

SUGGESTION

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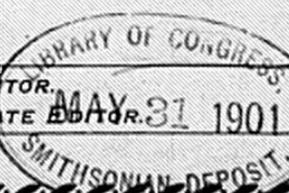
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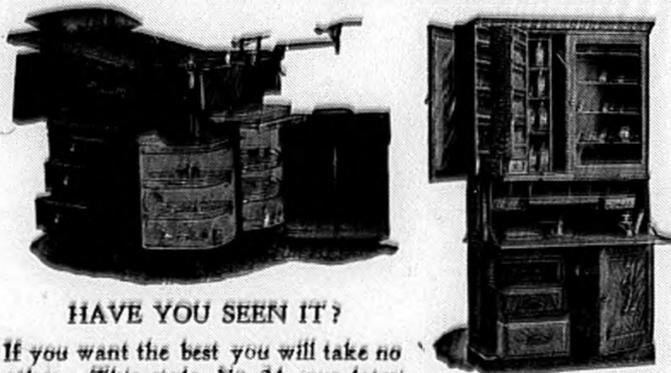
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SUGGESTION

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

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HYPNOTIC SOMNAMBULISM.

AN ANALYSIS.

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

(Continued from May Number.)

The term hypnosis certainly implies sleep, and when the word is mentioned to the average layman he immediately thinks of sleep and the state he has seen induced in stage subjects, or the marvelous things he has read in the daily papers and sensational literature on the subject. There is no use denying the fact that although the somnambulant state is the least valuable, from a therapeutic point of view, still it is the only condition which is of interest to an audience in stage work. And it is the mysticism and apparent uncanniness of this state which has attracted so many laymen to investigate hypnotism. Even the vast majority of those who do become investigators seem to lose sight of the fact that there are many other stages of hypnosis, and give their whole attention to the induction of somnambulism. They confound hypnosis with somnambulism, and in their absurd efforts to produce this condition in everyone, fail to relieve physical and mental suffering, which invariably yield more readily in those not so suggestible as the hypnotic somnambules.

If patients who seek treatment by sug-

gestive therapeutics are not to be disappointed, and if suggestive therapeutics is to be saved from an early doom, our operators must cease talking about "putting the patient to sleep," and have everyone understand that the sleep condition does not influence the amount of benefit to be derived from suggestive therapeutic treatment. In fact, it is simply a phenomenon found in a few individuals, and although of interest to the psychologist, has nothing in common with the treatment of disease. The hypnotic somnambules will acquiesce in the statement of the operator, and say they are asleep, but they know full well, all the time, that they are not asleep, although they also expect sleep, and believe that others actually go to sleep. Consequently even the hypnotic somnambule is disappointed, for although during treatment he will say he is asleep, still he is looking for a condition which never comes. Occasionally, a patient of any degree of suggestibility will drop into a natural sleep, just as a man will in a barber's chair, and when this occurs the patient will always declare, un-

der all conditions, that he went to sleep. But with this exception I have never known a hypnotic somnambulist, who was paying for his treatment, to go to his friends of his own accord and declare he was asleep.

Where is there a good operator who was ever hypnotized? Nearly every operator will tell you that he has been "tried," but it didn't "work" on him, and that he supposes he knows too much about the science to be hypnotized. Pshaw! To be a good operator one must be positive or self-assertive, and these qualities are lacking in the hypnotic somnambule. The operator usually accepts the word of the somnambule that he saw, felt or heard imaginary things and was asleep. As a matter of fact the operator generally loses sight of the fact that the hypnotic somnambule is of a peculiar mental make-up, and is simply reiterating and acquiescing in the suggestions made to him. A few years ago, I, personally, believed the somnambules actually slept, but careful observation of thousands of them at my clinics shook this belief, and extensive and exhaustive experiments in hundreds of cases, and a careful study of the individuality of the somnambule, has convinced me that sleep is never present in them, although they will act upon the suggestions given. We have followed hundreds of these somnambules into their homes and studied their lives there; have watched their progress in the world, and ascertained their peculiarities from their immediate friends. This investigation has enabled us to account for the phenomenon of hypnotic somnambulism and its presence in the individual in a most satisfactory manner. We found the somnambules to be of a distinct and unmistakable type. They are always dependents, and seldom, if ever, exhibiting executive ability, prefer-

ring to be directed by those around them. They are good mimics, but possess little originality. They are easily attracted by anything novel or mystifying; in fact, they love mysticism, and are led by their emotions rather than their reason. They are highly imaginative, emotional, hysterical, easily led, easily imposed upon, and are unable to sustain their own end in an argument. They have but little self-control, and go to extremes in everything if given the opportunity. They usually lack voluntary attention and tire of things very quickly, constant change being necessary to hold their attention, but they can be made to apply themselves if constantly directed and encouraged by persons of a more positive temperament. The majority of converts at religious revivals are somnambules, but this is nothing more than we would expect from a study of this type of individuals. Recently, I have attended a number of the "Holiness meetings," held in this city, and I must say I never saw a better hypnotic performance. Now, I am not trying to minimize the good work these Holiness people are doing in Chicago; far from it, but I must reiterate that the vast majority of the converts are somnambules, and the methods used at these meetings are those which influence somnambules at once. In fact, the whole meeting resolves into a typical hypnotic performance, and anyone who has made a study of suggestion and its effects cannot help appreciating this fact.

The somnambule is highly suggestible at all times, and observation will soon enable the student of suggestion to determine which of his acquaintances are somnambules, even without testing them by the ordinary methods. The test for somnambulism is very simple, and can be made by anyone in a few moments. The average operator spends several minutes

trying to tire out his subject's eyes by having him gaze at a bright object, and all the while he keeps suggesting "sleep, sleep, the eyelids are growing heavy, they are coming down, you are going to sleep," etc., and he does not test his subject until his eyes are finally closed. If the subject should give evidences of being a somnambule after this performance, the operator usually attributes the result to the tiring out of the eyes. He seems to overlook the fact that in closing the eyes the subject is merely obeying the operator's suggestion. If the subject closes the eyes readily while being given the suggestions it indicates high suggestibility, and usually he will be found to be somnambulistic. Again, if he says he went to sleep, he says so because the operator said he would. If, on arousing a somnambule after suggesting sleep to him for a few minutes, you say to him, positively, "You were asleep then," he will generally say, "Yes, I was asleep." If, on the contrary, you say to him, "You were not asleep that time," he will say, "No, I was not asleep." If you say to a subject who has said he was asleep, "You say you were asleep. Now it could not have been a sound sleep; in fact, it was not a real sleep. Now, was it?" he will say, "Well, it was not exactly a sound sleep." Then say to him, positively, "Well then, the truth of the matter is you were not asleep at all," and he will say, "No, I was not asleep." The subject simply says what he thinks the operator wishes him to say. In fact, he acquiesces in every statement made to him by the operator.

This acquiescence of the somnambule, even to the carrying out of a part, is not willful deception. He feels that he must carry out the suggestions of the stronger individuality or he finds it easier to agree with a positive statement than to refute

it. As long as the suggestions do not conflict with the subject's sense of propriety he will carry them out, no matter how absurd they may be, but he will revolt as soon as a distasteful suggestion is made.

To test for somnambulism all that is necessary is to obtain the subject's whole attention and then make positive suggestions. If the subject be a somnambule he will acquiesce in them at once. To control the attention have the subject look you in the eyes for a moment or two, and then make a positive suggestion to him, such as, "Your name is Arctic Ocean. Your name is Arctic Ocean, Arctic Ocean, Arctic Ocean. Do you hear? Your name is Arctic Ocean. What is it? Your name! Your name! It is Arctic Ocean. What is it now?" If a somnambule, the subject will say, "It is Arctic Ocean." The name should be repeated very often and very rapidly, although in some cases of extreme suggestibility two or three times are sufficient to obtain the acquiescence. If the subject accepts this suggestion, state to him that he is asleep with the eyes wide open. Repeat the suggestion positively and rapidly, like this, looking him intently in the eyes all the while: "You're asleep. You're asleep. You're asleep! Asleep, asleep, asleep with the eyes wide open. Answer me, you're asleep?" From the somnambule will come the answer, "Yes, I am asleep." If the subject obeys these suggestions he will obey those such as are usually given to stage subjects, and will even act them out.

The simplest and easiest method to test for somnambulism, however, is to have the subject close his eyes for a few moments, and then state positively to him that his eyelids are fastened tight and defy him to open them. This suggestion is frequently accepted by those who are not somnambules, but will always be accepted by the

somnambule. If the subject obeys this suggestion, touch one of his hands with one of your fingers and then say to him: "When I count three my finger will burn your hand, burn your hand. Do you hear? When I count three my finger will burn your hand, and you will have to pull it away. One! Its beginning to burn. Two!! Its burning now. Three!!! Its burning, burning, burning you now. You can't stand it. It is burning now and you will have to pull your hand away." If the subject pulls his hand away it is positive evidence of somnambulism, and he will obey any other suggestion you may make, even to saying he was asleep, although perhaps sleep was not even suggested to him.

Many who read this article will say, probably, "Oh, well! Some persons may be weak-minded enough to accept suggestions like that, but the subjects I put to sleep were not of that class. Mine actually slept. I know they were asleep." To these readers I would say that I held the same ideas as they once upon a time. But I have not finished these articles yet, and I expect in subsequent ones to give them experiments to try for themselves which will, I feel certain, prove that even the subjects who appear to be sound asleep are merely acquiescing in the suggestions made.

(To be continued.)

A Post-Graduate Course.

Daughter—Yes, I've graduated, but now I must inform myself in psychology, philology, bibli—

Practical Mother—Stop right where you are. I have arranged for you a thorough course in roastology, boilology, stitchology, darnology, patchology, and

general domestic hustology. Now get on your working clothes.

Man must learn to know that man is an evolution of Nature's forces, a product of this terrestrial globe; that all the physical and physiological phenomena of his fine muscular and nervous system are the natural products and functions of this organization, and that man, with his endowments, faculties and capabilities, is part and parcel of this earth, a natural result of natural causes; either in health or disease.—*The Capital of Health.*

Cheerful thoughts, even though at times they may have to be forced to the front, will give new tone to the whole body. A little thing like a smile will invigorate the whole physical organism. Smiles are born of love.—*Fred Burry's Journal.*

To train the mind should be the first object, and to stock it the next.—*Gladstone.*

It matters not what you do,
Make a nation or a shoe;
For he who does an honest thing
In God's pure sight is ranked a king.
—*John Parnell.*

Never ask advice of any other thought
But faith, fullness, courage.
—*Shakespeare.*

He that does good for good's sake seeks neither praise nor reward, though sure of both at last.—*William Penn.*

The best man is he who tries to perfect himself, and the happiest man is he who feels that he is perfecting himself—*Socrates.*

POTENTIAL AND ACTUAL; QUANTITY AND QUALITY.

BY S. F. MEACHAM, M. D., OAKLAND, CAL.

There is such a marked tendency at the present time to ignore the differences in the real meaning and use of these words that I have been led to say a few words about them. Quite a large number of the writers on the so-called new thought lines confound the meaning of these terms and use them as though they were really interchangeable and meant so to be.

This may sound strange and incredible at first, but an examination of any number of the periodicals will disclose a large percentage of this confounding of terms.

What I mean is this.

We are told that all is God, hence we must be parts of God. But also that, if we are the children of God, we must be of the same essence as our Father, and hence like Him, hence gods ourselves. We are told that as we are gods within, all we need do is to recognize this fact when we will actualize the fact and be all powerful now.

We are told that as we are gods and immortal, that the real self is always divine, always good, always in perfect health, no matter what is manifesting on the surface. All this seeming evil and disease are not the real self; are, in fact, illusions only; must be, for the essence of God cannot be sick. If it could be sick, it could also die. We are told that we need not even quit the body if we will only recognize our God-given power, and demand, in faith, immortality in the flesh, it must be granted to us. Some are now

living who really believe that they are never going to desert the body.

We are told by some that to be sick is really a crime, and should be so treated by the world. We are told that medicine is always poison and never necessary. We are told that all types of hypnotism is injurious, destroys the will, and makes one susceptible to all types of evil suggestions from without.

Thousands of such expressions are in the magazines published every day of the year.

We are told that poverty is a disease, and that one who knows how can sit quietly in his own home and send vibrations to any part of the world that shall have power to cure the above disease, and thousands of dollars are being spent daily by the very ones who really have no money that they have a moral right to spend in that way, hoping that they may be thought into wealth by another mind. Thousands are also spent for health vibrations in the same way. In fact, health vibrations are offered as premiums for some of these magazines, and if they really are so potent, the name physician will in the near future become obsolete.

I am in for having some of the best of all that is going, and if all this is fact and can be actualized now, I wish to go to thinking hard.

I have no space in this article to show the fallacy in the cures pointed out or in the results which they claim demonstrates

the truthfulness of their claims. You have probably noticed, however, that every fallacious creed and every fake on earth has always resorted to figures, to statistics, to demonstrate his position.

Let us in this article see whether we can see where these parties are, many of them, led astray, for I am going to admit that most of them are honest and believe what they say, and that many are in a general way good thinkers, sensible people.

Their reasoning ignores the element of time.

Whatever is potentially in me, or in any one else, may, *under favorable circumstances and in sufficient time*, become active, may become manifest and actual.

I believe also that whatever *ought to be* and is potentially present, *will be*, somewhere, sometime; but when and where?

These reasoners tell us that we live in eternity now; that time is an illusion; that we should pay no attention to it, and hence that I can be what I will to be, and then try to apply the conclusion to today's affairs. They tell the poor, ignorant and diseased, no matter who or what they may be, You are Gods. Assert your God powers. Demand what you want. You have a great ocean of power all around you, open the doors to it and it will come in.

Let me say once more that the potential may become actual, but all things in this world have a way of coming *by growth only and in their own good way and time*.

Events do not happen simply because I wish them to, nor because I demand them to do so, but only when I demand or wish at the proper time and in accord with law. If I comply ignorantly, the events will happen just the same, but I must comply.

In order to have things occur as I order I must be sufficiently fortunate to happen to order aright or I must know the law.

Now, we none of us know but a mere fragment of the laws pertaining to even the main events of life.

Can we know them?

Is it not true that many of us are trying hard and earnestly to find them out, yet they come but slowly.

Supposing that we admit that what ought to be will be and that the potential will or may some time become actual; that is a long way from saying that it is so now, that it can be now.

Here is the mistake.

The ignorant and vile of to-day may be wise and pure some million years hence, but that does not mean that they can be so to-day, nor that they can be even self-sustaining to-day.

What are we to do with them while we wait?

It may be possible that some few can go out in an astral body and teach, heal, and do all the things they claim they can do. I do not know that they cannot, nor do I know that they can, but, if they can, and even if we add that it is potentially in all of us to do the same, it does not follow that we can all do so now, and that every other man on the street corner can go out in thought vibrations, or astral ether, and cure poverty, even if we were to admit that it could be so cured by the few.

Telepathy, under favorable circumstances, and between the few who are properly organized, is probably a fact. I do not doubt it. It may be something that is to become more and more common to the race, but that does not mean that any one who happens to be too lazy to work can sit in an easy chair and think

the ills of all who desire it and are willing to pay for it into non-existence.

If I am an immortal being, it must be potentially in me to live somewhere, sometime, without teeth, toenails or body, but it does not follow that I am to-day independent of them and able to command them by force of will just as I may please. I must be able to please to command according to the laws of both mind and body; but to-day I know neither the mind nor the body save in mere fragments, and that superficially at that.

What are we to do while we wait?

Faith and prayer cannot do it without works, and I do not know how to work aright. So my own opinion is that each individual soul must obey what he knows and keep trying to know more.

Then, again, we must not mix quality and quantity, or, in other words, neglect quantity.

Supposing that I am of the same essence as God, it does not follow that I am God, or that I can now or ever do what He can.

To illustrate: I take a drop of water from the ocean, it is of the same essence as the ocean, but cannot float an ocean steamer. It never will be able to do so. Imagine a drop of water sitting on the side of a large vessel. It says to itself, I am of the same essence as the sea, I can do all the sea can do, all I need is concentration and faith. So he straightens his spine, holds his head up and demands that the vessel shall move. After a time the screw turns and the great ship moves out. See, says the drop, it is an easy matter. Another drop lying easily on the sand says to himself, I can send that ship where I please. All that is necessary is that I should go to sleep with that thought in my mind and when I awaken it will be done. I must not be in a hurry. Time

cuts no figure. If I do not get what I want the first night I must repeat the process, never doubting. One morning when he awoke he saw the ship moving out to sea, and he slaps his hands in glee and says, See what I have done. He immediately offers up a prayer to his higher self which is all powerful and thanks God that he is not like other drops of water, but has become acquainted with the God within him. All will now become smooth sailing for him.

In the midst of his meditations the sun spies the ambitious drop and, reaching out an arm of light, he takes it in his golden fingers, when, lo! it becomes vapor and is transported to become part of a cloud, but, as it wings its rapid flight hither and thither, the sport of the wind, it is still dreaming of other worlds to conquer.

And so it is with men. A drop of water does not make an ocean, nor is a man the God from whom he sprung, nor nature of which he is an infinitesimal speck. But, as there could be no ocean without drops, so there could be no humanity without individual men. The small is necessary to make up the large, and each tiny speck has its own part to perform; but it will always be a speck, and ride on the bosom of its parent, subject to laws that it cannot alter and confronted with problems it cannot solve.

Its wise course is to honestly face this fact and earnestly try to see what it can do as a drop of water or as a man, leaving the work of the ocean or of God alone, save as it learns more and more of the wishes, the laws of these, that it may be the better able to obey where it cannot alter.

So as physicians and suggestionists, let us try first to be men, healthy, sensible, flesh and blood men, ere we try to become gods. Let us try first what we can do by

obeying nature's laws and learning all of them we can, that we may the better live in harmony with our great mother's wishes ere we try to sit on her throne and take the entire reins in our own hands.

Let us teach obedience to others. It is a great thing to be a good obeyer. It is a great thing to be a powerful man, subject, though he be, to the laws of his environment in many, many ways.

The best citizen is not always the one who tries hardest to change and disobey all existing laws. It is sometimes better to obey them. It is often wise to be able to even follow.

The potential is not always possible *today*, nor is quality always quantity in mind, nor anywhere else.

Let us not overlook this, as it makes us look ridiculous to those who see clearly.

The Fool's Prayer.

The royal feast was done; the King
Sought some new sport to banish care,
And to his jester cried: "Sir Fool,
Kneel now, and make for us a prayer!"

The jester doffed his cap and bells,
And stood the mocking court before;
They could not see the bitter smile
Behind the painted grin he wore.

He bowed his head, and bent his knee
Upon the monarch's silken stool;
His pleading voice arose: "O Lord,
Be merciful to me, a fool!"

"No pity, Lord, could change the heart
From red with wrong to white as wool;
The rod must heal the sin; but Lord,
Be merciful to me, a fool!"

"'Tis not by guilt the onward sweep
Of truth and right, O Lord, we stay;
'Tis by our follies that so long
We hold the earth from heaven away.

"These clumsy feet, still in the mire,
Go crushing blossoms without end;
These hard, well-meaning hands we trust
Among the heart-strings of a friend.

"The ill-timed truth we might have kept—
Who knows how sharp it pierced and stung?

The word we had not sense to say—
Who knows how grandly it had rung?

"Our faults no tenderness should ask,
The chastening stripes must cleanse them all;

But for our blunders—oh, in shame
Before the eyes of heaven we fall.

"Earth bears no balsam for mistakes;
Men crown the knave, and scourge the tool

That did his will; but Thou, O Lord,
Be merciful to me, a fool!"

The room was hushed; in silence rose
The King, and sought his gardens cool
And walked apart, and murmured low,
"Be merciful to me, a fool!"

—E. W. Sill.

Reciprocity.

"You have a dentist in the same office with you, yet I notice you go to some one else to have your teeth fixed."

"True," replied the physician. "I cut a felon out of his finger once after telling him to look pleasant and not mind the trifling pain, and I would rather not give him the chance to get back at me."—*Chicago Post*.

The Whole Truth.

Dr. Dunn—Why don't you settle that account I have against you? You said when I was treating you that you could never repay me for my efforts.

Mr. Broke—I meant it, Doctor. I never can.

SUGGESTOGRAPHIA.

BY GEORG BIESER, M. D., 186 W. 102D ST., NEW YORK CITY.

ARTICLE VI.

Having discussed briefly the value of statistics and of statements made by authorities as proof of the reality of phenomena—psychical and psycho-physical, and as proof of the working of psychical and psycho-physical agents for good or evil, in the previous article entitled *Suggestographia*, we come now to the question of the value of experimentation and logical reasoning as reliable evidence of the truth, or the probable truth, of the conceptions of the whole or part of macrocosm as conceived by men in their investigations of phenomena and natural agents.

Experimental demonstration and logic are the two rocks, metaphorically speaking, upon which so many crafts bearing theories, doctrines and practices are irreparably shattered. How often do psychic researchers start out to demonstrate their claims by experiments and fail totally or only succeed in demonstrating something else? To be useful to us, a demonstration by experiment must be complete and relevant. In the demonstration of a phenomenon by experiment for scientific purposes the results should not be mixed with opinions or conclusions borrowed from theological and metaphysical systems of thought; for such addition merely checks analysis instead of encouraging careful observation, investigation and study. All systems of thought have their place; and the mixture of conclusions arrived at in the theological and metaphysical systems

of thought, with those deduced from actual demonstration by experiment of psychical and physical phenomena that are or ought to be studied by us from the standpoint of science only, leads to mere babble or grapho-maudlin twaddle, and not to useful or actual knowledge.

To acquire actual knowledge we must stick to the facts of experience. The mixing of irrelevant conceptions which result from ideas of deities and demons, spirits and bogies, fluids and gyrations, *archaei* and imaginary imponderable substances—*ethers*, and other promiscuous and expedient creations of theologies and metaphysics (*see* primitive sciences, occult sciences, *pseudo* or *quasi*-sciences and *pre*-sciences) with the facts demonstrated by experiment, does not make us any the wiser. Those who do this are merely speculating, not demonstrating, are merely employing a muddle of ideas to cloak their ignorance or to affect the emotions of mankind or self, and are failing to observe common-sense in their interpretation of phenomena. Common-sense and reason show phenomena to be but changes or correlations of the attributes of matter, energy and intelligence. Experience shows conclusively that mankind has become so accustomed to trash—expressed in catchy, dictatorial, pithy and pregnant phrases, that whenever anyone with an air of authority expresses an opinion, persons are apt to think he is talking sense or actual knowledge.

So many treatises upon psychical phe-

nomena, agents and practices, are in existence which relate strange experiences and happenings that the book "The Surprising Adventures of Baron Munchausen," which is considered the wildest parody on travelers' tales ever written, is out-classed. It may be true that many of these works were written merely as fiction; but there are so many persons who believe in the reality of the phenomena related in these works, who try to reproduce these alleged phenomena, and who make the alleged principles and laws recorded in these works the bases of their philosophies, or even of their morals, that it is necessary to know something about the evolution of the thoughts of mankind concerning psychical and physical phenomena in order to have a clear idea of what is real, or probably real, in this medley of statements, and furthermore to have a clear idea of what is pure fiction or merely the creation of the imagination controlled by a particular system (the theological, metaphysical or scientific) of thought.

In examining carefully all varieties of human thoughts, it is found that they can be classified for study into three great systems, in the order of their development from the earliest ages, into the theological, metaphysical or scientific. It is these three systems of thought that have given rise to the three classes of philosophies mentioned in previous articles, and that have given mankind three great fields for investigation and study—religion, metaphysics and science, from which to select those principles upon which to base its arts, morals, beliefs and institutions.

Primitive man, observing casually the phenomena of macrocosm and of microcosm, which our present actual knowledge lead us to believe to be without knowable beginning, end or purpose, contented him-

self with the idea (for an explanation of these phenomena) that all phenomena were the will or work of God. The idea of God, or of gods, and the reason for the order of things in the Universe being the will of God or of gods, originated in the savage. While the savage conceived a *personal* God, or *personal* gods, the changes in man's conceptions of God or gods wrought by time, have been such as tend to deprive God and *false* gods of all human attributes; consequently many persons speak of an *infinite* God with *infinite* powers and attributes. In fact, the tendency today is to mix theologies with metaphysics and science.

The result of depriving God of His human attributes by later generations, has been the conversion of the theological conceptions of God to metaphysical conceptions, which assume God to be something unknowable, but nevertheless real and existing, and possessing the "*inscrutable power*" behind all phenomena. Metaphysics does not personify God as the pure theologies do, but merely substitutes a not to be sensed and immaterial entity (man created) with unknowable attributes (still to be discovered) for the Divinity or divinities of the theologies. Science names the unknowable behind phenomena, Nature, and makes it an abstract conception without attributes and limitations because it knows of none, stating only what man can know through experience, especially of natural laws. The beliefs, conceptions and actions of persons, with their effects upon the psychical and physiological processes of living persons and environment, and the way these conceptions and beliefs originate and develop, are problems which must be understood by students of psychology and psychotherapy before they can intelligently understand what they are demonstrat-

ing by their experiments. You do not demonstrate God, or His attributes and powers, by psychical experiments, neither do you prove immortality by speculation, oratory, trickery or credulity.

With the knowledge gained by detailed study, not by *a priori* reasoning, of the different systems of thought employed by mankind for the bases of its philosophies, we can understand why mankind has progressed more during the period of reliance upon scientific system of thought, than during the periods when metaphysical and theological systems of thought swayed mankind. The chief objections to the theological and metaphysical systems of thought in the investigation of demonstrable truths and powers are that they both tend to check careful analysis, that they hinder the progress of mankind in certain directions, at least during its animal existence, that they make man solely dependent upon God's will or caprice, that they make many persons believe that they are specially endowed by a Divine Providence with earthy or heavenly attributes, or, in other words, they cause, in some persons, delusions which may be physiological in sane persons and pathological in insane persons, and finally, that they tend to make mankind think that the most any man can be is "*nisti*"—nothingness, that they make man think his strongest plea is "*hajat*"—necessity, that his brightest achievements are "*taksir*"—shortcomings, and that his purest thoughts and deeds are "*gunah*"—sin. Here are the words of Suzani, a Persian poet of Samarsand, who thus expressed his humbleness:

"Four things, thy Treasure-House hath not,
Oh! God, I bring Thee in,
Nothingness and necessity, and shortcomings and sin."

The conclusions or convictions, concerning the ultimate nature and the powers of matters, energy and intelligence, that result from human experience combined with the ideas along the lines of thought usual to theology, metaphysics and science, have been responsible for the diverse practices and teachings of psychology, psychotherapy and other psychical arts. This applies to logical conclusions as well as to illogical ones. It is important to differentiate the premises of abstract reality from those that are only mental realities, and to understand exactly how each variety of premise was established before we accept the conclusions or convictions of any person as worthy of our confidence.

Premises are best and only fully proved when they can be demonstrated or their reality made certain by careful, complete and relevant experiments. If possible, the contents of premises should be demonstrated either by analysis or by synthesis, but best by both. Whatever the nature of premises may be, experience shows that the conclusions of persons observing the same facts from which they reason, are not the same. Granting that the facts observed are true and identical, why are the conclusions of different investigators who observe them at the same time so different? The explanation can only lie, either in the failure of all the observers to consciously recognize what is or can be sensed, or in their erroneous or illogical process of thinking, or lastly, in their failure to reason logically from the facts of actual experience only. Premises are, in the process of thinking, real facts treated by abstraction, or they are imaginary creations in the psychical realm treated as realities in fact or in the abstract. We know sufficient of the two aspects under which phenomena can be viewed, and of

the two ways of forming theories, that it is possible in a complete report of any phenomenon to separate those premises which are the result of hypothesis from those premises which are the result of speculation.

If the process of thinking is carefully examined (most profitably from the standpoint of the philosophical sciences), we find that conclusions are the psychical end-products of the centripetal processes, and that they are the beginning of centrifugal or psychomotor processes; a combination of both sets of processes constituting a unit designated the psychophysiological cycle. Hypothetically the psychophysiological cycle, for convenience of study and because we know no better, is composed of centripetal processes—impulses—sensations—apperceptions—perceptions—conceptions—ideas and thoughts—conclusions, accompanied simultaneously by affective processes—emotions and moods, and by the more or less derivative processes—will—memory—judgment; and by centrifugal, or psychomotor processes—physiological actions—pathological actions—expression—locomotion—mechanical actions which produce changes in the environment. We can only observe the application of a stimulus and observe a final effect in our study of a psychophysiological reaction, for each process in this cycle is no more open to direct observation than is each separate process in a chemical reaction. Thus we can only judge of the character or nature of these assumed psychical processes and infer their relation from the resulting phenomena observable by the senses, but of their abstract nature and existence we are totally ignorant, and speculation concerning their nature makes us none the wiser.

Experience shows that the processes of

the psychophysiological cycle in some persons may be disturbed in such a way that physiological or pathological error is produced, if the source of the reaction is not recognized by the experiencing persons. If through diseases—psychoses, neuroses, psychoneuroses, psycho-degenerations, functional diseases, organic diseases, drugs or the like, or through normal or trained exercise of mental faculties as may result from emotional states and those states induced by the employment of the various agents of the psychological arts, especially suggestion, disturbances or retroactions of these processes, are produced—hallucinations (virtual conceptions) and illusions (virtual perceptions) ending in delusions (physiological or pathological errors) can result in the reactions. Thus conclusions and ready-formed thoughts (convictions) may be formed in one of two ways: First, they may be formed in the usual way beginning with sensations, the result of impressions received upon the external or internal surfaces of the body; and, second, they may be formed from illusions and hallucinations that result from diseases—functional and organic, and such internal causes commonly and technically known as fancy, dream, imagination, incidental and voluntary visualization, auto-suggestion and emotional state or mood.

When erroneous conclusions result from incorrect observations and from illogical reasoning in normal emotional states, they can be replaced by correct ones by simply correcting the observations, and by correcting the error in reasoning; or, in other words, by demonstrating any fallacy by experiment, and by replacing the false logic by sensible logic. Sometimes sensible philosophical appeals are sufficient. Erroneous conclusions resulting from disturbances of the proper relation of

psychical processes, caused by disease, will not so readily yield to sensory and philosophical appeals; for virtual sensations, virtual conceptions and moods, the result of pathological conditions, even though the reasoning resulting from them be logical, must be followed by erroneous, fixed conclusions or insane delusions, if their source and nature is not recognized by patients. Real illusions and hallucinations produced by careless observation or by trickery, can and do result in erroneous conclusions. We are all liable to the *delusions* of artifice. Thus we have physiological erroneous conclusions or sane delusions which are removable by correct sensory appeals—experimental demonstration of fallacies, and by philosophical appeals; and we have pathological or insane delusions which are removable only by the removal of the causative pathological conditions. These data give us a hint as to why many statements recorded in books upon the older sciences, are considered by many to be those of mentally unbalanced persons. While some persons making erroneous statements or having erroneous beliefs, are insane, not all are such; they are merely ignorant or in error. Physiological error and pathological error (if I may use these terms) being responsible for the undesirable effects of psychomotor processes upon the body, morals, intellect and environment of mankind, this foregoing brief analysis has been presented in order that the principles to be enunciated in later articles may be clearly comprehended by readers of SUGGESTION.

We cannot agree with the conclusions of those medical authorities, who stated in substance, before the Surrogate Court of New York City, in the Brush trial, that a person who believed in Christian Science is insane. Some of these believers are

possibly insane, but not all. Remember there are superstitions in "Medicine" today; for science has only succeeded in changing some doctors' superstitions from demons to microbes, which microbes many doctors seek and attempt to destroy with the zeal which is not second to the zeal with which the ancients sought and exorcised demons. Above all, let psychic investigators be just and let them not judge from insufficient and unreliable data, for nothing is gained or demonstrated by calling those who disagree with us, insane. No man, however great his experience in and knowledge of psychopathology and psychiatry may be, is justified in saying, or at least he cannot honestly, definitely or knowing say, that a person with erroneous conclusions and beliefs is insane until he has personally and clinically examined the alleged insane person for insanity. Any other way of deciding a person's sanity, is unjust. We know from experience that justice is not meted out by most persons according to reason, but only according to prevailing sentiments and prevailing opinions or suggestions from authorities. Is it not strange that in this era of enlightenment, the courts of law have no better way of dealing out justice than to select twelve men, supposed to be honest and commonsensed, but easily swayed by suggestions or by appeals to their emotions, and allow them to decide what is true in the mass of facts, exaggerations, opinions, erroneous observations, sentiments and lies offered as testimony by both of the contending parties?

Experiments may prove a great deal or they may prove nothing of what they are intended to prove. Experiments, after all, merely give mankind impressions or sensory data from which conclusions are derived by the process of reasoning, which

conclusions or inferences are logical or illogical according to the care that men take in reasoning, or according to their knowledge of *logic*. In science the process of correct reasoning—*logic*—implies correct or true premises, correct thinking and legitimate inferences from the premises. The purpose of *logic* is to direct correctly the psychical processes in the investigation of truth and reality, and to direct correctly the psychical processes of others in the transmission of truths to them. *Logic* is considered to be a *science*, and also to be an *art*; but common-sense persons, even if ignorant or unfamiliar with the *science* and *art* of *logic*, can *reason* justly from known, admitted, or evident premises or propositions, arriving at conclusions and convictions which naturally and necessarily result from these premises. Conclusions or inferences are the result of reasoning from premises, and man perceives such a connection between ideas that are aroused by memory of present and past impressions, that if the premises or propositions are true, the conclusions arrived at by *deduction* or by *induction* must also be true.

By *deduction*, mankind reasons from general principles, from the whole, descending to some included part or particular; the conclusions, according to *logic*, being merely the mental recognition of a part as included or contained in something general. For example, in zoölogy, under the class *Mammalia* (Linnæan system), are arranged those animals which suckle their young; therefore a horse is a mammal because it suckles its young. This example illustrates the method of *deductive* reasoning. Persons in the "suggestive condition" and somnambules reason deductively. The *inductive* method of Bacon is the direct reverse of logical *deduction*. For example, an apple when ripe

falls to the ground; a stone thrown up into the air falls to the ground; a solid piece of iron placed in water sinks; a bullet shot from a gun descends to the ground; a bird disabled or killed drops to the ground; and a man sliding down a rope returns toward the ground: therefore everything having a weight greater than an equal volume of the fluid medium in which it is placed tends toward the center of the earth—the ground being but the surface of a sphere. This example illustrates the *inductive* method of reasoning, which method has caused the great progress in human arts and sciences in recent times. In this method of reasoning, man ascends mentally from parts to the whole, and forms, from *analogy* or *special presumptions*, conclusions which have a greater or less degree of force, and which may be strengthened or weakened by subsequent experience. By *induction* mankind infers respecting a whole class what has been ascertained merely respecting one or more things of that class. The correct conclusions, which result from both methods of reasoning, are inferences—truths or propositions drawn from others, which are admitted, evident, known or supposed to be true. The term *discourse* is sometimes employed to imply the mental act, or acts, which connect propositions, and deduces conclusions from them. But this sense of the term is now obsolete.

Experiments that are made or described are useless as proof, if the conclusions concerning them are not the result of logical reasoning. In describing psychical phenomena and experiments, let authors stick only to the facts of subjective and objective experience; let them give only conclusions that are logical and that are in line with the experiments and observations detailed; let their theories be hypotheses, and not speculations; and let

them understand thoroughly the psychical and physical influence upon persons of the great levers that move mankind, viz., knowledge, faith and ideals. There is no understanding without *reason*; therefore keep it active that you may have *common-sense*—the greatest gift to man in days of error, fraud and danger. Shakespeare well said—

“Sure he that made us with such large discourse,

Looking before and after, gave us not
That capability and God-like reason
To fust (or rust) in us unused.”

—*Hamlet*.

(To be continued.)

Revival of Superstition.

In *The Century*, Daniel G. Brinton has an article on “Popular Superstitions of Europe.” Dr. Brinton closes his article by saying:

“From some strange reason there has been a wonderful revival within the last decade of nearly every mediæval superstition, under various guises, in the most enlightened centers of the world. The practitioners of this modern sorcery, instead of concealing, advertise their claims and urge them on the community under pseudo scientific names and jargons. Palmistry, astrology, sympathetic magic, the doctrine of signatures, hierotherapeutics and all the farrago of fifteenth-century thaumaturgy flourish to-day in Boston and New York, in Paris and Chicago, to a degree surpassing anything known three centuries ago.

“There is a reason for this. Sorcery is science seen upside down. There is a confused groundwork of truth, a fallacious method of viewing facts, at the basis of these pseudo sciences. Yet the truth and the facts exist, and these explain the suc-

cess of the deceptions. They dazzle and daze minds not trained in sound reasoning. And how few are! The societies for ‘psychical research’ and theosophic speculation begin with an acknowledgment of the possible truth of ghost seeing and of communion with the divine. This possible ground is seized by the charlatan as proved basis for his illusory edifice.

“Superstitions are at core the same everywhere and at all times, because they are based on those desires and that ignorance which are, and will ever be, a part of man’s nature. He is dimly aware of mighty, unmeasured forces in ceaseless activity around him, controlling his own destiny; the ominous and omnipresent portend of death meets him at every turn; dissatisfaction with his present condition, intense longing for a life and joy which it can never offer, goad him to seek knowledge which weights and measures are impotent to accord him.”

Doing Him Good.

“Mister,” said the small boy to the chemist, “give me another bottle o’ them pills you sold father day before yesterday.”

“Are they doing him good?” asked the chemist, looking pleased.

“I d’no whether they’re doin’ father any good or not, but they’re doin’ me good. They just fit my new air-gun.”

Painfully Correct.

“Are you in pain?” inquired a sympathetic old gentleman of a boy writhing in agony.

“No, the pain is in me,” was the prompt reply.

The soul grows best by those helps which are accessible to all.—*William E. Channing*.

SERIES OF IMPERSONATIONS.

BY E. H. PRATT, M. D., 100 STATE STREET, CHICAGO, ILL.

IMPERSONATION No. 8—THE CEREBRO-SPINAL MAN.

(Continued from May Number.)

The nerves to which I now invite your attention are all to be traced at their central or proximal extremity to the gray matter of either the brain or spinal cord. The white matter of the brain is nothing but short nerve fibers or private telephones connecting different parts of the brain. By means of these short nerve cords or fibers the gray matter of one part of the cerebrum is held in constant and close communication with the gray substance of every other part, so that you will find these fibers running through the center of the brain in every conceivable direction, some of them running from before backward, some of them running diagonally, and some of them running directly from side to side. The so-called corpus callosum, which can be seen by separating the two halves of the cerebrum and looking from above downward in the center of the brain, is nothing but a great flat band of these fibers which runs from side to side, forming by its lower surface the roof of the ventricular cavity. The white fibers from the cerebellum pass from one side to the other by way of the pons varolii, and also by legs of white fibers which connect the gray matter of the cerebellum with the gray matter of the cerebrum.

The arrangement of the nerve fibers within the cranial cavity is extremely intricate and a fascinating study, as by connecting different parts of the brain it permits systematic receiving impressions

from the outer world and consecutive thinking and harmonious willing and acting, for only as one set of gray cells knows what another set is doing can the cranial music make a symphony instead of discords in the activity of life. The gray cells are a vast concourse of intelligences that must act in harmony to co-ordinate thoughts, emotions, and brain activities of all kinds. My nerves which issue from my brain and spinal cord and connect this great battery of gray matter with the human machine which it is to both serve and control are known as cranial or spinal nerves, according to their origin. My cranial nerves, of course, all of them, start in my brain, and without exception they start from the base of the brain. They have their origin along the base of the brain and find their exit from the cranial cavity, in holes, large or small, according to the size of the nerves, along its floor. There are an even dozen of my cranial nerves, which have various uses. Some of them serve as organs of special sense, while some of them are just nerves, like the spinal nerves. My story, although it might be interesting, would be too long for the present occasion if I should go into a detailed description of my nerves in their various specialties, and I must therefore desist, although I am strongly tempted to do so.

It is simply marvelous how the cells and fibers of one set of my nerves are so arranged as to respond to the vibrations of

light, those of another to sound, those of another to taste, and those of another to smell, and how these faculties are never mixed in their functions, although to some extent they supplement each other, one nerve taking in an imperfect manner the functions of another that may be out of working order. It seems almost possible in some cases for the blind to see, the deaf to hear, the tasteless to detect flavors, and those who cannot smell to distinguish odors, vicariously. But I fancy it is all a matter of vibrations, and to do justice to the subject would require exhaustive research and voluminous writing; therefore this task will scarcely be expected of me at present. You are all of you so accustomed to each faculty performing its separate function that you may not be deeply interested except as a matter of curiosity in understanding how the ears can see or how the eyes hear, how smell, or any one of the special faculties can take on the function of any other; but suffice it for the present to call attention to the great fact that in five different ways aside from that of intuition does the outer world appeal to my consciousness, and that all of these ways are provided for by five specialized cranial nerves. At their outer or distal extremity they receive light or sound or smell or taste, as the case may be, and convey the impression to the gray matter, to which their proximal end is connected, and then imprint upon the receiving tablet of the mind whatever communication from the outer world they may be called upon to convey. What the mind does with these constantly accumulating reports is for the discussion of the spiritual or unseen part of our wonderful family, which has the marvelous power of keeping the faculty at its post for further reports, or calling it off, as it may choose. You know yourself how eyes that are

open sometimes see and sometimes do not, ears that are in good working order sometimes hear and sometimes do not, how nostrils sometimes smell and sometimes take no notice of odors, and how the nerves of taste sometimes pay attention to flavors that appeal to them and sometimes seem to completely ignore them. I do not suppose that newspapers publish or act upon all the reports that are handed in to them. No more does the brain register for practical purposes all of the vibrations which come to it by way of its various nervous avenues. But my nerves are always on guard at any rate, and are ready for duty whenever summoned to perform it.

Most of my cranial nerves, like my spinal nervous system, have a fine wire or thread known as the axis cylinder, which is as long as the course of the nerve extending from its brain cell to its destination in the tissues. Wrapping this axis cylinder throughout its entire length and serving as an insulating medium to prevent induction of the electrical or magnetic forces which serve to convey impressions between the outer world and the gray matter, is what is known as the white substance of Schwann, the gelatinous matter of which completely surrounds the axis cylinder and protects it from harm and the loss of nerve force. The white substance of Schwann is held in shape by a tubular membrane known as neurilemma, which likewise extends from one end of the nerve filaments to the other. Nerve filaments seldom act singly, but bundles of them are combined together, and it is these bundles that are known as nerves. The nerve filaments are too small to be seen by the naked eye, but large bundles of them can be easily distinguished, and it is these bundles that can be readily traced by dissection, and are commonly

known as nerves, and have consequently received different names, according to their location and destination.

All the nerves that issue from the spinal cord are known as spinal nerves, and leave the spinal canal between the various vertebrae of which the spine consists, their openings or exits being known as intervertebral foramina. At their spinal extremity each one starts by two roots, known as anterior and posterior roots, the posterior roots belonging to the nerves of sensation, being known as afferent nerves, from the sensitive surface of whatever part of the body they are distributed to the surface centers, the anterior roots belonging to motor cords, which are known as efferent nerves because they convey impressions from the nerve centers to the muscles, to some part of which they are ultimately distributed. The nervous trunks which we come across in ordinary dissections are made up of both the nerves of motion and the nerves of sensation combined together. The skin is the great organ of sensation, and it is consequently upon its surface that the sensory nerves are distributed. All bodily motion, however, comes from muscles, and consequently it is to these structures that the motor filaments are in all cases distributed. If you can locate any part of my body that does not feel, in case my sensory nerves are in a normal condition, you will be able to find a spot to which sensory fibers have not been distributed; if you can find a muscle that will not contract, provided my motor nerves are in a normal state, you will have located a muscle which has received no motor filaments; but I think you will have to look pretty sharp for such a discovery as a muscle with no nerve to carry orders to what would be a worthless organ, and a skin surface, however small, devoid of sensation would be a waste area, provided my

sensory nerves were intact. From this fact alone you can judge how accurately and minutely my nervous cords are laid, to each and every part of our composite man. I, the cerebro-spinal man, consider myself the associated press of our family. By making use of the nervous cords which proceed from my nervous centers, of the various reports which come to me from all parts of the human anatomy I can inform every part of what is going on in every other part. I can spread knowledge of pain and danger until the entire organism is thrown into one stupendous panic, that will necessitate the suspension of all other business except attention to the disturbance, or by suppressing a report of my nerve centers and giving no heed to localized cries of anguish I can prevent riots and consternation of bodily organs, and permits the composite man to go on the even tenor of its way, although some local part may be sadly disabled. The question of bodily philosophy and bearing rests with my animating part. My duty is done when my courier service between the inner and outer world is accomplished. The sole and simple function of my spinal nerves, and of all my cranial nerves, even those of special sense, is to convey impressions received at the outer or distal ends of sensitive nerve filaments and convey them to nerve centers, and the full duty of my motor nerves, both spinal and those of my cranial nerves set apart for this purpose, is accomplished when I convey impulses from the nerve centers to whatever set of muscles messages are sent to. Of course sometimes my messages cause attacks and sometimes retreats. Sometimes my composite man has to fight, sometimes to pray, and sometimes to die. Sometimes he has to work, and sometimes to play. Sometimes he is moved to expressions of keen delight, and

sometimes is thrown into a physical expressions of intense agony. I suppose the postman who collects letters and distributes them gets interested in the effects of the various messages which he carries to and fro and becomes deeply interested in the study of life which his avocation permits. My function is quite similar, and that is why I have a tendency, even in what should be a mere literal description of my construction and function, to go a little beyond what is expected of me and take some notice of passing events. I like that figure of the postman, it just suits me. I believe it is a fascination for observing the effects of messages which he carries that makes him contented with his task, which otherwise would be monotonous in its tireless and meaningless routine. This is certainly true of myself. I should deem the carrying of messages from periphery to center, and from center to periphery again, a dull task indeed if I could not have at the same time the opportunity of studying the effects of my news at both ends of my nerves. I told you that some of my messages brainward are panicky enough, while some are stale enough. But in all events impressions which I collect from the outer body and carry to the nerve centers of the brain and spinal cord are of sufficient variety and interest to keep the connecting links between the nerve centers in perpetual operation and to put them to their wit's end to know what disposition to make of the news brought in. And on the other hand, when the nerve centers decide what is to be done I study with equal interest the wonderful effect of the messages I carry to the muscular structures. I told you the business of life could not go on without my services, and I am newsy enough in my make-up to enjoy my task as a go-between.

When I speak of moving muscles, of

course I mean the voluntary muscles. There is another set of muscles over which I have no jurisdiction, and concerning which I have nothing to say. They have already been mentioned by the muscular man himself, and will be referred to again when my sympathetic brother—and I guess I ought to call her sister instead—takes the platform. You might infer from what I have said to you that from a nervous standpoint I myself, the cerebro-spinal man, was the whole thing, but in this you are greatly mistaken. I have said nothing of my sympathetic sister, for if there is a girl in our family the sympathetic nerve is she, simply because she is perfectly capable of speaking for herself. She has brains, as indeed all women have, and she is one of the few women that knows how to use them, too. Then, too, my own story has been so long, and I have by no means done it ample justice as it is, for I have had no time for referring to other members of the family. The sympathetic man, for we still call her a man in spite of her womanly qualities, will be the next of our brotherhood to invite your attention. There is no more interesting history connected with our brotherhood of shapes than that of the sympathetic man, and this shape is so quiet and unobtrusive in matters of everyday life that most of the next autobiography will be new to you. Oh, say! there is so much that I have not told you about myself that I do not like to stop. I have not said a word about the manner in which I am associated with the sympathetic man, have not touched the subject of automatic reflex nerve centers, have not spoken of the tactile corpuscles by which my sense of touch is accomplished, have said nothing about diseases which are prone to afflict me, have not spoken of my methods of development, repair and decay, and I feel

that my nerves of special sense are feeling considerably slighted at not having received a more elaborate and extensive mention. But nevertheless my main object has been accomplished if I have impressed upon you the fact that I am a human form, with dimensions and organs and bodily structures coequal with that of my brother shapes. My height and girth and reach are identical with that of my brothers. I, too, have head, eyes, ears, nose, throat, and organs coequal with the rest of our remarkable family.

Reckon me, then, as one of the great brotherhood of shapes entering into the formation of the composite man, and I will forgive myself for not commanding a longer audience before you.

Do not forget to bring your notebooks when my sympathetic brother addresses you, for heretofore he has not been sufficiently noticed in the history of the human form divine.—*Journal of Orificial Surgery.*

The Germ Theory.

Doctor of Old School—The child appears to be teething.

Doctor of New School—Impossible! The bacteriological diagnosis discloses no trace whatever of the characteristic teething bacillus.—*Detroit Journal.*

Hasty Speech.

Stoned—Then I spoke to the druggist and he advised me that I should—

Sawbones (interrupting)—Oh, he gave you some fool advice, I suppose.

Stoned—Yes, sir; he advised me to consult you.

Our greatest glory consists not in never falling, but in rising every time we fall.—*Goldsmith.*

Religion and Psychology.

At a recent meeting of the Congregational ministers of Chicago, the Rev. Clifford Snowden, of St. Paul's Church, read an interesting paper on "Religion and Psychology," in which, among other things, he said:

"An astonishing interest is betrayed in this day in the relation of mind and body. The prophetic of many names, whose book sells for \$3.50 a copy, has come into my church and your's and made converts. Zion sheds 'Leaves of Healing' over in Wabash avenue. Their claims are bolstered up with manifold scripture. The Shrine of St. Anne is heavy with the golden offerings of those who have made successfully the pilgrimage for health. What shall we do? Laugh? You argue with the converts and they reply, 'We do not care; we are well.' You tell them it is suggestion. Would it not be well, brethren, for us to know something and to teach something of the value of suggestive therapeutics? This phase of religious life is thrust upon us and we must grapple with it."

Go it Alone.

In battle or business, whatever the game,
In law, or in love, it is ever the same;
In the struggle for power, or scramble for
pelf,

Let this be your motto, "Rely on yourself."

For whatever the prize, be it ribbon or
throne,

The victor is he who can go it alone.

—*Saxe.*

Our doubts are traitors and make us
lose the good we oft might win, by fear-
ing to attempt.—*Shakespeare.*

A DEMONSTRATION OF EPIDEMIC SUGGESTION.

BY MARY SCOTT FIELDING.

Dr. Meacham's interesting article on "Epidemic Suggestion," in April SUGGESTION, recalls to my mind a most interesting and remarkable demonstration of this phenomenon, in which the truth of his statement that "sensible people under ordinary conditions may be swept off their feet and become entangled in these epidemics and do and say what at other times they would deem impossible," is proven.

The scene of this demonstration, over thirty years ago, was a country village and its neighboring surroundings in the Protestant Scotch-settled part of the north of Ireland. The people were sober and industrious in the main, leading useful and uneventful lives in the pursuit of their various occupations, farmers, tradesfolks, etc.

One Saturday evening in June a man from nobody knew where stationed himself in the market square beside the town pump and began an impassioned appeal to the passers-by, exhorting them to repentance, as the day of wrath was at hand. Gradually people gathered around, and soon there was evidence that he had communicated his excitement to some of his hearers, in true "revival" style, and later the excitement increased until lamentations and even shrieks rent the air. It seemed as if the crack of doom had suddenly sounded in that peaceful valley and men and women were summarily confronted with the awful problem of damnation or salvation.

Excitement reached white heat, and, as

is usual in such cases, the class we recognize as somnambules succumbed first. The somnambule is ever ready for new sensations. He is susceptible to any appeal to his emotions rather than to his reason. For this cause he is often a backslider, and among converts in the present revival meetings in Chicago many confess to having been converted before. The chances are many of them may be converted yet again if any opportunity to backslide be presented in a strong enough exigency. Somnambules are superficial and changeable people.

The effect of repeated suggestion was seen in the cases of others who were not somnambules, but ordinarily reasonable and earnest people, though doubtless of sympathetic temperament. It would not be possible to make a fine distinction as to how much was due to temperament and how much to outward stimulation in this epidemic, but it is easily seen that the emotional rather than the reasoning faculties had received the stimuli.

The preacher continued to exhort to repentance, in the usual style of evangelists, and in graphic language told of the scenes he had witnessed at revival meetings in other places he had recently visited. Some had gone into trance conditions, in which they had strange clairvoyant experiences; others had been taken with convulsions, which were interpreted as the wrestling of the devil for possession of the soul of the sufferer. Almost immediately these conditions were apparent in some of the crowd; those in trances refused to be

aroused for hours, and even days in some cases. On being aroused, they related their experiences, which had a strong humorous side to those not in sympathy with the movement. Many of the stories were regarded as gratuitous assumptions, while others doubtless were the effect of a disordered imagination.

One woman saw a local clergyman (who was not in sympathy with the outbreak) hanging over hell by a single hair. Another, who kept a small grocery store, said she only saw a white pocket handkerchief, but she confessed she would no longer palm off an inferior brand of bacon for a superior and more costly kind, and may it be recorded to her credit that she kept her word.

One man, a very upright and honorable person, who had never before thought much on religious subjects, was converted. He passed through great mental agony lest he might be outside the pale of salvation, but he had a vision of the Lord coming to him and taking out his heart, which was black and rotten, and replacing it by a clean and new heart. So disordered was the man's reason that for a long time he could not realize that this physical change had not actually taken place. He was one of the earnest ones whose conversion was lasting, but he was not happy in it, as the members of his family were not among the regenerate, and he was subject to fits of gloomy despondency for years, until he finally realized that individuals must of necessity exercise the right of private judgment in such matters.

The "unregenerate," those who kept their equilibrium in this widespread excitement, were chiefly Covenanters—the sect most nearly representing the rigorous Puritanical type—and the other extreme—Unitarians. Extremes met on the

common ground that the best interests of religion were not served by unnatural disquiet or neglect of daily duties and a fervor that was in many cases disastrous to reason and life itself.

One Presbyterian minister caught the "infection," and led mass meetings till his mind gave way and he was incarcerated in the lunatic asylum. His sermons were simply terrifying. He pictured the horrors of hell and the state of the damned with Dantesque vividness, dwelling on the tortures awaiting the unsaved with maddening effect. "Hell," he said, "is paved with infants a span long." God was described as implacable to all but the "elect." Many lost their reason over this question of election while the sun's warm rays were flooding the uplands and ripening the harvests and shedding its beneficent beams on all of God's children.

Fear—always demoralizing in its effects—seized a number of hitherto well-doing and well-meaning people, and drove many to suicide or to the insane asylum.

Although these revivals are much alike, I never heard of one so disastrous in its results as this one.

Pandemonium seemed to reign in the guise of religion, and very little of the true Christian spirit was exhibited by the converts to those who did not share in the excitement. A man whose wife was not in sympathy with the movement struck his fist on the table and told her that when she came up to receive her sentence, on the last day, he would say "Amen" to her condemnation. Reason was so dethroned in some cases that mothers neglected their little children in a most alarming way.

One woman, while reading the passage of Scripture, "If thy right eye offend thee, pluck it out and cast it from thee," etc.,

actually tore her eye out and cast it on the floor.

If the effects of this epidemic suggestion had not been so serious in many cases, it would have been truly humorous to note the sayings and doings of many of the affected ones. There were three stages through which the converts passed, viz., conviction, repentance, and salvation. It was a common saying: "So and So is under conviction." Then would follow considerable speculation as to the possible results. The somnambules readily reached the climax of the third stage, while others wrestled in great distress of mind and body for days. One man whom I remember hearing of was out driving. He was convicted, and went behind a haystack to wrestle, reached the third stage, and was home inside an hour. He broke the record for speed, and was held up as a burning and a shining light to others less precipitate.

The effect of this epidemic suggestion was, on the whole, bad. Harvesting was neglected, and many suffered therefrom. Some died, others spent years in the insane asylums. A certain class assumed an air of superiority over their neighbors who had not succumbed to the general uprising, and much bitterness was engendered in families because of the difference of opinion between the converts and the "unregenerate." Demoralization was rampant, and many illegitimate children were born the following year.

These epidemics are largely psychical disturbances. There are records of strange proceedings in connection with the preaching of Wesley and Whitefield among the early Methodists. (Wesley made a special investigation of the remarkable physical effects occurring at Newcastle.) He found, first, that all persons who had been thus affected were in

perfect health and had not been subject to convulsions of any kind. Second, that these new affections had come upon them in a moment, without any previous notice, while they were either hearing the preaching or thinking on what they had heard. Third, that they usually dropped down, lost their strength, and were seized with violent pain. Their feelings were described differently. Some said they felt as if a sword was running through them; others thought a great weight lay upon them. "I can no more," said he, "attribute them to natural causes than to the Spirit of God."

The law of suggestion was not understood by Wesley. Neither is it well understood to-day that mental conditions register themselves in physical effects.

Ideas, feelings and perceptions are impulses to action, but in abnormal cases ideas seem to be freed from their co-ordination and subordination and to work on their own account.

"Those having to do with persons of disordered nature recognize what they call 'compulsory ideas,' where the individual is impelled to the execution either of every idea that occurs to him or of some one kind of ideas, often finding terrible expression in murder or suicide. In such cases the individual is haunted constantly by a certain idea, and finds no relief except in the performance of the corresponding act, and this although he may be suffering under no intellectual delusion whatever regarding the nature of his act."

The foregoing points significantly to the importance of being able to interpret impulses and gauge them at their worth; to keep a tight rein on imagination and let the judges of the court which never adjourns be Will and Reason.

THE QUEST.

BY WILLIAM WALKER ATKINSON.

Man is trying to solve now, as in the past, the secret of Life—the riddle of Existence. He seeks to know from whence he comes, whither he goes, and what is the object of his existence. He wants to know the whyness of things—what it all means. He is like the squirrel in the cage, who exhausts himself in traveling the long road of the wheel, only to find himself, at the end of his journey, just where he started. Or, worse still, like the newly-caged wild bird, he dashes against the bars of his prison, again and again, in his efforts to regain his freedom, until at last he lies weak and bleeding, a captive still.

It has ever been so, from the childhood of the race until the present time. Sages, seers, prophets and philosophers have endeavored to solve the problem, but their labors have availed nothing, and the riddle remains unanswered. Man has traveled over and over the circular road of thought, only to discover that it has no beginning—no ending. He thinks that he has explained things, but all he has done is to have given them names. All the scientific research, all the theological and metaphysical speculation, has failed even to explain the sprouting of the mustard seed. The mystery of Life and Death is as much a mystery to the most brilliant man of this civilization as it was to the ignorant creature of the stone age. Races, nations, civilizations, rise and fall; creeds are born, grow strong, weaken and die, but the secret remains a secret still.

The present day seems to have re-awakened the latent desire of man to

know the unknowable. The pendulum which carried so many thinkers to the materialistic extreme is beginning to swing in the opposite direction, and is causing a strange and wonderful revival of ancient creeds and philosophies. Those who have long since turned their backs upon the accepted creeds now find themselves in the company of those who still claim allegiance to the church, but who feel themselves cramped by the creeds fashioned for them by their fathers.

The leader of advanced religious thought, reaching the top of the mountain, often finds himself face-to-face with a scientific *savant* who has reached the same place by climbing up the other side of the hill. And both the scientist and the theologian must not be surprised if they find an advocate of the New Thought claiming a foothold on the top of the same hill. But the trio, after they have congratulated themselves upon reaching the summit and ending their journey, look around them, and lo! their mountain is but a foothill, and far above them, towering higher and higher, rise range after range of the real mountains, the highest peaks being hidden among the clouds.

The more we think over these things the more we realize the truth of Fra Elbertus' statement: "We are all little children in the kindergarten of God." We look upon things with childish eyes; trifles seem grand things to us; we weep at childish disappointments, griefs, troubles, that will be forgotten on the morrow of

another life. We are in the fairy tale and goblin period of our spiritual life—but *we are growing.*

One has but to look around him to see how strenuous has grown the search for the answer to the riddle. New creeds, philosophies, cults and schools confront us at every turn. The past has been ransacked for its discarded philosophies, which have been renovated and trimmed anew for modern use. The dust has been brushed off many an old and almost forgotten creed, which is pushed to the front under a new name and with new trimmings. Plato is worked overtime in furnishing the twentieth century creed promoters with material to be done over. The wildest dreams of the ancient transcendentalists are toned down a little, and boldly offered to the eager multitude as the long sought for solution of it all. Priests and teachers of all the religions of all lands are among us vying with the priests and priestesses of the new philosophies and creeds of our own land, and bidding for public favor. And these new home-made philosophies, how frightfully and wonderfully are they made. The old philosophies of Greece and Rome are skillfully dovetailed with the creeds of the Orient, and the result is a thing differing from anything ever seen before by gods or men.

Brahmins, Buddhists, Confucians, Mohammedans and Sun Worshipers claim thousands of followers in our land, and the latest information leads us to believe that Isis and Osiris will before long again be given a place and duly installed in the new Pantheon. Thor and Odin will doubtless be revamped, and the rites of the Druids revived. We are looking every day for the heralding of the arrival on our shores of the advance agent of the Joss

propaganda from the Celestial kingdom.

And the home product is, if possible, more fantastic and *bizarre* than the imported article. The wildest claims and statements are made with an air of authority, and are accepted as "gospel" by the adherents of the several sects. Miracles are becoming as common as clothespins, and the demand for something new in the miracle line must cause the promoters of the new cults much anxiety and loss of sleep. One does not know whether to sigh or weep when he watches some of the modern prophets and prophetesses strut their little stage and cut fantastic capers before high heaven. The demand for these things has been created, and nothing seems too highly spiced for the devotees of the latter day creeds.

And the followers of these strange prophets, what of them? Many of them are mere excitement hunters; others that class of people possessed of a consuming thirst for something new; some are honest seekers for the truth; and others are those who have cut away from their old moorings and are drifting about, rudderless and without an anchor, at the mercy of any stray current which may sweep them along. There are thousands of people who have never heard of the philosophies and creeds of the ancients, who are now dazzled by the revamped doctrines expounded by the modern prophets, and, being impressed with the strangeness and novelty of the (to them) new truths, they accept them as inspired and emanating from the ABSOLUTE. New gods have arisen and also new devils. The "Malicious Mental Magnetism" of the Christian Scientists is as much a devil to them as was the orthodox devil of one hundred years ago to our forefathers, and

it is feared fully as much as its twin devil, the M. D., is hated by the Eddyite throng.

The new cults begin by performing cures by means of suggestion and other natural laws, which they attribute to the principles and teachings of their particular sect. Many of them now, however, frankly admit that they are past the healing stage, and look down upon the mere healing of disease as a thing too nearly allied to the detested "material" plane to be seriously considered. The time of the leaders is now principally occupied in announcing and elucidating wonderful, high, spiritual truths for the seekers, soaring away up in the clouds of transcendentalism, leaving their followers behind, gaping upwards like a crowd at a country balloon ascension.

You have heard the story of the reformer who attended a public meeting at which important questions were being discussed. At last, heated, wearied and disgusted by the fruitless struggle, he left the hall and started for home. It was a beautiful, cold winter's night, and the heavens were studied with stars shining bright through the clear frosty atmosphere. Pausing for a moment in his rapid walk, he glanced upward. The stars were twinkling away merrily. They did not seem to be at all disturbed by what had been going on in the meeting. They looked just the same as when, in years past, as a boy he had looked at them with wondering eyes. As he gazed, a peaceful calm came over him, and his worry, doubts and fears seemed very petty. At last one little star appeared to notice him, and he thought he could see it cast a good-natured glance downward, saying, in a cheerful voice, "Why so hot, little man?"

Let us heed the lesson of the star, good friends. When we feel cast down with

doubt, torn with anxiety, weak from loss of faith, faint with fear, let us look aloft at the stars and read our answer there. When we see those distant points of light, knowing them to be centers of solar systems, knowing that beyond, beyond and beyond are countless other suns and worlds, let us pluck up a little courage and try to think and believe that we are a part of a mighty Law, a stupendous plan. Let us know that the Power which called these things into life, and which is able to manage them, and even greater things, has us in charge and will not allow us to be destroyed. Let us know that we are but in the kindergarten stage of existence and that we shall go on and on and on, from plane to plane, ever onward and upward in the scale, until at last we shall be able to spell out the lines of the primer of Life, and learn the multiplication table of the Universe.

Let us in the meanwhile live on in trust and hope; one day at a time; living our own lives; doing our best work; getting the joy which comes from the simple, human life; lending a helping hand. Let us abolish Fear and Hate, and replace them with Courage, Confidence and Love. Let us look for Good rather than Evil. Let us know failure as merely a lesson in Success. Let us look upon Death as Birth. Let us do the best we can with this world, knowing that the next world will find us prepared for its task. Let us know that we are in Eternity right now. Let us know that God is not so far away as we have been taught, for is it not true that in Him "we live and move and have our being?"

Let us preserve our sense of humor—for it will guard us against many a fear, many a folly, many a delusion.

And, finally, let us keep out of the throng which is rushing wildly hither and

thither, after leaders, prophets, sages, seers. Let us look within ourselves and see the little flame which burns steadily there. Let us know that we have within us the Light of the Spirit which naught can extinguish. And let us say with good old Newman:

"Lead, kindly Light, amid the encircling gloom
 Lead thou me on.
 The night is dark, and I am far from home;
 Lead thou me on.
 Keep thou my feet; I do not ask to see
 The distant scene; one step enough for me.
 Lead thou me on."

Resolve.

Build on resolve, and not upon regret,
 The structure of thy future. Do not grope
 Among the shadows of old sins, but let
 Thine own soul's light shine on the path of hope
 And dissipate the darkness. Waste no tears
 Upon the blotted record of lost years,
 But turn the leaf and smile, oh, smile, to see
 The fair white pages that remain to thee.
 —Ella Wheeler Wilcox.

To think is better than not to think, even though one takes the chance, now and then, of thinking erroneously, just as it is better to be a free moral agent in matters of conduct than to be a stick or a machine, even though one goes wrong now and then in the exercise of this freedom.—Rev. A. B. Hervey, D. D.

How to "Get There."

I am going to state right here, for the benefit of humanity at large, that there is not a soul in the world who cannot make the leading inclination of his life a success by being *faithful* to it; by centering every faculty he possesses upon it; by never wavering in his fidelity to it. The idea must be strongly defined by the man's intelligence, and endorsed by his conscience. It must be endorsed by his conscience, because there must be no pulling back from it by any part of him. The whole man must be centered on it—on the idea; not on the money necessary to bring out the idea, but on the idea itself; and the money will follow as the waves follow the moon. For brain potency, will power, undaunted resolution, courage, faith and patience, these things are the real gods, before whose throne principalities and all external powers, including gold—the great power of all—doff their beggarly caps and prostrate themselves in the dust.
 —Helen Wilmans.

A Seemly Life.

Wouldst thou fashion for thyself a seemly life?
 Then fret not over what is past and gone;
 And spite of all thou may'st have lost behind,
 Yet act as if thy life were just begun.
 What each day wills, enough for thee to know;
 What each day wills, the day itself will tell.
 Do thine own task, and be therewith content;
 What others do, that shalt thou fairly judge;
 Be sure that thou no brother mortal hate,
 Then all besides leave to the Master Power.
 —Goethe.

CONSCIOUS VOLITION CONTROLS INVOLUNTARY ACTIVITIES.

BY KATE ATKINSON BOEHME.

The body is like a clock which has been wound up at some time in the past, and death is the running down of its mechanical action. The conquest of death then is the winding up of that clock, and the process is simple when once learned.

Let us see if this is not true.

Long ago in the early beginnings of life on this planet that little protoplasmic form, the amoeba, had a desire for food. Impelled by this desire it floated here and there until it came in contact with the object of its desires, when it folded itself about that object, absorbed that which it could assimilate and released the balance. As time went on its desire grew stronger and stronger, and its need for more varied food greater, so that instead of letting its prey go quickly it held on to it, so as to extract, if possible, still more sustenance. This resulted finally in a settled contractile effort which converted the flat surface of the amoeba into a tube-like formation, the first nucleus of a stomach.

But this little stomach could not digest all that it stowed away, and would probably have had a severe touch of indigestion had it not in time gotten rid of that portion of its food which could not possibly be assimilated, therefore ducts or channels were formed for liquid and solid matter to pass out of the little organism which no longer needed them. These ducts were primitive bowels and kidneys. To supply other needs, eyes, ears, heart, lungs and other organs were formed.

These organs owe their origin and growth to conscious action on the part of the individual projecting them. No matter how low the form of life, if it has any knowledge of external objects it possesses consciousness, for to be conscious means simply to know, the word "conscious" being from the Latin *consciens*, from "con" and "scire," to know. The amoeba was conscious, because it knew of the presence of its prey, and it had volition because it willed to grasp that prey. It acted then with conscious volition and in this way it projected the organs which it afterward developed.

But as its desires grew apace it dropped the control of the first established activities, because it could do so by virtue of mechanical law. If you set a ball rolling it is carried forward by the momentum given by your hand, which is the agent of your conscious volition, and the ball rolls on until the force transmitted is spent. By the same law the mechanical action which was set up at first in the body by conscious volition continues until the force imparted to it is exhausted.

In this way our bodies are running as the result of an action set up long ago. As we go from childhood to old age we get farther and farther from the original impelling force until finally the mechanism runs down, just as a clock would with no hand to wind it.

But just so surely as a clock can renew its action, just so surely can the human

body do the same and escape that cessation of activity which we know as death.

When, as a child, you began your alphabet, you traced with difficulty the letters composing it. Next, you combined by slow degrees those letters into words of one syllable, then into words of two syllables, and so on until you could frame the letters into sentences. Now you run down the columns of your daily paper with lightning glance, catching at the ideas which are there expressed without discriminating between A and B or C and D. That is, you do not do it consciously, for the conscious recognition which you once gave each individual letter has been converted into what is called a sub-conscious activity, and now this activity takes care of your letters, words and sentences, leaving your mind free to transcend them and grasp the ideas which they convey. If you stop for an instant to consider whether a sentence is grammatical or to note the spelling of a word, you at once lose your grasp of the idea which it expresses.

Without the activity of the sub-conscious mind you would, each moment of your life, take the first step of your babyhood with the same hesitation and fear of falling which attended your initial effort, and such later feats as running, leaping, dancing and riding the wheel would be utterly unattainable. It is only because of these sub-conscious processes that dexterity, skill or progress of any sort become possible.

This is why prisoners who are shut away from communication with their fellows lose the power of speech. The sub-conscious activity when no longer receiving an impulse from the conscious mind runs down like any mechanism which depends upon an impelling power external to itself.

The conscious mind which is ever thinking live thoughts gives a stronger impulse

or wind-up to the automatic action dependent upon it, and therefore it rests with that conscious mind to say whether the bodily activity shall run down or be endowed with a renewal of motion.

And there is no danger of the mechanism really wearing out as it might with a clock, for this sub-conscious mind differs from wood or steel in that its particles can continually be replaced by new and living discretions from the conscious mind.

If you should lose for a time the sense of hearing or that of sight and only regain it after an interval of many years you would lose to a degree, or perhaps entirely, the sub-conscious action which regulated the lost sense, but on the recovery of that sense you could begin over again, and step by step, recover your old facility in reading or speaking.

Each one of us has lost conscious control over the involuntary action which regulates the heart, that great vital centre of force in the body. We have even lost the memory that we ever possessed such control, and so the conscious mind settles down into the belief that it is under subjection to the automatic action of the heart, and usually a weak heart at that, for, strange to say, you never hear of anyone being subjugated by a strong heart.

And so this weak heart, like the miserable invalid in a family, goes on making all things awry until something or other happens to upset the tyrannous control of which only a weak creature is capable.

This something which happens is a happy turn of circumstances which places true power where it rightfully belongs.

When it is clearly seen that we regain conscious control over all sub-conscious activity and that the latter is only a stratum of mind discreted continually from the conscious mind, and that, instead of being

a stratum of rock, it is more like one of clouds, then will a new lease of life be taken by the sick and despairing.

To hold, even for a short time, in the conscious mind the thought that one can control involuntary action in the body is to begin to establish that control. It is equivalent to taking one's seat on the throne prior to grasping the scepter of government. To still further pursue this advantage by assuming immediate control of this bundle of habits we call the body, is to extend the scepter and inaugurate the reign of a good, happy and healthful government; a government based upon this mighty truth that conscious volition does control involuntary activities.—
The Radiant Centre.

Entranced.

Singleton—Dr. Pellet is certainly the most absent-minded man I ever saw.

Wederly—Is that so?

Singleton—Yes; he was married last week and during the ceremony when he should have placed the ring on the bride's finger he actually felt her pulse and asked her to put out her tongue.

Awful.

"There are things in nature," remarked the philosophical physician, "that completely overawe me. Often do I experience the greatest difficulty in finding language to express myself."

"Yes," replied the chemist, "I thought it must be something that way when I try to read your prescriptions."

"So Skinfint paid the doctor's bill without a murmur?"

"Yes. He was pleased to find somebody who placed so high a value on his life."—
Life.

You Can Never Tell.

You never can tell when you send a word

Like an arrow shot from a bow

By an archer blind, be it cruel or kind,

Just where it will chance to go.

It may pierce the breast of your dearest friend,

Tipped with its poison or balm;

To a stranger's heart in life's great mart

It may carry its pain or its calm.

You never can tell when you do an act

Just what the result will be,

But with every deed you are sowing a seed,

Though its harvest you may not see.

Each kindly act is an acorn dropped

In God's productive soil;

Though you may not know, yet the tree shall grow

And shelter the brows that toil.

You never can tell what your thoughts will do

In bringing you hate or love,

For the thoughts are things, and their airy wings

Are swifter than carrier doves.

They follow the law of the universe;

Each thing must create its kind,

And they speed o'er track to bring you back

Whatever went out from your mind.

—*Ella Wheeler Wilcox.*

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HYPNOTISM: A SATANIC POWER.

One day, not long ago, in looking over our exchanges, we noticed a startling advertisement which riveted our attention and caused us to discontinue the study of the exchange list until we could recover our breath. The advertisement hypnotised us for the time being and sent cold shivers down our spinal column, which is the most tender portion of our anatomy, with the exception of the advertising column. You may imagine just how we felt when we saw that ad., for here it is:

DANGERS OF HYPNOTISM I

The most terrible dangers attend the use and abuse of this mysterious power. Have nothing to do with it until you have read our warning, sent postpaid on receipt of 5 cents. Address Review and Herald, Battle Creek, Mich.

As we had been taking some little interest in the subject of hypnotism, we naturally felt somewhat uneasy about it in view of the positive statement that "the most terrible dangers attend the use and abuse of this mysterious power." We made up our mind to "have nothing to do with

it" until we could read the "warning" of the Battle Creek man, so we sent our little five cents to him instanter.

In a few days we received the "warning," or, to be more exact, the two warnings, for the publisher evidently thought that we had been so much "exposed" that we needed a double dose, and accordingly sent two copies of his hypnotic anti-toxin. We applied it according to directions, but up to the time of writing it hasn't "took," and we are afraid that we will have to be done over again.

The little pamphlets sent us for our nickel are entitled "Hypnotism—what is it?" by Augustin J. Bourdeau, and appear to be No. 26 of the "Words of Truth Series," a choice collection of religious tracts of the Seventh-day Adventist brand.

The author frankly admits at the start that he knows nothing about hypnotism, and says: "Let it be distinctly understood that, for the writer's arguments to hold good, it is not necessary for him to have been either a hypnotist, a hypnotist's intimate friend, or to have been hypno-

tized. Such a requirement would be as absurd as it would be to ask a man to take a large dose of strychnine or some other deadly poison in order prove that a like act on the part of his neighbor would prove fatal to said neighbor." He then goes on to say that he will apply the rule, "By their fruits ye shall know them," as the only one to be followed in judging of the qualities of that terrible thing—hypnotism. When, as it appears, the "fruits," by which the author proceeds to judge, consist of the literature of the advertising "World's Greatest Hypnotist" and others of his tribe, it is not to be wondered that the taste of the fruit set on edge the teeth of our good Adventist brother. He has evidently confined his study of the subject to a choice collection of such free "literachoor," and the result easily may be imagined. No wonder that it causes him to say: "Hypnotism has found ready entrance into tens of thousands of professedly Christian homes the world over, disguised as science, and supported by many of the clergy and practitioners of medicine. In view, therefore, of the apparent widespread agitation over this matter, it behooves everyone who is named after Christ carefully to investigate this matter and to determine whether hypnotism be good or bad—from God or his opposite, the great deceiver of mankind."

The author goes on to quote at length from the advertising circulars of the "World's greatest" to prove that anyone who takes a hypnotic course is instantly invested with great and terrible power over his fellow men, and is enabled to make them see, think and act just as he, the new-fledged hypnotist, wills. He believes that the hypnotist can compel anyone who falls under his spell, to part with

his money, property, love, or any other old thing he may happen to have about him.

He sums up the matter thusly: "In considering hypnotism thus far we have found that it consists of two elements: (1) an unquestionably supernatural power; and (2) the will of man." He then goes on to say that hypnotism is "a silent and mysterious force which enables one man to seize on its very throne the will of another and make him conform to his slightest wish in every act and feeling," and that, therefore, "hypnotism must of necessity be something which is used by the opposite of God—by Satan, the father of lies and of all deceit, and must accordingly partake of the nature of its author, and be one of the great deceptions of the last days." He says, speaking of the things which he supposes can be done by the terrible hypnotist: "They are sufficient to indelibly brand hypnotism with its true character name—Satanic deception and Satanic control."

And again, we are informed that: "Hypnotism is not a genuine scientific discovery, and the idea that it is acquired by hard study is false; for merely following the simple directions given in a pamphlet will make successful hypnotists of any and all who are willing to wreck their minds of their fellow beings. The ignorant and unscientific learn its use as readily as do those who are intelligent. Whoever is willing to stoop to such business can succeed. The power that a man exerts upon the person to be hypnotized is that of obtaining the full consent of his victim, and then pushing him over the precipice into the rushing Niagara of Satanic power."

He proves the Satanic quality of the thing by showing that in order for the

hypnotist "to succeed in hypnotizing his victim he is obliged to make a decidedly painful and unnatural use of the God-established law governing the eyes, by the turning of the eyes simultaneously upward and inward, as if trying to look at the middle of one's own forehead. Is not such use of the eyes a flagrant violation of nature's laws—of laws that were established by the wisdom of an all-wise Creator? Are not those who violate the laws that God has established for their physical being as guilty and as worthy of punishment as those who violate His moral law of ten commandments?"

The author then cites the first instance of hypnotic control, i. e., the hypnotizing of Eve by the Serpent. The next instance was when Eve, having purchased a course of the Serpent, got Adam under the "infloence." He speaks of the evil one as "the master mesmerist." Undoubtedly "the world's greatest."

Towards the end of the "warning" the good brother says: "Now, from what has already been seen, it is manifest that hypnotism involves the breaking of the entire law of ten commandments. The person who is hypnotized is compelled to absolutely obey—to worship—the will of the hypnotist, and thereby disobeys the first commandment. The hypnotist is led to become such by the coveting of power, wealth and honor, which coveting involves on his part the breaking of the tenth and last commandment. Again, the person hypnotised being entirely controlled by the hypnotist, the latter may compel his victim to violate the whole decalogue at will. Thus every one of the commandments is flagrantly violated by the practice of hypnotism."

We are then informed that "Satan has various nets and baits, by means of which

he catches his victims. His oldest and most successful deception is spiritualism. Whenever spiritualism either scares the people, or fails to ensnare his intended victims, he cunningly presents to them the more innocent-looking and attractive deceptions of hypnotism, personal magnetism, suggestion, psychic force, or Christian Science." We are then warned to heed the words of the apostle Paul, who speaks thusly of hypnotists: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." I Tim. 4:1-2. The tract closes with a warning to all true Christians, "in spite of all the delusions, miracles and supernatural phenomena of Satanic power, to not depart from the faith."

Now what do you think of this? This man is evidently in earnest—terribly in earnest, and believes that he is doing a mighty work in warning people to flee from Satan and all his works, particularly his latest work—hypnotism, suggestion and Christian Science. (We knew he was going to get in a whack at Christian Science before he got through. Wouldn't wonder but that was what started him off, originally.) But can you wonder at his state of mind, when you consider for a moment the absurd claims and ridiculous pretensions of many of the advertising professors of the "science of hypnotism." With their poster-like circulars filled with wondrous tales of power acquired by the exercise of the art; testimonials relating experiences which are calculated to raise the hair of the veteran stage-hypnotist; pictures; newspaper clippings, etc., it is no wonder that this good, unsophisticated old Adventist brother smelt the brimstone, and saw the whisk of the tail of Old Nick

as he skipped around the corner. The tales of the daily sensational press are but little behind the literature of the teacher of the wonders of hypnotism. The most ridiculous and incredible tales are furnished the readers of the daily press as being examples of the wonderful things being done in the name of hypnotism. It is no wonder that many people believe that hypnotism gives a man unlimited power over his fellow man, and is a potent power for evil and crime. And the worst of it is that the more of the tales are circulated, the more anxious are some people to acquire the secret which will enable them to do as they like with others. The advertising circulars are full of "warnings" (?) to prospective students not to make people sign wills in their favor, sign notes, give up fortunes, fall in love with them, etc., etc., all of which go to inflame the minds and desires of the would-be hypnotist, and urge him to accumulate the five dollars necessary to enable him to be initiated in the mysteries.

We haven't time nor space to answer the good Adventist, this month. The best we can do is to remind him that when he considers the statements and claims of the latter day miracle workers—the advertising "Professors," he must remember the answer to the old conundrum about the man and his family. The answer, as many of you will remember, was: "The Man Lied." Remember this old answer when you read of the wonderful things claimed by these people, or reported in the daily press. It will fit the particular story nine times out of ten. "The Man Lied."

Speaking of the advertising "Professors," we ran across one the other day who is a "corker." This gentleman ad-

vertises a complete course in hypnotism, and all sorts of wonderful things, enabling you to control everybody in sight and out of sight; to leave your body and travel all over the globe without paying fare; to read the minds of your friends and enemies; and a number of other wonderful things which would make a Theosophical Mahatma turn green with envy. For all this wonderful information he charges but "the small and insignificant sum of 10 cents—one dime," as his rival, the street fakir, would say. You send the dime, and get a small booklet giving you a taste of the wonderful things in store for you if you send three dollars and get his "Complete Course." His literature is about as rich and juicy as anything we have seen for some time. "The World's Greatest" must take off his hat to this newcomer, who gives him cards and spades. It's worth a dime to get his literature started in your direction. It is the finest exhibition of "Hypnotism as it isn't" that we ever have seen.

Among the many things the Professor says in his circulars, calculated to impress the reader with the fact that hypnotism is a terrible power, is the following:

"But after sending your order, I want your promise that you will not use this power to any bad end or otherwise I would rather you would not send your order. I need not state here the great advantage one has over others in all trade and social relations by the power he has to influence the mental actions of that individual ever after he once hypnotizes him. The control of others' moral faculties is the most terrible control one mind can have over another, for the hypnotist can control these faculties to make harmless people simply outlaws, and the worst outlaws can be subdued and reformed into the most benevolent and kind-hearted people one ever knew. I do here sincerely ask your promise to not use the

influence to a bad end, for if such practice should be continued there would soon be laws (as now proposed) that would prohibit the practice of this art, and not even allow teachers to teach it (as per a plan on foot at this time by revengeful physicians.

"For the reason that people taking my Instructions are enabled by the Clairvoyant method to throw off the influence, and can never be harmfully operated on, is one reason why I ask all, no matter who, whether they intend to practice the art or not, to take my Instructions. This one safeguard, if for the relief of fear and danger (which is almost sure to befall the ignorant sooner or later), is worth thousands of dollars to all. When you understand my Clairvoyant method for throwing off the influence no one can ever hypnotize you, whether by suggestion, concentration of the will or any other means. Will you order these Instructions for your protection?"

On another sheet appears the following, showing how the great hypnotist guards against his instructions falling into the hands of any unworthy person. He goes on to say:

"Owing to the misuse some of my students have made of the power I imparted to them, I am obliged to ask you, when sending for my Complete Mail Course, to answer correctly the appended questions. I have so many orders to fill that it is impossible for me to go to the Clairvoyant with each of them to learn who is honest, and since my business has so increased that I cannot handle all correspondence myself, I am not able to rely on my own powers to judge who is worthy of my Instructions, so I have adopted an infallible method by means of which any of my employes can at once read your character when filling your order.

"Do not misrepresent in filling this list of questions for the law governing these things will at once indicate the untruth. My employes are well learned character delimiters, and, besides, you are not aware of my secret method for estimating character from the list of questions that follows, and the natural laws that harmonize and classify certain measurements that must coincide along scientific

lines. I will know at once if you change a single figure from what it should be, and this will keep me from sending you the Instructions, besides giving me the trouble of refunding your money. All money is at once returned to applicant instead of the Lessons if the chart shows him to be unprincipled, lacking in morals, and one not to be trusted with this power. In fact, if one answer shows you to be deficient in morals or intellect, and are not perfectly sane in every respect, with good control of your passions, your money will at once be refunded, for I will not have the name of teaching a lot of criminals such a power as Hypnotism.

"I have made one mistake already. Believing that 99 per cent were capable of rightly handling this power, I ventured to teach all the art without fear, but I have learned that about one-fourth of my students have been rascals who were using the power for unscrupulous purposes. It is evident that this must be avoided or the government will prohibit sending instructions through the mails. Besides, from a moral standpoint, I don't propose to intrust this power to people who would be trying to perpetrate fraud on my friends or myself if we were not on our guard all the time, using the Throw-Off Method. Their efforts are an annoyance, even though one is able to withstand the temptation. And now as to the questions:

(Fill this blank, cut it out, and return with your order.)

QUESTION BLANK.

Name..... Age.....
Sex..... Color of hair..... Color
of eyes..... Complexion (dark
or fair).....

Now take a tape and measure your head as per the directions following: Give the measurements in inches in the blanks following the instructions, and get them as accurately as possible.

From opening of one ear over top of head to
opening of other ear.....
From same points around forehead at eye-
brows.....
From same points around forehead at line
where hair begins.....
From same points backward up over crown of
head.....

Entirely around head at largest part just above ears and head at largest part just above ears.

In a third circular he makes the following startling statements:

"One of the things which is now becoming a matter of the deepest concern to me is the action of the medical men all over the country against hypnotism. The papers of the land daily recount crimes committed by the evil-minded possessing this power, and this is used as a powerful argument against the teaching of hypnotism by its enemies. And this condition, if continued, will certainly eventuate in honest teachers and practitioners of this noble art being denied the use of the mails in the furtherance of their profession.

In an attempt to obviate this probable culmination of present conditions, I have perfected an infallible method of detecting those who are not to be intrusted with the secret of this power, and through its use I can rest in the assurance that no rascal will ever gain control of this wonderful influence through me. I am compelled to agree with medical men and all opponents of hypnotism, that in the hands of men of criminal instincts it is one of the most potent and powerful known agents for the commission of crime.

Many hypnotists are trying to anticipate and prevent any action of the law by stating that while it is all powerful to compel people to perform all sorts of harmless acts, with regard to criminal practices it is impotent. This apparent subterfuge will not do. From my own experience I know such a statement to be absolutely groundless, and I will not give it my approval. I know the force to be all-powerful, and there is no way for an ignorant person to escape it. So, for the best interests of my profession and the protection of the public at large, I have adopted the methods heretofore mentioned for the detection of designing and irresponsible applicants.

Medical men argue that incompetent or unscrupulous persons employ this power in the commission of crimes, and this statement cannot be successfully refuted. And it is on account of these criminal practices that laws are now proposed to prevent the practice of hypnotism and the use of the mails in its teaching. It is almost certain that within a year

a crisis will be reached which will determine whether or not the mails will remain open to teachers of hypnotism. Unless steps are taken to prevent this power being possessed by the evil-minded, it is certain that the mails will be denied to instructors in this art.

He then goes on to call attention to his measuring blank system of separating the sheep from the goats, and says, "to accomplish this end I have adopted this new method, which is recognized by the law and authorities of the country as being an infallible guide. I require the question blank examination before enrolling any one as my student."

Following this information, he goes on to reproduce several "yellow" newspaper articles, relating how crimes have been committed and terrible offences perpetrated by means of hypnotic power. He states that he quotes these articles "to show the dangers that attend the dishonest practice of the science, and the necessity for confining the knowledge of it to capable people."

This man also advertises a "Circle," which is composed of his students, who sit at certain times a day for self-improvement and mutual advancement. The members make the following mutual agreement:

"We, the members of this 'Circle,' mutually agree to thoroughly watch all newspapers and answer all new advertisers that might start up in this new art, and if by thoroughly studying their literature, we find one system to be like, and find from investigation him to be one of Prof. _____'s imitators, we will report him at once. Also assisting him in every way to defeat the rascal, and by concentrating our will force on him, to cross-hypnotize him through our 'altic' powers so to cause him failure in his dishonest attempt. Also at time of trial we agree, from a special notice from Prof. _____, to each one, at the suggested hour, to have hypnotized subjects concentrate their will force to influence, hypnotize and defeat the wretch in court."

"The 'Circle' meets at 9 o'clock every Sunday evening, at which time the members throw themselves into the 'self-hypnotic' state for the development of one another. Members throwing themselves in a trance and sending their magnetic thoughts to me, and I, the mediator, sending them out again to the members and new students, relieving every trouble of life and poverty as well gives all the power over his fellow men to get employment and success in every walk of life."

People who are not members are cautioned not to "cut in" the magnetic current of the "Circle." They are further notified that "our guides who control this energy will refuse to delegate it to thieves and rascals, because their magnetism, mixed in circulation, would be pungent and offensive to the sitters."

Now just stop to think what effect all this stuff would have on a credulous person reading it. The mere extracting of the money from him is the least of the evil. The real harm is done in filling him with Fear and Superstition, and a belief that he and others are at the mercy of persons possessing some terrible mental power over them. Of course, he is told that the Professor's patent "Throw-off" will guard him, but he will always have a lurking fear that some one with more power than he has, may "get him under control."

And then the elaborate "warning" against using the power for evil purposes, and the repeated statements that it can be so used. Is all this calculated to suppress the desires of a reader in whose heart lurks evil longings and in whose brain dwells the thought that hypnotism is an easy road to the realization of these evil desires.

It is not to be wondered at that our good Adventist brother, and others lacking a practical scientific knowledge of the subject, should see in hypnotism the ad-

vance agent of Beelzebub—should sniff the sulphur, and see the reflection of the flame of the bottomless pit.

But, remember, good reader, the answer to the conundrum—"The Man Lied," to the conundrum—"The Man Lied."

Expose of Bogus Mediums.

We beg to announce that in our July issue we will publish the first instalment of a series of articles by Stanley L. Krebs, A. M., entitled "Some of the Frauds of Spiritualism." These articles form a portion of the report of Mr. Krebs to the Society of Psychical Research, and contain a plain statement of things seen and heard at seances of celebrated mediums. The articles will be fully illustrated and will be a revelation to many who have visited the said mediums and have accepted their work as genuine. Names, dates and places are given, and the fraudulent practices of bogus mediums are fully exposed. In this connection we think it proper to add that this series of articles are not intended as an attack upon Spiritualism or its followers, nor as a reflection upon the beliefs, theories or philosophy of that sect. It is just what it purports to be, an expose of bogus mediums. We think that intelligent Spiritualists will be as much interested in this expose as those who do not agree with them. If there is truth in the doctrines of Spiritualism, the cause will not be injured by the exposing of those who are offering bogus phenomena as the real articles. When Spiritualists realize this fact (and many of them do) they will be the foremost in weeding their garden of the rank vegetation which has disgraced it in the past. And furthermore, we have to say that we would be only too glad to witness a genuine manifestation of spirit power, and promise that, if such is shown us, we will gladly publish an account of it in this journal. But remember, we want facts (under test conditions), not theories. If any of our Spiritualistic friends have any phenomena to offer us, let them name the time and place and we will try to accommodate them, promising a fair, unprejudiced

investigation and an honest report. We are after the *truth*, no matter whose theories are shattered.

The Hypno-Metronome.

Dr. Paul De Saint-Martin describes in the *Revue de l'Hypnotisme* a Hypno-Metronome which he has used successfully.

"As in the Luys mirror this apparatus is based on the hypnotic action which the isochronous repetition of the same mode of excitation produces.

"The apparatus being put into operation we obtain three kinds of vibrations: auditory, visual, and psychic. The three modes of the same general energy, produce, by a kind of inhibition and temporary anesthesia, a state of indifference, of torpor and inactivity favorable to inducing sleep and the efforts of suggestion.

"Another advantage of this apparatus is that it occupies the mind of the patient, it fixes and absorbs his attention, and substitutes definite signs for directions often vague, and which badly interpreted or understood, often endanger the final success by their inobservance.

"So you direct your patient to notice only the noise and the motion of the apparatus, to concentrate his entire attention on the oscillations, to count them mentally, and even if you consider it useful, to regulate his respirations by the rhythms of the vibrations. Indeed, all these movements lead to the same result: To place the mind in a state of monoidaism concentration, which alone is amenable to suggestion."

The University of Psychic Science has imported a number of these instruments, which they offer for sale at a reasonable price. See their advertisement in this journal.

"Gambols of the Ghosts."

The advertisement having the above unique heading, which appears on the first of our advertising pages this month, will doubtless impress our readers (as it did us) as something decidedly out of the common in the way of advertisements. It is true that on another of our advertising pages will be found an announcement of a choice article in skeletons, but when it comes to supplying ghosts to order—well, "it's a new one on us."

The enterprising firm running the ghost emporium—Sylvestre & Co.—have been in this business for many years, but have been advertising only of late. Their "effects" have found favor in the eyes of the leading prestidigitators and (this on the quiet) many celebrated "mediums" of this country and foreign lands. Their appliances have "made the ghost walk" in nearly every city in the land. With their aid one can operate a little seance for his own amusement and that of his friends, which will "lay away over" the efforts of the bogus mediums whose tricks we purpose "showing up" in our July number.

We recently visited their establishment and had a peep into their incubating room, where the spooks are hatched, and the things we saw there "caused our knotted and combined locks to part, and each particular hair to stand on end like quills upon the fretful porcupine." "But such eternal blazon must not be to ears of flesh and blood"—so send for their catalogue and learn what wierd and uncanny wares they handle. And when you write, be sure and tell them that you got the *suggestion* from SUGGESTION. That'll make 'em feel like staying right with us as regular advertisers, and help us to "make the ghost walk." See?

HYPNOTISM.

Dr. Parkyn's new 400 page, illustrated, mail course, gives in detail over 100 Methods for inducing Hypnosis. It also goes thoroughly into the treatment of all diseases amenable to Suggestive Therapeutics. Send for descriptive pamphlet to the Chicago School of Psychology, Dept., S. 4020 Drexel Boulevard, Chicago, Ill.

MARRIAGE

**MOTHERHOOD,
HEALTH AND
HYGIENE.**

A Strong, Practical and Helpful Book for wives, husbands, and the unmarried. Treats delicate questions in a frank, clear and wholesome manner. Best general ideas of diseases and their treatment found in a small book. **SENT FREE** to old subscribers sending in a new subscription to SUGGESTION.

A SPECIAL COURSE

..... AT

The Chicago School of Psychology.

(INCORPORATED.)

A special course in Suggestive, Therapeutics and Hypnotism will be given at the Chicago School of Psychology during the first two weeks of July. The fee for this course will be.....

The regular fee for the course is \$100.00. Students attending in July will save \$75.00. There will be no reduction nor deduction from this fee. **\$25.00**

The Class will be limited to fifty students, and everyone who intends to take the course should notify us and send in his registration fee of \$5.00 before June 20. The Course will begin July 1st.

We have large clinics for demonstrations.

If further particulars are desired or when sending in registration fee, address:

H. FYLER, Secretary,

THE CHICAGO SCHOOL OF PSYCHOLOGY,

4020 DREXEL BOULEVARD, CHICAGO, ILL.

Sheepskin Diplomas Awarded to Graduates.

SUMMER COURSE

.....] IN [.....

ELECTRO - THERAPEUTICS

A course in a new and original system of treatment by electricity will be given during the summer months at the Edison College of Electro-Therapeutics. Full instruction will also be given in

- Removal of Growths and Hairs,
- X Ray in the Treatment of Cancer
- X Ray in the Treatment of Tuberculosis,
- X Ray in Tubercular Arteritis,
- X Ray as a Means of Diagnosis.

Clinical cases under treatment will be exhibited and the student will be instructed in the taking and developing of skiagraphs. The theory and physics of electricity will be taught and the student made familiar with the use of all electrical apparatus. So thorough is this course that every graduate becomes a master of the Science of Electro-Therapeutics.

INSTRUCTORS.

F. H. BLACKMARR, M. D., formerly Professor of Electro-Therapeutics at Hahnemann Medical College, Chicago.

CHARLES H. TREADWELL, B. S., formerly Instructor in Physics in Syracuse University.

Courses begin the first Monday in each month and are completed in two weeks. Price of course \$25.00. This college is incorporated under the laws of Illinois, and a diploma conferring the degree Master of Electro-Therapeutics is conferred on all graduates. For further particulars, address:

L. A. ELMSLIE, SECRETARY,

The Edison College of Electro-Therapeutics,

3977 Cottage Grove Ave., CHICAGO, ILL.

Vacuum Treatment.

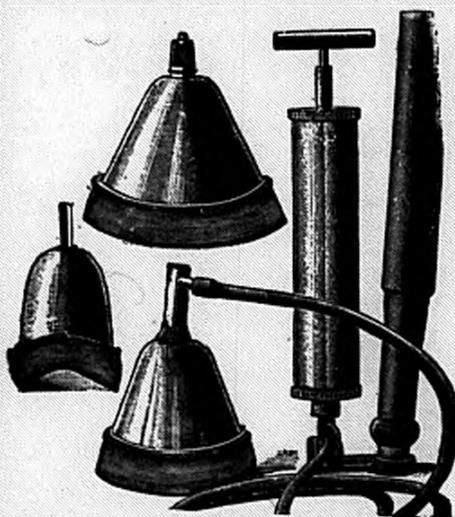
Have you investigated the Vacuum Treatment? It is a huge success, and you should know all about it. **Anyone can use it.** Circulation can be stimulated in any portion of the body in a few moments, and undeveloped portions of the body can be speedily developed. Every physician should possess a set of our Vacuum Appliances. They pay for themselves many times over every month, and the results are satisfactory.

Full instructions are sent with every Appliance, and special instructions are sent to those desiring home treatment.

Patients pick up rapidly under Vacuum Treatment, as the whole system can be stimulated without the slightest chance of injury.

Write for circulars to

THE VACUUM REMEDY CO.,
STATION M,
CHICAGO, - - ILL.



THE HYPNO-METRONOME HYPNOTISES EVERYBODY.

A DISCOVERY.

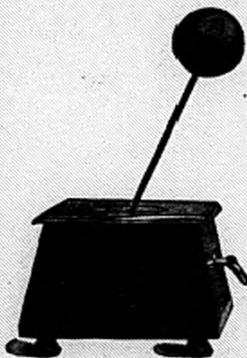
From France, the home of Hypnotism, comes the latest discovery in the production of Hypnosis. The French Scientist, Dr. Paul Saint Martin, has invented the Hypno-Metronome, by which two of the senses are played upon in place of one.

AN ADVANCE.

This is a great advance over the old method in which mirrors alone were employed. By the use of this instrument any operator can induce hypnosis in every subject, and can hypnotise himself if necessary. Self Hypnotic healing is made very easy by this method.

We have just received a large consignment of these Metronomes and full particulars will be sent to anyone upon application. An extensive course on Hypnotism is sent with every instrument, as well as a book giving full instructions in the use of the Hypno-Metronome for Hypnotic and Therapeutic practice and self healing.

Address, **The University of Psychic Science, (Inc.)** 3985 Cottage Grove Ave., Chicago, Ill.



Chinese Girlhood.

Chinese books of instruction for girls consist chiefly of exhortations to discharge their duties as daughters, wives, mothers and daughters-in-law. The "Girls' Four Books," to which two famous emperors wrote prefaces, describe how the female mind and character must be trained. Modesty, gentleness, self-sacrifice, wisdom, respect for elders and a virtuous disposition must be a woman's equipment in life. There is no pressing need for intellectual education. However, about one hundred in every ten thousand women read, and that means read with understanding the great books of philosophy and literature, the works of China's sages and poets. Such cases are found among the aristocratic classes, and men of letters frequently teach their wives and daughters not only the art of reading, but of writing, and go so far as to publish their literary effusions.—*Exchange.*

Dr. Parkyn's Mail Course.

The third edition of this valuable course is meeting with an enormous sale, both in this country and in England. Physicians seem to be awakening to the fact that Suggestive Therapeutics is more than a "fad," and that they must acquaint themselves with its principles if they wish to keep up with the times. This course covers the theory and practice of Suggestive Therapeutics, and the second part is devoted to a full explanation of Stage Hypnotism, dispelling the mystery with which this phase of the subject has been so long surrounded. We call attention to the new advertisement of the course appearing in this number.

DUTTON BOOKS.

By Geo. Dutton, A. B., M. D.
ANATOMY. 800 illustrations, 470 pages.....\$4.30
ETIOPATHY or Way of Life..... 4.00
 Consumption and Rheumatism..... 1.00
 Address, Suggestion Pub. Co.,
 4020 Drexel Boul., Chicago Ill.

Anatomical Chart.

We direct the attention of our readers to the Eales & Taber Anatomical and Physiological Encyclopedic Chart of the Human Body, advertised in this magazine. These charts have met with a large sale and, so far, no purchaser has taken advantage of the guarantee offer to refund money if not satisfactory, although the fairness of the proposition has attracted the attention of all persons interested. We have one of these charts in our office, and find it most useful. It is endorsed by nearly all the Osteopathic schools, teachers and practitioners in the country, as well as by the physicians of the older schools. It is springing into prominence rapidly, and its low price makes it available to all.

Dr. Southworth's Book.

Dr. Southworth's work, entitled True Metaphysical Science and Its Practical Application Through the Law of Suggestion, which is advertised in our columns, seems to have taken our readers by storm, judging from the numerous flattering letters received from purchasers. The following is a fair sample of the testimonials received:

"Dr. Southworth's book received. Must say that I am very highly pleased. It is free from unmeaning phrases and it goes to the point every time. It is simply pure gold without the dross. I cannot see how any person could do without a copy of this work if he wishes to be abreast of the times. Words fail to express its merits. It must be read and re-read to be appreciated. "JAMES DICKSON, M. D."

"Canal Dover, Ohio."

ENDORSED.

The leading medical journals of the country are endorsing the work of THE CHICAGO SCHOOL OF PSYCHOLOGY and are bestowing unstinted praise upon Dr. Parkyn's Mail Course. We have published dozens of extracts from these medical journals in a neat pamphlet which we will send to anyone upon application. No other mail course on Hypnotism and Suggestive Therapeutics has been endorsed by the medical press. This pamphlet also contains hundreds of endorsements from physicians and others. The Chicago School of Psychology, Dept., S. 4020 Drexel Boulevard, Chicago, Ill.

A New Premium.

By special arrangement with Dr. George Dutton, we are enabled to offer as a premium with SUGGESTION his well-known work, "Consumption and Rheumatism—Their Origin, Treatment and Cure." This book has met with a large sale among physicians and others and several editions have been disposed of by the publishers. By purchasing a large number of books we are enabled to offer this work for sale at the nominal price of 75 cents, or, better still, will give it as a free premium to any person obtaining for us a new subscriber for SUGGESTION at the regular price of \$1.00. This is a splendid offer, and should be taken advantage of by hundreds of our readers.

Osteopathy in a Nut Shell.

Dr. Matthey's work on Osteopathy is a popular book and everyone seems well satisfied with it. It has been called by many "Osteopathy in a Nutshell" on account of its conciseness and compact form, every page being full of "meat." We sell it at \$1.25, cloth; 75 cents, paper. We also give the cheaper edition with a yearly subscription to SUGGESTION, for the regular price of the journal—\$1.00. This is a good chance to get this popular work for nothing.

Magnetic Healing.

To those of our readers who have not taken advantage of our special offers, we have to say that we still have a few copies of Prof. Du Bois' work on Magnetic Healing which we will give free as a premium, as per our special offer sent out several weeks ago. When this lot is exhausted, anyone wishing a copy will have to pay the regular price, so this is practically a "last chance" offer.

Dr. Pitzer's Correspondence Course.

Our readers will see by reference to our advertising columns that Dr. Pitzer is offering his correspondence course of instruction at special rates.

National School of Osteopathy.

The above mentioned school is a live institution and is pushing to the front very rapidly. In addition to its course of instruction it is headquarters for everything the Osteopathic practitioner requires. We have no hesitation in recommending it to our readers, assuring them that they will receive courteous treatment and fair dealing at the hands of the management of this institution. We call special attention to their advertisement of skeletons and supplies, appearing in this number.

The Vacuum Company.

The vacuum treatment is a most popular method and is favored by many good authorities. It increases local nutrition to affected nerves and parts of the body. It stimulates the spinal cord and through that all the vital organs. The Vacuum Company, whose advertisement appears in this issue, gives easy treatments, and also sells new and perfected appliances whereby treatments can be taken at home.

Anxious Husband—I am afraid, doctor, that my wife is a very sick woman. She hasn't spoken a word all day.

Doctor—Then you don't need me. You want an undertaker.

First Lady—I'm taking four kinds of medicine. How many are you taking?

Second Lady—Oh, medicines don't count. Operations are all the go now. I've had three this summer.

"How was the reception?"

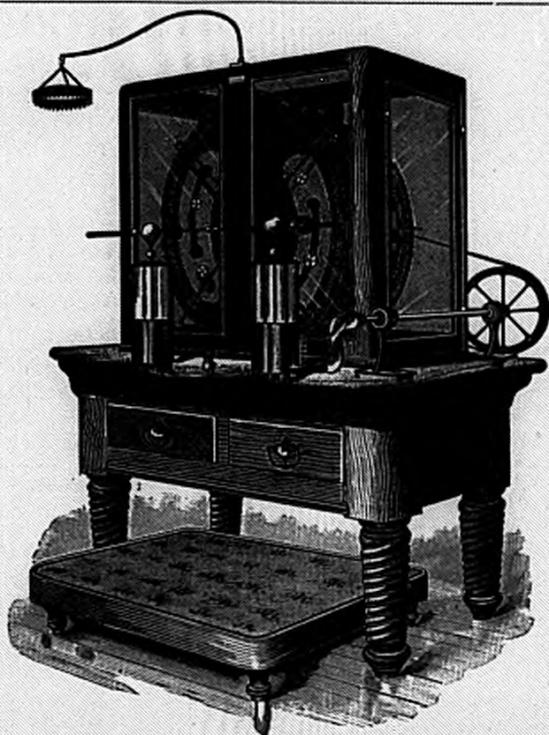
"Splendid. It was like a carbuncle."

"How so?"

"It was a great gathering and a swell affair."

SECRET OF SEX

a book by Dr. Wilbur Taber, it is the most up-to-date treatise on this fascinating subject. SENT FREE to old subscribers sending a new subscriber to SUGGESTION.



McINTOSH IMPROVED CONSTRUCTION SIXTEEN PLATE
STATIC MACHINE

THE NAME
McIntosh
IS A GUARANTEE OF
**High-Grade
Apparatus**

Elegance of Design
Simplicity of Construction
Utility of Application

WE LEAD THE
WORLD IN

Static Machines
Office Cabinets
Rheostats
Meters
Electrodes
Portable Batteries

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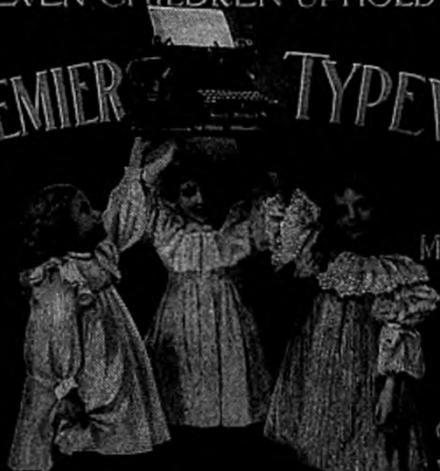
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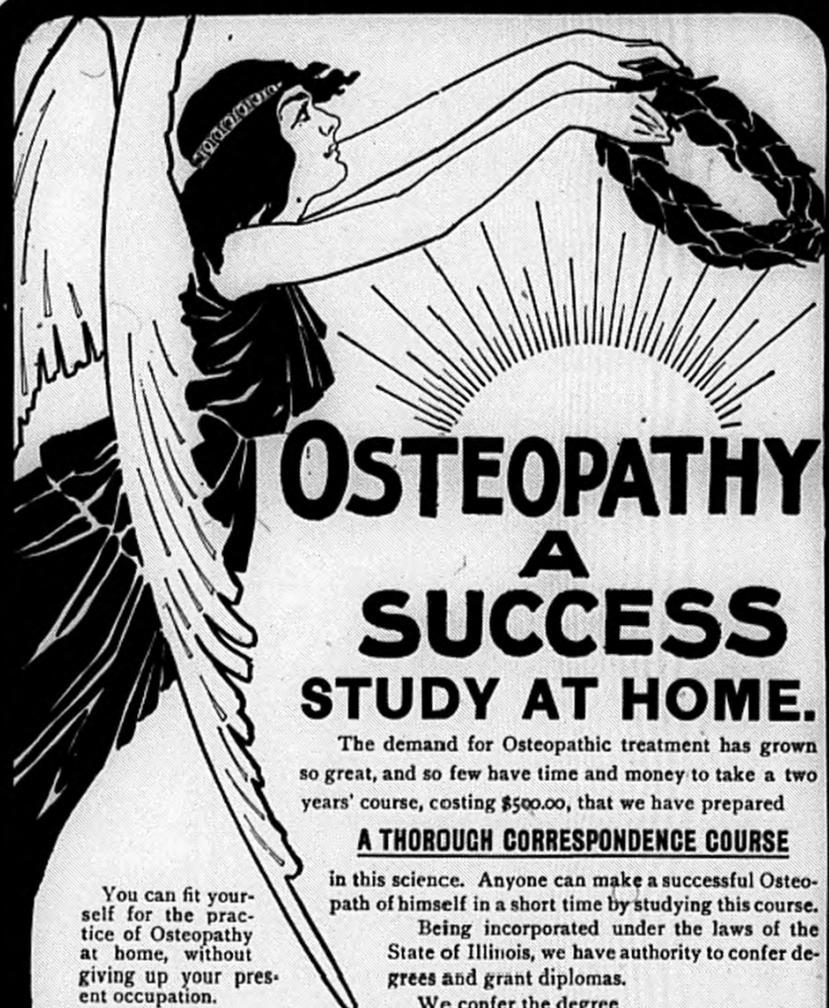
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