier encampment was held near his city. He was waiting to die, but wanted to see the old soldiers once more. At his earnest solicitation, but much against the advice of doctors and friends, he was taken on a bed to the camp. He smelled the coffee and meat at the camp, demanded some, had it and fell asleep, woke and demanded bean soup, which was given him. He refused to go home, stayed on the camp two weeks and went home improved and with a new hope and new stomach. He discharged all doctors, threw away medicine and relied upon nature. He made an astonishing recovery. Says Dr. Carr: "He is now hale and hearty and owes his existence to the fact that he broke away from everything in the nature of theoretical advice, medicine, and even dietary rules. It was nature that led him out of the quagmire into the light.

Nature would do this oftener if we would allow it. There are thousands of invalids who only need to believe in themselves, believe in their hearts, believe in their own vitality. This

is all they need to get well again. A person thoroughly convinced that he is sick, thinks sick, acts sick, eats as if he was sick. This alone would make any one sick. To believe you are well, to insist upon it that you are *not* sick, goes a long way towards rescue from any chronic ailment. It is our confirmed conviction that a vast multitude of people are slowly dying from want of confidence in themselves. They need to obey the words of the Master, 'Take up thy bed and walk.' This is the message we are trying to bring to the world. But without faith this cannot be done. 'Thy faith hath made thee whole,' is what the Master said to one of his patients. 'Thy faith hath made thee whole,' is the secret of most cures. It is as true of those treated by drugs as of those treated by immediately appealing to their faith."

Experience shows that hard water is a common cause of indigestion when long continued, and in numerous instances its effects are almost immediate upon persons accustomed to the use of soft water who visit a hard-water district. The cause of its injurious effect on the stomach is attributable to the lime and magnesia contained in solution. These alkalies neutralize the gastric juice and thus cause indigestion.

The Latest, Most Useful and Cleverest Little Article Ever Invented



Glogau's Alcohol-Gas Stove....

for travelers, sick room, camp, chaffing dish, light housekeeping, or wherever gas is not available or desirable. The very thing for the use of physicians for sterilizing purposes, etc.

It manufactures its own gas by first vaporizing the alcohol. It produces more heat than any other alcohol stove and consumes only one-eighth the amount of fuel. (2c worth of alcohol in an hour.) It is non-explosive. Burns smokeless, odorless, wickless. Has a reservoir holding 7 ounces of alcohol. It boils a quart of water in 9 minutes. Either wood or grain alcohol can be used. Used in the camps and hospitals of the United States, German, British and French armies and is the cheapest, safest and handiest alcohol stove ever put on the market.

Price \$1, Express Prepaid

The Glogau Co., 17 Quincy Street, CHICAGO

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This is an illustrated book showing the methods employed by the bogus materializing mediums.

It also gives in detail the particulars of the public exposures of some of the best known materializing mediums.

Interesting and Exciting

The book is well written and is intensely interesting and exciting.

The author is Mr. T. S. Henry who exposed Mrs. Mellon, the noted English Medium, in Australia. Wm. T. Stead had claimed that Mrs. Mellon was the only genuine Materializing Medium in the United Kingdom.

The price of the book is 50 cents.

Sent with a year's subscription to SUGGESTION for \$1.00.

Foreign subscription, \$1.25.

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Publisher's Department

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In this department the publishers will comment from time to time on various articles of merit which will appeal to the readers of SUGGESTION. And, unhampered by the traditions of the editorial sanctum, the publisher

will make remarks from time to time regarding frauds, fakes, quacks, and catch-penny schemes of fakirs, posing as doctors; and the whole black tribe of fraud, deceit, error and greed.

READERS interested in Vibratory Massage are requested to write to the Hygeia Vibratory Co., Chicago, for booklet.

DOCTOR, how is your buggy case? Would you not like to have a fine new one for \$4.50? See what E. B. Marshall has to say about buggy cases.

THE Glogau alcohol vapor stove is the cheapest and best made, and we can personally recommend them; they are on a new principle. See the card.

MANY doctors are installing x-ray apparatus; before doing so write to N. O. Nelson, 176 East Randolph street, Chicago, and listen to their story.

PROF. SIMON of S-14 Quincy street, Chicago, will be pleased to forward free information concerning his mail course for physical culture. Read his card in this issue and see what you think of his idea.

THE Chicago Pure Food Co., S. 3983 Cottage Grove ave., Chicago, are selling nut foods for those having digestive troubles. Send for a sample package, and test the merits of nut foods. Find out yourself.

THE Health Culture people, 481 S. S. Fifth ave., New York, are asking you to send for their booklet, "Art of Being Well," about the internal bath. They have something that will be of practical value to the seeker after health. It costs nothing to find out. Don't be a clam.

THE Simplex Spirometer, 4020 Drexel boulevard, Chicago, is the latest invention for producing a broad chest and stronger lungs. If

it is not satisfactory, the purchase price will be cheerfully refunded. This is guaranteed by the publisher of SUGGESTION. We have one in the office, and any friend that comes in is cordially invited "to blow himself."

THE Motzorongo people have had a party visiting the Mexican lands of the company, and all reports are more than favorable. Any one looking for investments should write for particulars. See the two-page advertisement in this issue. The company is thoroly reliable, and every dollar received will be honestly expended for the stockholder's benefit.

Those interested in advanced thought matters are invited to attend the free public meetings, held in the Sarah Wilde Pratt rooms, 87 Washington street, daily from 12:30 to 1; good speakers will make addresses on New Thought lines. A circulating library of liberal literature is also available—all are welcome.

Those who believe in a sound mind in a sound body will receive some practical ideas by simply addressing the Stone School of Physical Culture, 1667 Masonic Temple, Chicago. As there is so much said about the culture of the body now, why not look this subject up? Be posted on the great ideas of the day.

If any one can read the quarter page of Elizabeth Towne, Dept. 17, Holyoke, Mass., in this number without falling over himself in his eagerness to send her 50 cents, we would like to see his photo. We couldn't get a letter to her quick enough, and we already receive two copies of the Nautilus already thru the exchange list. Everyone



AFTER going through the several schools of medicine, practicing forty years, and seeking information along all lines and in all legitimate ways I am induced to concede—after taking three courses of instructions in Ophthalmology, as taught in the McCormick school—the banner to this method of treatment, as it more nearly approaches the true method of treatment and the philosophy of the cause of human ills than all other methods with which I am acquainted, and should be known and utilized by all who make any claim to practice the art of healing, as its application does not disappoint when intelligently applied.

A. P. DAVIS, M. D.

Dr. Davis is a graduate of Rush (regular) and Pulte (homeopathic) colleges; also, in Osteopathy and Ophthalmology (the latter at McCormick Optical College, Chicago), and author of "Osteopathy Illustrated," and is the originator of a Neuropathic system which supplants osteopathy, in his estimation.

Send postal for booklet explaining the methods used at the McCormick Optical College, 84 Adams St., Chicago, and see notice in Publisher's Department in this issue.

who has some kind of a thinking machine wants the Nautilus, and the offer of Elizabeth in this issue has more value to the square inch than a government bond. Have we said enough?

DR. SNYDER, Obesity Specialist, Masonic Temple, Chicago, was thinking about inserting a card in this issue. The publisher is not informed whether or not the doctor did, but anyway if you are interested in losing a few hundred pounds of adipose, write to the specialist for his literature, and you may be suddenly interested. Other people did, and you would not know them now—airy, fairy and sylph-like.

It may be news to some that memory can be strengthened and built up like the muscles. The study of memory training is fascinating, and yet practical. If our readers would like to be posted on this subject mention SUGGESTION and send a postal to the Pelman Memory School, 1667 Masonic Temple, Chicago, and receive a copy of "Memory Training; Its Laws and Their Application to Practical Life," and a copy of "The Natural Way to Learn a Language."

IF ANY man or woman is ready to throw off the fountain pen bondage, send the publisher \$3, ladies size, or \$4, gentleman's size, and receive a self-filling pen. Send your favorite steel pen as a guide in selecting the gold pen point. If you do not love the self-filling pen in thirty days more than your mother-in-law, return and the money is yours. This pen will *not* leak, soil the fingers, roll off the desk, or kick up. There is one in our office and you couldn't part us with a government mule team. Talk about comfort! Don't stop to write a letter asking questions, but send the dollars—money back in a jiffy—the pens are just as good as wheat.

We are pleased to commend any system

PHYSICAL CULTURE

Is interesting thousands today. Are you interested? If so, send us 50 cents, coin or stamps, and we will send you our **GOOD HEALTH MAGAZINE**, Physical Culture Edition, with privilege of personal letters, will make you a member of the International Health League one year, and will mail you our Pulmonary Tube for lung gymnastics. Fifty cents pays the bill. Address

GOOD HEALTH MAGAZINE,
453 S. Salina Street, Syracuse, N. Y.

FOR FIFTY CENTS

of therapy that works along natural lines. The McCormick Optical College, 84 Adams street, Chicago, is working along advanced lines, and will be pleased to send a handsome booklet to any inquirer. We quote from their booklet:

We have developed a system of treating human ills by rational methods, without the use of drugs or operations. Do not understand we mean *all* human ills. We do mean that about eighty-five per cent of all so-called diseases are not such at all, but are merely functional derangements, which we reach through the eyes, and a system of dietetics, hygienic exercise, and rest, thus removing the causes; Nature does the "curing." We dispute the proposition that any person or drug ever cured anything. They are sometimes the mediums through which results are accomplished, but because a person takes medicine and gets well is no proof the medicine even assisted, and whoever claims it must account for the numerous utter failures.

A young man may be a trifle sadder, but he certainly isn't any wiser when he calls to see his best girl and finds her out.

A Failing Memory



is the first evidence of mental decay. No matter what your position in life may be, a good memory cannot fail to be of inestimable value to you. It is absolutely necessary to success. The poorest memory may be developed and strengthened by proper training, just as the muscles of the body are developed and strengthened by a proper course of physical exercise. A poor memory may be made good, and a good one better, by

Pelman's System of Memory Training

Taught in six languages. Requires only a few minutes each day, and is so simple a child can readily master it. Mr. Pelman's books, "Memory Training; Its Laws and Their Application to Practical Life," and "The Natural Way to Learn a Language," sent FREE, postpaid.

The Pelman School of Memory Training
1667 Masonic Temple, Chicago.

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SUGGESTION

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"Man's whole education is the result of Suggestion."

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Suggestion in Dentistry

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Written for SUGGESTION.



Inspired with the idea that the readers of the SUGGESTION family would be interested in an article describing briefly the many uses of suggestive therapeutics in the daily routine of a dental practice, I will endeavor to outline the methods which I have been accustomed to use, hoping thereby to show that the key to the modern humane methods of handling our dental patients are based, solely and entirely, upon an intelligent conception of that grand and glorious science, known as Suggestive Therapeutics.

In all my years of experience as a practicing dentist I have never yet found a more useful, reliable and effective adjunct to a dental office than Suggestion, and have long since learned to look upon all my instruments, drugs and furnishings as simple aids to help me in my work. To the uninitiated, above statement may appear of imaginary origin, but, mark my word, the time will come when suggestion

will be recognized as the fundamental science to all teachings of operative dentistry; when a dentist who "hurts" will be regarded as incompetent to his calling and the practicing of his profession; when the public will have become educated to the great benefits which are to be derived from the painless and humane treatment as made possible by an intelligent understanding of this science. Dentistry is a progressive science. During past decades great strides of advancement have been made and will continue in the future, but, the advent of a universal recognition of suggestive therapeutics among practicing dentists will see the profession at the height of its glory and perfection. To return, however, to the intended outline of the many uses which I find in suggestion during the daily practice of my profession. Permit me to state, at this point, that I have never yet "hypnotized" a single person, nor have I ever attempted

to do so, since hypnotism, or the induction of sleep, can only be regarded as one of the many, if not innumerable, means or ways at our disposal of securing a fixed purpose by means of suggestion. That is to say, while I am thoroughly convinced that suggestion readily answers every possible purpose to which this science can be applied in the daily routine of a dental practice, I nevertheless, hope to submit a report to the readers of this magazine, at some future date, the results of my experiments in "induced hypnosis" on lines of an imitation chloroform narcosis.

I have found the possibilities of suggestion unlimited and the frequency of its application in the daily contact with patients can best be illustrated by recalling, at random, a few of the instances where most frequently employed. I employ suggestion in overcoming any expression of fear or pain which may be manifested by the patient at any time while in my office; in drilling out sensitive caries; in counteracting the powerful caustic action of arsenious acid on the living pulp tissue; in the painless extraction of teeth; in opening painful abscesses; in lancing sensitive hypertrophied gums; in relieving the nervous strain resulting from prolonged dental operations or sittings; in all minor operations on the maxillæ and many other instances too numerous to mention. In short suggestion can be successfully employed throughout the entire range of dental operations, where it is possible or advisable to relieve the sufferings of our patients. I regard the power of suggestion as limited only by the skill of the operator, and firmly believe that every individual, excepting a wooden Indian, can be influenced or directed in one way or other. Every individual is possessed of feelings, emotions, ideals or hobbies,

which, in the hands of a skillful operator, can be easily appealed to as aids in carrying out a fixed purpose. There are thousands of instances in everyday business life which tend to illustrate the power of suggestion. The magical power of attraction (regardless of results) found in the daily advertisement, the race track or the Stock Exchange are well known examples. In surgical reports we also have notable examples of the power of suggestion through an appeal to the emotions. I refer to instances in history where soldiers were maimed and wounded on the field of battle and, despite their injury, continued fighting with unabated enthusiasm. Instances are recorded where soldiers have been unable to account for injuries received while in that state of mental excitement which the noise and din of a battle must necessarily bring about. You will probably remember the reports after the battle of San Juan where the hospital attendants experienced difficulty in restraining the wounded from securing weapons and returning to the front. I mention these instances for the purpose of pointing out that the possibilities of suggestive therapeutics, especially in minor surgery, are as yet in a developing stage and that the future holds vast improvements in store for us.

My personal experience in hundreds of cases of extractions, an operation, by the way, which at times is, or rather, can be made, extremely painful to the patient, will bear the proof that a great deal can be done to secure an average of absolutely painless extractions. I have long since thrown aside my solutions of cocaine and hypodermic syringes in preference to the better and safer methods offered by suggestion and simply keep on hand, for that purpose, an ounce bottle of genuine aqua

pura containing a small percentage of carbolic acid. Hearing and tasting are the two senses through which I direct my suggestions to patients in preparing them for extractions.

A typical case was witnessed the other day by a member of the "family" at my office. Mr. David Walker, of Butler, Mo., had just called on me for the purpose of reading the latest issue of SUGGESTION and exchanging experiences on different points of interest, when a boy of about 13 years of age, interrupted our conversation for the purpose of having a tooth extracted. I immediately placed the boy in the chair and indicated to Mr. Walker that I was about to give him a practical demonstration of suggestive therapeutics. A few questions readily convinced me that the subject was a genuine somnambule and therefore easily and quickly handled. I immediately engaged in conversation with Mr. Walker (for the benefit of the patient) on the subject of painless extraction of teeth, lauding especially on the merits of the painless results obtained "in all cases" by aid of my new solution. I then told the patient that he would distinctly feel the application of the solution to the gums and that the penetration of the medicine would be manifested by a slight tingling sensation. I further ex-

plained that this was done for the purpose of securing an absolutely painless area around the tooth. I then dipped a piece of cotton into the bottle of water and rubbed the tooth and surrounding gum tissue. Continuing my suggestions, the patient quickly corroborated the presence of all sensations suggested. Upon receiving permission (an important point) from the patient to extract the tooth while in the state of suggested anesthesia, I proceeded with the operation. On being asked by Mr. Walker if any pain had been felt, the patient answered in the negative. (Mr. Walker is of course cognizant with the peculiarities of the somnambule.) The time consumed in the entire operation, from time that patient had entered the office, was about four minutes. I wish to state, however, while all cases do not present themselves under so favorable conditions, it is very seldom that more than ten minutes are required to secure desired results in even the most difficult cases. Nor are the possibilities of suggestion, in its superiority over cocaine injections, limited to the extraction of a single tooth as shown in the brief description of several extensive dental operations, covering, in actual working time, a period of from one to two hours.

(To be continued.)

HARMONY.

For SUGGESTION.

When I achieve the soul's true consciousness,

Love, circumambient, shall me preserve,

I'll take no cognizance of sin nor stress,

Nor e'er from Harmony's bright orbit swerve.

Susie M. Best.

Effect of Immigration Upon Health

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Every physician in the United States must realize that a large percentage of the patients that seek his advice are people from other lands. It has been said that America is a country of dyspeptics, yet personally I believe that the native-born American is not nearly so prone to digestive troubles as foreigners that have settled in the United States and the children that are born to foreigners in this country.

These foreigners are usually children of healthy parents in Europe and their health has been good before coming to America, but after immigrating there is generally a decline in health that results, eventually, in chronic physical trouble, and children born to parents suffering from these chronic troubles are usually seriously handicapped in starting life's battle.

The history of one of these cases is practically the history of them all. Born on the farm, where their work gives them plenty of exercise, and in consequence a liberal supply of fresh air, they drink plenty of liquids and their food is plain and wholesome. But when they come to America and settle down in a crowded city where food, water and plenty of fresh air are luxuries, they do not take the accustomed exercise and in consequence breathe less air and do not drink water so freely, even if it has not been publicly condemned by the city health officials.

Then, in order to draw as little as possible from the small hoard of money with which they are blessed on their arrival in

this country, they seek a cheap boarding house where the food is far below the standard of the food that has always given them good health—in fact much of cheap boarding house food is not fit to be eaten.

Under these conditions the best of health sooner or later disappears and dyspepsia and constipation set in rapidly. Medicines—chiefly patent medicines—are resorted to and eventually general physical deterioration sets in.

The average foreigner reaching our shores is a thrifty, saving person, and, even in spite of poor health he plods along through weary years until at length he has saved sufficient money to live in luxury, but from his years of dyspeptic experience with various kinds of foods, he is afraid to eat the food taken by the healthy man, and his children, following the habits of their parents, are brought up on the food of the dyspeptic. They eat as he eats, and drink as he drinks. Children are great imitators and their habits of eating, drinking and breathing, as well as their habits of thinking and speaking, are the result of imitating their parents. Consequently a child born into a family in which incorrect habits of living are practiced is liable to be a constant source of income for physicians all his life or until he finds a physician that will teach him how to live.

I know several foreigners of different nationalities who return to their native countries for a few months every few years in order to recuperate, and certain it is

they invariably return with improved health; but it is not necessary to look far for the cause of the improvement, altho the patient himself will tell you it is the result of the change of climate. As a matter of fact the climate, per se, has very little to do with health; a traveler meets with many other things that may effect his health more markedly. First the rest and bracing sea air assist, then, on arriving at the old homestead he soon reverts to his old habits of living. He drinks the same old water in the same old way and eats the same old dishes that "mother used to make." In this way the life essentials—air, water, and food—are again partaken of as they were in the old days when he had perfect health, and in a few weeks perfect health is restored to him.

Then comes the return to America and the return to the same old business habits—the same eating houses, the same cooking—in fact, there is a complete return through association to all the old incorrect habits of living. The result is return of poor health, which is blamed on the usual scape-goat—the climate.

I have had hundreds of these sick foreigners, poor and rich, for treatment and with scarcely an exception the history of their ill health tallies with the description I have given, and I have been uniformly successful in restoring them to health by watching their habits of living for a few weeks and teaching them how to adapt themselves to their American environments so that they can obtain the life essentials here in the same proportions that they obtained them in the "old country."

Now what is true of foreigners coming to this country is also true of young men and women in this country who leave the

farm or a good home to seek fame or fortune in strange places. If their income is ample from the first to enable them to settle in a good boarding place their correct habits of living may continue, but if it is necessary for them to seek a cheap eating house or to stint their food they are very likely to fall into incorrect habits of living and eventually poor health will follow.

I have said so frequently that every child should be thoroughly instructed in the proper use of the life essentials and impressed with the necessity of looking after them. If this were done in every case a boy or a girl leaving home would not be open to "visitations of divine providence" in the form of ill health, for by helping himself to plenty of fresh air, plenty of bread, butter, beefsteak, potatoes, eggs and milk and at least two quarts of good water every day, other things being equal, he will have perfect health and strength in any kind of climate in any season in any country on the face of the globe.

Health should not be an accident. It can be established and maintained through the conscious and intelligent practice of a few of Nature's simple inexorable laws.

Nerve us with incessant affirmatives.
Don't bark against the bad, but chant the beauties of the good.—*Emerson*.

Time past and time to be are one,
And both are NOW.—*Whittier*.

'Twas only striking from the calendar
Dead yesterdays and unborn tomorrows.
—*Omar Khayyam*.



Clairvoyant Studies

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Written for SUGGESTION



Theosophists and Spiritualists have furnished complete solutions for the mysterious phenomena of clairvoyance, and the solutions are thoroughly in accord with their philosophies and highly satisfactory to themselves, although not so much so to many other researchers. They not only furnish what they consider the explanations of the phenomena of clairvoyance, but also intimate that the conservative scientific investigators have so hedged themselves about with limitations that it is impossible for them to make any competent study of the subject. One of these writers states it as follows: "Because of this arbitrary limitation in idea we find even university professors so self-stultified as to be incapable of conducting any department of psychic investigation." So in response to the request from SUGGESTION to write one of a number of short original articles from authorities who are interested in the field which we cover, the writer will briefly answer a couple of questions which have often been asked of him, namely, first, Are the Theosophic and Spiritualistic explanations of the phenomena adequate? and, second, Is it possible for a conservative scientific investigator to adequately study the phenomena of clairvoyance?

It is more than probable that the readers of SUGGESTION are acquainted with the connotation and use of the term clairvoyance, and yet to insure a thorough understanding a definition and brief explanation may not be out of place here; to

that end we quote from another paper: "Clear vision is the simplest meaning of the term clairvoyance, but this does not refer to perception by the physical organs of sense, but to a 'second sight' which operates independent of the mechanism of the eyes." And further: "The clairvoyant is an interesting personage; by reason of the phenomena which he produces, he is able to see clearly without the use of his physical sight across vast stretches of space and he often describes minutely scenes and events occurring thousands of miles away. He sits passively, with eyes closed, and sees, apparently, directly with the mind, not only distant scenes, but near objects and events as well." Some examples of the phenomena of clairvoyance will be given presently in another connection.

Now, with reference to the adequacy of the Theosophic theory of the phenomena of clairvoyance. In a word it is inadequate, for it adds mystery to mystery and ends in "confusion doubly confounded." The theory of the "astral body and the septenary man" only serves to mystify the investigator, as it introduces inexplicable terms into its explanation. It is no argument to urge that a considerable number of persons have accepted the theory; the same is true of the theory that the earth is flat—nevertheless it is false. There is no need of multiplying words when it has been said that the theory is inexplicable and unverifiable, these should suffice.

The Spiritualistic theory, that the

shades of the departed or other discarnate spirits operating through the organism of a medium are the causes and explanation of the phenomena of clairvoyance, cannot be so readily dismissed; however, it is unnecessary to a satisfactory explanation. While it may be admitted that this theory is plausible and adequate to explain the phenomena in question, this does not prove it to be correct; if it did we should find it a simple matter to prove the question of the ages, "If a man die shall he live again?" This is precisely the difficulty with the theory; it assumes as proven what has never been and may never be scientifically demonstrated, i. e., Spiritualism. Another objection to the spiritistic hypothesis, is that it is unscientific, it refers phenomena to super-mundane causes which are easily explainable by natural laws. Let me illustrate. Recently the writer at a lecture hypnotised a gentleman to demonstrate double personality, and suggested to him that he could see the spirits present in the hall as well as those present in bodily forms; he immediately looked about him with an amused expression and suddenly extended his arms with a pathetic cry and then began to weep. He was assured that he would remember the experience upon returning to normal consciousness, which he did and explained that he had seen the spirit of his dead child. Many of those present believed that he had seen a ghost. Did he? No. He saw what every hypnotee sees, what was suggested to him. It was an hallucination. Hundreds of similar experiments have been made and it would be quite as reasonable to ascribe them to supra-mundane influences as the clairvoyant phenomena. Therefore we must confess that the spiritualistic theory is both unscientific and unnecessary; this will be-

come more evident as we proceed with the answer to the second question.

The question as to whether conservative scientific persons can successfully investigate the phenomena of clairvoyance may be more satisfactorily answered by illustration than by argument. To this end the writer will cite a few examples from his note book, believing that others may find as many opportunities to study psychic phenomena as he has if they are alert. The phenomena are everywhere and should be approached with open mind, with no desire to prove a pet theory.

The phenomena of clairvoyance and clairaudience are so intimately associated and blended with those of Telepathy that it is almost impossible to separate them. Indeed the relationship is so close that many are inclined to believe that they are all due to Thought Transference. It is easy to see how this misconception has arisen after a study of Telepathy. Not infrequently the visions are allegorical in Thought Transference; for example the transference of a picture of the ten spot of diamonds would not be a card with red diamond shaped spots, but as likely as not a series of real diamonds arranged in that order. This is not true of Clairvoyance; the picture is usually quite natural and life-like unless, as sometimes occurs, there is a blending of Telepathy and Clairvoyance.

Psychics who have clairvoyant powers are of two classes, called natural and developed. The natural Clairvoyant is one who has stumbled upon the power and understands little of the laws underlying it, or the means of controlling it. He is often more surprised at his marvelous power than his friends, and usually runs off to some one who is supposed to know to find out about it. The developed

Clairvoyant is quite a different character. He has acquired his psychic power by patient, persevering practice, and knows how to control and use it.

Clairvoyant power is not limited to the persons who bear the name. Indeed, it is quite common in others, so common that almost every one sometimes, somewhere has had an example of it in his own experience.

I have had sittings with a considerable number of Independent Clairvoyants with various results. For the most part their readings consisted in the combined use of Telepathy, Clairvoyance and Psychometry, but a few were true clairvoyants. I recall one experiment that was made for the purpose of verifying a reading. It was as follows:

Something over a year ago when doing an errand in a distant part of the city, I was reminded that I was near the home of a prominent Clairvoyant and decided to consult her. I went to her residence and asked for a sitting, which was granted. Without telling my name or residence or giving any clue as to my identity I seated myself in her consultation room. She asked for an handkerchief or a glove and upon receiving and holding my handkerchief she readily told me all about myself. I knew my history already and wanted something more, so I asked her to locate a friend of mine who was traveling in Iowa and tell me what he was doing at the present hour. She asked me if I had anything about me that he had owned or carried. I had a small leather card case that had been his, for we had exchanged card cases shortly before he went away. I handed her the card case and after a few moments meditation she announced that she saw him.

"He is in a hotel sitting in a small bed-

room writing. I will describe him and the room for you," she said.

She gave a good description of my friend and said the room was a small plainly furnished one and that it contained only one picture, and that one was an unframed campaign picture of McKinley.

"He has finished writing; he was writing a letter to you; I can see your name on the envelope that he has just addressed and sealed," she continued.

I asked her to watch him for a few minutes and tell me what he did. She did so and informed me that he was leaning back in his chair with his feet upon the table smoking. That was just like him.

"He has called to some one to come in," she resumed after a brief pause. "A short, middle aged gentleman has entered the room. He is carrying a gun case and asked your friend if he is ready. He answers 'yes' and has gotten up and picked up his hat and gun case which were on the table. They have gone out and closed the door of the room."

I determined to verify her statements and wrote my friend a letter as soon as I reached home, asking him to tell me what he did immediately after writing me a letter that day. The letter that she said he had written came to me the next day, and a few days later I received another letter answering my inquiries, from which I give an extract below:

"I do not know why you want to know what I was doing the other day, and much less do I know how you became informed that I had written you a letter, for I am not a very regular correspondent. I suppose it is one of your everlasting experiments, so it is all right, old fellow. Let me see; after writing your letter I sat

and smoked for awhile and waited for an acquaintance who was coming for me to go chicken shooting with him. I did not have to wait long for he was on time, two o'clock, and then I took my gun and your letter and we went out together.

"About the pictures upon the walls of my room it will be easy to reply, for there are none—well, that is, no framed pictures; but there is an old dilapidated campaign picture of McKinley. By the way, your description of my acquaintance was very good; how did you get it? We had some good shooting; I wish you had been along for you would have enjoyed it."

The above experiment gives good ground for the belief in the reality of Clairvoyance and Clairaudience, for the woman evidently saw and heard what she described to me, as my verification conclusively proves.

Hypnotics while in a state of hypnosis not infrequently exhibit Clairvoyant and Clairaudient powers. These may be readily and critically studied under the most favorable test conditions. Two of such experiments will be related.

One evening last winter a young man whom I had made some experiments with previously, was hypnotized and directed to go to Washington and call upon the president and tell us what he was doing at the time.

"I see him," he said after a little pause, "but that guy over there has his eyes on me," he continued.

"Who do you mean?" was asked.

"Why, that porter over there; he knows I have no business in here."

"Never mind him, just observe the president and see what he is doing and hear what he says," he was instructed.

"The president is sitting there with two other gentlemen; he is reading a cablegram."

"What does the cablegram contain? Read it for us," he was instructed.

"I cannot read it; it is in cypher, but I heard the president say, 'It is unofficial.'"

It was impossible to verify his statements with reference to the president, but other statements made a few minutes later were verified in due time. The experiments were made during the Spanish American war, at the time when the whereabouts of Cervera's fleet was unknown, and there was considerable anxiety about the matter. The subject was instructed to go to Cuba and locate the fleet. After a little hesitation he announced that he saw them and explained that the Spanish fleet was in Santiago Bay and that the American fleet was anchored in the open sea outside. Events a few days later proved the truth of his statements. After coming out of his hypnotic trance he had no memory of what he had seen, heard or said, as is usually the case in profound hypnosis.

Space forbids the further multiplication of examples, but it is thought that enough have been recited to illustrate our contention that the phenomena of clairvoyance are abundant and easy of access to all investigators. Why the physicists are limited by their ideas more than the metaphysicians in the study and understanding of the phenomena is not apparent. It seems to the writer that those who begin with the physical, the known, have the advantage over those who start from the spiritual, the unknown, to solve the problem. It goes without saying that all investigations should be made without prejudice; otherwise we shall always end by finding what we are looking for.

The Suggestive Condition

S. F. MEACHAM, M. D., Oakland, Cal.

Written for SUGGESTION.

There is an unmanifested or mass man and a manifested or unit man in each one of us.

By the above proposition I do not wish to be understood as meaning that there are two separate portions of us, or two separate selves, for I believe nothing of the kind.

There is, however, every reason for thinking that there is immensely more of each of us than appears at any one time in self-consciousness.

The manifested man is really but a segment of the unmanifested man. The former I call the unit man; the latter the mass man. The unit man is the one known, but is constantly being born out of the unmanifested and again dying into it.

The mass man is a crystallization of all the past, along the individual line of heredity. The mass man, which is the real man, has potentially all the power possessed by all the ancestors of each mass man, but only a small fragment of that power can be utilized by each of us. We are immensely more powerful than we know. Mentally speaking the manifested man of any one moment is the self-consciousness of that moment. This leads me to speak of a distinction necessary in our knowledge. We have real knowledge and available knowledge. The former is what we actually know, the latter what is in the consciousness at any given time. We act not from our real knowledge but from our available knowledge. When I

choose I must choose of what is in the self-consciousness. I am of course speaking of voluntary choice. The mass man can choose and does choose beneath the plane of consciousness but we are now concerned with the conscious segment. This brings us to a second proposition.

Our moods, attention, and recollection select from the mass man the material that constitutes the unit man.

It is necessary to keep in mind that all that portion of my real knowledge not in consciousness and available is for that time a part of the unmanifested, or mass man. With this in mind re-read the above proposition and its importance will commence to dawn upon the mind.

By mood, I mean a state of mind where feelings dominate. If reasoning is active at all, it is subject to the feelings that for the time rule. For instance, we have optimistic moods, pessimistic moods, angry moods, acquisitive moods, musical moods, fearful moods, etc., etc.

It is a well known psychological fact that these moods tend very strongly to dominate the attention. This is true because we mostly use involuntary rather than voluntary attention. In the one case we drift, in the other we use effort, and at least feel that we do something to determine results, and personally, I claim that we really do.

It is also perfectly clear that mood and attention, through their influence over the association of ideas, control recollection. We have many reasons for believing that

memory is perfect, but we all know how unreliable recollection is, and few have taken the pains to see that mood and attention govern the awakening of these memories. Attention is the search light of consciousness. It lights up not only the past ideas but the present ones as well. Perhaps it would be better to say that an awakening idea, whether from past or present, must pass the portal of attention, in order to reach the chamber of consciousness. If this be true, how important that attention should be, to a greater or less degree, in the hands of volition. I can agree to attend to this or that topic and refuse to attend to the other, but the task is herculean when these topics are outside the grasp of the reigning mood. The importance of even a limited control over the attention, and of the possibility of directing that attention to subjects differing from the mood and thus being able to awaken or determine other moods and recollections, will be quite apparent when we glance at the next statement.

Our moods and attention when uncontrolled constitute a suggestive condition.

The suggestive condition to which I refer in this statement, is a susceptibility to outside influence—a susceptibility that renders it possible for an outside idea, *if in harmony with the reigning mood and attention*, to force itself into consciousness, though not belonging to the stream of ideas constituting consciousness at the time.

Just to the degree that I am able to direct my attention from within, *voluntarily*, am I able to stand out against the intruding idea, and if the mood can be changed or modified at the same time, I shall become doubly safe. And that both these are possible to a considerable de-

gree, by auto-suggestion, none will deny who have given it a fair trial.

I have been greatly aided in the use of auto-suggestion by the following procedure: I confine the use of my own name to self-consciousness. When I say I, I means this self-consciousness only.

I also give a name to the mass self, and then talk to it just as I would to a person who had the powers it has. Remember what this mass man is—a crystallization of all the powers of my own line of heredity. It has built the body I use and kept it up to present standard of repair all along. I do not mean this in a theosophic sense, but literally. The life in the original combined cell from which I developed, *did build the body*, just as the life in the egg builds the chicken, and just as literally as that. This mass man never sleeps, never forgets, never grows weary, and, as I believe, never grows old, and never dies. It has telepathic powers, clairvoyant powers, and how many others I do not now know. It is the only power known that can build or repair the tissues of my body, and all methods of treatment are really only to remove hindrances to the work of this mass man. With all these things in mind, I talk to this man (whom I have named to make it more personal, for convenience and definiteness as well), as I should to a friend, asking for what I want. I endeavor to get better acquainted with him all the time.

By this means I am able to control, to a greater degree than by any other known to me, the moods, attention, and recollections that constitute the I, the self-consciousness.

The ability to awaken a particular mood, or to direct the attention, or to take advantage of these as they already exist, is the secret of successful suggestion.

It is no uncommon thing to read in the literature of the day, that suggestive power is the influence of one mind over another—that there is a special emanation from one, that enters into another mind carrying its message with it. Whether there is any truth in this theory or not I do not know, and I should not be surprised if the future demonstrated to us that there was a soul of truth in it. But be that as it may, it is not necessary to invoke that idea to explain all we know now of suggestion. We have a far simpler and more probable explanative advanced in the above proposition.

Re-read what I have already said of mood, attention, and recollection, and their control over the self-consciousness of the moment. We have in the proposition three things to consider:

- 1—Ability to awaken a particular mood.
- 2—Ability to direct the attention of the subject.
- 3—Ability to take advantage of existing moods and attention.

When we remember that in every mood the element of feeling is dominant, we can see that, to awaken a particular mood, we must awaken the feelings that are harmonious with that mood. To do this is not difficult in those who are suggestible, that is, those who are moody with wills not too strong. It is often easier to direct the attention of the individual than to awaken a mood directly. If we can accomplish this to the degree of awakening spontaneous attention, the individual immediately becomes suggestible to a marked degree. The degree will vary according to the individual make up—a point we have no time to consider now.

And again, it is often possible in those in whom we can not awaken the desired mood, nor direct successfully the atten-

tion, to take advantage of a reigning condition of mind, such as a religious bias, ambition, fear, social feelings, love of money, a musical or some other tendency, when sufficiently active to be a ruling condition of mind.

From these remarks it is easy to see without further comment that the next proposition is true.

The suggestive condition is in many of us always present. Why?

Because so many of us are scarcely ever in a condition to exercise voluntary control of our moods and attention. It is because of this that we so often fall victims to slick-tongued salesmen and sharpers. It is not so often because we do not really know better, but because *we do not think* and have no other than suggested acts in our mind at the time. Our *real knowledge* may be all sufficient, but the *available knowledge* is too meager, on account of the reigning mood and narrow field of attention. This leads to the last point I wish to notice at this time.

Safety in suggestive matters is not in neglect and ignorance, but in knowledge.

The newspapers are constantly full of some dire results of hypnotism, with the sage advice to let such matters alone. The writers evidently feel that that is all that is necessary. These people forget that the hypnotic state is not the cause of suggestion, nor a necessary condition to suggestion, but on the other hand, one of the results of suggestion. To stop studying hypnotism will not free any one from the ill effects of suggestion. Suggestion is very much wider than the one state hypnotic. It is not necessary to be asleep or hypnotized in order to do through suggestion what we would not otherwise do. No individual in whom Feeler, of whom I have written previously, is dominant, is

safe from the possibility of extrinsic influence to a degree not consonant with safety and soundness.

But ignorance is no more a haven of safety here than in other matters. Knowledge alone can free one, and that knowledge must be in the hands of volition and reason to be a safety. We must cease to give so much power to the hypnotic state, under the illusion that some degree of hypnosis is necessary to suggestion, when the fact is that it is itself but one of the legitimate fruits of suggestion, and even if we call it a curse, it is only one of the curses of suggestion and by no means the worst, or widest, being in fact as nothing compared with suggested acts at large. Remember that anyone whose reigning mood and attention are involuntary is in a suggestive condition, however wide awake he may be. Remember also that mood and attention control absolutely our recollection and that if I act now, I can act *voluntarily* only according to what is *self-consciously* in my mind.

How ridiculous then to imagine that a mere letting alone can avail us anything. No. Our safety is in knowing that we must learn to do our own thinking, according to our own choosing. We must strengthen our voluntary powers and back them with a knowledge of the suggestive condition and how to avoid or control it as we choose.

Once this is done we shall find that like most of the devils of this life, it is really an angel in disguise.

When intelligently controlled and utilized it is the greatest power for good known to man today, but let run riot and at the mercy of ignorance and charlatanaury it is one of the curses of the times.

Auto-suggestion rightly used is one of the most powerful agencies known for control of morals, and of health.

Let us not shrink cowardlike into the dark for fancied security, but walk boldly into the light of knowledge and all the bats of darkness will slink away.

Oh, friend, never strike sail to a fear. Come into port grandly, or sail with God the seas.—*Emerson*.

Finish every day and be done with it. You have done what you could; some blunders and absurdities no doubt crept in; forget them as soon as you can. Tomorrow is a new day; you should begin it well and serenely, and with too high a spirit to be cumbered with your old nonsense.

"When you find a person who has reached middle life, who has no complaints to make, who has more than a

usually gracious manner, a serene temper, a sympathy seemingly without limit and hope that is infectious, depend upon it, you are in the presence of one who has come by the thorn road, who has carried his cross with bleeding feet, who has known Golgotha, and who has out of the depths of black despair entered into peace through accepting the wormwood and drinking all of it."—*The Philistine*.

Steep

An optimist falling from a tenth story window, called out cheerfully as he passed each story, going down, "All right so far!"

Distilled Water and Longevity

ELMER ELLSWORTH CAREY, Chicago.

Written for SUGGESTION

When a piece of wood is immersed for a period in certain mineral waters, the wood cells thru a chemical action similar to that observed in electro-plating, are replaced by molecules of minerals, and petrification ensues. In petrified wood, the form and markings of the original are distinctly seen. At rare intervals surgeons find a human kidney that has actually become petrified—a stone kidney—and sometimes in post mortem examinations veins are found which are brittle, and which crumble at the touch. In old age the various organs are partly petrified—ossified is the term used in the text books. But petrification is the proper term. The cells of the muscles, arteries, etc., are not replaced by osseous deposits, but by mineral matter.

What is the cause of old age, and how may it be prevented? Old age is not an inevitable condition; it is an accidental state caused by ignorance and wrong living. The daily press recently chronicled the case of a Russian peasant who had baptismal and marriage records to prove that he was 200 years old. The United States census report for 1900 gives the names of two persons over 150 years of age. I instance these cases to show that there is no reason why death should occur from old age, per se. If one person can live to be one hundred or two hundred years old, why not another? If the human race lived strictly under a rational hygienic dispensation, death would never

occur from old age, under several hundred years.

Suggestion is now mainly responsible for keeping the limit of life at about eighty years. For thousands of years man has been taught that he would die at about the age of 70; consequently when in the neighborhood of this age, man begins to look for death—to expect death—to believe in death—and he is never disappointed. The mineral salt deposits in the body commence to manifest themselves between 40 and 50 years of age. These salts are derived mainly from ordinary drinking water, altho cereals contribute their share. The presence of an excess of lime retards the functions of all organs; all processes are hindered; the various bodily systems act slowly; this favors the additional deposits of more salts. The functions of the organs are still more restricted. We say the man is "aging rapidly." As the body becomes weaker the organs become weaker, and mineral deposits quickly accumulate. The victim is rapidly becoming petrified. All organs are clogged; the vital powers are lowered, and as the petrification proceeds, death approaches; finally the muscles of the heart become so dense that their elasticity is gone and death ends all. When one dies from "old age," he dies because his body is partially turned to stone. If we can keep the percentage of water in the body at 80 or 85, we will never die of old age. To maintain the proper pro-

portion of aqueous elements in the system, no liquids but distilled water should be used for drinking or cooking; and furthermore, foods containing a high percentage of mineral salts, as cereals, should be eaten sparingly. When the ideal hygienic race conditions prevail, man will live on distilled water, nuts and fruits; and he will understand the art of mastication; he will breath pure air twenty-four hours out of the day; he will spend many hours daily in the sunshine; he will take enough exercise to keep the body supple, and his mind will be free from worry, care and anxiety; he will not expect death at any particular year or time, nor will he think about dying; children will not read the deadly suggestion about "three score and ten years," and they will be taught how to build and mould the body by mental processes; all suggestions will be for health, strength and vigor. Bulletins from the bedside will be abolished, and "drugs" will exist only in the dictionaries of the antiquarian.

The first step in the physical regeneration of the race is a crusade against ordinary or "raw" drinking water. When distilled water is universally used humanity will take a long step forward. It is the duty of the state to see that only perfect drinking water is used; we look after cess-pools, drains, noxious odors, plumbing, adulterated food, etc., and the water supply is more important than all these. If distilled water was in every home the board of health would have to go out of business.

"But a German doctor stated that distilled water is injurious," remarks a reader. He did, but his statement is false. His remarks in substance are as follows:

"By 'chemically pure water' we usually understand perfectly fresh, distilled water, whose behavior and properties are well understood. It withdraws the salts from the animal tissues and causes the latter to swell or inflate. Isolated living organic elements, cells, and all unicellular organisms are destroyed in distilled water—they die, since they become engorged therein. They lose the faculty, upon which life depends, of retaining their salts and other soluble cell constituents, and consequently these are allowed to diffuse throughout the water.

"Distilled water is, therefore, a dangerous protoplasmic poison. The same poisonous effects must occur whenever distilled water is drunk. The sense of taste is the first to protest against the use of this substance. A mouthful of distilled water, taken by inadvertence, will be spit out regularly. The water once in the stomach, the superficial stratum of epithelium experiences a powerful distension, the cells are leached by their salts, die, and are cast off. This local poisonous effect of distilled water makes itself known by a sensation of uneasiness, belching, etc., furnishing all the symptoms of a catarrh of the stomach on a small scale.

"The harmfulness of the process so much resorted to today, of washing out the stomach with distilled water, is acknowledged; and we find the physicians who formerly used that agent are now turning to the 'physiological solution of cooking salt,' or 'water with a little salt,' or the *mineral waters recommended for the purpose*. The poisonous nature of absolutely pure water would scarcely have been recognized and felt long since, were it not that its effects in their most marked form can seldom occur; for through a train of circum-

stances 'absolutely pure' water can rarely be found."

The attack on the daily use of distilled water by an alleged Dr. Koppe was inspired by the owners of mineral springs in Europe; and it has been stated that Dr. Koppe is a myth. The statements credited to him are a tissue of falsehoods—there is not a word of truth in any of them. Distilled water has no deleterious action on living tissue; distilled water is not poisonous, but the only elixir of life that will be discovered. It is quite true that micro-organisms will die if placed in pure water; they die because there is no refuse for them to feed on. This is one of the strongest arguments in favor of distilled water. When all the fluids of the body are made up of distilled water there will be no fear of germs—a disease germ cannot live in a system that is 80 per cent *aqua pura*. The mythical doctor's statement that absolutely pure water can rarely be found is as false as the others. In every large city of the United States absolutely pure water is delivered to your door at prices varying from six to ten cents per gallon, while in thousands of homes are small stills which make an abundance of absolutely pure, aerated and appetizing water. All health specialists of the advanced and rational schools of nature-therapy today advocate the drinking of water, from two to three quarts daily; it is conceded that perfect health is impossible without an abundance of water. It does not need an argument to show that this water should be *pure*, and if an argument were needed the United States army and navy have supplied that argument beyond cavil.

The great, ever present danger in "raw" water is not germs—it is the mineral matter which is not needed in the

human body, as sufficient cell salts are furnished in a natural form by the solid food. The earthy material is simply refuse; it makes additional work for the excretory organs, and all of it cannot possibly be eliminated. Hence, the gradual clogging of the system, which brings on a condition known as "old age."

Knowing that the daily use of distilled water in the army and navy has been attended by the most gratifying results, letters were addressed to the government medical departments asking for definite and authoritative statements as to the health giving qualities of absolutely pure water. Sailors have been under daily observation by medical officers for years; army officers have had ample opportunity to study the drinking water question at short range at home and in Cuba, China and the Philippines, and the result is that sufficient evidence has been collected to settle for all time the desirability of distilled water as a daily drink, and its value in preserving health.

One of the first labors of the medical department of the army in the Philippines was the erection of distilling plants in the city of Manila; from these plants distilled water was supplied to all the camps and garrisons in and around the city, and it is not an exaggeration to say that today every soldier in the Philippines is within reach of a barrel of chemically pure drinking water; and just as surely as he departs from this barrel in quenching thirst, just as surely does he invite disease and death.

While thousands of our soldiers have died in the tropics from cholera, dysentery, typhoid and various intestinal disorders, the sailors of the navy are practically free from zymotic disturbances. Why? Sailors drink *pure* water, and the only *pure* water is distilled water.

The office of the chief surgeon of the army very promptly sent the following reply in answer to the inquiry from Surgeon General's Office:

Communications on official business should be addressed "To the Surgeon General, U. S. Army, Washington, D. C.

Subject:

In reply refer to No..... **WAR DEPARTMENT,**

Surgeon General's Office,

Washington, March 30, 1903.

Mr. Elmer Ellsworth Carey,
#4020 Drexel Boulevard,
Chicago, Illinois.

Sir:

In answer to your letter of March 28, 1903, I am directed by the Acting Surgeon General to state that existing orders in the Philippines require all drinking water used by United States Troops to be distilled, or at places where this cannot be done, to be boiled twenty minutes. It is not too much to say that this precaution has saved an enormous number of lives during the prevalence of cholera and has prevented many cases of typhoid fever, dysentery and intestinal parasites. Cases of cholera among troops in the Philippine Islands have been repeatedly traced to drinking impure water in violation of this order. No deleterious effect of any kind has been attributed to the daily use of distilled or boiled water.

Respectfully,

Walker D. McCaw

Major, Surgeon U. S. Army.

VE

SUGGESTION.

From the bureau of medicine and surgery, navy department, was received the following clear cut and decisive letter:

Address Bureau of Medicine and Surgery, Navy Department,
and refer to No.

7 8 1 5 1 JFU-H



WASHINGTON, D. C.

April 4, 1903.

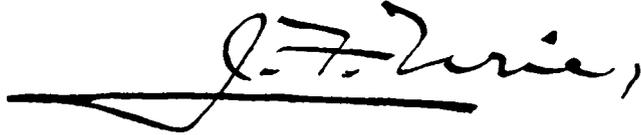
Mr. Elmer Ellsworth Carey,
Editor, Suggestion Publishing Co.,
4020 Drexel Boulevard, Chicago, Ill.

Sir:

Replying to your letter of the 28th ultimo, requesting an expression of opinion as to the value of distilled water in preserving health and preventing disease, as derived from the experience gained in its use in the Navy, I have to state that there can be no two opinions as to the protection distilled water affords to crews of vessels and to stations of the Navy against infection from such diseases as are water-borne. When only distilled water is used for drinking and other purposes diseases of this class, as for example, cholera and typhoid, are little feared. It is conclusively proven that a large number of diseases to which human beings are a prey are introduced into the economy by means of contaminated water used for drinking purposes. Distilled water, as prepared and stored for use in the Navy, is of course free from infectious agents, and its general use is a source of great comfort to the Medical Officers who have the maintenance of the health of the many men in their charge. When the water supply is under control, as on board vessels of war, little apprehension is felt of the introduction of cholera, typhoid, etc. The numerous animal parasites that prey upon mankind and that are known to be water-borne find little place in the medical statistics of the Navy.

In conclusion I would say that the general use of distilled water in the Navy is considered one of the principal factors in establishing the high standard of health that is maintained in the Navy of to-day.

Respectfully,



Acting Chief of Bureau.

And to show that the daily use of distilled water extending over a long period was beneficial, another letter was addressed to the bureau of medicine and surgery, navy department, to ascertain *how long* this "dangerous protoplasmic poison" has been in use, and some may be sur-

prised to learn that our Jack Tars have been drinking the deadly (?) product for twenty years or longer. Regarding the length of time distilled water has been in use in the navy, the following letter speaks for itself:

Elmer Ellsworth Carey, Esq.,
Assistant Editor and Manager, "Suggestion,"
4020 Drexel Boulevard, Chicago, Ill.

Washington, D. C., April 9, 1903.

Sir:

Replying to your letter of the 6th instant, I have to state that there is no record to determine the exact date upon which distilled water began to be used in the Naval Service. It is probable that, to a greater or lesser degree, it has been in use since the introduction of steam as a motive power in the Navy. My experience covers a period of twenty years, and in that time distilled water has been employed with a growing field of usefulness.

Respectfully,

J. F. URIE,

Acting Chief of Bureau.

According to the *Journal of the American Medical Association*, the remarkable increase in the demand for distilled water has called forth an article by one Dr. Koppe, which has been traced to having been written in the interests of the Carlsbad Springs of Europe; and a wide circulation has been given to it in this country by certain mineral springs and filter companies. Scientific and medical journals have only noticed it to contradict it. Two short quotations will give the tenor of their replies. The first is from Homer Wakefield, M. D., of Bloomington, Ill., who is the author of several works on water. He says:

Arthur R. Reynolds, M. D., commissioner of health, Chicago, uses the following language:

"The inference that water deprived by distillation of 'organic elements, cells and all unicellular organisms' is unwholesome is preposterous. We are not expected to extract organic nourishment from the water we drink or from the bacteria therein contained. This remarkable article deduces that distilled water is a 'dangerous protoplasmic poison,' because of the absence of inorganic elements. It should be added here that rain water as it falls from the clouds is aerated distilled water; it is the most healthful known. * * * Rain is nature's production of water free from impurities. Any amount of it can be taken into the system without fear of detrimental results. Physicians know that it is the best solvent of inorganic secretions in the body, and engineers know it is the best boiler compound, following the use of hard water and the consequent formation of incrustations. Extreme purity is a virtue, not a fault, of water. Beware of an author who contends that contaminated water is conducive to health."

The other is from Dr. J. H. Kellogg, the physician-in-Chief of the Battle Creek Sanitarium, who, in replying to the Koppe article, in *Good Health Magazine* for June, 1899, says of distilled water:

"It is free from germs, free from injurious salts, from lime and other substances with which they are found in combination, if not always of the same uniform quality. It is a pity that such an unscientific and misleading statement should be allowed to appear before the public."

Apropos to the above remarks, the following from *Health Culture* is interesting reading:

"Any chemist will confirm the statement that the mineral salts in water are inorganic in structure, and that no inorganic substances can undergo the process of digestion and assimilation in the human system. The soil in which our grains and vegetables grow is also inorganic in form, but the wheat and potato which the soil produce are organized food materials. One might eat a peck of the richest loam three times a day and yet starve his bones, muscles and tissues for want of nourishment. The mineral salts in water are nothing more nor less than the disorganized soil. They not only fail to supply any part of the body with nourishment, but cause serious trouble."

"Distilled water is the acme of purity. Nothing can be purer than that which is absolutely pure. For medicinal purposes, the highest authorities are agreed that pure water is preferable to the so-called medicinal spring waters. The latter all contain more or less impurities in the form of earthy salts or organic matter, which is not the case with distilled water. For flushing the kidneys, stimulating the sluggish liver, eliminating waste

matter from the system; indeed for all affections in which medical waters are believed to be efficacious, pure distilled water furnishes the long-sought desideratum."—*Dr. R. N. Tooker, Chicago.*

Dr. C. W. DeLacy Evans, surgeon to St. Savor's Hospital, London, says: "The combinations of lime held in solution in the water we drink, when taken into the stomach are soon distributed throughout the system and deposited in all the tissues exactly as they are precipitated and form incrustations on the bottoms of kettles in which water is boiled. The result is general induration, partial and often, in some organs and tissues, complete ossification. The bones become brittle, the joints and muscles stiff and rheumatic; gravel and stones form in the bladder, the kidneys, liver, heart, nerves and brain become indurated and sluggish in their action, all the bodily functions are impaired, the nerves weaken, the mind loses its vigor, the memory fails, senility and death creep on.

"Used as a drink *distilled water* is absorbed directly into the blood, the solvent properties of which it increases to such an extent that it will keep in solution salts already existing in the blood, prevent their undue deposit in various organs and structures, favor their elimination by the different excreta, and tend to remove those earthy compounds which have already accumulated in the body.

"There is no doubt as to the *high value of distilled water* used freely as a retarder of the *ossifying conditions* which appear to constitute the conditions of old age."

Health Commissioner Reynolds of Chicago authorizes the following statement:

The public should be instructed frequently of the dangers that lurk in the use of impure water. They should be taught

that most of the lakes and streams in the country are polluted already, and as the population multiplies the danger of further pollution will greatly increase. They should be taught that water that comes from wells and springs is not necessarily pure, for it may flow from a soil that is polluted. *They should be taught that filtration nor boiling does not remove all the poisons, while neither removes the lime or any of the salts it may contain.*

It may safely be taught that the only absolute pure water is that purified by distillation. Instruct the public how distillation can readily and cheaply be done. It furnishes a fruitful field for the genius that will devise a small distilling apparatus for the use of every family.

It would be safe to teach that the generous use of pure water both within and without the body has never yet done any harm; that the functional ailments that afflict the great host of mankind, are in a great part due to the fact of the imperfect elimination of waste matter, and that generous libations of pure water is a most potent agent to flush them from the body, through the skin, the lungs, the kidneys and the bowels. The diseases caused by impure water are numerous and fatal."

DR. THOMAS J. HUDSON is the author of a new book, "The Law of Mental Medicine." This book will be ready in a few weeks; advance orders have exhausted the first edition. SUGGESTION readers can send orders to this office; price, \$1.20. We have reserved a number of copies, and will promptly fill orders. Send us \$2.00 for two subscriptions to SUGGESTION and we will mail a copy of the book post paid.

Invalids often think they need more rest, when all they need is less medicine.

SUGGESTION

A JOURNAL OF PSYCHO-THERAPY

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IT IS THE aim of the editor to find a basis of fact on which to govern all theories regarding metaphysical and psychological processes, and to account for all occult phenomena on purely scientific lines.

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This is done in order to give those who may have overlooked their renewal and those who may not find it convenient to remit at once a chance to keep their files complete. We do not wish to appear unduly lenient or to give the impression that SUGGESTION is in any way a free magazine. It takes money to run SUGGESTION, and we shall be thankful to receive prompt renewals from our subscribers.

If we do not receive notice from a subscriber to discontinue sending the magazine, we shall take it for granted that he desires his subscription extended for another year.

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FRIEND, when this paragraph is marked it means that your subscription has expired, and that we cordially invite you to renew the same. I do not want to lose any members of the SUGGESTION family; if a dollar is not at hand, mail us a postal asking that the magazine be continued — forward the subscription price when convenient. Why not send us the name of a friend or two who might be interested in our magazine? EDITOR.

EDITORIAL

OCCASIONALLY the daily press contains an alleged account of some crime committed under hypnotic influence. There is no foundation for these "yellow" stories except ignorance, a wish to shift the blame and a desire for something sensational. The daily paper must have headlines heavy and black; an ignorant fool caught in crime must say something in mitigation; those who question him know nothing of hypnotic powers, and so we have all the elements of a sensation. Sometimes a half witted tramp or negro, being in the neighborhood when a crime has been committed, will assert that he is the guilty one; that he was hypnotized, etc. When any heinous crime remains unsolved there are always numerous cases of cranks who claim to be the perpetrator. It would not be necessary to notice these things if there were not so many persons who are prejudiced against suggestion and hypnotism on account of these misleading accounts above mentioned. No one ever committed a wrong under suggestive influence unless he wished to. Eve suggested to Adam that the apple was very fine; she "hypnotized" him and he did eat, but she did not have a very hard job. And it is ever thus.



THE medical journals are leavened with a new thought—at least a thought that has not yet found lodgement in the brains of many physicians. These new ideas might be appropriately called the "Medical New Thought." It is apparent that the medical world is in a transition period.

The pendulum has started to swing in the other direction.

We refer to the idea found in almost every medical journal that possibly there is something besides drugs indicated in disease. Twenty years ago such an idea would have been scorned. But today this idea is growing fast. We publish in another column some extracts showing the trend of thought regarding therapeutic measures. Every doctor knows of scores of cures made without the use of authorized remedies, or without any remedy; persons denominated as "quacks" often cure without regarding the pharmacopoea.

The medical journals comment on these things. Thinking editors and practitioners are asking; Why do drugless methods cure? Why do mental healers cure cases we have abandoned? Why cannot we cure such cases? Is there anything more for us to learn about therapeutics? Does the possession of a Latin diploma insure medical infallibility?

Many physicians confess that they are puzzled by these things. The honest man will admit that if disease can be cured without drugs, it were better so. "But drugs do cure some cases," comments the reader. Yes, some cases; and some cases are cured by the no-breakfast plan; by the complete mastication plan; by the breathing and exercise plan; by the Mother Eddy plan; by the absent treatment plan; by the out door plan; and by numerous other plans. Some sanatoria effect many cures by natural methods—all

drugs being eliminated. Is it not possible that there may be some principle of therapeutics underlying *all* these various processes? May not even the efficacy of drug treatment, in many cases, depend upon this mysterious law? What is this law, and what are its limitations?

There is a demand for information along these lines; it is beyond question that many diseases can be absolutely cured by methods other than those usually followed by the profession. It is the duty of the doctors to understand the underlying principles of drugless healing; to know when to employ psychical, mental and physical means; sometimes nothing in the world is wanted but a restricted diet; sometimes the trouble is psychical; sometimes the mind is depressed and bodily ailments follow; sometimes the malady will disappear when two or three quarts of water are drunk daily; in many cases suggestive treatment is indicated; and it is surprising in how many cases well directed and intelligent suggestions are efficacious.

We trust that physicians who want light on these questions will communicate with us; we will cheerfully answer all questions, and try to start all inquirers in the right direction. We also invite communications from physicians concerning cases where drugless methods have proved successful—especially in cases where drugs are usually indicated. The time in the world's history is past for the practitioner to fear to investigate; when he fears ridicule or the criticism of his associates; and any physician can investigate these matters fearlessly. The Medico-Legal Society of New York through its psychological section is now investigating telepathy, modern spiritualism, psychical research matters, hypnotism, psycho-therapeutics and clairvoyance. It may be said that the

medical fraternity is fully committed to the study of methods, other than drug-giving, useful in the prevention of disease and the treatment of the sick.

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IMPROVEMENT and progress is the basic word of the universe. We have snipped off a little chunk of that word and are applying it to Suggestion. We are improving and thinking about improvements. Our brain cells are attuned to ideas of progress, and so telepathic suggestions are in order; or any other kind of suggestion.

Next month we commence a new volume. In honor of that event we will make more improvements. We want to warn the SUGGESTION family, so when they see us coming they will not think we are the other fellow. We are the same SUGGESTION; our nature will not change, but we will change our dress. A handsome cover is now in the editorial incubator, and will hatch in two or three colors by July first, and we will do away with the double columns and use the state-ly wide measure, which will make the type matter four and one-half inches wide. This will allow the printer to use neat initial letters. All this, with the new department headings will give SUGGESTION a handsome dress of which it will doubtless be proud, and so it will try to be a better magazine and continue to receive the affection and respect of all its readers.

Then the editor feels that he must do something to keep up with the procession, so he is hard at work preparing matter for a special department on Auto-Suggestion, to appear first in the July number. This department will be a feature during the remainder of the year, and will be of the greatest importance to every reader. It will tell how to relax, how to induce the suggestive state, how to rest mind and

body; how to use auto-suggestions; how to overcome fear, worry, nervousness and bad habits; how to gather confidence and strength; how to improve health; how to banish disease habits; to overcome hypochondria. And mind you, how to do all these things *yourself*; and furthermore, to explain to you the scientific basis for auto-suggestion so it will be divested of all mystery, cant and superstition. These articles will show you that absent healing is self healing, that all forms of faith healing are self healing; that the subtle law of suggestion, not understood by the healers, is at the root of all forms of therapy. These articles will be worth untold values to every one, and the whole tribe of "healers" will not love SUGGESTION for printing the truth about these things. The magnetic healers will rave; the faith cure folks will scowl, and the honest and sincere Christian Scientists will look coldly upon us and say we do not exist, that we are naught. But the honest investigator will look into these things and discover that the law of suggestion permeates every mind; its ramifications include all psychological processes, and it acts when unsuspected and unknown, but never the less surely; it is indelibly impressed upon the very essence of being.

So watch for the July SUGGESTION; order your copy early from the newsdealer if you are not a regular subscriber, and tell any friend who may be interested in self-healing or self-improvement.

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COMMUNICATIONS and articles are solicited from doctors, dentists, teachers, nurses and others who have had favorable results from the practice of Suggestion. All communications should be concise,

plainly written in ink, on one side of the paper, and not rolled; clippings bearing on the various points within the field of SUGGESTION are also valuable, and friends are invited to send us any which may come under their observation.

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Subscribers who are interested in spreading the doctrines taught in SUGGESTION, can send six names with twenty-five cents, and sample copies will be mailed; fifty cents will send a sample copy to twelve friends.

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Subscribers sending \$1.00 for a new subscription can also select any six back numbers for 1902 or 1903, which will be sent post paid. We also mail these premium numbers to separate addresses.

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Any book desired will be forwarded post paid upon receipt of the publisher's price. Price of any publication furnished upon application; all books on psychology, advanced thought, hygiene, occultism, etc., for sale at this office.

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If you start to tell anyone of your troubles and he turns the subject and doesn't give you a chance, hunt him up afterward and thank him for it.

Motzorongo Excursionists

After a three-months' holiday spent in Mexico, I have returned to Chicago with renewed energy, to take up my chosen work of ministering to the sick and giving instruction in the use of Suggestion in recovering from mental and physical troubles.

While in Mexico and since my return to Chicago I received many letters from subscribers asking about the Motzorongo plantation and the excursion that visited the plantation. I have endeavored to answer these letters privately, but for the benefit of the large number of readers that have invested in Motzorongo stock I will tell you something about the excursion and the impression the visit to the plantation made upon the excursionists.

On Tuesday, March 17th, the excursion, composed of readers of SUGGESTION, left Chicago and arrived in Mexico City March 22. After a stay of two days' sight-seeing in the city including a visit to a bull-fight, the party left city for Motzorongo, still occupying the car Silecia in which they slept while in Mexico City. Leaving Mexico at 7 a. m. they arrived in Cordoba at 4:30 p. m. after enjoying what the guide books describe as the finest scenery in America. Every member of the party unhesitatingly pronounced it the most beautiful scenery he had ever seen. During one part of the trip—between Esperanza and Orizaba—there is a fall of 4,000 feet in twenty miles. The train winds in and out and around the mountains while making this descent and the

scenery is truly glorious. It has to be seen to be appreciated.

The night of March 24th was spent in the car at Cordoba and at 7 a. m. March 26th the car was taken out of Cordoba on the Vera Cruz and Pacific Ry. At 9:30 a. m. the same morning the excursionists, twenty in number, stepped out of the same car they had entered in Chicago upon the platform of our station and store at Motzorongo. Having spent over three weeks on the plantation previously, I was able to stand on the rear platform of our car and point out the boundaries of Motzorongo as we came to our property. I shall never forget with what pride I pointed out our fields of sugar cane as we came to them, for they were by far the finest we had seen, and the railroad runs beside the cane fields for over three miles. The laborers could be seen at work all over the plantation; some cleaning the young cane, some plowing with oxen, while others were clearing the land and burning the brush—all preparing the five hundred more acres of ground that are to be planted in sugar cane by July 1st.

The party was warmly received by the plantation manager, Mr. Paul, and his family, my father and mother and my wife, who had stayed on the plantation while I returned to Chicago to accompany the excursionists. Our buildings, including store, station, dwelling house, and sugar mill made an excellent impression on the visitors, for they were by far the best group of buildings we had seen out-

side of the large cities. In fact, our plantation house is by far the best house built on the American plan to be found anywhere in the tropics. It contains twenty-five bed-rooms and was constructed at New Orleans and taken to Motzorongo by General Pacheco the former owner. For several nights, during the visit of the excursionists, forty-two persons slept in the house and the food for this small army was prepared by two Chinese cooks and served in the large dining-room which runs across the whole width of the back wing of the house.

The first day was spent in inspecting the house and store, the crops in the vicinity of the house, and the immense sugar mill on which expert mechanics were at work getting every pipe, tape, belt and screw into perfect order for the handling of our enormous crop of sugar cane from which we shall be turning out thousands of tons of granulated white sugar in a few months.

The second day the visitors, mounted on mules and horses, rode through the sugar cane fields to the other railroad station on our property—Presidio. From this point they rode over the ten thousand acres in the properties known as Presidio and Ojas de Agua. Although the party started early in the morning it was after dark before the sight seers reached Motzoronga again, a very enthusiastic crowd.

The next morning another trip was made to the cacas and sugar cane fields and the source of the Motzorongo river where it gushes out of the rocks at the base of a mountain. This time the ladies of the colony and the men upon whom the long ride of the previous day had been particularly severe were taken to their destination on the company's narrow gauge railroad, the observation car and a

sugar cane car rigged up with seats being used for the purpose.

I obtained a number of fine photos of this group on the cars in the sugar cane fields. The sugar cane is between fourteen and fifteen feet high, and although this is the dry season at Motzorongo there is not a withered leaf to be seen in all the five hundred acres under sugar cane. This cane is between seven and eight months old and has not yet passed through a rainy season. However, the rainy season sets in about the 25th of May and the cane will be gigantic when the rainy season begins. Sugar experts claim that the yield of sugar cane in Motzorongo will be close to sixty tons to the acre. This marvelous growth is attributed to the excellence of the soil and to the fact that the young cane was thoroughly looked after according to American ideas of cultivation.

Every sugar planter in Mexico that owns a good sugar mill figures on a net profit of \$200 in gold on sugar cane that runs forty tons to the acre, and if our cane comes up to the expectations of sugar experts, our sugar cane will yield a net profit this year of considerably over \$100,000 in gold or more than 20 per cent on all the stock of the company that is entitled to dividends, even if every share of stock that has been placed in the market is sold this year. Next year there will be 1,000 acres of mature cane and the increase should be more than twice as great for the cost of running the mill will not increase proportionately.

After riding through the cane fields which were carefully inspected and the sugar cane sampled the party repaired to the source of the Motzorongo river and partook of a substantial lunch. A rest after lunch, then the mountain climbers

of the party climber over the mountain to the Motzorongo Company's property known as El Paraiso which consists of over 60,000 acres. While climbing we came to several different plateaus on which the natives were raising corn, beans, sugar cane, etc., and I obtained an excellent photo of the party in front of a native hut on a plateau near the top of the mountain. We did not go into the valley on the other side of the mountain, for the jungle is very dense; the soil in the valley being virgin soil covered with valuable timber. A few natives live on this property, having cleared little patches here and there. It is well watered and although we shall never be called upon to cultivate this property it is a very valuable piece of land to hold for future sale for it is increasing in value every day. It is not as accessible to the railroad as our other properties on which we have more available land than our company could hope to cultivate in a century.

The return to Motzorongo was accomplished about dusk, and after a little "after-dinner" music, a few songs and some recitations, the party retired early in order to be ready to make an early start next morning for another of the properties owned by the Company—Josephinas—said to be the finest 40,000 acres of level land to be found in one piece in the whole of Mexico.

Next morning the party consisting of fourteen men and six peons started on horseback. Several of the excursionists did not make this journey as they said they had seen enough of the property to know that everything was even better than had been represented to them; that they would rather avoid the long ride and would be contented with the report of those that made the journey.

After an hour's ride we came to Tezonapa, a station on the railway at the southern end of the Motzorongo property. Here we dismounted and inspected a large alcohol mill owned by two exiled Cubans. These men have only 1,000 acres of land, but every foot of it is planted in sugar cane and their product is sent to market in tank cars as soon as it is manufactured. Their cane is averaging forty tons to the acre. They obtain a barrel of "aguardiente" from each ton of cane and their product sells for \$13.50 (Mexican) per barrel, in tank cars. They are running night and day and their output is from 250 to 300 barrels per day. When cane is manufactured into granulated sugar as on Motzorongo the profits are much greater; the alcohol alone, obtained as a by-product, pays all the expenses of planting, handling, and milling; leaving a clear profit of the money obtained from the sale of sugar, which amounts to about \$18.50 (Mexican) from each ton of cane. From this you can figure the profits that will be ground out by the Motzorongo sugar mill, if its cane runs only forty tons to the acre. What will the profits be if the cane runs sixty tons to the acre as predicted?

Leaving Tezenopa we passed through the plantations known as Laguna Chica, La Union, St. Augustine and then we entered Josephinas. We ate lunch at the first native village, Palmar Chico. Then proceeding on our way we visited the Josephinas administration building and the small alcohol plant, and after crossing nine streams of running water and riding through the avenue of palms mentioned in the April SUGGESTION, we arrived at Filsapoapa, another native village. A rest there for a few minutes, a warm welcome from the Chief and his followers and

we proceeded to our destination Capulapa, arriving there at sundown after a very hard day's ride.

Capulapa is the town mentioned in my April letter on Josephinas and needless to say we were accorded a cordial welcome. As soon as I rode into the village my horse was surrounded by a crowd of natives who began to laugh from the moment they recognized me, for they had not forgotten the good time we had in my previous visit and they expected the fun to begin again at once. In this they were not disappointed, for from the moment our party arrived in this village till we took our departure two days later we entertained the natives and they entertained us, and their young bucks, as on my previous visit, ran beside our horses' heads for over half a mile as we left the village. There were four physicians among the visitors to Josephinas, so the sick natives were cared for, Dr. A. William Bixley, Watsonville, Cal.; Dr. F. A. Royce, —, S. Dakota; Dr. W. V. Riddele, Burgettstown, Pa., and your humble servant—all old readers of SUGGESTION. Dr. Lynn, of Grundy, Ia., and Dr. Street, of Albert Lea, Minnesota, were also members of the excursion party, but remained at Motzorongo during the Josephinas trip. So you see the health of the excursionists was well looked after.

The natives dynamited the river and dived for the fish from the canoes as on my previous visit. I obtained some excellent photos on this trip—one showing a group of twelve of the party standing between the roots of one of the giant trees in Josephinas.

I described the property at length in the April number of SUGGESTION and the one description will suffice for both trips,

as the excursionists found everything exactly as I had described it.

Before we reached Motzorongo, in the journey from Chicago, I was loud in my praises of the plantation, but when we reached Motzorongo I had a rest, for the whole party became enthusiastic and the praise they uttered spontaneously completely overshadowed anything I had said to them and anything I have written. The praise was even more bountifully bestowed on the ride to Josephinas and more than one member of the party said to me "Doctor, I don't wonder that you said this place was worthy the name, Paradise. It is a magnificent piece of property."

After three days' visit to Josephinas we returned to Motzorongo and it would have warmed the heart of any investor in Motzorongo stock to hear the report the visitors to Josephinas made to the excursionists that had stayed behind at the plantation house at Motzorongo.

The next two days were spent in resting, then the majority of the excursionists took their departure, although a few prolonged their visit for nearly ten days more. The last to leave were Dr. Bixley and Mr. J. G. Bower, of Hagerstown, Md., who waited until Mrs. Parkyn and I were ready to return to Chicago.

How the Motzorongo proposition looks to the excursionists who have seen the property with their own eyes, can be judged best from the fact that every member of the party that had not already taken stock subscribed for stock at once, or asked that stock be reserved for him until he could return to his home and arrange for the money to purchase a large block of shares; and members of the party who already held stock, increased their holdings—in some instances doubling

their previous investment. One excursionist had decided to invest \$1,000 if he found things as represented, but after his visit to the plantation he requested me to hold \$5,000 worth for his partner, until he could get home and arrange to send the money.

I prefer at this time to let such facts as these tell their own story. They are the best assurance any of you who have invested can obtain, short of a visit of inspection for yourselves.

Before I left the plantation I made up a party of four, Mrs. Parkyn, Miss Paul (our manager's daughter), my father, Mr. James Parkyn and myself, and we rode over the Josephinas property again, and in returning visited a plantation, El Palmar, which adjoins our Josephinas in the northwest. El Palmar is a model plantation of 5,000 acres, owned by two wealthy Frenchmen. We stayed part of two days visiting this property, for I discovered there were 100,000 cultivated rubber trees on it, most of them eight years old this year. They were tapping these trees for the first time and obtaining one quarter of a pound of crude rubber from each tree and selling this rubber for \$2.00 (Mexico) per pound—about 80 cents in gold.

This is the first successful rubber orchard I have heard of in Mexico but as it is a private concern and ten miles from any railroad it is not known.

Many highly capitalized rubber plantations have started in Mexico during the last few years, but as our Consul-General said, they are in an experimental state. For this reason the Motzorongo Company has never claimed it could make money out of rubber. But now that we know positively that rubber can be cultivated on every foot of our Josephinas property, on which thousands of wild trees are growing,

I have been authorized by our plantation manager to say to my readers, that by the time the June number of SUGGESTION is in their hands the first of the first hundred thousand rubber trees will have been planted in Josephinas, and the planting will continue until we have at least 1,000,000 trees. There will be no dividends from rubber for nine or ten years. However the dividends from cane and cattle will be large enough in the meantime—they will be enormous in a few years—and when the rubber trees are ready to tap—well, I shall let you figure for yourselves. Rubber is easily cultivated, requiring no care after it is planted.

You will notice that I said the owners of El Palmar were getting a quarter of a pound, from each eight year old tree. Look at the prospectuses of the various Mexican rubber plantations and they claim they expect to get two or three pounds of rubber from their six year trees, and that the yield increases at the rate of one half pound yearly. Their claims will not square with facts. There are a few trees fifteen years old in El Palmar and from these they obtain about a pound of rubber annually.

I told the young Frenchman who has managed El Palmar for nine years that American companies that were planting rubber, claimed it was possible to get over a pound of rubber from a six year old tree and he said to me in polite French, "They are liars. If they attempt to take more than a quarter of a pound from their eight year old trees the trees will die."

Now that I have seen a mature rubber plantation with my own eyes, I know that rubber can be successfully cultivated in Mexico and that gigantic rubber orchards can be successfully developed on the Josephinas property, for it is only

separated from El Palmar by an imaginary line, both properties being part of the same beautiful valley.

On my last visit to Josephinas we found the natives, who have contracted to do 800 days' work per week for the Company, cleaning the land adjoining the administration building for the immense pastures that are shortly to contain thousands of cattle that will be purchased and fattened for market by the Motzorongo Company. The owners of El Palmar have made a great deal of money by purchasing their cattle and fattening them for market. Although it is a small private plantation they had a thousand head of cattle when we visited it, and they expected 500 more thin cattle within a few days. Their last cattle sold averaged \$52 per head. They had bought these same cattle six months before for \$31. Think of it! A profit of \$21 per head inside of six months without cost for fattening, as there are fine pastures the year round in the district of which the Motzorongo properties are situated.

I have made this report more extensive than I intended, but I feel that I could not do the subject justice even in a volume. I should like to tell you about the scores of extremely amusing incidents that occurred on the various trips and I may yet have a chance to tell you of them. But I want every reader that is interested in Motzorongo to send me his name if he desires to receive a copy of the bulletin I shall publish shortly, containing a number of half tone reproductions of the most interesting photos taken on the trip.

A fine new prospectus will be issued by the Company in about four weeks, and in it will also appear many of the photos I have taken. The prospectus will be a

work of art, so do not fail to write the Company for a copy.

Eleven states of the Union were represented in the excursion and I will send the names and addresses of the excursionists to any one that would prefer to hear from the excursionists themselves. However the bulletin I shall publish will contain letters from the excursionists.

Now, attention please! I have done my best to interest you all in the Motzorongo proposition, because I know it is the best "safe" investment the SUGGESTION family has ever had presented to it and as I have made a thorough personal investigation of it from every point of view and am a director of the Company, it is with pleasure that I recommend it to you all. And since it is such a good thing I want the SUGGESTION Family to own the bulk of the stock. You have done very well so far. \$125,000 worth of this stock is in your hands at the present moment but I want you to take a firmer grasp upon the investment this month before the stock is all sold, so that in the July number which, by the way, will be a surprise to you, I can also surprise you by announcing that you own \$200,000 worth of Motzorongo stock. This may be the last call I shall have a chance to make to you on this investment, so don't delay another day. If you don't know all about the Company and its 165,000 acre plantation, already, write for a prospectus to the fine new offices of the Motzorongo Company, 228 Reaper Block, Chicago, Ill. Note change of office from 208 Reaper Block to 228 Reaper Block.



If some men would offer to kiss their wives the wives would have hysterics—or fits.

SMILES

The Canadians will kindly move over a little and make room for the India contingent just coming in—you can discuss King Edward between the acts. Those New Zealanders, right this way; you're to sit next the Norway people. The delegation from the Barbadoes, together with the Central Americans, please occupy this space here between the Greek and Syrian sections. Now we have the antipodes hobnobbing—all the members of the world-wide SUGGESTION Family. 'Tis our family gathering, and the gracious spirit of fraternity and good will, as insistent and as delightful as the spring sunshine, settles into every soul of us, and irradiates every face.

'Twas foreign talent promised for this meeting, you remember. But who to us Suggestionists can be foreign—a family made up of peoples from the uttermost parts of the earth, that includes so many tongues and kindred, from Occident and Orient, from the frozen zone to the sunny land of the lotus eater—who, to such cosmopolites, can be foreign? Surely we know no foreigners within the Suggestion family; and *what*, then, to a Suggestionist, may a foreigner be? Why, people outside the family, of course—some of the Neighbors—see? I've asked several of them to come in tonight and make some little speeches for us. (Texas, if you don't quit pinching Rhode Island you're going home; understand?)

They're editors, these Distinguished Guests of ours tonight—editors, every one of them, and they Write, and Say Things, till you'd think there's nothing else to be

said for years to come. They Express Themselves, and everything else they can lay hands on, and they Advise the wayfarer as to the best routes through this Sinful World, what baggage to carry, etc., and they do insist, some of them, that there is no terminal station, and that it is the Happy Privilege of us all to go on and on after the fashion of a merry-go-round, if we can but continue to pay the fare. ('Tis all right about some people living forever, but there be folks I'd like to see reform a bit before they get an extended-time ticket for more than, say, one thousand years on this planet, wouldn't you? It's hard enough to get along with some people just an ordinary life time.) But that isn't all these Thinkers tell us; sometimes they say other things equally startling; not only that there is no use of man's dying, but that he may learn to subsist on air. (We haven't learned that yet, however, so please continue to pay up your subscriptions promptly!) Some of these editors, moreover, having found out all there is to know about this small world, and looking for new ones to conquer, are turning their attention to the neighboring planets, and are in touch with all that goes on in Mars and Jupiter—at least they make bold to repeat "What the Comets Confided to Susan," etc.—they are *astromogers*, as an old lady I know puts it. And they can tell by looking at your handwriting whether it was made by you, or whether it is little chicken tracks across the page—or if they can't do it themselves they know somebody who can. I haven't submitted any manuscript of my own, though,



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W. T. STEAD

Editor of the (London) *Review of Reviews*, addressed the following letter under date of March 29, 1902:

"The improvement that can be effected in the memory by taking pains is so immense and so little realized that I consider Mr. Pelman one of the benefactors of the human race."

I am, Yours truly,

W. T. STEAD.

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for 'tis not in the power of man to do miracles. But if these learned ones do show idiosyncracies, 'tis but the hall mark of genius, and the fact that they have brains—strong, keen, active, coherent gray matter inside their craniums, is altogether beyond dispute.

(Watch them now as they come out on the stage—here they are! See—that woman leading the way, and doing it with the mien regal of the Queen of Sheba, is Mrs Post—Helen Wilmans, you know. Her escort, the dreamy youth with the soulful eyes, is Frederick W. Burry—he's only twenty-nine, and he says he is not married, and is never going to be—I don't know who cares, besides himself; and more than likely it's only a Tom Sawyer ruse. The next is Eleanor Kirk, then Dr. Love—they both live in New York, and I asked the doctor to please step around and fetch Eleanor, as 'twas handy. Chesterfieldian, isn't he? Look, that's Elizabeth Towne—Elizabeth is in a class by herself, but just after her comes Henry Harrison Brown. Towne and Brown rhyme so nicely—and one's from Holyoke and the other from San Francisco, so I thought they'd enjoy exchanging climate stories. Isn't this a Galaxy? Not often one sees so large an aggregation under one tent—and what a rousing welcome you did give them—quite proper. While they're getting settled I'll whisper another thing to you—we've William Walker Atkinson out in the wings—secure, so he can't get away. He is to make the closing speech, if these other eminent worthies are sufficiently brief. In view of his exceeding timidity you will kindly be liberal with the applause. I'm hoping he will get to speak this time, for it is either to keep him in durance till next month—which would be disconcerting—or to run the risk of

corralling him again—which would be strenuous. But it's time these people were having their say.)

The family will please come to order, for we are now to have the pleasure of listening to Helen Wilmans Post, a woman as famous for her fearlessness as for her clear thinking. She speaks her mind in "Freedom," and she lives in the Sunny Southland at Sea Breeze-by-the-sea, where she has discovered the Fountain of Youth De Soto sought in vain. She listens to what the Wild Waves say and she says it over after them in vibrations a thousand oodles strong.

A few years ago a certain humorous lecture was announced "A Lecture on Fools, by One of Them." The address just now is on "Fools," but not by one of them.

Hearken to Helen :

"A Fool is he who refuses to learn; who thinks that his safety is in remaining in his present groove of thought; the groove that he was born in and that his father was born in.

He considers it risky business to move on. He is like the hobo in the wood pile, who sits in one place all day and seldom moves, except when he rises up to throw a chip at those who are out on the road traveling somewhere. He consoles himself with the thought that, if he is not making anything he is at least not risking anything. He has not considered the value of which society is cheated by extracting a man from it.

Why, he himself—his very existence—is a standing theft upon the race; he has stolen that living wonder, that marvel of capacity—a man—from it.

And this is the creature who ties the talents committed to his care in a napkin and hides them away, instead of putting them out at interest; and this is the way a fool saves. He does not know that a fool pays for being a fool; he does not know that it is the most highly taxed privilege of all human privileges.

There is no law on the statute books for the punishment of this kind of theft. There need

be none. The punishment is one with the theft—it is annihilation.

And thus the race sheds its useless members, as tadpoles shed their tails when they acquire greater powers. As water purifies itself by flowing, so the race leaves its impurities behind as it goes on in its path of progress."

The next speaker, Dr. I. N. Love, is here tonight, Suggestion Family, for an especial reason. You know he is a great physician; but it was not merely or mainly because of that he was asked to address you. An artist-soul, a scholar, a public-minded citizen, a scientific thinker—he is all these things, but the reason of which I speak is not found in any one or all of them. Moreover, he is, it must be confessed, not up to the mark in astrology, of graphology he is quite innocent, and I do not suppose he ever even tried to give an absent treatment in his life—at least he sends out no reflections of these things in his "Mirror." It thus might seem at first impress that he is hardly *en rapport* with the distinguished compatriots on this platform tonight. And yet it is in his own right that Dr. Love occupies a chair in the midst of the leaders of the New Thought. He is vastly more of a New Thought thinker than he thinks, and though his specialty in this line is admittedly neither levitation, clairvoyance, nor chromoscopy, he ranks with the foremost in this great and notable thing, namely, that he is a radiant, buoyant, indefatigable optimist, *who practices his own theories!* There is never a cut nor a thrust, never a growl nor a whine, in the "Mirror." Current affairs, politics, religion, literature, philosophy, and his neighbors, does Dr. Love discuss, and always in a way so clear and bright, so free from taint, so full of the meat and inspiration of living, that to read the Mirror is to

find new reasons for continuing this earthly pilgrimage with joy.

In the gracious art of saying kind and appreciative things about the world in general and his professional brethren in particular this man is a past master, and the beauty of it is that you are sure he is thinking twice over as much as he says. But lest he become disconcerted just now and forget his speech, I will present him to you at once.

Listen, then to Love:

The editor of *The Mirror* writes as he feels, and tries to feel right. He believes that every one should encourage an increased flow of milk of human kindness rather than bile, and love his enemies, for 'tis they who make him; that the best "code of ethics" is the Golden Rule "Do unto others as ye would have them do to you," and "do it first"; that the second Golden Rule in life should be "Reciprocity—be good to those who are good to you": that cares, burdens and troubles are good for us on the principle that, as David Harum says, "A reasonable amount of fleas is good for a dog—they keep him f'm broodin' on bein' a dog."

He believes further, that in spite of annoyance from financial cyclones, delayed peristaltic waves of prosperity, moral idiots and strabimics, victims of drugs, drink and disease, and the fact that things don't always go our way, that whatever is, is right, and that this is a very beautiful world full of very pleasant people."

(Long continued applause from the audience, punctuated by calls of "He is an excellent Suggestionist"! "Tell us about the New Thought and the doctors!" etc. Dr. Love kindly responds.)

"The pessimistic physician must go. We hear much in these latter days of the 'New Thought,' but after all there is no new thought, there is indeed nothing new under the sun. The so-called new thought is as old as Adam, and Solomon emphasized it many thousand years ago when he said, 'As a man thinketh so he is.' The important thing is to think kindly, pleasantly, cheerfully, brightly, optimistically and determine above all things never

YOUR MONEY

will work for you if properly invested. Success in life means successful investment. Why not have an assured income? You develop your mind and body; why not develop your capital? Bodily weakness is a physical crime; idle money represents a sociological crime. Make your money work for you—work to the best advantage. How can you do this?

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hogs by 36 miles of barb wire fencing. We have a \$300,000 sugar mill, completely equipped for making the finest quality of granulated cane sugar. We have 200,000 coffee trees in full bearing, 40,000 cocoa trees, thousands of rubber trees, orange and lemon groves, etc., an administration building with 25 rooms, and three stores at which the 2,500 natives living on the plantation deal. We have an ample supply of laborers. We have cattle, horses and mules and have begun stock raising on an extensive scale. We have immense forests of the most valuable timber. The Vera Cruz & Pacific Railway bisects our property for 13 miles and maintains two stations on it; and besides this the plantation owns 15 miles of narrow guage railway.

Our property is in the State of Vera Cruz, 250 miles from the City of Mexico, and 26 miles from the City of Cordoba.

The readers of SUGGESTION have purchased over \$100,000 worth of stock in this Company, and anyone interested will be furnished the names of stockholders that have visited the property, a large number of whom have just returned from an inspection of same. The party reached the plantation station in the same car in which it started from Chicago.

The directors have offered 40,000 shares which are now selling rapidly, at the par value of \$10 per share. The reliability of the directors and the financial soundness of the Company are unquestioned.

The wise man embraces the opportunity which knocks once at every door; investigate this at once; do not procrastinate; send your name and address on a postal to-day—write the postal NOW.

THE MOTZORONGO CO.,
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[From a personal knowledge of all the facts, I can vouch for the truth of every statement made above.—EDITOR OF SUGGESTION.]

in the name of God and his angels to be a pessimist. A sick person had better be permitted to wrestle along with the *vis medicatrix naturae* and a grandma devoted to Motherbakerreddyism than to fall into the hands of a long visaged, gloomy doctor, ever and always a pessimist, who belongs in the ranks of funeral directors rather than in the columns of life savers, however scientific he may be. We should study always to be hopeful, for our mental state is infectious."

Mrs. Towne says she must be going soon, for she left William in charge of the office, and he is apt to become absent minded and get his Individualisms mixed up with all sorts of opposing vibrations. So Elizabeth comes next. The dainty sails of her "Nautilus" carry Mrs. Towne's dictum over many seas to many lands—a precious freight it is—and the friends she has made thereby are a great host. We are pleased to have her with us to-night. She speaks her mind in no uncertain tones, and she has a mind worth speaking. Welcome to the editor of the "Nautilus" and *bon voyage* to her charming craft!

Lend ear to Elizabeth:

"Somebody has said that the world is divided into two classes, the civil and the uncivil. The hall mark of real nobility is the habit of being civil to the uncivil. No better place to acquire this gentle art than living among the uncivil. The girl or boy who finds himself among the uncivil and who proceeds to cultivate uppishness and contempt for his associates; who 'looks down' on those with whom he is compelled to associate, who tries to be 'superior' and to impress others with his superiority—such an one is forever fixing himself in the class of the uncivil.

You are what you *are*. Time spent in trying to 'impress' people is worse than wasted. Be your gracious self and honor not only your father and your mother, but your next door neighbor, and your next door neighbor's kitchen maid, if you want to develop the qualities that will fit you for the sort of associates you want—members of the really truly nobility.

Cultivate your brains, dearie; cultivate your body; cultivate your soul; all to the best of your ability. But above all and in all and through all cultivate the mental and physical deportment of the truly noble. Belong always to the civil class and practice civility eternally upon the uncivil as well as upon the civil.

When a brawling enemy followed Pericles home one dark night, with intent to injure him, Pericles sent his own servant with a lantern to light the man home again. Pericles did not descend from his own class to pay his uncivil enemy in his own coin."

That applause, Mrs. Towne, is not only on account of those good things you told us, but it's partly because you called us "dearie"—we rather enjoy being called dearie, you know, besides it would not have sounded Nautilistic if you hadn't.

But the hour waxes late, and Mr. Burry says he is apt to be hoarse after ten o'clock in the evening. I should much enjoy giving this brilliant writer the sonorous and resounding introduction he deserves, but any one who has read his journal knows that Mr. Burry is unique, and is also entirely capable of resounding for himself. He has time for only a few brief sentences before taking his train for Toronto, Canada:

"This world is to be transformed by a change of view; we cannot make the most of people or conditions until we allow the most; every change must come from within.

So let us look out for the sympathetic point in the character of our friends (including in the word friends, all we come in contact with), let us find the chord that is most vital and natural to them, and come in touch with this keynote of their nature. Let us discard the complaints and fault-findings, which are mere habits more than anything else, and treat all not only with kindness but with respect and love."

Eleanor Kirk, dainty, witty, brilliant, self-respectful and self-dependent Eleanor Kirk, comes next. Her "Idea," fragrant

and thorny as a sweet-brier rose, challenges and charms the reader. She says what she thinks with a fascinating disregard of tradition, and to use her own expression, she is not much given to taking other people's dust. She can be relied upon to take care of herself in an argument, and when her convictions are at stake she goes on the principle of the Irishman at the fair, and hits any head that comes up. She will talk to us about "Creature Comforts":

"Creature Comforts?" What are they? Warmth, light, proper food, soft fabrics, daintiness—enough means for personal comfort and a lot more to go round. There would not be any fun in living at all if it were not for the going-round and "divvy-up" process.

What is a creature? Is not everything that breathes the breath of life a creature? And what kind of a two-legged creature is it who prefers to go without comforts?

There are creature comforts enough to go round if the creatures will intelligently demand them. There is no such thing as standing still in the same old ruts, whether in servile dependence upon just one material for warmth, or in clinging to and advocating the conditions that obtained centuries ago. Every man must "take up his bed and walk" now, or be trampled down by the rapidly advancing regiment of progress. Warm thyself, feed thyself, heal thyself. These are the present commandments.

(Miss Kirk gracefully acknowledges an enthusiastic encore, but cannot be prevailed upon to speak longer.)

Mr. Brown clairaudited a message a few moments ago saying that an important matter demands his immediate I AM in San Francisco, so that he was obliged to depart. With him go our hopes of finding out about psychometry—we don't know a thing about it, and were depending on him to tell us—for if he doesn't know about psychometry, I haven't an idea who does.

As for William W. Atkinson, he's still there in the wings, battling with an acute

attack of stage fright: a fact I ascertained when the applause was on a few minutes ago.

Our Patagonian delegation will take him home with them and entertain him until the next meeting. There may be cannibals still lingering in the Patagonia wilds; hence, dear friends, look well to William W. A's welfare, and produce him unharmed for us next month, un nibbled and ungnawed. Don't let him get eaten, even if you have to label him "Tough and Stringy."

'Tis a social hour we'll be having now—an informal reception to our distinguished guests.

The meeting is out.

M. F.

School Trustee Lion (to teacher).—Your education—

Professor Ape.—Has been completed in the higher branches, sir.—*Princeton Tiger*.

◆ ◆ ◆

The next time you complain of being overworked, think of the time you waste.—*Atchison Globe*.

◆ ◆ ◆

Many put zero into the collection and then complain that the church is cold.—*Ram's Horn*.

◆ ◆ ◆

The man that is shrewd enough to keep busy all the time is able to dodge a lot of work.—*Puck*.

◆ ◆ ◆

Never start on a journey Friday if Saturday is pay-day.—*Puck*.

◆ ◆ ◆

Little minds are tamed and subdued by misfortune; but great minds rise above it.—*Washington Irving*.

◆ ◆ ◆

Be busy, busy, busy—useful, amiable, serviceable, in all honest, unpretending ways.—*Dickens*.



Dr. Charles McCormick founded McCormick Optical College, Chicago, ten years ago, as a school of optometry. The first evolution made it a college of ophthalmology, and for some years it has been practically a medical school minus drugs and operations. The McCormick system of analysis of the causes of human ills and how to abolish them was endorsed heartily in SUGGESTION last month by Dr. A. P. Davis. There must be something good in it or Dr. Davis would not be so enthusiastic over it.

Send postal for booklet explaining the methods used at the McCormick Optical College, 84 Adams St., Chicago, and see notice in Publisher's Department in this issue.

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Experiences

THIS column is devoted solely to contributions from readers of *SUGGESTION* who desire to assist in the investigation of psychic phenomena by reporting interesting facts from their own experiences, or any phenomena they have witnessed.

We give this opportunity to our readers in order to stimulate increased interest in the study of the occult, and to obtain all possible reliable data on the subject. It is only by intelligent, painstaking observation of particular instances, and their accurate reporting, that satisfactory evidence can be accumulated. True scientific inquiry takes nothing for granted, and has no preferences; but seeks only to discover the truth, no matter what that may be.

As this is distinctively a column for contributions from readers, no comments from the editor will find their way into it. Moreover, the editor desires it to be distinctly understood that he is not responsible for the views of any contributor to this column. The experiences are published for what they may be worth, but the absence of editorial comment must not be taken as an indication that any contribution or discussion accords in the slightest with the editor's own opinion.—EDITOR.

Telepathic Experience.

DEAR EDITOR OF SUGGESTION:

For some time I have read the experiences of different ones pertaining to "Telepathy" and "Spiritualism." I think I will give my own experiences as follows: A little over seven years ago I formed the acquaintance of the lady which grew into close friendship, ect., a third party directly and through others continually trying to put us asunder, without avail. One night I had a dream or vision, any way, I saw my lady friend receive a letter. I recognized the handwriting on the envelope. I saw her open the envelope, unfold the letter; I recognized the handwriting also (there being two handwritings) read every word of the same, saw her look of surprise and wonder and seeming appeal to me for an explanation and help. In the morning I awoke, in the afternoon I became drowsy and fell asleep in a chair when the same thing I saw was repeated. I again awoke, took paper, pen and ink and wrote to her telling she had a letter from A. B., (or that she would get one), and told her the contents of same and requested her to write and let me know if I was right or wrong, if right send me either the original letter she

received or a copy of the same. What was the result? In due time I received from her an answer to my letter also the very identical letter I saw her receive. What was this—conscience? No; A dream caused by derangement of the mental organism? No; An hallucination? No; What then? I call it psychognotism (soul communion) or what is known as telepathy pure and simple. Again; last fall while at Duluth, Minn., having previously read of the dangerous sickness of a young cousin, one afternoon while engaged in my work and not thinking of him at all, all of a sudden something seemed to tell me in words like this: "Poor Steve is dead." I tried to banish the idea from mind, but could not, it would force its way into my mind. I saw—or seemed to see—his folks preparing for his funeral amidst great sorrow, etc., until two days after, when I seemed to see the funeral procession leaving the house going to the M. E. Church, leave the church and go to the cemetery and return to the sad home. On the Saturday evening following I picked up the paper and read of his death. What was this? Was it not telepathy? If not what was it? I could give hundreds of such

like experiences but I think these two on this line is sufficient proof of the fact of involuntary telepathy.

Respectfully yours,

N. I. B. BAILEY, Ps. D.

(Mr. Bailey's experience will be continued next month.—Editor.)

Thinks Spirits Warn Him.

W. P. Oliver writes from Stevens Point, Wis., April 1st, and gives his experience in "Sitting for development." He explains how he places his hands on a table, and how they would move, seemingly without any volition on his part. He then continues as follows:

"One evening while sitting as above, I felt a sensation as if an insect of some sort were running or being drawn in zig-zag courses inside my undershirt, except that this insect was electrical, or possibly a better description would be to say it felt as if the end of a very fine electric wire were being drawn in a zig-zag course around beneath my undershirt.

"This was strange, unexpected but in no sense very convincing, but it gradually grew stranger day after day and would frequently occur while sitting working at the bench in the factory where I was employed, becoming so strange at times as to produce a very unpleasant electrical sensation. It finally localized on my head or among my hair. After a while I noticed that when my mind reverted to any matter in which I was interested or any project I had on foot, either for pleasure or business, that I would feel the 'touch' very strong and distinct on certain parts of the head, principally on the center of the top head or on the side head directly back of the temples, or on the 'corner' of

the forehead, where the hair and forehead meet.

"By watching the result of my project as it developed, I finally come to connect the touches with them, and as the result was good or bad, was unavoidably forced to the conclusion that they were intended either as an encouragement or as a warning of disappointment, usually the latter.

"I finally came to the understanding that a touch on a certain part of the head was a warning of disappointment. This signal whether applied to business or pleasure is correct ninety-five times out of a hundred. The opposite signal, of encouragement, is not by any means so reliable. The reason for this difference I can only conjecture.

"This phenomena has been with me for twenty years. It has accompanied me in travels of thousands of miles, as a commercial traveler. The warnings of disappointment even in trivial things are almost invariably correct."

[Mr. Oliver then proceeds to explain that this signal is made by a spirit; that sometimes the warnings are right and sometimes wrong because the spirit is limited in intelligence. Can some of our readers briefly give an explanation of these warnings without looking to the supernatural?—Editor SUGGESTION.]

Producing an Apparition.

EDITOR SUGGESTION:

Please accept my thanks for the copies of your magazine received. I have read both copies with much pleasure and was especially interested in the article by Dr. Vail in the January number. I have often wondered by what means the Almighty One drove our first parents from the Para-

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Then, again, Nature didn't intend the human body to be used as a filter. There's a whole lot of filth in a glass of water, even though it may appear clear to the eye. If this filth isn't removed before it enters the system it will have to be filtered out by the kidneys. Now, doesn't it seem a good sight ~~more~~ reasonable, from every possible standpoint, to provide the body with pure water, than to drink filthy water and depend upon the kidneys to purify it?



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dise in Eden, and Dr. Vail's "Annular Theory" has helped me to find a solution of the problem, and also explains the "flame of a sword" spoken of in Genesis.

I have examined nearly every religious belief, as well as nearly all the various modes of healing and have found some truths in each and every one, but a great mass of error as well.

I have examined Spiritualism, also and find some truth (that there *are* genuine controls by spirit beings) but great error, inasmuch as these spirit beings were never any thing else. They are most positively *not* the disembodied spirits of human beings.

I wish to tell you of an experiment in telepathy: For several months, I have been giving absent treatments to a friend of mine who lives about a mile from my home, and have achieved very beneficial results. As the friend was not always able to take the treatments at the specified time, I have also achieved results by Suggestion—even greater than by the other method.

But some time before I had investigated absent treatments I had tried an experiment with this friend. One night, without my friend having any knowledge of what I was about to do, I attempted to project a picture, or vision of myself to his bedside. I mentally went to his home, ascended the stairs, and stood by the side of the bed, and pictured him lying there asleep. The next day I met my friend, and he asked me if I had been thinking of him the night before. He told me—mentioning the exact time I had tried the experiment—that he had been suddenly awakened, and looking up, saw a shadowy image of my head and face, a few feet above the bed. He saw no part of my

body but this, and it remained but a moment or two and vanished.

Our last experiment was yesterday evening. I began sending the treatment at 10 p. m. About 10:30 the idea came to me to try my receptivity, so I discontinued the treatment and made myself as passive as possible. In a moment or so the following picture arose before my mental sight: A large avenue lined upon either side with tall palm trees; in the foreground the head and shoulders of a man, seemingly a United States soldier. I thought, "Why, this is queer—I surely have missed connections. My friend is in no way connected with a scene of this kind—what can this be?" The answer came like a flash, "This is the Philippines."

This was strange, for I had neither been reading nor thinking of the Philippine Islands.

This morning I saw my friend and told my experience. Very much to my surprise, he said, "Why that is queer. Last evening I was unable to take my treatment, as we had a visitor. Just about 10:30 we were reading and commenting upon an article upon the Philippine Islands.

Yours fraternally,

Pennsylvania.

J. W. G.

Spirit Manifestation.

In this short article I propose to give the readers of SUGGESTION a brief and concise sketch of my experiences in Spiritualism.

The readers will kindly excuse my clumsy way of putting it down.

It was about a year ago that the first manifestation to me was evident. A friend of mine (I will call him Jack), was

with me all through these experiences, so it is not likely that two persons at one time should be so completely deceived by what some skeptics call "imagination." We were alone in a room talking when one of us proposed to try to make the table move. Suiting the action to the word, we sat to a small table and blew the lamp out. It was not very long ere the table trembled slightly, creaked, and finally up it went on two legs. This was a good start so we resolved to try it some other time, which we did. After that we practiced it every night getting better results all the time. Soon after we felt the touch of spirit hands for the first time. We had been sitting to the table for some time talking to them when they expressed a desire to touch us. A touch, light and soft, was soon felt on my forehead growing stronger till it felt something like a human, though not altogether the same. We felt them continually after that without regard to time or place. One thing especially made me want to find out more about them, and that was a light, about the size of a man's thumb, of a light bluish color, which opened and closed like some flower, emitting a strong odor of sulphur.

Going farther, I will state how we happened to first hear a sound and voice of the dead. It had been quite a little while since we had begun to practice spiritualism, when it came about. We were sitting as usual speaking to them by raps, when they said they would try to speak. A pillow was dragged from the bed nearby and placed on the table. A little while, then a soft, low whistle was audible from the table, then a groan. Finally, a soft whisper said, close to me, "Hello, Tommy!" This was beyond the wildest hopes of our wishing to communicate with the dead.

After that we held long conversations with them, just like speaking to a human. They had written us several times providing their own paper and pencil. These notes I kept till requested by them to burn them, which I did.

Three spirits came to us most of the time, two girls and a man. The two former were good ones, while the latter was an evil spirit, who would continually try to harm us in some way, hitting us with shoes, sticks, or sticking us with pins.

I have heard spirits, felt them, have spoken to them, but have never been satisfied by seeing them materialize fully. It is the greatest desire of my heart to investigate and find out these things so as to prove to the world's skeptics that the dead do really come back, as well as for myself. I have met many men who disbelieved in it. I sometimes took them home, called the spirits, and had them tell things which they knew I did not know. Most of these were fully convinced beyond doubt. There are some men, however, that do not try to believe it, don't want to believe the truth of anything. These men I call selfish, conceited and ignorant for they cannot realize the grandest problem of today: that of spiritualism.

Anybody has a right to be a little incredulous of things not in their comprehension, but no one has a right to say that there is no such a thing as the dead coming back just because they do not want to believe it. It is surprising how many of our brightest men have not the least idea of what they are talking about when speaking on this subject. I think this should be the greatest desire of every man or woman: to try and unveil the future.

THOMAS E. LAKE.

Nogales, A. T.

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Condensations

IN this department will be given in condensed form the salient points of articles of popular interest on health, sanitation, therapeutics, etc., from our exchanges. We will especially endeavor to give valuable information that appears exclusively in medical journals and which does not reach the general public. Many valuable hints on the prevention and treatment of disease will be given—all along advanced and rational lines, and no one need hesitate to try any suggestions contained herein. All thoughts expressed belong to the respective journals mentioned.—Editor.

A Surgical Operation in that Upset Science.

In the April issue of the *Surgical Clinic*, Chicago, appears an editorial under the above caption. It is one of the most remarkable statements that the century has witnessed. One John Daly suffered a cranial injury, and in treating him at the hospital a considerable quantity of brain matter protruded. Seven ounces, or a quarter of his brain, were removed. Within an hour after the operation Daly was talking and laughing, without pain or discomfort. So the editor asks, can a man live with one quarter of his brain gone? Can a man live with half a brain? Or is a brain an essential organ? This case puts to route all the theories—one fact outweighs a mountain of theories. So the article ends with this paragraph:

"Theoretically, Daly should be having a variety of trouble. That portion of his brain which was removed, known technically as the right frontal and the anterior portion of the right parietal lobes, is supposed to contain important functional centers. The centers of vision and those controlling the muscles of the face, the leg and the arm were, according to the deductions of science, directly in the path of the surgeon's knife. But there has been *no evidence of any damage* through the loss of that quarter section of the cerebrum. Why? Let the bright ones answer. We confess that the case is a puzzle to us."

Cancer Cures.

Dr. John M. Shaller in the *Surgical Clinic* discusses the various methods of treating cancer by local applications, and this notice is a condensation of the doctor's article. While so-called "quacks" have monopolized the

treatment by means of application, it is a fact that such applications can cure cancer; yet medical science refuses to acknowledge the efficacy of lotions, salves, etc. When patients object to the knife other means should be studied. As humiliating as it may be, we must acknowledge the truth that quacks sometimes cure; and if quacks can do this, there can be no doubt that physicians can do even more frequently if they will but try, because of their "superior * * * skill."

The doctor makes this statement: "Inspire confidence, believe in your own ability, then by your actions, your manner of speech, your determination to do and dare cautiously, will, like an infection, inoculate others, with however a manifold belief in your ability, greater than even you yourself can ever hope to possess. The chief reason why quacks thrive is that they inspire hope. "They make positive assertions."

Cancer is fatal if allowed to run its course without interference. The favorite remedies for local applications are arsenic and chloride of zinc. Many formulas are given. Arsenic and zinc are escharotics or caustics. They act by destroying the infected tissues. When all the cancerous-forming element is destroyed, a cure is produced, which leads to the interference that cancer is a local disorder.

By mixing the caustics with any bland vehicle, the full effects are not obtained, and a longer time is required for effective action. The caustics should be applied directly without dilution or mixing. Great pain often accompanies the application of these remedies, which may be relieved by opiates hypodermic or internally administered.

Zinc is best applied as follows: Saturate lint with the deliquescent salt of zinc; dry lint and apply to cancer; if too strong, mix one

part of chloride of zinc with one or two parts of water; saturate guaze with this and pack into the ulcer, or apply it thoroughly into all parts of the ulcer without any dressing. Apply daily; if ulceration continues, repeat, using even the deliquescent salt in those places which refuse to be checked, until the entire surface shows healthy granulations.

Regarding the treatment by arsenic, the following from Czerny and Trueck promises the most speedy results:

"Arsenic in powder proving abortive, a solution of arsenous acid in equal parts of rectified spirit and water, of the strength of one quart of the acid to 150 of the menstruum employed. The first step is to thoroughly cleanse the sore by vigorously rubbing or scraping the raw surface, a moderate quantity of blood being allowed to flow. The surface of the ulcer is then thoroughly moistened with the solution, shaken up before using, and allowed to dry, preferably without dressing of any kind. A scab forms, over which the solution is applied daily. The margins of the scab tend to separate from the subjacent tissues; the treatment is continued until the scab is only retained in place by a few loose adhesions. These are divided, the scab removed, and a fresh application of the arsenical solution is made. If on the following day the resulting scab is thin, of a light yellow color, it indicates that the tissues no longer comprise any trace of cancerous growth. If, on the other hand, a dark colored, firm and closely adherent scab again forms, the whole treatment must be repeated. The thicker the resulting scab, the more energetic should be the treatment; that is to say, the stronger should be the solution, the strength of which may then be increased from 1 in 150 to 1 in 100 or even 1 in 80. When the desired result has been attained, there remains a granulating wound, covered with a delicate, white pellicle, to be dealt with on general principles."

All cancer salves used by specialists contain either arsenic or zinc or both. The usual cancer remedy contains several other ingredients which have no value—they only retard the action of the escharotics. The methods above given comprise the two best systems of treating cancer by application and if persisted in will in many cases result in a cure.

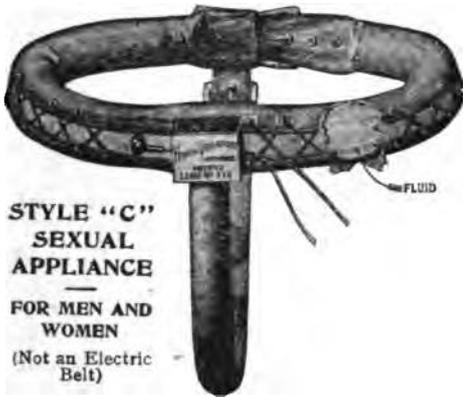
Modern Methods of Treating Consumption.

This condensation is taken from an editorial in the *Alkaloidal Clinic*, Chicago. A great deal of attention is now being given to modern methods of treating consumption; modern methods may be briefly expressed as out-of-door methods. Europe first started this nature cure, and now there are many institutions in the United States where air and sunlight are the leading curative agents employed. Cases of consumption have been cured by living in tents and cabins in the woods—even the cold of winter is not a drawback if the air is not damp. The best cure for tuberculosis is pure cold, dry air, free from dust and seasoned with the balsam of the woods. Elevated places are desirable, as the light air causes the patient to breathe more deeply, thus exposing every portion of the lungs to the life giving and healing oxygen. Excessive elevations are injurious. Besides the invigorating air, the mountain dwellers exercise daily which assists in the cure. Massage, wet packs, etc., are used in some sanitarium, but the main point is that the patient spends ten hours daily in the open air. Some authorities use milk freely; spices are barred and alcohol only in dilute forms. Vegetables and fruits are urged upon the patients in preference to meat and fish; bed room windows are wide open in all weather. The editor remarks that treatment similar to that used in the European resorts will doubtless be adopted in the sanitarium that will in a few years be established in mountainous districts of this country.

Dr. Hudson, the author of "The Law of Psychic Phenomena," has in press a book entitled "The Law of Mental Medicine." The demand for this book is enormous, and a second edition is being arranged for before the first has been delivered. SUGGESTION has ordered a supply and will fill orders at the regular price, \$1.20. For two paid-up subscriptions, a copy of the "Law of Mental Medicine" will be sent post paid. The book will be ready for delivery in a few weeks.

Praise from people that we despise generally convinces us that they have some good points after all.—Puck.

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Elimination of Waste

material with the least amount of muscle and nerve-energy expenditure. It thus aids nutrition and development in accordance with physiological laws and is an efficient remedy in many forms of chronic disease. It

Will Prolong Life

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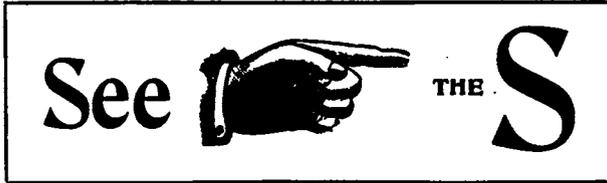
(NOTE: This is not an electric belt, as might appear from illustration. The current does not come in contact with the body. Electricity is used only to propel the little vibrator as shown. The vibrations thus produced are carried through the belt by means of a fluid contained therein, and thence through the body).

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Bad Whiskey and Patent Medicines.

The *Pacific Medical Journal* calls attention to the fact that most bitters and tonics contain more bad whiskey than any other beverages. The temperance people condemning anyone for drinking beer or wine at meals, yet they are daily condemning stuff that is far more harmful. Light beer contains 2 per cent alcohol; light wine about 25 per cent; champagne 25 per cent and sherry and port about 40 per cent.

The approximate amount of alcohol in certain nostrums is given in the following table:

Patent Medicines.	Per Cent.
Greene's Nervina	17
Hood's Sarsaparilla	19
Schenck's Sea-Weed Tonic	20
Brown's Iron Bitters	20
Kaufman's Sulphur Bitters	21
Paine's Celery Compound	21
Burdock's Blood Bitters	25
Ayer's Sarsaparilla	26
Warner's Safe Tonic Bitters	36
Parker's Tonic	42
Hostetter's Stomach Bitters	44

According to the *Pacific Medical Journal*, millions of dollars' worth of these deleterious "bitters," "tonics," etc., are sold yearly, and multitudes of people who are grossly ignorant of the fact that all these nostrums contain the poorest kind of cheap whiskey, or fusel oil and alcohol, secretly become drunkards acquiring the taste for this brand of bitters or that. Great temperance reformers and preachers give these nostrum venders testimonials that are advertised extensively throughout the country. With this knowledge one would think that Women's Christian Temperance Union advocates would not endorse and increase the sale of bad whiskey nostrums when the real pure article may be obtained at half the price. If, as it is claimed, that alcohol causes a large proportion of criminals, how many criminals yearly are produced by patent medicine venders? And what proportion of the responsibility shall we place on the clergy and Women's Christian Temperance Union workers for their share in advocating the use of patent medicines?

Psychology in Medicine.

The *Medico-Legal Journal* for April contains the annual report of the Psychological Section of the Medico-Legal Society. It may surprise some to know that the medical profession is dipping into occultism. According to this report, we learn that the following subjects are being investigated by this section:

1. The Medical Jurisprudence of Insanity.
2. Inebriety, Heredity and Sociology.
3. Criminality and Criminal Anthropology.
4. Mental Suggestion, and especially of Physicians as to Clinical Suggestion and Therapeutic Hypnosis.
5. Experimental Psychology.
7. Clairvoyance.
8. Facts within the Domain of Physical Research, including investigation into so-called Modern Spiritism.

The names of the different committees for 1903, with the names of the chairman, are as follows: *Telepathy, Modern Spiritualism*, Judge Abram H. Dailey, Brooklyn, N. Y.; *Psychical Research*, Prof. W. Xavier Sudluth, Chicago; *Morbid Psychology*, William Lee Howard, M. D., Baltimore; *Hypnotism*, H. S. Drayton, M. D., New York City; *Psycho-Therapeutics*, Prof. A. A. d'Ancona, San Francisco.

All members of the society and all students of Psychological Science are eligible to membership to this section; dues are \$1.50 per year. Those interested should communicate with Clark Bell, Esq., secretary, care Medico-Legal Society, New York.

Subscribers who are interested in spreading the doctrines taught in SUGGESTION can send six names with 25 cents, and sample copies will be mailed; 50 cents will send a sample copy to twelve friends.



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Notes and Comments

YOUNG AT 111 YEARS.—In *Physical Culture* appears the portrait of Mrs. Marguerete Anne Neve, aged 111 years; there is also a short biographical sketch. She often says: "I have neither an ache nor a pain." Concerning this remarkable lady who has lived in three centuries, *Physical Culture* remarks:

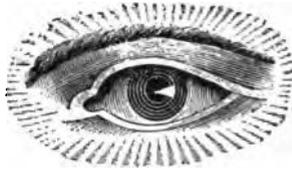
"She can still read large print without the aid of glasses, and her voice is strong and clear. On warm, sunny days Mrs. Neve may be seen walking about the grounds, and until quite recently she often visited the markets on Saturday mornings. In her one hundred and second year it was that Mrs. Neve, being missed from her room, was discovered in the loft whither she had mounted to inspect the apples and potatoes stored there. To reach this loft she had to mount a step-ladder which many women of less than one-half her age would have hesitated to ascend unaided. Her relatives expressed their concern at this venturesome feat, but she smiled at their fears and descended the ladder without assistance. Her complexion is wonderfully clear, and she has few wrinkles for her great age. Her eyes are bright and her voice strong, without any signs of quavering; every word she speaks is distinctly pronounced. She spends her time sitting erect in her arm chair close to a window where the sunshine and fresh air, which have been such great factors in her healthy life, still cheer her."

Mrs. Neve is but one of hundreds who have passed the century mark, and who are enjoying vigorous health. The United States census gives a long list of centenarians, some being 150 years of age. Every year the list of 100-year youngsters is growing. Why not? There is no law of nature that calls for death at any particular age; there are animals that live to be hundreds of years of age, and trees that live thousands of years. Why should man wither away at an average age of forty-five? Man dies as a result of ignorance, imitation and erroneous sug-

gestion. A suggestion can be made strong enough to kill a strong man in the prime of life—to kill him almost instantly. And when suggestion commences at childhood and is hammered into a man year after year it becomes a positive force. Get this three-score-and-ten delusion out of the minds of the people, teach them to give due attention to the life essentials—air, water, food—to eat rationally, breath properly, and to hold proper thoughts, and centenarians in a few years will be thick as patent medicine advertisements in the religious press today.

Dr. Funk and The Widow's Mite.

There has been extensively circulated in the daily press an alleged account of Dr. I. K. Funk's experience with a medium. According to this account, Dr. Funk (of Funk & Wagnalls) was told by a spirit that he had in his safe a very rare coin—the widow's mite—which he had borrowed years before, and which he had thought was returned to the owner, as he (Dr. Funk) had forgotten all about it. Henry Ward Beecher was also mixed up in the account, and on the whole the story was very weird and has been accepted by the spiritualists as conclusive and irrefragable evidence of the truth of spirit returns. As a pure matter of fact it proves nothing of the kind. It proves that a very interesting psychological experiment is in progress, and that new laws of mind and being are being unfolded; why do not spiritualists claim Marconi's wireless telegraphy as a proof of the activity of spirits? Jumping at conclusions is not scientific; if spirits can return there is no power that can prevent the truth from being known; but to drag in the spirit theory every time a little advance is made in psychic research is childish. What we want are *facts*. When we have sufficient facts, theory will adjust itself. Theories are nothing. They have done incalculable harm in retarding the progress of truth—they stifle investigation.



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In relation to Dr. Funk's experience, he has issued the following statement, which will be read with eagerness by every seeker after psychic truth:

So much has been put into my mouth about that widow's mite which I did not say that I am constrained to ask the press to permit me to set the matter somewhat right; then make a request:

First—I am not a Spiritualist, nor, for that matter, am I an anti-Spiritualist. I simply don't know; nor is there anything in the widow's mite test as far as investigation has gone that to my mind settles conclusively this question.

Second—Many of the details as published are not correct, hence it would be impossible for psychologists or other scientists who care to investigate this matter to come to a correct conclusion. The publication was premature, as the investigation was incomplete; a reporter got wind of the affair and rushed into print.

Third—The explanation of psychic phenomena has not yet more than reached its alphabetic period. The territory covered by these phenomena is an exceedingly large one, of which so-called "Spiritualism" is only one phase; those of trance, clairvoyance, telepathy and secondary personality are other and very important ones. Mr. Gladstone did not overestimate the importance of careful investigation of these phenomena when he said that he deemed the work that the Society for Psychical Research was doing "is the most important work which is being done in the world—by far the most important."

While I believe that the psychic phenomena should be carefully investigated, they can never be investigated effectively by the sensational methods which some of the press have used during the last few days. It is a matter that is very difficult to investigate. For some twenty-five years I have given time to its investigation, and do not by any means regard myself as a past master at this art. It is a kind of learning of which it is well to drink deep or taste not—at any rate, at the present state of knowledge concerning it. Yet there is in some minds unnecessary alarm. An excellent clergyman said to me yesterday, "Is there not danger of uncovering a truth that may end in calamity?" It has been wittily said God made the universe fireproof, and hence permits man the matchbox to play with. The only danger is in a partially understood truth. Truth, fully understood, is safe—it matches all around.

When I have finished the investigation as to the widow's mite the results will be given to the public, with all the details necessary for an intelligent judgment.

I. K. FUNK.

A SURPRISED DOCTOR.—Much to his own surprise and notwithstanding every possible precaution against fallacy, Dr. Waller informs the *British Medical Journal* that he found "on a healthy skin signs of life as long as ten days after removal, and this did not appear to be a longest possible period.—*Dietetic and Hygienic Gazette*."

Possibly Dr. Waller does not know that every cell of the body is alive, and according to several authorities, has an intelligence and a consciousness; is capable of receiving from (and sending to) the brain intelligent messages.

These cells obtain their nourishment from the blood, and will live until all available food has been consumed. In the case of a piece of skin taken from a living body, there will remain enough blood in the tissues to keep the basic cells alive for many days. Hair cells remain alive indefinitely after the death of the body; the writer has seen in Manila a fine crop of hair on the skull which had been lifeless for five years; and in the Field Museum, in Chicago, may be seen a Peruvian mummy skull several hundred years old still covered with a mass of hair in a very good state of preservation.

PUNISHMENT FOR THE THINKER.—The author who has not made warm friends and then lost them in an hour by writing things that did not agree with the preconceived ideas of those friends, has either not written well or not been read. Every preacher who preaches ably has two doors to his church; one where he attracts people in, and the other through which he preaches them out. Still, there is recompense in the thought that people who walk out with unnecessary clatter often are found before many moons again tip-toeing in. Yet I do not see how any man, though he be divine, could hope, or expect, to have as many as twelve disciples, for three years, and not be denied, doubted and betrayed. If you have thoughts and speak them frankly, Golgotha for you is not far away.—*One Elbert Hubbard in the Philistine*.

Help, Hope and Health

MAKE A CHANGE.

If sympathy is ever indicated, as the doctors would say, it is indicated in the cases of those who yearn for health through days and nights of dis-ease. In many cases health will come with a change in the mental attitude. Think health and you have done a great deal towards obtaining it. Think disease and—well, we will change the subject. Thought can influence and change bodily conditions. A change commences the moment the mind assumes a hopeful expression. Try for yourself.

The long visaged persons who infest the apartments of those seeking strength and health should be exterminated. Only smiles, hopeful words and good cheer should ever greet the unfortunate. Often so-called disease is but a thought—habit. The body responds to the mind. Get out of the rut. Laughter is a fine medicine. Laughter vibrates through the entire system; it is better than an electric shock. No one is fit to be a healer or doctor who cannot evolve some laughter at a moment's notice. Away with the grim countenance and funeral mein. Hope does not wear a frown. Stir up the tangled cells of brain and body with the magnetism of expression. Every cell of the brain and body is like an intelligence; quickly responding to cheerful impressions from the brain. Make a change.

"What! Can people be made well just by thinking?" asks the Incredulous One. "Who ever heard of such a thing?" Well, Incredulous One, you hear of it now. And, as has been truly said, when one hears a truth for the first time, the mental process is something like this:

1. I don't believe it.
2. It is contrary to sense.
3. It is of no importance.
4. I always believed that, anyway.

So, Incredulity, hurry through the first three stages of doubt and reach the "I always believed it" stage as soon as possible. If you

are hunting that which you have within you—health—you will be able to externalize it; if you are interested in another one who also seeks the Kingdom of Health (which is within) then you can proceed to unfold to him the glad tidings. He who shows another the way to health is greater than he who saves a soul.

The health seeker must be aroused; he must have an interest in something. Thought—habits, or disease—habits need a positive mental action as an antidote. Arouse, ye sleepers! Arouse, ye dreamers! Shake off the spell of dis-ease and say: "From now on I am determined to fight my way to health; I will be strong; I am free from mental bondage; I am a free man; I am strong." And, lo, friend, you will find strength has always been with you.

"I Can and I Will."

BY WILLIAM WALKER ATKINSON.

"I Can and I Will!" Have you ever said these words to yourself with a firm conviction that you were speaking the truth—with the strong feeling that needed no other proof. If so, you then felt within you a thrill which seemed to cause every atom of your being to vibrate in harmony with some note in the grand scale of Life, sounded by the Real Self. You caught a momentary glimpse of the Inner Light—heard a stray note of the Song of the Soul—were conscious for the moment of yourself. And in that moment of ecstasy you knew that untold power and possibilities were yours. You felt that you were in touch with all Strength, Power, Knowledge, Happiness and Peace. You felt that you were equal to any task—capable of executing any undertaking. For the moment there was no Fear in the world for you. All the Universe seemed to vibrate in the same key with your thought. For the moment you Recognized the Truth.

If you fail to feel the "I Can and I Will" vibrations within you, start in today, and say

"I Can and I Will"—think "I Can and I Will"—Act "I Can and I Will," and get the vibrations started in motion. Remember that as the one note of the violin if constantly sounded, will cause the mighty bridge to vibrate in unison, so will one positive thought, held constantly, manifest itself both in yourself, others and things. So begin sounding the note today—this very moment. Sound it constantly. Let it ring forth, a clear, glad, joyous note—a note of Faith—a note of coming Victory. Sound it over and over again, and soon you will be conscious that the vibrations have commenced and that the mighty structure of your being is quivering and vibrating to the keynote:—"I CAN AND I WILL."



FEAR NOT.—It is highly important that every cause of fear should be removed from the minds of the sick, and to encourage them with hopes of recovery. This is well understood by every experienced physician. A fearful and desponding state of mind will often render unmanageable, or even fatal, a slight affection, while a calm and buoyant disposition has frequently carried a patient through a serious attack, during which his life was placed in great danger. In all difficult and dangerous complaints, the person who has the least fear, of dying has invariably the fairest chance of surviving. Men and women of a desponding temperament are very apt, in critical situations, to be overwhelmed by their fears. One circumstance which may tend to protract, year after year, the lives of consumptive patients is, that they, in general, either do not expect a fatal event, or wait for it with an exemplary and enviable resignation.—*Exchange.*



POWER OF THOUGHT FORCE.—I have learnt the power of *Thought Force*, I know (in part) the wonderful potency of my Ego (not mine alone, be it said, but of *all Egos*). I realize that as far as my knowledge of thought force has led me *I AM ABSOLUTE POWER*, but there are vast fields still to explore.

The chief thing I have learnt is to grasp the fact that thought cannot materialize unless you do something to cause that material-

ization—*i. e.*, work. But that work, BACKED by thought force, will bring in sure results, never failing success.—*E. Marsh Stiles in Wings of Truth.*



DISEASE FROM WITHIN.—Disease is no longer to be regarded as a deadly foe, but rather as a beneficent friend whose purpose is to rectify the mistakes made by the individual through ignorance of the laws that govern his being. Advanced physicians now recognize the fact that the causes of so-called disease are from within, not from without; that potent poisons are in constant course of manufacture in the human system as the result of chemical and physiological action, and that the retention in the organism of these noxious substances is the fundamental cause of disease.—*Health.*



OLD AGE A DISEASE.—It may be very surprising for some of our readers to learn that "old age" is a disease, and still more startling to learn that there are definite processes by which it may be avoided. This, however, we claim to be true. Youth and beauty, now the possession of the few, and the envy of the many, are possible to all. This does not mean to mere temporary charm of passing youth, but the possession of youthful power, which brightens and unfolds as the years pass on.—*Life Culture, Los Angeles, Cal.*

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	<h1 style="margin: 0;">Exchange Table</h1>	
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WE give in this column our exchanges an opportunity to speak their minds without reserve. We are responsible for nothing. Our readers should be able to use this department as a mental whetstone. Test all statements by the standard of common sense; find the wheat in the chaff; puzzle out the good. Intellectual gymnastics are as good for the mind as a punching bag is for the body. Learn to place instantly a proper value upon all that you read; do not be influenced by every thing you see in type; cultivate discrimination and decision.

THE BODY A MACHINE.—The human body is a machine—an infinitely complex, exquisitely delicate piece of mechanism. The orderly working of that machine is health, its derangement disease, its stoppage, death. The machine called the human organism works according to certain rules—certain implacable rules—to obey which means health, to disregard which means pain, disease, death.—*Health Culture.*

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DRUG POISON.—All classes of drug poison tend to destroy the purity and richness of the blood. And just as soon as you destroy the pure, rich blood in man's body, to that same extent you deal out death to that man. But, if you will always use or employ the agents of life, you can build up life with its own natural element—that agent is Osteopathy, now advanced to marvelous results.—*Advanced Osteopath.*

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PROBLEMS OF LIFE.—The teacher will tell you how you can get the gold out of the mines, but not a single word about how you can get the rubbish out of yourself. She will teach you all about the science of mathematics, but utterly nothing about the science of life. She will tell you how to work out the problems in algebra, but nothing about how to work out of discord, disease, and poverty. The world is filled with business colleges where you can learn how many farthings make a shilling, or how many shillings make a pound; how many cents make a dollar. But where can you learn what the legal tenders of the soul are? What about the coinage of the mind, has it no value that we should utterly ignore it?—*Dominion.*

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PATENT MEDICINE MANIA.—The patent medicine-mania is a wide-spread malady. Many

thousands annually die victims to the drug habit. The healthiest man on earth could not possibly abuse his constitution as do many of those who are victimized by the alluring representations of patent-medicine manufacturers, without breaking down his constitution within a few months or years. It has been proven that many of the above-named nostrums contain certain powerful and highly injurious drugs which cannot possibly be swallowed without the most pernicious effects upon the patient. The patent medicine is a plague far more deadly than smallpox or Asiatic cholera because of its insidious character. It is a delusive snare which presents death-dealing poisons under the guise of a healing balm.—*Good Health Magazine.*

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ECHO ANSWERS, WHY?—According to the Christian Science doctrine, every healer or teacher is entirely unnecessary, because there is nothing for them to heal. Why pay a healer when you are not sick, and, according to their own statements cannot be sick?—*Journal of Biochemistry.*

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FRED BURRY'S VISION.—I can see with prophetic vision into the Future; and I behold Man transforming the cities and the country places into centers of industry and pleasure that are worthy of the new born Consciousness. I see a land in which are no prisons, no asylums, no hospitals; a land in which there are no laws, no governments, no armies, and above all no charlatans who prey upon people's fears by false notions relative to mind, body or estate; a land that is rid of every sign that suggests any phase of weakness or misery.—*Fred Burry's Journal.*

THE THINKER AS AN ICONOCLAST.—Emerson said: "Beware when the great God lets loose a thinker on this planet. Then all things are at a risk. It is as when a conflagration has broken out in a great city, and no man knows what is safe or where it will end." There is not a piece of science but its flank may be turned to-morrow. There is not any literary reputation, not even the so-called eternal names of fame, that may not be reviled and condemned. The very hopes of man, the thoughts of his heart, the religion of nations, the manners and morals of mankind, are all at the mercy of a new generalization.—*The Essene*.



PLANETARY INFLUENCES.—Did you ever take notice of two children in the same family? They are born of the same parents, the home influences which are thrown about them are the same. They receive the same education and the same care. But how different they turn out to be in temperament and in disposition. If you did not know them you would think that there was no relationship existing between them whatsoever. Did you ever stop to think what made this vast difference? It is nothing more or less than their planetary influences.—*Fate*.



LADIES, NOTE THIS.—If you desire beauty, think beautiful thoughts, and the thoughts will manifest in personal beauty. Develop the beauty within your soul, and the physical will reflect and show forth the beauty within. This is not an idle theory, but is a proven fact. Hundreds of people have demonstrated its truth, and so may you if you will but try in earnest.—*William Walker Atkinson in New York Thought*.



SOCIALISM NEXT.—The next move of evolution will be socialism. Socialism means the operation of all industries by the people, for the people. Socialism is co-operation instead of competition. Competition has been so general that economists took it for a law of nature, when it was only an incident. Competition is no more a law of nature than is hate. Hate was once so thoroughly believed

in that we gave it personality and called it the devil.—*The Philistine*.



McFADDEN'S REBUKE.—Miss Cora Dean, a writer of short stories, who followed the uncooked food theories for a short while, died recently in Chicago. The attention attracted by the death of this young lady would be inclined to lead one to believe that the mere fact of living on uncooked food would be sufficient to warrant your living forever.

Thousands upon thousands may die stuffing themselves with three meals a day, and following the usual idiotic habits of the average civilized citizen, and not a word is said, but when the cold hand of death overtakes one who happens to have had a few rational ideas, there is a hue and cry sent forth which is heard from Maine to California. Though the report that this young woman died of uncooked diet was circulated throughout the entire country by the press, investigation shows that for a considerable time previous to her illness and death she had returned to the ordinary habits of eating.—*Benarr McFadden in Physical Culture*.



MARK TWAIN AND MOTHER EDDY.—Mark Twain returns to pay his respects to Mrs. Eddy in the April number of the North American Review. This article is a reply to the statement made in the public prints by the leader of the Christian Science church, disclaiming the charge of the humorist that she had encouraged the use of the term "Mother" as applied to her, or any other form of adulation. The critic entitles his article "Mrs. Eddy in Error," and it must be said that as a whole the essay is the fairest treatment of the subject that has come from his pen. His aim is to show that the supremacy of the leader of the Christian Science movement has no parallel in the history of religion or politics. Though not intending to do so, he pays the highest possible compliment to the organizing and executive ability of Mrs. Eddy. He concludes his criticism by saying, "Closely examined, painstakingly studied, she is easily the most interesting person on the planet, and, in several ways, as easily the most extraordinary woman that was ever born upon it."—*Practical Ideals*.

Psychic Research

WE will aim to give the best and latest thoughts and investigations regarding Psychic Research; we have no theories or pet beliefs concerning the mysterious border land and its unsolved problems. Facts are wanted, but within the psychic realm it is very difficult to define the fact from the shadow. Science requires irrefragable proof—not beliefs or desires or sentiments.

Explanation of Spiritualism.

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

DEAR DR. PARKYN:

Mr. Jno. E. Williams read Mr. Carey's article, "Do the Dead Return?" at the Theosophical Society last evening. I was at once impressed with the similarity between the thoughts expressed therein and a short article written by myself in July, 1899. I enclose herewith a copy of it, and if you desire you may use it for publication. It has not been published and was written simply to have a record of my thoughts on such lines.

Very truly yours,

GEO. NORTH TAYLOR.

Mr. Taylor's article is as follows:

PSYCHIC FORCE.

Any force set in motion continues in one direction without change unless acted upon unequally by other forces. Force follows the line of least resistance. These laws hold true of both physical and psychical phenomena.

An individual using thought processes constantly in a certain direction causes a flow of psychic force in that direction. When the individual dies the psychic force tends to continue in the same form and direction it has been pursuing, until changed or transformed by stronger influences than its own inertia. Another individual sympathetic, congenial and highly developed psychically can recognize the thought forces directed formerly by the dead friend. Naturally having associated this latter person with certain mental attributes and actions, this same person is recalled when the psychic phenomena formerly identified with him are met or observed. Immediately the mind of the surviving person re-presents the image of the deceased one, and we have the phenomena called spiritualism.

These phenomena are also the causes of waves of religious, political and other enthusiasm. Panics, literary cults, spasms of art and similar widespread contemporary beliefs and mental states are traceable to the same cause, but have not previously been explained through lack of knowledge. The

widespread results of this psychic force have not been fully realized, and the coming century will witness great developments in this line.

Written at Streator, Ill., July 9, 1899, by
George North Taylor.



EXALTATION OF SENSES.—In the somnambulistic state, which, of all hypnotic conditions, is, perhaps, the most interesting, psychologically, the mental faculties and the senses may reach a state of exaltation almost beyond belief. According to Braid the sense of hearing may be sharpened to fourteen times the normal; and the sense of smell in one case became sufficiently acute to guide the blindfolded subject unerringly in quest of a rose which was kept at a distance from her of forty-six feet.—*Eitka*.



SUGGESTION AS MEANS OF CURE.—Dr. Milne Bramwell says, in an address before King's College Medical Society, London, that, although every one cannot be deeply hypnotized, profound states are not necessary for the successful employment of suggestion, and the number of persons insusceptible to some degree of hypnotic influence is extremely small. Among other diseases, he gives the following as those in which hypnotism has given good results: "Hysteria, neurasthenia, dipsomania and other drug habits; obsessions, moral perversities and nervous tricks in children." We may add that, as far as the treatment of dipsomania is concerned, it seems not entirely impossible that some of the startling results which are said to have been obtained at certain institutions for the treatment of this condition may have been the outcome of an unacknowledged, but none the less effectual application of hypnotic suggestions.—*Henry Harrison Brown in Now*.

HYGIENE

THIS department will prove valuable to the thoughtful reader. Only items containing practical and rational ideas will be inserted, and while the Editor does not necessarily endorse all the opinions given, still the intelligent investigator will prove all things and hold fast to the good. Only by thinking, studying, comparing and testing can any real advance in hygienic knowledge be obtained. If satisfactory results follow the use of any suggestions made in this department we will be pleased to hear of them.—EDITOR.

ELEANOR'S LITTLE PLAN.—Right here let me tell you what I do day after day, and year after year, adding new things to the programme, as I grow in grace and a knowledge of the truth. Quiet concentration in bed from five till seven every morning, then some vigorous exercises, followed by a cold bath, or a warm bath and then a cold one. More exercises; chest, abdominal, leg and arm. Skin and sun bath, open window at whatever figure the thermometer touches; a few glasses of water, dress and down to work as fresh as a daisy. Several times during the forenoon a window is raised and a few exercises and deep breathing are indulged in. Breakfast at twelve—grape fruit, a cereal of some kind, an apple, a whole wheat roll or corn muffin with a relish of some sort—no meat—and then an hour to spend as I please. Then a little more scribbling, perhaps followed by a brisk walk of an hour or more. With blood purified and oxygenated by this glorious exercise and ether eating, I can do more work from five until seven—which is our dinner hour—than I could have accomplished in a couple of days. There is nothing to hinder a full flow of inspiration—*Eleanor Kirk, in Idea.*

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DIET FOR THE HAIR.—There is an intimate relation between hair-health and the stomach, according to *Health*; this is a fact upon which the wise woman ponders, and she regulates her dietary accordingly.

Women who have the finest hair live principally upon fruits, grains and vegetables. Vegetables and cereals are hair tonics. Too much meat and milk cause atrophy of the roots, and, of course, the hair comes out as a result of this condition.

Milk is the poorest diet for the hair. Nor are tea and coffee much better as promoters of hair growth.

If the hair is falling out, eat little meat and drink no milk; live upon fruits and vegetables. Fruits give luxuriant locks, especially those containing iron. Prunes, cranberries and spinach are also useful articles of diet if one would have fine hair. Hair that is growing coarse demands a diet containing albumin and gelatine.



THE VALUE OF GOOD TEETH.—Do not fail to ponder occasionally on the following facts, says an exchange:

Without good teeth there cannot be thorough mastication.

Without thorough mastication there cannot be perfect digestion.

Without perfect digestion there cannot be proper assimilation.

Without proper assimilation there cannot be nutrition.

Without nutrition there cannot be good health.

Without good health what is life worth?

Hence the importance of good teeth.



TWO HUNDRED YEARS OLD.—The Vienna *Volksblatt*, according to recent press dispatches, vouches for the fact that there is a patient in the hospital at Tomsk, Siberia, who is 200 years old. His age, the paper says, is authenticated by a birth certificate and other documents, among which is a passport issued to him in 1763, in which his age is given as sixty.

His wife's death certificate is dated 1770, and it is stated that this couple had then been married forty-seven years. A son died in 1824 aged ninety.

This Russian Methuselah, *Volksblatt* continues, remembers having seen Peter the Great of Russia, who reigned in the early

half of the eighteenth century, and his wife, Catherine, who succeeded him. The aged patient is bedridden, but he is mentally sound.



RATIONAL LIVING.—In regard to eating, while a healthy person may eat a great variety of foods, it is a fact easily demonstrated that some kinds of food are more effective than others. To illustrate, take the common white bread. There is nothing but starch left in the flour, which is a fat producer, containing absolutely no food for the brain and nerves. Considering the fact that one will actually starve to death within sixty days on white bread alone, and that he may live indefinitely, remaining vigorous, on bread made from whole wheat, proves conclusively that one kind of food is better than another. It is also claimed that certain criminals are executed by living on meat and wine alone; they rarely live thirty days. Contrasting this with the fact that many have lived from thirty to forty days without eating anything is not a very good argument in favor of meat eating. That meat is an unnecessary article of food is clearly proven by the multitudes who never touch it, yet they are strong and vigorous; many of them are among the best thinkers of the world. It is also proven beyond the possibility of a doubt that cooked foods are not a necessity, as there is a large number who never taste cooked food. Some of the advantages of living on food prepared by Nature; first, one woman in every household may be freed from slavery by such a plan, as it takes all her time to prepare the three meals a day for a family; second, it is much more expensive to eat cooked food; third, it induces overeating, and the varied seasonings used invariably produce an abnormal condition of the stomach; fourth, if the people would abstain from the use of meat, the meat trusts would have enough to last them indefinitely, and they would have a right to put up the prices as high as they choose.—*Naturopath.*



If on appearance of the first symptoms of smallpox and during the disease a patient is protected from the actinic rays of the daylight, the lymph in the vesicles will dry up

and not change into pus. The consequence will be no suppuration, no smell, no second fever, no pitting and a much shorter course of the disease.

This protection can be accomplished in two ways: either by entirely shutting out daylight from the sickroom and using the light of a candle (not electric light), or by sifting out from the daylight the actinic rays by means of a dark red glass or dark red (woolen) curtains over the windows, making the room something like the dark camera of a photographer.—*Dr. F. G. Oehme, in Electro-Therapeutist.*



NO EXCUSE FOR INDIGESTION.—The *Idea* has found from experience that there is no necessity for half the amount that is generally eaten when one partakes of it slowly and enjoyably. With a hurry meal the stomach has to do all the work, and this is not fair. Then the stomach rebels, the liver cuts up, and there you are. There is not the slightest need for such experiences. There is no excuse for the acute or chronic dilatation of the abdominal organs, or for flatulence or indigestion. Haste in eating is accountable for a great amount of misery. It is almost impossible to crowd the stomach when one properly masticates his food. In such a case the gastric juice is allowed to do its healthful work, and one soon finds that there is no necessity for the amount of material that the hurry meal seemed to demand.—*Eleanor Kirk.*



FIFTY-SIX DIFFERENT DISEASES.—No fact has been so well demonstrated as that vaccination does not protect against smallpox. Of the 6,088 cases of smallpox in Sheffield in 1888, the number given as vaccinated is 5,035. Of the 246 cases of smallpox in the Chicago public schools, in 1881-82, the number vaccinated was 215. It is admitted that vaccination causes fifty-six different diseases, and the fruitful cause of cancer, consumption, etc. After a raid made on the public schools by the vaccinationists, an epidemic of diphtheria is sure to follow, a fact well known to doctors. The vaccinated are more liable to the smallpox than the unvaccinated. Read the "Britannica" on "Vaccination."—*Medical Liberty.*

Spirit of the Medical Press

IN this department will be found a reflex of advanced opinion as found in the medical journals. That there is a change coming over the thoughts and opinions of the medical world regarding therapeutic methods and values is unquestioned. Progress is the watchword of the modern physician, and thousands of our brightest medical practitioners are investigating various systems of therapy, other than drug giving, and some astonishing results are being recorded. Scientific Psycho-Therapy is now acknowledged as having a recognized place in the healing art.—EDITOR.

IGNORING THE NEW TRUTH.—It required the compulsion of ignorant popular enthusiasm to make us actually treat our patients by these methods (massage) and to put into use the partial, veritable truth turned into an untruth by the extremism and indiscrimination of the charlatan. But why need we carry it out, generation after generation, this stupid belittling and ignoring of the new truth? There are many illustrations such as the one we have cited of our strange indifference to methods of treatment ten, twenty or thirty years after demonstration has been made of their efficacy and value. Let us keep our minds open and flexible.—*American Medical Journal.*

SUGGESTION VS. DRUGS.—We need no medicines in treating some diseases and we require very little, if any, in treating chorea, hysteria, insomnia, nervous prostration, melancholia, monomania, kleptomania, illusions, delusions, hallucinations, epilepsy, sexual perversion, stammering, functional paralysis, locomotor-ataxia, amenorrhœa, dysmenorrhœa, bed-wetting, asthma, hay-fever, neuralgia, headache, rheumatism, dyspepsia, constipation, functional heart trouble, alcoholism, drug, tobacco, and other habits, simply because these diseases readily respond to suggestive treatment. No line of drug treatment can compare with hypnotic suggestion in treating properly selected cases.

It is our duty as medical men to give this science more study and try to advance it rather than treat it with derision.—*C. Edwin Goodell, M. D., M. E., in Medical Brief.*

LOSS IN PNEUMONIA CASES.—After stating that the allopathic practitioners lose 36 per

cent of their pneumonia cases, the editor of the *Eclectic Medical Gleaner* continues:

"The eclectic who loses more than 5 per cent of his pneumonia cases is not squarely up to the front of his school. This includes every form and quality of the disease and relates to all ages. This fact has been published and republished ten thousand times in our literature, but our allopathic brother either does not know this or does not believe in its truth. When the issue is of such tremendous moment, one would think they would investigate the matter, but alas! they won't, and that ghastly 36 per cent must stand."

SERUM-THERAPY DOOMED.—The proportion of old school men who doubt the efficacy of toxination treatments is steadily on the increase. Already serum-therapy seems doomed, and the "scientific" profession is looking for its successor. Drug-therapy seemed for a time to have given way to serum-therapy, but once more the drug store rivals the stable and sty and the realms of the vegetable and mineral kingdoms are being searched for successors to the serums and cultures of the bacteriological laboratory.—*Homeopathic Envoy.*

ESSENCE OF LIVING.—To sum it all up, if you wish never to be nervous, live with reason, have a purpose in life and work for it, play joyously, strive not for the unattainable, be not annoyed by trifles, aim to attain neither great knowledge nor great riches, but unlimited common sense, be not self-centered, but love the good and thy neighbor as thyself.—*The Dietetic and Hygienic Gazette.*

HITS THE WRONG MAN.—Sir Lauder Brunton, of London, England, in one of his lectures, compares a doctor to a policeman who interferes between a burglar and a citizen whom he is attacking. The well intentioned policeman draws his truncheon and hits hard at somebody. In the dim light he sometimes hits the citizen, sometimes the burglar, and it is a mere matter of chance whether he does good or bad.

"Disease," says Sir Lauder Brunton, "is the burglar, the patient the citizen, and the doctor the policeman, who, by using powerful measures, may sometimes put a stop to the disease, but may sometimes, alas, hurt or even kill the patient."

There is undoubtedly more truth than fiction in this statement. We, as physicians, are far too ready and willing to push stomach medication to its limit.

"If a little won't do, a large quantity may," is a common saying among the profession.—*Dr. H. Emery Jones, in Medical Brief.*



LITTLE TREATMENT NECESSARY IN PNEUMONIA.—Acute pneumonia is a self-limited disease, running a short course under favorable circumstances, requiring good hygiene and nursing and but little treatment. No doubt, the mortality is sometimes a result of too much treatment. Vigorous sedation followed by equally vigorous stimulation is burning the candle of vitality at both ends. There is such a thing as "masterly inactivity," and with slight modification it is indicated in pneumonia.—*Medical Brief.*



"DOPING" CONSUMPTIVES.—The "doping" of consumptives, in attempts to destroy the disease germ, ruins the already enfeebled digestion and takes away from the poor patient the only weapon that nature has left him with which to combat the disease.—*Medical Brief.*



DRINKERS NEED NOT APPLY.—The temperance cause is receiving aid from various directions more calculated to produce good and lasting influence in deterring men from drink than all the laws in the world.

For instance, we find that American insur-

ance companies are agitating the question whether they shall not follow the example of English companies, and make better rates to abstainers. Many are seriously inclined to adopt such a ruling, which is founded upon sound premises. Statistics prove conclusively that the abstainer has a longer lease on life, he is less exposed to accidents and current diseases, the mechanism of his body undergoes less friction.

The drinker has fewer chances of remunerative employment. Corporations are more and more refusing to fill responsible positions with men who drink. A drinking man is unreliable. Drink leads to the downward path. Men who indulge in this practice are uncertain factors, and are not wanted.—*Courier-Record of Medicine.*



DON'T BE A CLAM.—We are in need today of men and not mice, men who have the courage of their audacity, not nice, pretty men, but men strong and true, who know what's right and dare maintain it; who are willing to stand alone if need be; who know when to say no; who can do things and say things, too.

God save us from the man who won't open his mouth for fear of putting both feet in it!

Don't be a clam.—*Medical Mirror.*



Locomotor ataxia is now being treated by Dr. Frankel, of Switzerland, by means of physical exercises devised for the purpose of restoring the power of co-ordination.



There is no fixed standard of beauty. This enables every man to have a better looking wife and a prettier baby than his neighbor.



A careful inquiry into the average height of the different nations has shown the English professional classes to be the tallest adult males, attaining the high average of 5 feet 9.14 inches. Next on the list come the males of the United States, a minute fraction behind the Englishmen. Most European nations average 5 feet 6 inches for the adult male.

The Realm of Books

BOOKS RECEIVED.

SOLUTION OF THE KITCHEN PROBLEM; a treatise on uncooked food, by Edgar Wallace Conable, Roswell, Colorado. Pamphlet, \$0.50.

EVOLUTION AND PHRENOLOGY, by Alfred Thomas-Story, New York; Fowler & Wells Co., \$1.50, 122 pages.

HYPNOTISM AND THE DOCTORS. Vol. 1, Animal Magnetism, Vol. 2 from Mesmer to Charcot, by Richard Harte, New York. Fowler & Wells Co., Vol. 1, \$2.00; Vol. 2, \$5.00.

STUDIES IN THE THOUGHT WORLD; or, Practical Mind Art, by Henry Wood, author of "Ideal Suggestions," etc. Seventh edition. Boston, Lee & Shepard, \$1.25, 269 pages.

SPIRITUAL EVOLUTION; or, Regeneration. The Law and Process of the Unfolding of the Christ in Consciousness. By R. C. Douglass, Boston, Lee & Shepard, 350 pages.

BOOK REVIEWS.

"The Body Beautiful," by Nannette Magruder Pratt, Baker & Taylor Co., New York, \$1.25, is a beautiful volume, handsomely illustrated of great value to any woman who earnestly longs for physical and mental beauty. Mrs. Pratt speaks from a perfect knowledge of the subject; she tells plainly and positively how beauty may be acquired or enhanced. And the methods she recommends and uses herself are within the reach of every woman. Best of all, her rules are rational; they are Nature's methods intelligently applied. She preaches the gospel of health with a positive conviction from the standard texts of air, food, water, exercise and mind. The book is a very timely and appropriate present to a young lady.

"Spiritual Evolution," Douglass, the author, presents a series of lessons in practical Christian metaphysics which have been presented to his classes. In the preface the author states that he has made portions of the Bible the basis of his reasonings because therein are contained the fundamental principles of the philosophy of Cosmical or Spiritual evolution. He holds that there is a scientific law running through the scriptures as accurate as the law of physics, and that the highest philosophy is hidden in all Biblical history. The first part is devoted to the Genesis Symbology, and the second to the Christ Symbology. There is a chapter devoted to metaphysical dealing. Those who seek to connect mental healing with a religious philosophy, and who seek to establish drugless therapeutics or psychical processes on a spiritual basis, will find much to commend in this book.

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"Evolution and Phrenology", Story, could be called "A Search for the Origin of Consciousness". The author admits Darwin has accounted for the physical body of man, but thinks evolution furnishes no clue to the origin of man's mental self. So he proceeds to define a method by which man became endowed with the higher attributes of mind. He holds that man's spiritual nature had been evolved from impression received by etheric vibrations from some unknown source of phisic energy, and that this absorption of etheric force is still going on. Evidently he does not admit that all potentialities of being exist in the atom. Evolution, thinks Mr. Story, gives us a body; higher mental attributes come from afar—from some infinite source which has the power to influence brain cells if sufficiently highly organized. To be brief, he claims a telephatic influence from the First Cause which, acting on the brain cells, differentiates man from the brute.

"Perfect Health", noticed last month, is an exposition of the no-breakfast plan; it also advocates the long fast in certain cases. The author holds that there is but one disease, impure blood. If we eat so we have perfect digestion, we will have perfect assimilation, perfect blood, and perfect health. Many interesting cases are given when the no-breakfast and fasting plans were followed. Breakfast is unnecessary because there has not yet been time for normal hunger to appear. The author is a disciple of Dr. Dewey, famous as the originator of the No-Breakfast Plan, and quotes the doctor's platform:

To abstain absolutely from the early morning meal.

Never to eat except with normal hunger.

▼To masticate every mouthful of food as long as there is any taste in the food.

To abstain from all drink with the meals. Publisher: Charles C. Haskill, Norwich, Conn.



"Hypnotism and the Doctors" is a work in three volumes, by Richard Harte; Vol. 1, Mesmer and De Puysegur; Vol. 2, from Mesmer to Charcot; Vol. 3, Modern Hypnotism. This work is an exhaustive resume of Mesmerism or Hypnotism, and all theories are discussed. The opinions of all investigators are examined. The student of psychology will find that the author has dipped into all phases of hypnotism and explored all paths. The author has a club for the medical fraternity and accuses the members thereof of knowingly spreading the germs of disease for the purpose of gain. He quotes from Dr. Mason as follows: "It should be known far and wide—in the profession and out of it—that there is a subjective, a psychic element in the practice of the healing art, and it is in that direction rather than in the multitude of drugs that the therapeutics of the future is to be enriched."



Rending the Vail: Hudson Kimberly Publishing Co., Kansas City, Mo. The full title page of this book is as follows:

"The Mystical Quadruple Interrogatory. HOW? WHAT?? WHENCE??? WHITHER???? Concerning the existence of man, and all Things, and all Being, and all

Life, so far answered by the Contents of this Book as to suggest for an appropriate Title, to-wit: RENDING THE VAIL. This volume is a compilation by J. H. Nixon of Psychic Literature, mostly given by Spirits through and by means of Full-Form Visible Materializations, at Seances of a certain Psychic Research Society, known as the Aber Intellectual Circle, the Medium being William W. Aber. It is believed that Rending the Vail is the only book in the world, as a Scientific Treatise of Phenomenal Spiritualists, claiming its principal matter to be uttered by Ex-carnate Human Spirits while in condition of Visible Reincarnate form. Publishers: Hudson-Kimberly Publishing Co., Kansas City, Mo. 1899.



MORE LIGHT ON A DARK SUBJECT.—A series of Lessons in Higher Physiology for the Benefit of Parents and Posterity; by Dr. J. R. Bailey, *Chequamegon Press*, Ashland, Wis. Partial contents: The Cellular Origin of Man; Anatomy; Physiology; Vital Principle; Psychology; Women in Marriage; Abortion; Conception and Pregnancy. Extract from the introduction: "The medical journals for some time past have been publishing requests from members of the profession desiring some means of reaching patients who needed instruction on sexual matters, but who could not be reached by ordinary means, as the subject was too delicate for mention, even between physician and patient, inasmuch as it involved the inner relations exacting between man and wife rather than the direct ill of the patient. To the end of meeting this want, this book is placed before the public."



"Studies in the Thought World" is the aptly-chosen name of a collection of essays by the well-known author, Henry Wood. The book is an interesting contribution to recent metaphysical literature and the fact that it is now in its seventh edition attests its popularity. The chapters on "Ownership Through Idealism," "Our Relations to Environments," and the "Psychology of Crime," are particularly valuable.

Publisher's Department

We want our readers to take an interest in our advertisers. They will all like to hear from you. They like to know that people read their advertisements; they like to know where you saw their advertisements—when you write, tell them; tell them that we guarantee the advertisements in *SUGGESTION* for their face value. If you think any advertiser is not giving value for money received please lay the facts before us. We refuse advertisements every day that do not appeal to us. We run no patent medicine advertisements or electric belt advertisements or advertisements which are preposterous on their face. We need the assistance of advertisers to publish this magazine, and we hope our readers will remember this. If an advertiser solicits correspondence, don't be afraid to write to him. He is yearning to know you. It is not necessary that you have a direct intention of buying anything—he will attend to that. If his goods do not appeal to you, you are under no obligation. But get acquainted with our advertisers—read their literature and some day you may need something in their line.



This issue of *SUGGESTION* may be called a "distilled water number." No one can object to the use of absolutely pure water; we demand absolutely pure air, why not be as careful regarding water which is the second most important life essential. There is no excuse for drinking raw water. We present in this issue the cards of several firms interested in aqua pura. Stills can be shipped anywhere at a small cost; they may be placed on a range or on an oil stove; they require no care, or attention, and if one is once used for a few months the gain in health and vigor will be so pronounced that one will never think of using contaminated water. Those who are interested can send postals to the different firms making water stills and receive some valuable information regarding the production of palatable and absolutely pure drink-

ing water. We will be glad to hear the experience of any of our readers regarding distilled water.



The Sanitary Still is manufactured in Chicago by the A. H. Pierce Manufacturing Company. This firm will send a booklet upon request which gives timely information concerning the effect of ordinary water on health, and shows that the lime formed in all waters usually used is the "germ of old age"; one chapter is devoted to distilled water and good looks, and shows that a beautiful complexion, clear eyes, etc., follow the use of distilled water. Ladies, please note. By all means, send for the booklet, and you can study the question at your leisure. The Pierce Mfg. Co. will answer all inquiries. Please mention *SUGGESTION*.



"The Law of Mental Medicine," by Dr. Hudson, author of "The Law of Psychic Phenomena," is advertised in this issue by A. C. McClurg Co. of this city. Every student of advanced thought will want a copy of this book; it should be in every home. It is a book that will have a great influence upon the health and happiness of American people; it is an epoch making book. The publishers inform us that the advance orders have been phenomenal, the first edition being all sold. Those who want a copy should file an order at once, as it may be several months before the rush orders are over.



On another page is the card of the Golden Cross Eye, Ear, Nose and Throat College; any of our readers who are interested in matters pertaining thereto are invited to write for special information. Fair and liberal treatment will be accorded to all who have business with the Golden Cross College.



Mechanical Massage is now recognized as a most valuable therapeutic agent, and some hold

that it is more efficacious than electricity in stimulating cell action, and increasing circulation in the minute blood vessels. The Hygeia Vibratory Company have a card in this issue explaining the uses of one of their instruments. Vibration is a very interesting subject, and we would ask our readers to write for a booklet. Investigation will do no harm, and in these days of progress it is well to be posted even if you are not directly interested. Vibratory treatments are far ahead of drugs. See the book.



Dr. Snyder's obesity advertisement appears this month, and we believe that if his methods are followed with determination by those who are seeking reduction in weight that the most gratifying results will follow. Obesity is dangerous—death lurks in excessive fat, and it is well to be warned in time. The treatment is not heroic, but requires the best attention and co-operation of the subject. Write to the doctor now for his literature.



We would call the attention of all interested in advanced hygiene to the card of the American Water Still Co., of New York, manufacturers of the Ralston New-Process Water Still. This still is guaranteed, and with one in the house, good health is assured. A booklet will be forwarded upon request. Kindly mention SUGGESTION.



Another still that is worthy of consideration is Bailey's Improved Still, William Vogel & Bros., Brooklyn, N. Y. The firm will supply literature about pure water and also regarding the merits of the still, which produces distilled water of the greatest purity and palatableness. This still furnishes an aerated water as agreeable to the taste as the purest mountain water. Write and find out, and tell them you saw it in SUGGESTION to oblige us.



"These Are My Jewels," by Stanley Waterloo, is a book for young and old; it is along broad and progressive lines; it teaches the best that there is in the best thought of history, and will leave a good impression—an impression that may remain for life. Send

for leaflet: Liberal Book Concern, 87 Washington street, Chicago.



Look up the Yoji Breathing as per a card elsewhere; there is much wisdom in these eastern lessons and teachings, and an opportunity is here afforded to investigate. You will not be humbugged, we warrant.



Very many of our readers have written to McCormack's Optical College, 84 Adams St., Chicago, and mentioned SUGGESTION. We have seen the letters, and we wish to thank every one for their consideration. You can see a photo of Dr. McCormack in this issue and in the next issue he will have an article.

The doctor is all right, although he shies some at the mention of such terms as "medical", "drugs", "doctors", etc.; still you would love him if you knew him.



The Felman School of Memory Training, Masonic Temple, will forward you a very interesting booklet, "The Natural Way of Learning a Language." All who are studying a foreign language should send for this booklet; it is well worth the postal it costs, and may prove a wonderful help. Why not send for it? If it was not of value, this notice about it would not appear. Tell them we said so.



A man or woman can receive a booklet on physical training, containing helpful information, illustrations as to posing, etc., by observing these rules. Send your name and address; state if booklet is wanted for man or woman; tell them that we advised you to; address Stone School, Temple, Chicago. Any one who uses a postal for this purpose and is not satisfied with the book, can have a new postal by addressing this office.



The School of Salesmanship advertised in another column teaches how to apply suggestion in the everyday affairs of business. Every business man—every clerk, solicitor and salesman should have a practical knowledge of suggestion as applied to business. Write for information. Learn to increase your selling ability—make yourself more useful—make yourself indispensable.

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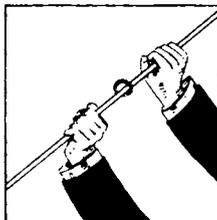


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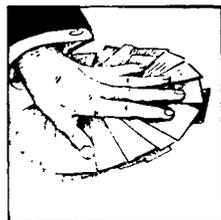
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SUGGESTION

A Magazine of Psycho-Therapy

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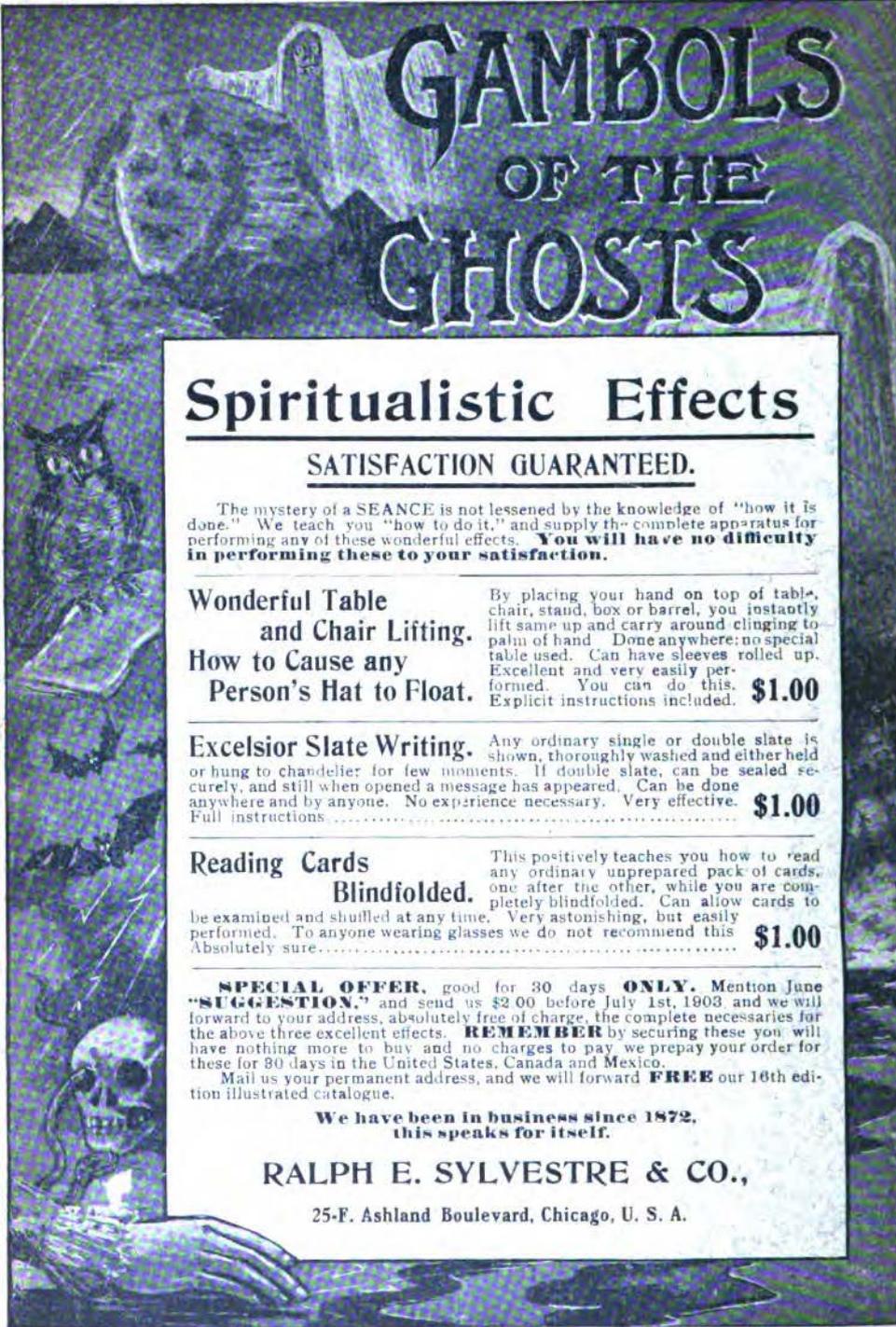
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