

SUGGESTION

A MONTHLY MAGAZINE

Vol. VIII, No. 1.

CHICAGO, ILL., JANUARY 1, 1902.

Subscription Price, \$1.00 per annum.
Single Copies 10 Cents. Foreign Sub-
scription, 3 Shillings per annum.

DEVOTED TO THE
Study and Advancement of Suggestive Therapeutics
ALSO TO THE
Scientific Investigation of All Occult Phenomena.

CONTENTS:

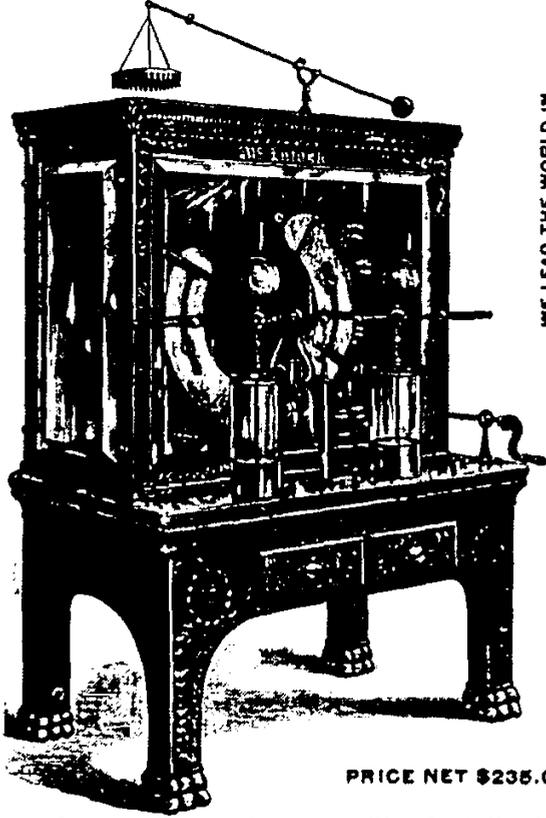
ATTITUDE OF COURTS TOWARD HYPNOTISM,	Roger Sherman.	1
THE FRAUDS OF SPIRITUALISM,	Rev. Stanley S. Krebs, A. M.	8
SUGGESTOGRAPHIA,	George Bieser, M. D.	12
THE REAL SELF,	William Walker Atkinson.	17
LIVING ABOVE THE SENSES,	S. F. Meacham, M. D.	20
THE SUBCONSCIOUS MAN,	E. H. Pratt, M. D.	24
THE RELATION OF HEALTH LAWS TO MENTAL HEALING,	Albert Whitehouse.	27
A CLINICAL CASE,	Herbert A. Parkyn, M. D., C. M.	29
QUERIES AND ANSWERS	Editor	31
How Christian Science Cures. Treatment of Infants. A Telepathic Performance.		
EDITORIAL		35
SHORT ARTICLES, MISCELLANY, JOTTINGS, CLIPPINGS, ETC.		

HERBERT A. PARKYN, M. D., C. M., EDITOR.

BF1009
\$95

It has no equal for either
X-RAY
or
THERAPEUTIC WORK.

THE ACME OF PERFECTION
both
Mechanically
and
Electrically



WE LEAD THE WORLD IN
Static Machines
Meters
Office Cabinets
Electrodes
Ebonites
Portable Batteries

YOU CAN MAKE
NO MISTAKE IF YOU BUY
McIntosh Apparatus

PRICE NET \$235.00

McIntosh Improved Construction Sixteen-Plate Static Machine.

THE NAME

IS A GUARANTEE

Write for our revised 21st edition catalogue.

McINTOSH BATTERY AND OPTICAL CO.

39 W. Randolph Street, CHICAGO, ILLINOIS.

When writing to advertisers please mention Suggestion.

Chicago March 6. 02

THE LIBRARY OF CONGRESS,
Two Old-Style Resolves
MAR. 8 1902
COPYRIGHT ENTRY
Jan. 11, 1902
CLASS. XXXA No.
246 15
COPY B.

SUGGESTION

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

342
10

Vol. VIII. No. 1. CHICAGO, JANUARY 1, 1902. \$1.00 PER YEAR.

ATTITUDE OF COURTS TOWARD HYPNOTISM.

BY ROGER SHERMAN, OF THE CHICAGO BAR.

We are accustomed to pride ourselves on the fact that we are a conservative people and that we live in a critical age. We boast that no innovation, no new theory of religion or of science can gain our credence unless it first passes through the fiery ordeal of our severe scrutiny. Each one considers himself a kind of an intellectual watch-dog—a Cerberus of the domain of knowledge.

And yet, with all our conceit, every now and then we start in pursuit of will-o'-the-wisp theories, and hysterically declare something to be true which a little calm reflection and study prove to be utterly false. One of the best examples of this tendency towards bogie-chasing is the attitude we have assumed toward hypnotism in its relation to jurisprudence.

In the course of the past few years the press and the public have declared that hypnotism has overthrown our system of administrative law. They have cried out that a new defense has been discovered—that the law must be amended or the innocent will be punished and the guilty be permitted to escape. So-called wise men have come out of the East and de-

clared: "A hypnotic subject can be made an unconscious and innocent agent of crime." Then follow lists of cases in which hypnotism is stated to be the controlling factor. But when all this vapor is condensed and all the humbug and "newspaper talk" eliminated, little or nothing of substance remains, and we continue to pursue the even tenor of our way without perceiving that the foundations of society have been shocked or that our system of laws must be altered.

Though hypnotism is not new in any sense of the word, it has been brought to our particular attention of recent years by reason of the careful investigation it has been undergoing at the hands of intelligent men, and because the attempt has been made on the part of a few shrewd lawyers to take advantage of the almost universal ignorance in regard to its fundamental principles.

It is the purpose of this article to show the source of the false impression that has been created in regard to hypnotism in its relation to law, and to review briefly the most noted cases that have arisen in the courts where hypnotism is supposed to have been the controlling ele-

ment. At the outset it may safely be predicted that physicians, publishers, lawyers and legislators are all responsible for misleading the public. The courts have, on the other hand, particularly in this country, refused to be humbugged and have set the laity aright when opportunity has presented itself.

In the year 1891, a medical council of Russia appointed to investigate public exhibitions of hypnotism, reported: "Hypnotism may be the cause of crimes suggested by the hypnotizer and carried out without wrongful intent by the patient." Russia accordingly enacted a law prohibiting the practice of hypnotism except by physicians in the treatment of patients and providing that whenever a patient is so treated the physician shall report to the proper authorities and give the names of the physicians who were present at the treatment. B.

This was of itself sufficient to create an erroneous impression, but subsequent writings increased the error many fold. Judge Abram H. Dailey, president of the Medico-Legal Society, in an article published in 1893, laid down the law in this way:

"A person who is thoroughly hypnotized is under the absolute control of the hypnotizer. He is controlled AS MUCH BY HIS THOUGHTS AND EVEN MORE, THAN BY HIS WORDS, if it were possible to separate his words from his thoughts. * * * He (the subject) will do what he (the hypnotizer) commands him to do. * * * The fact is established that a hypnotized subject can, while in certain conditions, observe and properly describe what is transpiring beyond the room in which he is sitting." C.

Is it strange that the public at large should be misled when a man of such

learning and position as Judge Dailey writes such arrant nonsense?

A little later an editorial appeared in the *Albany Law Journal* declaring: "It is certain that the hypnotizer is morally and legally responsible for the commission of the crime." The same editorial quotes from an article by H. Merriman Steele, Esquire, in the *North American Review*, to the following effect:

"Without suggestion the subject will remain absolutely passive, for, in short, HE IS ROBBED OF HIS WILL, and incapable of any sign whatsoever of either physical or psychical power. * * * I have never met with a subject who, upon waking, could remember or relate any of the numerous actions performed while under hypnotic influence, nor can I find record of such a case in a tolerably wide reading in the literature of hypnotism." D.

The writer of this article, whose experience has been extremely limited, and whose study of the subject, most casual, has seen no less than five subjects whose waking memory of what transpired while they were in the hypnotic state was exceedingly accurate. Their statements of what occurred were so much more detailed than even the closest waking observers could have given, as to be almost startling.

H. M. Bannister, M. D., of Chicago, wrote along the same line: "When an individual is fully in the hypnotic condition he can be made to say anything and even honest questioning may act as false suggestion." E.

Prof. G. Stanley Hall, of Clark University, editor of the *Journal of Psychology*, writes: "I would say that my own experience with hypnotism, which was quite extended while I was at the Johns Hopkins, leaves no shadow of

doubt but that a hypnotic subject can be made an unconscious and innocent agent of crime." F.

Dr. George Frederick Laidlaw also writes: "Crime can be committed by the hypnotizer, the subject being the unconscious and innocent agent and instrument. * * * If the operator had the subject in a hypnotic state he could compel the signing of papers, which act would be unknown to the subject." F.

A great many other similar expressions of opinion might be cited, all tending to mislead the public and all beclouding the intellectual atmosphere. It is, therefore, with great satisfaction that we turn to the statements of men who have been able to see through the mists the wise men have created. Judge Bailey, who presided at the wellknown Pickin-Briggs-Leonard trial in Eau Claire, Wis., in which the prosecution relied on evidence tending to show that the complaining witnesses had been hypnotized by the defendant in order to work their ruin, said:

"I tell you, gentlemen, this prosecution of Doctor Pickin is the most damnable outrage on law and justice I have ever seen. * * * That such a delusion should exist in a civilized country and at this age is astounding. I will not allow hypnotism absurdity in the evidence of the prosecution." G.

Mr. Thompson J. Hudson, author of "The Law of Psychic Phenomena," also helps to clear the atmosphere, when he says:

"The hypnotized subject will never commit a crime in that state that he would not commit in his normal condition. * * * It is purely a question of moral character. A criminal hypnotist in control of a criminal subject could undoubtedly procure the commission of

a crime under exceptionally favoring circumstances; but a criminal hypnotist would simply waste his energies in hypnotizing a criminal subject; for a man of that character could, without doubt, be just as easily manipulated in his normal condition. Be that as it may, the fact remains that when a man sets up hypnotism as a defense in a criminal trial, he proclaims himself a criminal character." H.

But the man who has encompassed the whole problem and has clarified the atmosphere of all doubt and uncertainty, is W. Xavier Sudduth, A. M., M. D., who writes of "Hypnotism and Crime" in *13 Medico-Legal Journal*, 239. Among other terse statements are these:

"He (the subject) knows full well that he is doing the bid of another, but so long as the suggested acts do not shock his sense of propriety, and come within the bounds of physical possibility, he will attempt their performance, because he realizes that he is playing a part in an experiment. * * * Nevertheless, he is as free a moral agent to follow the dictates of his conscience as he is in the waking state. He obeys only in so far as the suggested acts do not antagonize the moral standard he has set up for himself. Any suggestions that seriously affront his moral nature, if persisted in, will cause him to awaken. * * * The question of successful hypnotic criminal suggestion turns, therefore, on a point of morals, even as it does in the waking state, and with a lessened possibility of success, for the reason that in the hypnotic state a subject seems to lose, to a greater or less degree, his sense of material relationship, and cupidity and passion are less easily appealed to."

Doctor Sudduth states at the begin-

ning of his paper that prominent authorities in both Europe and America, with but few exceptions, reject the idea of the possibility of successful criminal suggestion under ordinary circumstances. Whether a careful scrutiny of the opinions of the authorities will bear out the statement the writer is not prepared to state. He is inclined to believe, in fact, that the "weight of authority" is on the other side. But that the opinions expressed so well by Mr. Hudson and Dr. Sudduth are correct and that they will, in the near future, be universally recognized, the writer has no doubt.

It remains for us to consider the cases that have come before the courts, in which hypnotism is said to have played an important part. The best known and the most frequently discussed of these are the Czynski case in Munich, the MacDonald-Gray case in Kansas, the Pickin-Briggs-Leonard case in Wisconsin, the Hayward-Blixt-Ging case in Minnesota, and the case of Spurgeon Young in New York. These cases have been cited by those who have hysterically declared that "hypnotism has been interposed successfully as a defense to criminal prosecution," and by those who have advocated a change in the penal codes.

In brief, the Czynski case in Munich was this:

The defendant, a native Pole, was a traveling hypnotist. While in Dresden he met the Baroness Hedwig von Zedlitz, a wealthy, religious spinster, 38 years of age. Attracted by his advertisement as a curer of all the ills to which flesh is heir, she went to him and was treated for several months. In the course of that time, by representing himself as the last descendant of an old ducal family, he persuaded her to marry him, although

she well knew he was married to another at the time. A false marriage was performed and the couple eloped. Before long she became tired of the arrangement and had Czynski arrested. He was tried in the higher court of Munich in 1894. The complaining witness represented that she was induced to enter into this illegal relation with the defendant by reason of suggestions given to her by the defendant while she was in the hypnotic state. The defendant was found guilty and sentenced to three years in prison, and this in spite of the fact that Dr. Fuchs, the principal psychological expert in the case, testified that he did not consider it (hypnotism) an instrument by which the human will can be controlled in a permanent or irresistible way. I.

A careful review of all the testimony, as it is reported to us, will not reveal anything to show that hypnotism was a necessary element in the case. The same complaint could have been made and undoubtedly the same decision come to, if hypnotism had not been in any way mentioned throughout the trial. It happened that the defendant was a hypnotist, and this made the case stronger against him. But women have been induced to elope with men who were not hypnotists, and such men were liable on several charges for crimes in which hypnotism plays no part.

The MacDonald-Gray case in Kansas has been brought forward most frequently to prove the statement that hypnotism is recognized by our courts as a defense to a charge of murder. The essential facts are as follows: MacDonald, a young man, worked on the farm of one Gray. The murdered man, Patton, was an enemy of Gray and stood in the way of the latter's retaining certain property.

Gray provoked a quarrel between Patton and MacDonald, the upshot of which was that MacDonald killed Patton. MacDonald plead as a defense that there were aggravating circumstances that tended to provoke him; that he was influenced by Gray and that he acted in self-defense. He was acquitted. Gray, however, was tried as accessory before the fact and was convicted. D. J.

The only mention of hypnotism throughout the trial was this: Counsel for MacDonald said in his opening statement, "We might almost say that Gray possessed a hypnotic power over MacDonald." Outside of this the word was never used or the subject alluded to, and no evidence was introduced, and no instructions given to the jury regarding hypnotism. D. J. And yet this is the much discussed hypnotic case!

The Pickin-Leonard case in Wisconsin was instituted by two girls, Mabel Briggs and Alma Leonard, against Dr. Pickin, a young physician, for having taken advantage of them while under his hypnotic influence. This case was dismissed before its conclusion by the prosecuting attorney. The complaining witnesses trumped up a charge of hypnotism to cover their own wrongdoing, and to shift the responsibility to another. There was not the slightest evidence of hypnotic influence in the case. G. H.

Dr. Herbert A. Parkyn, of Chicago, an expert in psychology, who was present at the trial, characterized it as an escapade with which hypnotism had nothing to do. H. It was this case that Judge Bailey declared to be the "most damnable outrage on law and justice" he had ever seen. G.

The only remaining case of widespread reputation is the Hayward-Blixt-Ging

case, in Minnesota. Hayward, one of the defendants, induced Blixt, the other defendant, an ignorant man, to murder Miss Ging. In his article above referred to, H. Dr. Sudduth, who attended the trial in order to make a psychological study of it, writes:

"Hayward undoubtedly possessed a strong influence over Blixt, but the latter never claimed it was hypnotic. Nor was the plea entered in defense. In fact, he made no defense, but plead guilty and threw himself on the mercy of the court. He said that Hayward first induced him to set fire to a barn, paying him therefor a certain sum; then he offered him two thousand five hundred dollars to kill Miss Ging; and finally, when he found that his courage was failing, drugged him with whisky in order to nerve him up to doing the deed. It is true that a self-constituted attorney for Blixt did give it out that he intended to set up a hypnotic theory in defense, but he never had the chance, as Blixt strenuously held to his first confession and himself denied any hypnotic influence whatever. A traveling hypnotist was, however, called in to see Blixt, and while he did not try to hypnotize him he expressed the opinion that he could be hypnotized."

It appears from this that there was no hypnotism in this case at all, but it has indirectly given rise to these questions regarding the laws of evidence, whether the court can accept as entitled to any credit the "waking story" of murder committed by the accused while under the hypnotic influence, and whether the evidence of a person given while in the hypnotic state, of what occurred during a prior state of hypnotism would be admissible in courts. The further question has also arisen, whether hypnotism is a

proper inquisitorial agent; that is, can it be properly used to detect crime. The law of Holland provides that a prisoner may be subjected to hypnotic experiments with a view to obtaining from him information which may lead to his conviction, but the statements so obtained are not admissible as evidence against him. K. L. In this country such a proceeding would be an infringement of the constitutional provision that no man shall be compelled to incriminate himself. Practically it would be an absurdity, because, in the first place, no man can be hypnotized against his will, and in the second, even though hypnotized, he would not reveal any secret that he would not disclose in his waking state. H.

The case of Spurgeon Young in New York created a great deal of comment at the time, and is interesting in itself, though perhaps not germane to the consideration of this exact subject.

Spurgeon Young, a colored boy, was used as a subject by a traveling hypnotist, while giving public exhibitions in Jamestown, N. Y. The usual performances were gone through with by Young when in the hypnotic state, and were repeated a great many times. Soon after the experiments Young died. The coroner who held the inquest sent out inquiries to the leading hypnotists of the country asking, in substance, if it were possible that the death of Young was caused by the strain of his hypnotic performances. As a result of the answers so obtained and as a conclusion of their own deliberations, the coroner's jury found a verdict that Young came to his death from diabetes and nervous exhaustion caused by hypnotic practice. M.

Other cases have arisen in which hypnotism has been incidentally touched

upon. In the case of the *People vs. Worthington*, reported in 105 California, 166, the defendant, a woman, was convicted of murdering her former lover at the instigation of her husband. The supreme court of the state in its opinion said:

"Counsel offered testimony as to the effect of hypnotism upon those subject to such influence. The court ruled out the evidence, and, I think, rightly. There was no evidence which tended to show that the defendant was subject to the disease, if it be such. Merely showing that she was told to kill the deceased and that she did it does not prove hypnotism, or at least does not tend to establish a defense to a charge of murder."

In the case of the *People vs. Ebanks*, reported in 117 California, 652, the defendant offered to prove by a hypnotist that he, the defendant, had made a statement while in the hypnotic state, from which he, the hypnotist, was ready to testify that the defendant was innocent, and that while in this state the defendant had denied his guilt. The court said: "The law of the United States does not recognize hypnotism. It would be an illegal defense, and I cannot admit it."

In 1893, in Lyons, France, Mme. Guivedraud died leaving her property by will to a professional hypnotist who had been living at her house with his wife. The will was contested on the ground that it was not the free and voluntary act of the deceased owing to the fact that the devisee gained the mastery over her by the use of hypnotism. N. The same contest could have been made and the same decision arrived at if the allegation had simply been that undue influence was used. It makes no difference what the nature of the influence may be.

Aside from the cases above mentioned the writer has been unable to find reports of cases involving hypnotism, though other cases have been incidentally referred to in certain magazine articles.

From the foregoing several things appear:

First, that there has been a vast amount of ignorance shown and a great number of incorrect statements made in regard to hypnotism in its relation to law.

Second, that no question directly involving hypnotism has been adjudicated, so far as the cases above cited are concerned, and probably not at all; otherwise they would have come to our attention.

Third, that no change in our penal codes or in our law of evidence is required by the advent of hypnotism.

In conclusion, it is respectfully submitted that if the following facts are kept in mind, there will be no trouble in deciding any questions regarding hypnotism that may arise in our courts or elsewhere.

"The hypnotized subject will never commit a crime in that state that he would not commit in his normal condition."

"He is as free a moral agent to follow the dictates of his conscience as he is in the waking state."

ARTICLES REFERRED TO IN TEXT.

A. The Prohibition of Hypnotic Exhibitions. By Prof. T. B. Gierzejewski. 9, *Medico-Legal Journal*, 265.

B. Note in 11, *Medico-Legal Journal*, 227.

C. Hypnotism in Medico-Legal Jurisprudence. By Judge Abram H. Dailey. 11, *Medico-Legal Journal*, 261.

D. Editorial in 51, *Albany Law Journal*, 241.

E. Hypnotic Influence in Criminal

Cases. By H. M. Bannister. 51, *Albany Law Journal*, 87.

F. Hypnotism and the Law. By Clark Bell. 13, *Medico-Legal Journal*, 47.

G. Editorial in 50, *Albany Law Journal*, 377.

H. Hypnotism and Crime. By W. Xavier Sudduth. 13, *Medico-Legal Journal*, 239.

I. The Case of Czynski. By Moritz Ellinger, Esq. 14, *Medico-Legal Journal*, 150.

J. Editorial in 3, *American Lawyer*, 45.

K. Hypnotism and the Law. 95, *Law Times*, 500.

L. Hypnotism and the Law. 6, *Green Bag*, 143.

M. The Case of Spurgeon Young. By Clark Bell. 14, *Medico-Legal Journal*, 529.

N. The Forensic Aspect of Hypnotism. By Gerald Chapin. 3, *American Lawyer*, 534.

OTHER ARTICLES RELATING TO HYPNOTISM AND THE LAW.

Hypnotism and the Law. By Prof. John J. Reese. 9, *Medico-Legal Journal*, 147.

The Hypnotic Power—What is it? By Abram H. Dailey. 13, *Medico-Legal Journal*, 274.

Hypnotism in the Criminal Courts. By Clark Bell. 13, *Medico-Legal Journal*, 351.

Editorial. 52, *Albany Law Journal*, 227.

Hypnotism in the Criminal Courts. By Clark Bell. 18, *Criminal Law Magazine*, 1.

Article. 3, *American Lawyer*, 5.

Report on Hypnotism, 11, *Medico-Legal Journal*, 73.

Hypnotism and Crime Note. 18, *Criminal Law Magazine*, 100.

Legal Aspects of Hypnotism. By J. W. Brodie-Innes. 8, *Judicial Review*, 51.

Hypnotism and Crime. 27, *Chicago Legal News*, 65.

Editorial in 50, *Albany Law Journal*, 217.

Hypnosis. By Henry Drayton. 12, *Medico-Legal Journal*, 70.

Hypnotism. By T. D. Crothers. 12, *Medico-Legal Journal*, 462.

Different Forms of Hypnotism. By Carl Sextus. 15, *Medico-Legal Journal*, 250.

Hysteric Accusations and Hypnotism. 15, *Medico-Legal Journal*, 266.

Hypnotism. By Clark Bell. 7, *Medico-Legal Journal*, 363.

Hypnotism. By Wm. H. Palmer. 7, *Medico-Legal Journal*, 233.

Hypnotism and the Law. By Clark Bell. 8, *Medico-Legal Journal*, 331.

Extended Note. 40, *Lawyers' Reports Annotated*, 269.

1, *Kansas City Bar Monthly*, 20.

2, *Hamilton-Leg-Med.*, 33, 212, 541.

Cleringer Med. Juris. of Insane, 107.

18, *Criminal Law Magazine*, 100.

18, *Arena*, 548.

THE FRAUDS OF SPIRITUALISM.

BY REV. STANLEY L. KREBS, A. M., GREENSBURG, PA.

III PIERRIE L. O. A. KEELER.

In the Spiritualistic press this gentleman figures as "one of the best known mediums in this country."

I never had a complete sitting with him, for the reason that he would never give me one, for "lack of open time" was the reason generally assigned. I tried to arrange for an hour in Washington, D. C., and elsewhere, but without avail. He persistently refused to give me a date in advance, though I begged him to do so each time I saw him. So that the only chance I ever had of making any test whatever was when I first met him at Cassadaga, where I was introduced to him by a gentleman by the name of Ford, who claimed to be an old acquaintance of Keeler's. On that occasion I made a date with him, and had about fifteen minutes in his seance room. Once seated at the table with K. opposite me, I adjusted the looking glass and watched his lap, which I could see very clearly. He placed my two slates on the top of the table. Then he requested me to write out the questions I wished to ask of my spirit friends on a small note tablet which

was lying on the table, one question on each sheet of it. These four or five sheets he had me roll up into small balls or "ballots." When I looked over into his lap through my lap-glass at this point of the proceedings, I SAW A THIRD SLATE LYING ACROSS HIS KNEES. It was at this interesting moment that he suddenly said, "Conditions are not favorable. George (his guide) says you must seek other conditions. I cannot do anything for you." And insist as I would, he positively declined to proceed further. So that ended it, once and for all.

Now all I ask is, what business had that third slate in his lap? How came it there? (Still this particular question is not so hard to answer. For he had a whole pile of slates, as Slade had, on the floor behind his chair and *within easy reach*, so that it is easy to see how that slate could get into his lap without a miracle of levitation.) But, I repeat, what business had it there? Why didn't he tell me he wanted to use a *third* slate, and let me see it? Why did he keep it concealed in his lap below the table?

Subsequently a lady showed me a slate she had received from Keeler. It contained three messages, each written with different colored pencils, three colors in all. Every one of these messages would have suited me or almost anyone else, as well as they suited her, and she said that they were not what her father would say at all, from whom they purported to emanate, for her father, she asserted with emphasis, never did and never would address her by "hello!" a word frequently occurring in these purported paternal messages.

To say the least, all I saw at Mr. Keeler's residence looked sublimely suspicious, and while I do not call Keeler a fraud, simply because I would not be demonstrably sure of that assertion, yet I do want to tell what I saw him do, and let readers everywhere draw their own conclusions.

IV.

THE CAMPBELL BROTHERS.

Like Keeler, the Campbells never gave me a seance. Although I had a card of admission to an evening circle, for which I had paid one dollar in good United States cash, they refunded that money and requested me to leave the seance room, assigning as their reason for this request that they saw that *I was skeptical*. "But," I replied, "I am an honest investigator, seeking the truth everywhere and always, and am skeptical simply because I have never yet been convinced. I have heard of your excellent mediumship, and am come to see. Now is your chance to convince a doubter." This reply seemed to irritate or annoy one of the brothers, and so somewhat angrily or sternly he retorted that inasmuch as the other twenty-nine sitters were all earnest and sincere, my presence might "spoil the con-

ditions," which he thought I, as a gentleman, would not wish to do for these twenty-nine earnest and believing souls, each of whom had paid their dollar too. Seeing that he was obdurate, and not wishing to "spoil the conditions" for those twenty-nine "earnest and believing souls," I quietly withdrew.

But what was the real secret of Campbell's request, HOW DID HE KNOW THAT I WAS SKEPTICAL? A word will explain it all. That afternoon I, with a stream of other interested persons, visited the Campbell's elegant cottage to examine and admire their "spirit portraits," each one of which was indeed very striking, and had cost each sitter from \$35 to \$50 a piece. Whilst the others contented themselves with gazing at these pictures from a distance of from four to ten feet, I walked up much closer and scrutinized them critically through a powerful pocket microscope, in this way observing that they were *as much like ordinary pastels as one pea is like another*. NOW, THE CAMPBELLS SAW ME DOING THIS. That settled it. That same evening I was debarred from their seance in the manner described, though they were glad enough to get my dollar in the morning for said seance before they saw MY INVESTIGATING TURN OF MIND. What a grand opportunity those inspired (?) mediums lost for converting a skeptic and leading him from error to the truth! For, if the strong faith of twenty-nine "earnest believing souls" could not neutralize the supposed antagonistic influence of the impartial and open-minded skepticism of but one solitary and honest investigator, ready and glad to be convinced, why surely then, yea certainly and inevitably, mediums will have to gain their recruits and patrons

from the "gullible" portion of humanity. You are respectfully requested to leave your reason, common sense and judgment behind when you enter the door of the Campbell's sanctum, and to come prepared to gulp down everything as being just what they call it on their ipse dixit, without question, examination or a scintilla of sensible doubt.

"Most of them were investigators," writes C. Hagen, of large numbers of Buffalo people who turned out to see the Campbell brothers in mediumistic performances, "and this is the class of people the Campbell brothers cater to." Indeed! Is it possible! Then at Lilly Dale, where I met them under the most favorable circumstances, i. e., surrounded with sympathetic Spiritualists and personal friends, they suddenly lost their desire and specialty for catering to investigators. "They are always pleased to see old friends and to MAKE NEW ONES," continues Mr. Hagen. True, they stuck most touchingly and pathetically to the twenty-nine old friends, "tried and true," whom they had around them that evening at Lilly Dale, but they did not seem to care a rap (Mr. Hagen to the contrary, notwithstanding) about making a new friend, but seemed, on the contrary, to do all in their power to transform an inoffensive stranger who was within their gates that night into an enemy.

But they did not succeed. I am not their enemy, unless they are the enemies of truth. I am simply telling what happened, and I still have in my possession their own card of admission to prove it.

Truly, as Mr. J. Benoni Wateman says in writing of an unsatisfactory seance he had with the Campbell brothers, "something generally does interfere when things

get pinched down to a focus." Amen, Mr. Wateman, Amen! The only thing I regret is that I had no opportunity to pinch things down to a focus in the cases of Keeler and the Campbells, as I should like to have done.

A WORD IN CONCLUSION.

There are Spiritualists who love truth more than "isms," even if it be their own beloved Spiritualism. These are ready to see even prominent mediums fall (upon whose deliverances and performances they have been relying for their facts and philosophy) rather THAN THAT TRUTH SHOULD SUFFER. Such a man, I take it, is editor Francis. "We look for good results from what you are doing," he wrote to the writer on August 4, 1899. In a conversation with him in Chicago I had acquainted him with the fact that I had been investigating, and had discovered *an overwhelming amount of fraud*, all of which I do not give in this report. He very earnestly remarked, "Fraud is what the Spiritualistic movement needs to be thoroughly cleansed from, and the quicker the better. It must be placed on a scientific basis."

And this, by the way, is my views exactly of Spiritualism. The phenomena should be studied by *scientific men*, simply and purely *from the scientific standpoint*, to discover what *psychological* truth there is in them, and what laws of mind, or soul, if you please, are manifesting themselves in the phenomena of trance, telepathy, clairvoyance, telekinesis, and allied phenomena. This is just exactly the invaluable work the S. P. R. is doing, of which Gladstone said already in 1886, "It is by far the most important work now going on in the world—by far the most important," he repeated, reflect-

ing upon the words he had just uttered; and these, too, are the mental depths and mysterious activities of which the now sainted Dr. Philip Schaff, the greatest of modern church historians, wrote, when he put on permanent and public record (Church History, Vol. III, 465.) the words, "Clairvoyance, magnetic phenomena and unusual states of the human soul are full of deep mysteries, and stand nearer the invisible spirit world than the everyday mind of the multitude suspects."

It was said that nine-tenths of professional mediumistic phenomena are fraudulent. That leaves one-tenth as genuine, and indeed this one-tenth of genuine psychic phenomena, especially those occurring in *private families* and in cultured individuals "without money and without price," contain psychological laws of so marvelous and mysterious a nature, as to demand, I am now fully convinced, the most earnest and painstaking investigation of *the best scientific minds* the world can lend. And it is the very fact that these wonderful phenomena point to such sublime and transcendently important truth that renders imposture in this sphere all the more reprehensible and contemptible, dangerous and misleading.

It is, among other things, in the interest of this great truth, that this Report has been prepared. If it shall in any wise contribute to the clarifying of the atmosphere in the still cloudy but CLEARING world of psychic research, and especially if it shall tend to the destruction of the fraud business, the writer will feel more than repaid for the time and energy spent upon it.

Too Much Quiet is Injurious.

There is such a thing as injurious quietness. When a person is taken sick

nearly all the family invariably tip-toe around the house and talk in whispers or a hushed tone of voice. This is especially noticeable in the sick room, and this display of silence is most annoying to the patient. The running about and shouting of children through the house and loud talk by the older folk is not beneficial to the patient, but the household life should run on as usual, and especially when talking with the patient, a firm, clear, but gently modulated tone should be used. Most annoying of all is the loud whisper, which is worse than a loud tone of voice. In speaking to a person sick in bed sit where he or she can see you; don't get behind them and talk over their head. Avoid the common habit of following the doctor out of the room and holding a whispered conversation just outside the door of which the patient can only hear the hissing sounds of the whisper which has about the same effect on his nerves as filing a saw. If there is a piano in the house and the family or any one of its members is in the habit of singing and the patient does not actually object to it, let the music be continued as usual, only do not let it be noisy, for its discontinuance will injuriously affect the patient, and its continuance will be favorable, since music is no mean therapeutic agent.—*The Clinic*.

A Truthful Boy.

Papa (severely): "Did you ask mamma if you could have that apple?"

Five-Year-Old: "Yes, papa."

Papa: "Be careful, now. I'll ask mamma, and if she says you didn't ask her I'll whip you for telling a story. Did you ask mamma?"

Five-Year-Old: "Papa, I asked her. (A pause.) She said I couldn't have it."

SUGGESTOGRAPHIA.

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

ARTICLE XII. CONTINUED.

Science, which deals only with *positives* and excludes from the philosophy of the objective natural philosophers all and everything except the bare natural phenomena or the properties of knowable things, together with their invariable relations (laws) of coexistence and succession, as occurring in time and space, and which laws are to be discovered by observation, experiment and comparison, reduces all that man can know, to a bare succession of phenomena as presented to him by sensations, and makes all inquiry into *causes*, both efficient and final, useless and profitless. Thus this doctrine, sometimes called positivism and naturalism, teaches that man is really conscious of or has experience only with *internal changes—impulses, emotions and thoughts*, as coexisting with and following in sequence the impressions from uniform or fortuitous outer coexistences and sequences. Through the projection system of nerve tracts, a man of the impressions impinging upon the surface of the body and in the order and sequence in which they emanate from external objects, are projected upon the brain cortex, there to assume the form of images with *time and space* arrangement which resembles the *time and space* arrangement of external objects and changes.

There is no proof that the brain cortex mirrors the external objects and changes exactly; for all mental images are forms born into existence by psy-

chical processes which employ for their material or fabric the subjective elementary qualities—cold, heat, pleasure, sound, blue, pain, silence and numerous others; all of which are original, inborn, inherent or *a priori* properties of the living brain cortex. The duplication in subjective qualities of the objective attributes of externals, in man's consciousness, can only be stated to be the harmony existing between our inner nature and the nature of outside objects and conditions of coexistence and succession. "It is not known," is the only answer that can be given to the question: "Why does the brain cortex duplicate in subjective mental images the objective features of external things, in just the way that it does, when other organs do not and can not?" All subjective qualities are the result of psychic processes or mentation and are purely mental products. These subjective qualities would slumber in all eternity, or remain, perhaps, in a state of non-existence, if such a state can be actually imagined, unless they were awakened into actual being before consciousness by environmental impressions and physiological stimuli.

The same subjective elementary quality can be aroused into existence, in consciousness, in more ways than one. There are at least two common ways in which this can incidentally or experimentally occur: First, the psychical processes which engender the elementary quality

in consciousness, can be awakened into activity by impressions reaching the brain cortex through the nerves of special sense or, in other words, by perception awakened reflexly; and second, the same processes can be awakened into activity by impressions reaching the brain cortex through the blood, continuity of tissue and lower nerve centers or, in other words, by perception awakened automatically. Before proceeding further, it were well perhaps, if the meaning of the terms reflex and automatic, as used in these articles, were given, because various authorities give different definitions of these terms. A reflex action is a response, whose nature depends upon the functions of the organs involved in the reaction, to a centripetal impression received a moment before by the reflex center or centers from the surface of the body. An *automatic* action is one that is not reflex, that is made up of co-ordinated actions which truly adjust one part of the body to another or adjust the whole body to its environment, and that does not depend upon centripetal impulses received pinging upon either the internal or external surfaces of the body, but upon those impulses stored up in the nervous system in the shape of memory—say twenty-five hours before or twenty-five years before. The difference between reflex and automatic actions, is in time. Reflex actions are involuntary and may be accompanied, or not, by consciousness. Automatic actions may be involuntary, like respiration, circulation, etc., or it may be voluntary, like willed movements, efforts to remember or recollect, etc. The amoeloid movements of the white blood corpuscles, leucocytes, are automatic. All thought is automatic, no matter whether it arises from perception engendered re-

flexly or from perception engendered automatically.

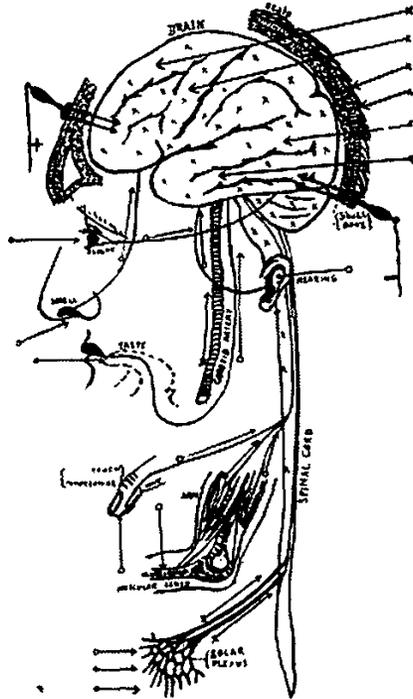
In nature, it is frequently seen that there are more ways than one in which the same results or effects can occur. Man, with his arts, by employing different methods of procedure, even in some instances diametrically opposite procedures, can often obtain practically the same results. Persons may be born who have developed to a marked degree in them the faculties which cause them naturally to become poets, orators, musicians, leaders of men, etc.; while in others these same faculties are so crudely developed that they can only become first-class poets, orators, musicians, leaders of men, etc., by long and laborious efforts. Gifted children—prodigies, geniuses, have in all probabilities cerebral areas or zones for perception which become *lucid* soon after birth, because these zones were automatically stimulated into precocious development, mainly through absorption of prenatal impressions; while ungifted though talented children have cerebral areas or zones which become *lucid* only after repeated sensory impression, mainly by perceptions engendered reflexly.

At birth, the psychic structure of the brain cortex is lacking in experience the many possible combinations which can occur between its many inherent, *a priori*, elementary subjective qualities. But contact with environment and conflict with nature's malevolences bring numerous possible combination of subjective qualities before consciousness. As our knowledge widens or our experience with the order of subjective images changes, so do we substitute for earlier opinions and beliefs, new ones. When our experience with phenomena is uniform, we can divine more or less correctly from

the present order of things and changes what the future is to be. Thus as a result of our repeated individual and collective experience with subjective qualities occurring in certain orders, we are sure that fire burns us and that rain will wet us; less sure that a bullet will not kill us and that oil stocks will not advance in value; and not sure at all that a strange cat will not molest our canary bird and that it will not rain tomorrow.

Man suits his actions to his opinions or conclusions if nothing prevents or forbids. Man's opinion or conclusion concerning cause and effect can only be in reality of his experience of the coexistence and succession of the inherent subjective qualities of the brain cortex with impressions from his environment. Habit and association may so fix a copy of subjective qualities in a certain order, corresponding to environmental, physiological and pathologically disturbed impressions, that at last, it becomes difficult or impossible to believe or imagine how the external order of things and changes, and of physiological and pathological conditions, can possibly be different than they seem to be to us subjectively. Our knowledge, based upon experience, is really limited to the coexistence and succession before consciousness of *a priori* subjective qualities aroused by impressions, and not to qualities of externals *per se*. But as our consciousness of sensations—perceptions, can be awakened either reflexly or automatically, we speak of *objective* experience and of *subjective* experience. By objective experience is meant consciousness of sensations due to impressions conducted by nerves of special sensation from external objects, whose perception produces thoughts that take cognizance of

the objects or agents themselves, because the inner subjective relation corresponds to the outer objective relation. By subjective experience is meant consciousness of sensations due to impressions conducted by continuity of tissue and by nerve tracts from lower centers, especially automatic centers, from external or internal objects and conditions, whose perception produces thoughts that take cognizance of



something else than the objects and conditions originally starting the psychophysiological reaction, because the inner subjective relation does not correspond to the outer objective relation.

Perhaps, by calling attention to Fig. 1, which represents a brain *in medias res*—in the midst of things and changes,

the difference between objective and subjective experience can be made plain. The arrows represent impressions—emanations or vibrations or motions, reaching the brain cortex by continuity of tissue, by nerve tracts and by nerves. In the phrase, by continuity of tissue, we include also the blood and lymph which are tissues possessing structure, *i. e.*, red blood corpuscles, leucocytes and blood plaques, only the stroma, instead of consisting of fibrous tissue, consists of a fluid medium, thus enabling blood and lymph to serve many functions. All impressions coming from objects and changes, which cause man to take cognizance of the objective features of these objects, reach the brain cortex through the optic, olfactory, auditory and gustatory nerves and the nerves for touch sensation, and are represented, in Fig. 1, by the arrows with *o's* attached. All impressions coming from objects and conditions, external to or within the brain, which fail to cause man to take cognizance of the objective features of these objects and conditions, reach the brain cortex through continuity of tissue and through nerve tracts from the lower nerve centers which have responded to the impressions and projected upon the brain cortex, not the neural changes caused by the impressions, but only their own impulses, and are represented, in Fig. 1, by *x's* and by arrows with *x's* attached.

A man, turning his eyes toward heaven on a clear night, sees by the light which they emit or reflect, stars, whose number, color, size, shape, position and time of appearance and disappearance, he can observe, think about and form conclusions or beliefs concerning them. The perception of stars in this way, we would call objective experience with stars; and im-

pressions from such stars would be represented in the diagram by arrows pointing toward the eyes, with *o's* attached. But if a man falls and strikes his head sufficiently hard, he is apt to see flashes of light which, in some instances, is perceived as stars. The perception of stars in this way, we would call subjective experience with stars; and impressions causing such perception would be represented in the diagram by arrows with *x's* attached. A person, who is dreaming of stars, has visions of memory stars passing before his mind. This is also subjective experience with stars and, as it arises from processes mainly within the brain, the impressions causing such perception would be represented in the diagram by *x's* alone. Thus we see that a person may see stars which really exist in 'the objective world and which excite perception of themselves reflexly, or else, a person may see stars which have no objective existence but which exist in consciousness because their perception is engendered automatically from a *priori* subjective elementary qualities of the brain cortex itself. Further, a perception of *yellow* may be awakened in a person by placing a sheet of yellow paper before him or by mixing *santonine* with his food; a perception of *sound* by ringing bells in his presence or by giving him a moderate size dose of *quinine*, or pathologically the presence of *wax* in the ears may make him hear all sorts of noises, from a light blowing sound to that of steam whistles; a perception of *cold* with shivering by placing him in a cold bath or by giving him a sufficient dose of *phenacetin* or other coal-tar antipyretic; or perception of something disagreeable, such as snakes, rats, vermin, etc., by actually placing them before him, and which may fill him with

disgust or terror, or, as a result of blows upon the head, of disease, or of drugs, abnormal brain states may engender perception of these animals, animals of the mind—visions, which also may fill him with disgust or terror.

From the foregoing, it can be seen that the same subjective elementary qualities are not always awakened in consciousness by any one unalterable condition of affairs, either external or internal to the experiencing person. No doubt, the possibility of awakening perception reflexly and automatically is in a large measure responsible for the claim that man is endowed with a dual consciousness or two Minds—Objective Mind and Subjective Mind. As a matter of fact, there is no evidence today that shows that man is animated at any time by such entities—metaphysical entities—as an Objective Mind and a Subjective Mind. Some acts, physiological or otherwise, are performed knowingly by man, while others are performed without his knowledge; hence the latter kind of acts are called subconscious. Nevertheless, all acts are conscious acts of some sort. All subconscious acts, such as reflex and automatic actions, are merely due to physiological activity of the reflex and automatic nerve centers—not, as many claim, to activity of the Subjective Mind. All thought, in whatever manner it is awakened, is automatic in character, and its direction and contents are influenced or controlled more or less completely by emotional states, habits, association, education and experience, all of which suggest to man present mental images and stimulate the psychic processes, grouped together as imagination, to form combinations of mental images, or concepts of probable, possible or impossible future conditions and happenings.

If, as many claim, objective experiences were the only cause of our thoughts and modes of thoughts, then the experience with the many different associations of ideas based upon sensory data, would be the moulder of our psychic nature and our sole educator. As a matter of fact, objective experience is not the sole educator or guide for action, with men. The psychic nature of man is purely the result of experience with subjective qualities, no matter how awakened in consciousness. Knowledge of the fact that the psychophysiological cycle in all persons is composed both of objective and subjective experience, enables psychic investigators to understand the reason for the existence of so many psychic healing methods and to judge the value of these methods in actual clinical practice.

All intelligent readers, who are still in possession of open minds and common sense, can see for themselves that psychogenesis is an important subject for study by all psychic healers, for it really furnishes the true basis of the whole doctrine of Suggestion or of psychotherapy. Any person understanding psychogenesis, will not, like so many hypnotism *dilettanti*—those who delight in promoting the doctrine of hypnotism, metaphysical healers, Christian Scientists and the like, attribute impossible powers to Mind and other entities; but they will recognize that brain and body react mutually according to biologic, physiologic and psychic laws. In spite of what may be said to the contrary by Christian Scientists and psychic codists, pathists and fadists, the mind must react undesirably and unpleasantly to pathological bodily conditions. That great psychologist, Shakespeare, who seems to have known everything concerning human nature, truly spoke sense when he said:

“We are not ourselves
When nature, being oppress’d, commands
the mind
To suffer with the body.”

—*King Lear*.

(To be continued.)

THE REAL SELF.

BY WILLIAM WALKER ATKINSON, CHICAGO, ILL.

NOTE.—In a previous number of this journal there appeared an article, written by myself, entitled "The Real Self," which article has been used as a foundation for the present one. In the present article I have endeavored to give the broader view of the subject which has come to me.

Many of us are accustomed to thinking of ourselves on the physical plane alone. When we think of the Ego—the "I" of ourselves, we picture it as a human body with organs ranging from the finest—the brain, down to those of coarser atomic structure. To one living on this plane of consciousness the body is the *real* self, and the Mind but an appendage to the body. Such a man speaks of "my mind" or "my soul," as he speaks of "my hat," "my coat," "my shoes"—as things belonging to him, which he uses, but which are not *him*. To him the Body is the real man—the Mind something useful to the body—the Soul a nebulous hypothetical something of which he has but a hazy idea and no consciousness. He lives on the physical plane alone.

Others picture their "I" as Intellect or Mind, having control of the body and its organs, and having its abode in the brain, or brains, of the human being. To these people the Intellect is the Real Self, in fact to many of this class the Intellect is elevated to the position of God, and they bow down to and worship it. They realize the subjection of the body to the Mind, and are aware of the wonderful powers of the latter over the particular body under its control; the bodies of

others; the minds of others. To them the Intellect is the highest self, identical with the Soul. They are conscious of the wonderful workings of the mind, but are conscious of nothing higher. To some of them death seems to end all, their idea of mind being that it is a product of the brain. Others feel that somehow, somewhere, their Intellect will maintain its existence, but it is merely a *belief* or hope, based upon the words of others who have claimed authority to speak. They have no consciousness of pre-existence or future existence—no perception of that REAL SELF which *knows* itself to be Eternal.

A third class have so far progressed along the Path of Life that they have crossed the borders of a new plane of consciousness. They are in a strange land—they see no familiar landmarks—they do not recognize the country that lies before them. Their friends, whom they have left just a few feet behind across the border, do not seem to realize the difference the short distance has made to those who have traveled it, and therefore doubt the prospect seen from the new point of view. Those who have crossed the border find that they have acquired a *consciousness* of a real Existence. The "I" consciousness has passed beyond the Intellectual plane and is able to look back to that plane and the one still further back, the Physical plane. "I" recognizes the value of both Mind and Body, but regards them both as but instruments, tools or servants, with which to work. "I"

feels that it has existed from the beginning (if beginning there was) and will exist until the end (if end there be). "I" feels a keen pleasure in mere existence—in the NOW. "I" knows itself to be a part of the WHOLE THING—knows that the UNIVERSE is its home. "I" knows itself to be a tiny drop of spirit from the Great Spirit Ocean; a ray from the Supreme Sun; a particle of the Divine Being, encased in a material body, using that body and a force called Mind, with which to manifest itself. "I" does not at present understand all things—far from it. It has not as yet been able to bring its tools to that degree of perfection. It merely *knows* that it IS, has ALWAYS BEEN, and ALWAYS WILL BE. "I" allows Intellect to indulge in speculations, but contents itself with the knowledge that it IS—it frets not itself with the problems of the past or future, but lives in the NOW, and knows itself to be a part of the WHOLE. "I" knows that it cannot be destroyed or injured—that it exists in accordance with Law (and that Law is Good) and asks no further light at this time, knowing that in its progress through matter, discarding sheath after sheath, more *knowing* will surely come. It says, trustfully and confidently, to the Absolute: "Thy Will be Done."

Knowing itself to be immortal, "I" has no fear of the death of the body—one body is as good as another to it—it is willing to lay aside the body as it does a coat, when it has outworn or out grown it. Knowing itself to be impregnable to harm, "I" has no Fearthought—it fears nothing. Knowing that the Law is working for development (always for ultimate good) "I" is not disturbed by the cares, troubles and sorrows of Life—it knows them for what they are. The body may

be in pain, the mind may be burdened with sorrow, but "I," *knowing*, smiles.

"I" knows itself to One with the "I" of all living creatures, and knowing this it cannot manifest Hate, Fear, Envy, Jealousy—it cannot Despise or Condemn. These and other feelings of the old life drop from the person like a discarded mantle when "I" mounts its throne. "I" recognizes that others may not have progressed so far on the path as itself, but knows them to be but fellow travelers on the same road, who are doing the best they know how, considering their stage of the journey. "I" recognizes Ignorance—not Evil. "I" has but one feeling toward Mankind and the whole living world—LOVE. Aye, Love and Comradeship for even the *last man*, for it knows that that last man cannot be left out of the great scheme of Life.

"I" knows that it has traveled a long road leading to its present position, and that all Life is traveling the same. "I" looks back and sees others covered with the mire and dust of the road, far back on the Path, but knowing that it has traveled the same stage of the journey—been covered with the same mire and mud—it cannot condemn. "I" knows that it is but on the threshold of the new consciousness—the borderland of the Cosmic Knowing—and that far beyond lie regions of marvelous beauty which will in turn be traveled and then on and on, increasing in strength and knowing-power each day. "I" sees endless phases of existence opening up to the vision—it cannot at this time *understand*, but it knows of the existence of the Law, and is content. "I" has the courage of Intelligent Faith, and presses forward cheerfully to the Divine Adventure. All this—and more.

To the man or woman who under-

stands, the task of self-development becomes a labor of love—an exalted task rather than the mere selfish striving after power. As the sculptor saw in the block of marble the form of the angel, and was impelled to cut away the surrounding material in order to liberate the angelic form—so may we, seeing the God-like form within us, strive to liberate it. That inner form is the real self—the “I.” If you have never realized this truth, relax body and mind and indulge in a little introspection; turn your gaze inward; listen to the voice of the Soul. You will be conscious of a faint recognition of the Something Within striving to make itself manifest to your understanding—asking for the proper tools with which to work. Listen, listen in The Silence! Day by day the Voice will grow plainer—day by day the Light will grow brighter—your own is coming to you, at last. O, joy unspeakable! O tears! O laughter! After long ages you are coming in sight of the Promised Land.

Know yourself O Man! Know that you have within you the Divine Spark, to which both body and mind are but servants. Know that your body is the Temple of the Living God and respect it as such. Know that your Intellect is but the instrument of the manifestation of the Soul—the “I.”

Do not crawl on your belly like a worm; do not humble yourself in the dust and call upon heaven to witness what a despicable creature you are; do not call yourself a miserable sinner worthy only of eternal damnation. No! a thousand times no! Rise to your feet; raise your head; face the skies; throw back your shoulders; fill your lungs with Nature’s ozone. Then say to yourself: “I AM.”

Man has acquired a wonderful power

when he can *understandingly* say: “I AM a part of the Eternal Life Principle; I AM created in the Divine Image; I AM filled with the Divine Breath of Life; Nothing can hurt ME, for I AM ETERNAL.”

The first requisite for the acquirement of an understanding of the Law is the recognition of the existence and the power of the Real Self—the “I.” The more complete the recognition the greater the power. Specific directions for the acquirement of this faculty of recognition cannot be given. It must be grown into and felt, rather than reasoned out by the Intellect. You will not be long in doubt as to whether or not you are on the right track; if you are right you will begin to realize it at once. You will have glimpses of it, and then it may slip away from you for a while, but fear not, you cannot escape it in the end.

You will feel that your body is but as a suit of clothes, which whilst covering you temporarily is not YOU. You will feel that you are separate and apart from your body, although for a time living in it. You will feel that you could as well live in some other body, and still retain your sense of individuality. You will realize then even your mind is not You, but is merely the instrument through which You manifest yourself, and which being imperfect prevents the complete expression of the Soul. In short, when you say, or think, “I AM,” you are conscious of the existence of your *real* self, and feel the growth of a new sense of power within you. This recognition of the self may be faint, but encourage it and it will grow, and whilst growing will manifest itself to your mind by impressing upon the latter the knowledge of the proper plan for further development. It is another

example of "to him that hath shall be given."

This mere calling of their attention to the fact, will awaken the first glimmer of recognition in some; others will find it necessary to reflect upon the idea and awaken to a recognition of the Truth more slowly. Some will not *feel* the Truth. To such I say: The time is not yet ripe for your recognition of this great Truth, but the seed is planted and the plant will appear in time. This may seem like the veriest nonsense to you now, but the time will come when you will admit its literal

correctness. You will find that a desire has been created that will cause a mental unrest until more light is received. As Walt Whitman says: "My words will itch in your ears till you understand them." As Emerson says: "You cannot escape from your good." To those who feel the first indications of the awakening of the Soul, I say: Carry the thought with you and it will unfold like the lotus, naturally and gradually; the truth once recognized cannot be lost, and there is no standing still in nature.

LIVING ABOVE THE SENSES.

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

What do people really mean who talk about living above the senses? There is an increasing army that claims to be so living. Does our observation of them lead us to believe that they are telling the truth, or rather are we forced to think that they are self-deceived? Do they really act sufficiently different in the presence of sensations of any kind to confirm us in the belief that they are in some mysterious realm above the necessity of these channels of information? Do they when confronted with pain, misfortune and death act so differently from the rest of the race that we must, perforce, believe their claims true?

Or, if we grant that they are in many ways peculiar, is it of a type that necessarily means superiority? What makes them thus superior, if they are so? Can it become a possession of ordinary mortals? How obtain this possession, if desirable? These and a thousand other

questions crowd themselves upon us for answer, when we listen or read of this much vaunted possession

We are told that inspiration, or intuition, or the silence is the road to this coveted place.

But what are these? What really is inspiration? How are we to know when we are inspired? How determine when anybody else is inspired? By what or by whom inspired? Do all who are thus inspired agree in the main essentials of life and conduct? Do they come any nearer agreeing than the rest of the race? Is their advice any better, apparently, than what we get from others who make no such claims?

How do they determine the source of their inspiration? Why don't they agree better as to what inspiration is and how we are to obtain it? Each one seems to have a patent of his very own on *the true and only brand of inspiration* that can be

relied on. With so many types, how determine the genuine? If each attempts to look within only, as we are taught by a growing number to do, who will be left to look without? Certainly the without should not be neglected. Is it safe to trust the outside to simply soak in, or would it be better to take some of the more desirable of it in voluntarily?

Granting that each is a law unto himself, that each of us will react upon outside stimulation according to what he really is mentally, morally and physically at that time, and granting, finally, that all the outside can do is to furnish opportunities, still we would be forced to ask, are opportunities so unimportant as to need no attention? If opportunities are outside, and we are always looking for God within, how are we to be able to select properly from among these opportunities? Is it reasonable to think that we will be just as aware of them with the attention always within, as if we took an occasional excursion outside? How can we become acquainted with these opportunities save through these despised senses? And even if we are driven, at last, to accept, with Spenser, a *transfigured realism*, still the *outside* is there, and our attention to the senses and perceptive faculties accentuates our impressionability, so that more, and ever more, of these opportunities present for consideration, as we attend and examine. What do we really mean by looking within for inspiration? Is it not true, after all, that the outside is just as essential as the inside? Even if we hold that it is impossible to really see the outside *as it is*, yet that *some outside must always be there* in order that we *may see at all*, and the nature and amount that we will see or perceive will depend on the nature and number of occurrences

taking place outside *that are capable of stimulating our senses*.

So that even if I, as a personality, modify these impressions by my character, yet the raw material comes from my environment. Inspiration, is not, then, a thing to itself but one among many other faculties and capacities for becoming aware of the without and the within.

We are told again by these same people who have no use for the senses, or ordinary reason, that intuition is vastly superior to reason.

What is intuition? Is it anything more than extremely rapid reasoning? If so, what is it? How does it come to be so superior? How determine that it really is so superior? If judged by its fruits, would it be so deemed? Is it necessarily superior because it gives information that we cannot get by any other route? The ear, for instance, gives information that the eye cannot give, but does that prove that the ear is superior to the eye, or that we really have no use for the eye?

So does the possession of intuitional and inspirational powers give material for thought; but, in no way that I can see, do they exempt us from reasoning on that information and spelling out what it means.

Reason cannot see nor hear the outside world, but it must be active if we are to know just what these sense impressions mean.

Intuition does not, if we may judge it by its fruits, give any hard and fast knowledge of truth. The hard and fast facts and truths given by one intuitionist are as flatly contradicted by another. They do not simply supplement each other, but contradict each other. One must die that the other may

live, for I hold that there are no contradictions in the truth. One truth always fits in and supplements another, no matter where either comes from, nor through what medium we become aware of either.

When we find two statements at war, we need not try to harmonize them by relegating them to different planes, for the planes do not war; they are but parts of one whole. This is a universe, not a diverse, nor a multiverse.

A truth on one plane is a truth on all planes. Fuller and more complete it may be, but not contradictory.

So many, in the so-called new thought, try to get rid of answering hard questions by informing you that you must get out of the senses before you can know. That you must climb up to where they are, so that you can see that the senses are liars and deceivers.

All this is but deceiving ourselves and attempting to deceive others. A truth is a truth everywhere. The different planes of the universe do not contradict each other, and when we understand we can see that one plane is but a growth, an extension of the others, so that there can be no contradiction.

This attempt to escape reasoning, to escape harmonizing our experiences on all planes, is detrimental to our success. It leads to all kinds of ridiculous statements and attempts to live in a manner that can but result in ill health and financial failure. Look at the thousands of wrecks caused by psychic investigation, wrecks to morals, health and finances. All this is because of our vain endeavors to separate the world into segments, and to disregard all save the segment we happen to be investigating at the time. This leads to unbalancing of our mental lives and consequently an unbalancing of our

temperaments and bodies, and of necessity to failure, physical and mental as well, for success is balance, it is harmony.

I do not for a minute think that one must be ill to be a medium, as we call them, but they, many of them, are ill, because their subconscious lives are developed at the expense of their voluntary powers, or in excess of them, hence they feel in excess of what they analyze, and become unbalanced, and the extra strain on the emotional centers causes them to break down, and the ill health is the result.

It is only necessary to restore the balance and keep the analytical, the voluntary, which are the inhibitory powers, developed up to the emotive ones, to keep the balance, and I maintain that it can be balanced up, not down, that the reasoning and voluntary powers can be kept even with the others, and deny that the others must, of necessity, be suppressed or nearly so, to be healthy. The experience of thousands who are perfectly well, and yet spending their lives investigating these topics by means of personal experiences at that prove the possibility.

Suppression is weakening, no matter when we suppress, provided the thing suppressed has powers that might, if regulated, be for good. A mere reasoning machine is just as ill adapted to the world in which we live as a mere feeling machine. The ideal, and the one we are daily approaching, is a balance of the two. This balance can never be reached, nor maintained, by living above the senses, nor above the reason either, but by regulating all so as to fit into and supplement the highest and best we know.

Let us live on the earth now and here, using all the faculties we possess to the best of our abilities, and the developed.

character thus maintained, will carry us, both here and hereafter, to an environment fitted to satisfy *our every real need*. All motion is toward equilibrium, and that cannot be attained 'till desires of all kinds are approximately satisfied. Progress will continue—change will continue to take place until it is consummated.

A recognition of this fact and a hearty co-operation with it will immensely enhance our progress and increase health, bodily and mental as well. Let us use our inspirational and our intuitional faculties, let us calm down, enter the silence, become receptive if we wish (and the immense value of these conditions will only be denied by those who know nothing of them), but let us use our senses and our reason as well, and at times be positive, critical, analytical, skeptical if we will, but at least insist that we know where we are, so far as capacity will permit. Let us not endeavor to become mere empty bags, to be filled with anything and everything so we are filled, but see to it that it is of the best we can understand.

It is only when some of these powers are separated from the rest and so exaggerated as to unbalance and unfit us for our every day duties that I protest or disagree. As parts of one whole, they are all right. As superior and all that is needed, they are dangerous and lead to idiocy, not sense and balance; to disease, not health; to misery, not happiness.

Alone, they cannot be understood; as parts, they are as plain as any other parts are, and as useful and no more so, for leave out any, and we are immediately unbalanced. Not the *possession* of a faculty but its *misuse* constitutes wrong. Each power is good when co-operative with all the others for the true, the good, the pure; and any of them, even inspira-

tion, intuition, or prayer, becomes a curse if used alone to contradict or tyrannize over the other powers.

Liberty and co-operation, not tyranny and suppression, should be our aim, both in our soul powers and governments.

The Effect of Modern Education Upon Children.

The stress of modern education has enormously taxed the brains of children by the multiplicity of studies. Children cannot assimilate the ideas in widely differing departments of knowledge at one and the same time. The effort to do so deranges, in many instances, the entire nervous system of the child. The so-called nervous child is not only not normal, but may be the victim of the educational methods of the present day. The examination system is often a horror to such a child, as the writer knows from his own experience. The studies required of a growing child should never be allowed to disturb the health or interfere with proper rest and exercise. The modern city child seems to be unable to endure the burdens of civilized life as easily as did the children of the past, who were brought up in the country and spent the greater part of the time in the fresh open air. Whether our fathers were more hardy and robust as children than the progeny of the present generation may be an open question, but certainly the conditions of civilized life have so completely changed that at the present day mental and physical education possess equal importance for the growing child. The mind of the child today is too often developed at the expense of its vitality and health.—*W. M. D'Aubigne Cahart, M. D.*

SERIES OF IMPERSONATIONS.

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

IMPERSONATION No. 13—THE SUBCONSCIOUS MAN.

(Continued from December Number.)

My ideals are always straight and true and commendable, and the impulses which I furnish to the sympathetic man are as clean as the water which bubbles from a spring, or as the light which emanates from the sun. I am very careful about the purity of the life-flow which I send to my sympathetic brother, but after it passes through me and out into the other shapes, it does not appear like the same message which I issued to the family. I find that even the nutrition which he has to accomplish for all our family is many times poorly done and that sometimes one member of the family suffers and sometimes others. I have known the bony man to develop tumors and inflammations and all sorts of troubles. I have known the skinny man, and indeed all the others of them, to grieve, each in his own peculiar way, and of course it is always the fault of the sympathetic man, as he is the family provider; and as I am the spirit which animates the sympathetic men, the trouble, by those who look far enough, is usually laid at my door, so that the monuments of pathology erected in various parts of the human body to sympathetic mistakes or inadequacy are usually interpreted by the more enlightened of human diagnosticians as telltale evidence of a sinful life on my part. I have been thinking wrong or feeling wrong, and consequently living wrong, and hence have visited disease upon my family instead of keeping them in a

healthy state. I have suffered keenly from this injustice, for I have always been conscious of the cleanness of my motives at all times and in all places, and I have long since wanted an opportunity to explain why it was that the composite man was troubled with so many wrong and wicked tendencies, moved by so many unhappy and unworthy emotions, entertaining so many incorrect, illogical and badly distorted thoughts, and as a consequence why chronic sickness for the whole family was so universally prevalent; and this at last is my opportunity, and I want you to know right now that the trouble lies not with myself, or with any other member of the family other than my sympathetic brother, who is my particular physical embodiment.

It may seem to you a little cruel and uncalled-for for me, a member of our happy family, to stand here and claim that all the chronic illness which is visited upon any and all the various members of our composite shape is all to be laid at the door of one of our number; and if this is so, why has he not been found out long ago and been held responsible for the mischief which he has done?

As to this last point, why this great truth has not been commonly known for ages past, that is easy enough to explain, because doctors have been in the habit of making their diagnoses to a great extent upon the testimony of the consciousness of their patients, and the patients

are seldom conscious of the changes which have been wrought in their body by their unconscious part, and there has, therefore, been a universal tendency to simply deal with effects in a superficial manner, whereas the real causes of illness have remained untouched undiscovered, and still in operation.

And then, too, doctors have not done enough thinking for themselves, but have been too menial in their deference to so-called authority. If you will chase this word "authority" down, I think you will find it would mostly be understood to mean a man who has occupied some public position and has written a big book, either one or both of these being enough in the minds of the average members of the medical profession to constitute him an authority upon the subjects upon which he treated, just as though books did not have to be rewritten and the mistakes of professors repeatedly corrected. But doctors have been illogical, and hence have not gone as far in their medical discoveries as they would have done if their brains had been freer or better trained.

I mean by that simply this, and I tell it to them right in their faces, and they can talk back if they want to, but my advice to them is to open their ears and keep their mouths closed, and see if what I am saying does not sink into their consciousness and awaken them to the truth of my accusations: there is not a medical college on the face of the earth that does not tell all about the voluntary muscles and the involuntary muscles, and how the voluntary muscles are supplied by the cerebro-spinal nervous system, and how the involuntary muscles are supplied by the sympathetic nerve. They describe very accurately the location of the involuntary muscles; they say that the invol-

untary muscles are found in the muscular coats of all the tubes of the body; they surround the sweat and sebaceous glands, the entire alimentary canal from the mouth to the anus, and all its branches, including the salivary ducts, the ductus communis choledochus, pancreatic duct, and the various glands that are found along the entire length of the intestine; they surround the bronchial tubes to their minutest ramification, they surround the tubes of the urinary apparatus, the sexual apparatus, and supply a coat for all the blood vessels and lymphatics. In other words, the involuntary muscles of the body have under their control the entire nutrition of the whole composite man. It is through their action that all supplies are brought and all waste carried away. It is said that all disease begins in blood stasis, or congestion, and it is weakness of the involuntary muscles that permits congestion to take place.

Now, this far doctors have gone, and everybody that is posted in medicine is perfectly familiar with these facts as stated. They also acknowledge when questioned, and seem to partially realize, that the sympathetic man is the one who furnishes the steam which runs this entire machinery of involuntary muscles. In other words, the nutrition and repair of the entire body really depend upon the sympathetic nerve that feeds and supplies all the involuntary muscles. Where they are illogical is right here; they have not gone any further than to admit these facts. They are not hunting for the waste and repair of the sympathetic nerve. Having the keys to the medical kingdom in their possession, they do not seem to have the sense to turn them and unlock the gate and look within. They know that sympathetic forces dominate and control

the peristaltic action of the entire body, and that means the organic life of the body, the functions of the body, and all forms of bodily activity, and yet they do not go the important further step of looking to the waste and repair of the sympathetic nerve as the essential element to success in their efforts to either maintain or restore the equilibrium of life, which we know as health.

Here is where they are illogical and stupid to an extent that makes me out of patience with them. You see they admit that all our nutrition depends upon the sympathetic nerve, and consequently that all repairs of bodily waste must come through the same stimulating force, and yet they neglect to take the sympathetic nerve force into consideration when they come to treat the case. The sympathetic nerve fibers may be impinged and spending the vitality of the sympathetic nervous system in a most reckless and prodigal manner, but the fact will entirely escape their notice, for they do not seem to know enough to hunt for excuses of sympathetic nerve waste in cases of lowered vitality. They simply hunt for weak spots in the body generally and ignore entirely the first cause of the weak spots.

But if I keep on expressing my feelings upon this subject I shall get so warmed up that I shall forget to stop. And then, too, it is more or less of a digression and does not properly belong to this impersonation, so that although I would like to say more upon this subject, I do not feel at liberty to do so on the present occasion. You see these impersonations are not undertaken in the interest of any theory of health or disease, and no advantage of your attention is going to be taken to demonstrate to you the important relationship between pelvic troubles and bodily vigor or re-

active power; but I really wish to insist at this point that you stir up doctors to a realization of the fact that we do live by the sympathetic nerve, and that the first step to take in the cure of the sick is to know what constitutes sympathetic nerve waste; in the next place to know where this takes place; and in the next place to stop the waste, securing the freedom of the nerve fibers from undue impingement and irritation; and in the last place to employ as finishing measures such agencies as will restore sympathetic nerve power in order that the machinery of the body may have a sufficient supply of its own native steam with which to accomplish its purposes.

Here I am again wandering from my subject. It was a good dose for you, however, and I do not regret it at all; but you must forgive me if I seem to transgress, and come back with me now to the reason why it is necessary to throw the whole blame of what goes wrong in our composite family upon our sympathetic brother.

I am particularly anxious to have his condition looked into, because he does not carry out the intentions which I pour into him true to my meaning; I mean good, and he makes me mean harm; I mean virtue, and he spurs the body into vice; I mean that our family should be truth-guided, and I send truthful messages, and he distorts my meaning into lies and urges our family in by-paths of mischief of all kinds; I mean honesty, and he interprets my message to our family to mean dishonesty, and so on to the end of the chapter. In other words, he seems to hear crooked. I talk as straight as I can and try to make my meaning plain. I understand what God and His angels want of me, and see my duty plain, and do it in

a conscientious manner; but if you will sift the evidence carefully you will see that right in my sympathetic brother is where the transfer from light to darkness takes place, and here is where the mistakes of life are made.

Perhaps you will understand from his own impersonation how it is that he gets all tangled up and makes a lie out of the truth so many times. At any rate, I have not the liberty on the present occasion to take you into a detailed account of how it happens that my sympathetic brother oftentimes proves to be so imperfect an interpreter of life from me to the forms which I have created so as frequently to guide them into directions which I am horrorstricken at their having taken. Now mind you, I don't accuse my sympathetic brother of being dishonest or dishonorable, or doing anything out of the way which he can help. I simply say that oftentimes he does his work poorly, and that when as a matter of observation it turns out that our family of shapes goes wrong, either individually or as a whole, taking the road to sickness and disease and death instead of keeping the straight and narrow path that leads to life and health eternal, we find that the forces which guided to the mischief had their beginnings in my sympathetic brother.

To many of you this rather severe calling to task of my sympathetic brother may seem not only uncalled-for, but rather unfeeling, for the simple reason that my sympathetic brother in his own impersonation confessed his fault and appealed to the medical profession to relieve his terminal fibers of embarrassment in order that he might be able to supply all the various organs of the body with their peculiar rhythm, and in sufficient force

to enable them to do their work as organs, well and conscientiously. In other words, he was saying that he was inadequate to his task and wanted help. I have simply to say that there are those in the audience who did not hear my brother speak, and I owe something to them. And in the next place my brother, like the rest of our family, is my own creation, and when I find fault with him I am simply finding fault with my own work, and I feel that it is my privilege to do so to any extent I choose. I know as well as you do that it is not right to be too hard on one's self. At the same time it must become a matter of universal knowledge just where the mischief lies in our family that permits so many of the human species to drag on in sickness whereas they are created for the enjoyment of health during their earth life.

(To be continued.)

The Relation of Health Laws to Mental Healing.

BY ALBERT WHITEHOUSE, DURHAM, N. C.

In my fourteen years' study and experience in all that pertains to the promotion of physical health I have given an important place to Mental Science Healing. I concede that very many conditions of ill health can be overcome by proper use of the potent forces of the mind, but I do not find that Mental Science healers have a sufficiently important regard for the natural laws governing health; for Hygiene, Physical Culture, Hydropathy and other natural agencies used in the promotion of good health.

I consider that some cases eventually cured by Mental Science, after treatment for months, could have been cured sooner if the methods had been supplemented

by some of the agencies just mentioned, suited to individual requirements.

To illustrate: Chronic constipation, which is a very common disorder and frequently the initial cause of other serious abnormal physical conditions, will produce lassitude, impure blood, headaches, tendency to melancholy, etc. Chief among the causes which produce this trouble are a sedentary life, the neglect of the calls of nature, lack of sufficient fluid to supply the demands of the body, etc. Now, admitting that the mind, properly directed, has a certain amount of control over the functions of the body, can it control those functions so perfectly that the ordinary rules of health may be ignored? The body needs a certain amount of liquid daily, to supply the various secretions, and a certain amount of muscular activity. It calls for judicious dieting, etc., and a proper mental attitude to keep it in a normal condition of health.

Can a person enjoy perfect health and derive the benefits of Mental Science teaching if he leads a sedentary life, drinks hardly any liquid, eats indiscriminately or too fast, or if he consumes too much food and does not masticate it properly?

Mind is said to control matter, but mind controls matter only when it works under The Law. If The Law be not conformed to, what occurs?

The physical laws to which the material body is amenable and the laws under which the mind can control the body must work in harmony with each other to produce harmonious and happy results. The Laws of Nature do not over-rule one another.

I think I have shown clearly that the matter of giving consideration to the Laws of Health and to such natural agencies

as Physical Culture, Hygiene, etc., should supplement or form a part of Mental Science Healing methods.

[This contribution is merely an introduction to the series of physical culture lessons, by Mr. Whitehouse, which will appear monthly in SUGGESTION during the year 1902. The first installment of these lessons has reached us, but it is so extensive that we could not publish it with our other long articles this month. However, it will be given the place of honor next month, and we do not hesitate to say that the first installment, alone, is worth the price of the whole year's subscription to SUGGESTION.]

Mr. Whitehouse has devoted fourteen years' study to the subject of physical culture, in this country and Europe; has held the position of physical instructor in several of our leading colleges and universities, and at the present time is physical director of Trinity College, Durham, N. C.

The physical culture lessons before us show that Mr. Whitehouse understands his profession thoroughly. His articles are well written and he has the happy knack of expressing himself so clearly that no one can fail to understand every line of his instructions.

We take great pleasure in introducing Mr. Whitehouse to our readers and can assure them he has a treat in store for them in the February number of SUGGESTION. All his articles will be illustrated by halftone engravings.—Ed.]

It is among the surprises which give a relish to history, that one age not only reverses the verdict of another, but that the by-word of one generation becomes the glory of the centuries which follow.—*Ian Maclaren.*

A CLINICAL CASE.

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

Medical Superintendent of the Chicago School of Psychology.

A perusal of my recent clinical reports will show that all the cases I mentioned had chronic functional troubles of the main organs of nutrition and elimination, but the patient whose case I shall report this month was in perfect physical health, so far as I could ascertain when she presented herself for treatment, although she suffered greatly from melancholia.

Persons who are not well nourished or who do not eliminate the waste products from the body properly are very apt to suffer from periods of melancholia. But this form of melancholia is quickly relieved as soon as the patient partakes properly of the "life essentials." However, the case in question, Mrs. M., age 39, appeared to be receiving the proper supply of the life essentials, and every organ seemed to be doing normal work. She lead an active life and slept well, but had suffered with melancholia for several years before she came to the clinic.

Up to the time she was 36 years of age she had always enjoyed good health and excellent spirits. Had married happily and was the mother of two healthy children. During her thirty-sixth year her husband departed for the Klondike, and with her children she took up her abode with two maiden aunts who were pessimists of the first water. They were melancholic and continually complained of ill health. She listened to their troubles from morning till night, and in a few months began, like them, to see the

unfavorable side of everything, and it was not long before the unfavorable side of everything seemed to present itself to her. She avoided her former friends and became almost a recluse. She had formed a depressed habit of thought. Her husband returned after two years' absence, during which he had been quite successful, and although she took up housekeeping again for herself she was unable to throw off the mental depression. Medicines of every description were tried and numerous physicians were consulted. She spent three months at a sanitarium and took a two months' trip to California without receiving any marked benefit. Finally she presented herself for treatment at the school clinic, and finding the patient was well nourished and that elimination was perfect, we made a diagnosis of "habit of thought" and proceeded to treat her for this trouble.

The result of the suggestive treatment confirmed the diagnosis, for she was dismissed, perfectly cured, after one month's treatment. There was improvement from the first, and the patient appeared to be as cheerful as at any time in her life after two weeks, although treatment was continued daily for one month in order to insure perfect recovery.

At the first treatment the patient expressed her anxiety to be cured and promised to follow carefully any instructions we might give. The theory of the dual mind and the use of auto-suggestion were explained to her. She was instructed to

SUGGESTION.

relax at least a dozen times each day for a few minutes, and while in that condition to think over the suggestions made to her during treatment.

Habits are formed by repetition, and the patient followed the instructions so faithfully that it was not long before the suggestions made to her during treatment became her own thoughts and resulted in a new and desirable habit of thought.

At her first treatment the explanations were made to her and the suggestive condition induced. Then suggestions similar to the following were given to her:

"Mrs. M.—! Today I shall place the seed of happiness in your mind. Your mind is prepared to receive it and that seed will grow until you are bright, happy and cheerful from morning till night. You have been happy the greater part of your life—thirty-seven years—and all the old cheerful, happy characteristics are being aroused, and in a short time you will be happier than at any time in your life. You have everything which should make a woman happy—a good husband, beautiful children, comfortable home and good health. You have simply had a habit of thought, but the seed of happiness is now planted and the habit of thought was broken the moment I began to speak to you. The seed of happiness has already begun to grow and in a few days will fill your whole mind.

Let the sunshine enter a room and the darkness disappears. Similarly this seed of happiness has entered your mind, and henceforth all your thoughts will be happy and cheerful. From this moment you will see the bright side of everything. You will look for the bright side of everything and everything will appear to present its brightest side to you. Your attitude towards everything changes from this moment. You will now see the good, the beautiful in everything. A weight has been lifted from you and you will leave here a new woman. As soon as you enter your house, after leaving here, you

will begin to sing and dance. You will endeavor to be merry and make everyone around you merry. You will practice deep breathing in the open air and it will exhilarate you. Life will seem like a holiday. You will feel like running and skipping as you did when a child. You are happy, happy, happy. Oh! so happy now!

I will arouse you in a moment or two and you will leave this room happier than you have been in years. You will return tomorrow to tell us how happy you have been. A dozen times every day, or oftener, you will relax for a few moments and think over what was said to you during treatment. The seed of happiness has been sown and you will do your best to encourage it to grow."

Suggestions of this nature were given to the patient and repeated many times with slight variation. She was then aroused and took her departure after promising to follow instructions.

Next day she reported having made some improvement and her husband stated that he noticed a great difference. Improvement was rapid and inside of two weeks the patient was happy from morning till night. Treatment was continued for the balance of the month: the suggestions given from day to day being similar to those already outlined.

Physicians who have not studied suggestive therapeutics are continually allowing cases of this nature to slip away from them to be cured by Christian Science, when a few suggestive treatments would bring about a cure. If the case I have reported had been treated by properly directed suggestions by the first physician consulted, the patient and her family would have been spared several years of suffering, to say nothing of the expense.

Any earnest student of suggestion can duplicate this result.



Queries and Answers.



PLEASE NOTE.

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

Query 7. How Christian Science Cures.

I notice you lay great stress on the "life essentials," or rules, to be observed in order to preserve health. I was a chronic sufferer for years. Had tried medicines, osteopathy, Christian Science, etc., but received no benefit until I read your article in the November SUGGESTION. After reading it I began to supply myself with the life essentials and I have been picking up ever since. I took my Christian Science treatment earnestly, and saw others cured by the treatment. The Christian Scientists never give any instructions about such things as the life essentials; in fact, they ignore everything but mind, believing it is all-powerful. That the Christian Scientists do cure patients without taking any rules for health into consideration cannot be denied, and I should like to know what force cures their patients, when they are cured, and why I received no benefit from their treatment.

Fla.

E. G. B.

Many might claim that a lack of faith in the Christian Science treatment was the cause of my correspondent's failure to receive benefit, but this is not the case. The best Christian Science healers will declare that faith in their treatment is not necessary, and the results they obtain in many instances with skeptical patients will support this claim.

I have known many chronic sufferers

though they began the treatment without the least faith in it; many of them having taken the treatment simply to please the who were cured by Christian Science, al-whims of friends who believed in it.

Thousands of patients have been cured while taking the Christian Science treatment, but a careful analysis of the methods employed in bringing about these cures will show that the results are due, wholly, to the workings of The Law of Suggestion.

This query will be found very fully answered in Lesson XVI, of the Special Mail Course, beginning with page 116, under the title "How Christian Science Cures Genuine Complaints." However, for the benefit of readers who do not possess a copy of the mail course, I shall answer this query as briefly as possible.

Patients suffering from mental troubles, pure and simple, can generally be relieved in a short time by Christian Science, provided their general physical condition is good. The Christian Science healer explains (or may I say *suggests*?) the Christian Science theories to his patient, gets him to look upon the bright side of everything; asks him to use affirmations (auto-suggestions), which con-

sist in a simple thought the patient is to repeat to himself a number of times each day; encourages him by a wholesome, cheerful manner, and eventually changes the patient's undesirable lines of thought by substituting new thoughts. This is exactly what we aim to do by suggestive treatment, but by leaving religion out of our treatment we are able to obtain results in patients regardless of their religious beliefs.

If a child be born of parents who eat, drink and breathe correctly he will form correct habits of living and will probably grow up to be a strong, healthy man.

If a child be born into an environment in which incorrect life habits are practiced he generally grows up like his parents—always complaining, more or less, and generally suffering from constipation, headaches, dyspepsia, etc., which he will tell you he has "inherited."

Place a child of the latter type in an environment in which correct living pertains, and he will soon become robust and healthy; showing that his poor health was due to environment and not to heredity.

Let a man of the first type begin to worry and he will neglect the life essentials and eventually, unless the worry cease, he will run down physically, and all the medical treatment in the world will not benefit him unless he chances to meet a physician who, through accident or design, relieves the "worry thought." When the mental condition is improved such a patient generally regains perfect health, since he has correct habits of living to which he will unconsciously return.

Christian Science will cure a patient of the first type because it will bring about a change in his lines of thought.

With the relief of the mental troubles the patient again partakes properly of the life essentials, and his physical condition improves.

If a man of the second type run down physically, through worry or through his failure to partake properly of the life essentials, Christian Science treatment, as usually employed, will prove of no benefit to him. It may bring about a change in his mental condition, but physical improvement will not follow, for he has not correct habits of living to which to return as the mental trouble improves.

My correspondent undoubtedly belongs to the latter class, for he did not improve physically under the suggestions of the Christian Scientists, but when he received the suggestion to look after the life essentials from the November number of SUGGESTION he acted upon it and improved health has been the result.

The patients he saw cured by Christian Science suffered either from purely mental trouble, or had cultivated correct habits of living in their younger days, and these correct habits stood them in good stead when their change in thought occurred under Christian Science treatment.

Whenever a cure of a physical trouble takes place under Christian Science treatment a close analysis of the cause of the result will always reveal the fact that there has been a change in the amount of the life essentials () consumed by the patient.* I have seen scores of patients completely cured under suggestive treatment when suggestions directed to the life essentials were employed, although they received no benefit from prolonged Christian Science treatment.

The vast majority of Christian Science Healers, Hypnotists, Mental Scientists,

*See Clinical Report in November SUGGESTION.

Magnetic Healers, Osteopaths, aye, and the physicians from all schools of medicine as well, pay but little attention to the absolute necessities for perfect physical health—the life essentials. Of course they all make some cures, but their usefulness to humanity will increase in the same proportion as they increase and improve their suggestions relating to the “life essentials.”

Practitioners of the majority of the systems of treatment previously mentioned will accept and adopt suggestions of a practical and common sense nature when their attention is called to them. But, alas! the Christian Scientists and the Mental Scientists, if we are to judge by their leaders, ignore the importance of looking after the very things upon which the tissues of the body depend, and in this way limit their usefulness and their successes to patients who chanced to be born into an environment in which correct habits of living were practiced, not taught.

To substantiate this assertion, I quote from a letter written by the editor of one of the most widely circulated Mental Science publications to Mr. Albert Whitehouse, who will edit our physical culture department. Mr. Whitehouse submitted an excellent series of articles to this Mental Science journal and drew the editor's attention to the fact that if the Mental Scientists would give more attention to some of the requirements of the physical body their success would be greater.

His articles were returned with the following comment by the editor:

“Your note and article just read. I have looked over your articles carefully, and find they will not do for my paper. The very fact that you take the attitude that mind is not all potent in healing would debar it from the columns of ————

“You have a perfect right to a difference of opinion, but I do not teach others' views, but my own, on the subject of mental supremacy.”

Next month our readers will have the opportunity of judging for themselves the value of the class of information which was thought to be positively dangerous to the subscribers of a Mental Science journal. However, had the articles by Mr. Whitehouse appeared in the Mental Science journal in question and their instruction been practiced by its subscribers, I am certain that many of them would have enjoyed better health and retained a few dollars, which have since found their way to headquarters for Mental Science absent treatment at so much “per.”—Ed.

Query 8. Treatment of infants.

Can an infant or a very young child be treated by suggestion? I have seen them benefited wonderfully by magnetic healing, and can understand how benefit might follow if magnetism passed from the operator to the child as claimed. But you deny the existence of a force which passes from the hands of the operator to the child. How do you account for these cures if they are not made by magnetism, and how would you suggest to an infant?
C. D. R.

Mo.

My correspondent is mistaken when he says I deny the existence of a magnetic fluid or force which is said to pass from the operator to his patient. It is impossible to prove a negative, and I should be illogical if I said there was no such thing as animal magnetism. What I have said, repeatedly, is that when confronted with two explanations for a given phenomenon we are bound, if we would be logical, to accept the simpler explanation; and that all the phenomena of so-called magnetic healing could be readily and satisfactorily accounted for by anyone who possessed even our present limited knowledge of the

phenomena which can be produced by Suggestion.

I have heard magnetic healers declare that their cures were not made by Suggestion, but their ignorance of the subject of Suggestive Therapeutics has invariably prompted their declarations. They failed to realize that suggestions can be conveyed by any and all of the five senses. If a friend touches you on the shoulder from behind, it is not magnetic healing which makes you turn around to see what he desires, but suggestion and auto-suggestion. You receive a suggestion from him through the sense of touch and then the auto-suggestion "Someone desires my attention" arises within your mind, and the result is that you turn around. Similarly when a patient is taking magnetic treatment the auto-suggestion arises, "He has placed his hands there to relieve my trouble."

The cures made by magnetic healing can be duplicated by Christian Science, and the Christian Scientists do not place their hands on a patient. Suggestion, without religion, will accomplish the same results obtained by both these systems of treatment.

Many Magnetic Healers instruct (suggest to) their patients to breathe deeply and to drink large quantities of fluids. Certainly, in giving this instruction, they employ suggestion, and every reader of this magazine must know the benefit to be derived from giving attention to the life essentials.

"The tendency of nature is to repair," and this is chiefly so in young children. A cautious mother will call in a physician the moment a child gives symptoms of being sick, but ninety-nine times out of a hundred the child would get better if no physician were called. However, the phy-

sician or healer called to attend the child receives the credit for the cure and will, in turn, credit his system of treatment with the result. Many of the cures of children attributed to magnetic healing can be accounted for in this way.

Occasionally cases of chronic troubles in children are cured by Christian Science or Magnetic Healing, after the regular physicians have failed to produce results. Of course, allowances must be made in some cases for the gradual return to health, which would have followed without any methods of treatment, but in some cases the results will appear truly miraculous.

When a remarkable cure of a chronic trouble has occurred in a child under Christian Science or Magnetic Healing treatment, endeavor to find out what has caused the child's nutrition to improve, and my correspondent's query will be answered. Had he cited a particular case I could have made my reply more pointed, as it is it must necessarily be general.

A sickly mother, frequently, is surrounded with sickly children. Improve the mother's health and the children will generally improve. Her health is improved because, through accident or design, she begins to partake properly of the life essentials. Her children will begin to imitate her, unconsciously, and their health will improve. In this improvement we certainly can see the effects of Suggestion.

A nursing child is like a branch of a tree, and its health depends upon the tree from which it draws its nutrition. Improve the health of the mother and you improve the nutrition of the child. A mother who is constipated or dyspeptic cannot give proper nutrition to the child at her breast. Its food is likely to be

saturated with the waste materials which should have been carried off by her kidneys or bowels, and sickness is the result. Health suggestions will operate in a child if directed through the mind of its mother.

I know a young mother who suffered from rheumatism, headaches, constipation and dyspepsia before she took treatment from a magnetic healer. He gave her the usual magnetic treatment and instructed her to breathe deeply, eat heartily and drink three quarts of fluid a day. In a few days her stomach and bowels were better, and the improvement was so marked that she insisted on having her baby, who was sickly, treated by the magnetic method. Every day the healer passed his hands over the nursing child in the usual way and the child improved steadily. This result was cited to me, to substantiate the claim that no suggestions had been used with the child, who could not have understood them anyway, and I was asked to accept this as a proof of the existence of animal magnetism.

The student of suggestion will understand that the treatment of the child in this case had nothing to do with the result. The child would have improved if the magnetic healer had never placed a finger on him, *because the health of the mother, from whom the child drew his nutrition, was improving.* Suggestions were employed to improve the mother's health, and they influenced the child's health through her.

I have seen many cures similar to this, which have been attributed to Christian Science or Magnetic Healing, but on investigating the conditions surrounding the child, prior and subsequent to its improvement, I have always been able to trace the result directly to the effects of Suggestion.

If my correspondent will give us a special case and cite the conditions surrounding the child before, during and after treatment and tell us the symptoms of the trouble of which it was relieved, I will be able to answer his question more specifically.

Query 9. A Telepathic Performance.

Can you tell me where I can learn a system of communication similar to that employed by the Zantsigs in their so-called telepathic performance, as given at the Buffalo Exposition?

I have received a letter from Prof. Zantsig stating I was unfair in my criticisms of the Zantsig performance and that they had no means of communication other than telepathy. I wrote to him stating I was sorry if I had done them an injustice and asked him if they would submit to test conditions. I received a generous reply stating they would willingly undergo the test at any time at any place. Consequently, arrangements have been made for the tests to be made at the Chicago School of Psychology early in February in the presence of the students attending the February combined course.

The communications with the Zantsigs will be published in the February number of SUGGESTION and the result of the tests will be fully reported in the March number.

If you will communicate with the Ralph E. Sylvestre Co., whose page advertisement appears in this number of SUGGESTION you can obtain a system of signals such as are generally used in stage performances. They can supply you with a silent system of communication, also the ideas being conveyed from one performer to another through gestures which can be made without attracting undue attention.—ED.]

SUGGESTION

PUBLISHED MONTHLY BY

Suggestion Publishing Company.

Office: 4020 Drexel Boul., Chicago, Ill.

HERBERT A. PARKYN, M. D., C. M., Editor.

VOL. VIII.

JANUARY 1, 1902

No. 1.

ADVERTISING RATES.

NUMBER OF INSERTIONS	ONE YEAR OR 12 TIMES.	HALF YEAR OR 6 TIMES.	QUARTER YEAR OR 3 TIMES.	SINGLE INSERTION.
One Page.	\$480.00	\$240.00	\$120.00	\$40.00.
One-half Page.	240.00	120.00	60.00	20.00
One-fourth Page.	120.00	60.00	30.00	10.00
One-eighth Page.	60.00	30.00	15.00	5.00

Special positions, covers, etc., 25 per cent extra.

EDITORIAL.

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

The Best Policy.

"Honesty is the best policy, and if it isn't—well—stick to it anyway."

The past year has been a disastrous one for several of the "Big Fellows" who have been advertising ABSENT MENTAL TREATMENTS at so much "per." Now, although we have a great deal of positive evidence that patients who have paid

for absent treatments have improved from the moment they received word that their remittance had reached the healer and that his "best thought" was being sent to them, still not for a moment do we believe that one thought in a million sent out by these healers ever reaches a patient, and it is a question if any of these "Big Fellows" ever gives a patient a moment's thought after he has received the remittances for treatment. In fact, it has been shown by sworn testimony that some of these "Healers" do not open their mails personally; that they seldom, if ever, read the letters written by patients,

and that they neither know the names of correspondents nor answer their letters personally.

Investigation by the postoffice officials has revealed the fact that some of these healers have been away from home on pleasure trips, leaving assistants to open the mails and send out the stereotyped letters to the poor unfortunates, who, through their ignorance of the workings of some of Nature's most common laws, have been duped into sending their hard-earned money to swell the pocketbooks of the Healers.

I am acquainted, personally, with a number of the "little fellows" who treat a few patients by what they believe to be honest methods. Several of them set aside an hour in the morning and another hour in the evening for giving their absent treatment. They take a list of patients and actually endeavor to project their "best thought," hoping in this way to emulate the work of the big fellows, from whom they have probably received instruction, and, taking the teachings of these big fellows seriously, have endeavored to project health thoughts.

It is not the work of the little fellows I am criticising, for I believe they think they are doing the right thing, and this belief is generally strengthened when they receive word from patients telling of their improvement. But I am certain the big fellows understand that the cures are made by suggestion and auto-suggestion, pure and unadulterated. If they were honest in their work and with their patients, in place of taking advantage of the suffering and credulity of their patients to enrich themselves, they would instruct them in self-dependence and the law of suggestion; show them clearly that the force by which a sick person is

healed lies within the patient himself, and that the life forces may be stimulated by auto-suggestion.

I should have no complaint to make if the "healers" charged for instructions in the best methods of employing auto-suggestion, for this information is worth a great deal to anyone if he be sick or well, but it is dishonest for a healer to accept money for absent treatment *when he knows* that any improvement in a patient's condition is brought about solely by auto-suggestion.

It is the instruction (suggestion) accompanying the first letter of the healer to his patient which produces a change in the patient's thoughts and habits of living. The patient begins to think the thoughts suggested in the letter and changes his habits of living to conform to the healer's ideas of correct living. In the majority of instances benefit follows, but the benefit is the effect of auto-suggestions.

If the "healer" explained this point clearly and frankly to his patients, they would receive the same amount of benefit; would become aware of the fact that their health depended upon themselves and that the same instruction given to friends would benefit their health also.

But these absent healers are not willing that an endless, health chain be formed, for this would end their steady income; so, by laying special stress on the "best thought" fake, the real cause of the cure—auto-suggestion—is overlooked, and the patient is led to believe that his health has been restored by the "best thought" from headquarters, and when he becomes sick again he sends for more of the "best thought" at so much "per," and advises his friends to follow his example.

So far, all the cures by absent treatment can be accounted for by suggestion and auto-suggestion, and, as this is a more simple explanation than "thought vibration," we are bound to accept it until we receive a still simpler explanation, or until it can be positively demonstrated that a patient to whom the "best thoughts" are being sent has no knowledge whatever that he is receiving treatment.

Some of the postoffice officials who have been looking up these absent treatment parasites, have devoted considerable time to the study of suggestive-therapeutics and understand *the point* that I have endeavored to bring out. Although, at first sight, their action, in preventing the absent healers from using the mails, may seem arbitrary, in face of the fact that hundreds of patients have written to them stating they were cured by absent treatment, still, these government officials understand the real cause of the cures, and are acting on their honest belief and in the interests of the people when they declare the mails cannot be used for such purposes.

Patients can be cured by sending them instructions alone, and to this the postoffice authorities have no objections. It is only when the "vibrations" and "best thoughts" are thrown in that they say to the healers, "We have to prevent you from fooling some of the people all of the time."

It is really amusing to hear what these absent healers claim to be doing for the uplifting and advancement of humanity. There is not the shadow of a doubt that they have done much good in many directions, but think of the small amount they have done when compared with the vast amount they might have done had they

been honest and explained at every opportunity the benefits to be derived from a study of the Law of Suggestion, and instructed their followers in its uses. Humanity would have been benefited and have been many dollars in pocket—but the healers—well, they would have received their reward also—in the next world.

It is real mean of the postoffice authorities to spoil a "good thing." Now isn't it?

A Happy and Prosperous New Year.

Yes, SUGGESTION wishes its subscribers a happy and prosperous New Year, and pledges itself to do its best to furnish information which will bring Health, Happiness and Prosperity to its readers during the year 1902.

We do not claim that every copy which leaves our printer will be loaded down with vibrations which will bring success, health and happiness to anyone receiving it, but it will be our endeavor to publish practical articles which will enable our readers to assist themselves mentally and physically, and, by dwelling on the effects of the Law of Suggestion, we hope to enable them to employ this law to increase their successes in every walk of life.

During the new year we intend to keep track of every extraordinary psychic phenomenon reported directly to us or published in the daily press, and we ask the co-operation of our readers in obtaining the facts in these occurrences.

Should a curious phenomenon occur in a district in which we have subscribers, we will communicate with our subscribers in the vicinity and ask them to obtain all the facts in the case for publication.

We have on hand many sensational stories, which have appeared recently in the daily papers, and reports of these startling occurrences secured by subscribers of SUGGESTION. These newspaper stories will be published from time to time together with the facts in the cases, and will make interesting reading.

We want all our readers to bring their friends into the SUGGESTION FAMILY, and to assist us, if possible, in bringing out the truth of all the psychic and occult phenomena occurring during the year 1902.

Many letters have reached us, complimenting us on the recent exposures of bogus spiritualistic mediums, but we have also received a few censuring us for devoting our space to such "stuff" and including a few such choice epithets as "liar"—liars, etc. We feel sorry for the latter class and believe they have allowed themselves to be deceived by some of the mediums mentioned, or they do not understand our position in the matter.

We have no quarrel with the spiritualists or spiritualism, and do not intend to devote a single line of SUGGESTION to the discussion of religious questions of any sort, but if, in our investigation of occult phenomena, we come across prestidigitators, such as we have written up, masquerading under the guise of a religion, we are bound to reveal the truth.

We are not exposing prestidigitators who advertise themselves as such, because they do not practice fraud. If a subscriber inquires of us how a certain trick is performed, we will give him the information, provided it is in our power to do so through the columns of SUGGESTION. If we investigate the work of a medium and find him honest in his work, we shall

have no hesitation in saying so, or if we come across phenomena we cannot explain, we will report what occurred and what we observed, in the hopes that our subscribers may assist us in classifying the phenomena. But if we discover a medium who is passing off sleight of hand work in lieu of genuine spiritualistic phenomena, not only will we expose the medium, but we will give a full description of the methods he employs, so that those who are searching for genuine phenomena will not be duped by such impostors.

We have many honest and ardent spiritualists among our subscribers, and by none will these exposures be more welcomed.

The average person delving into occultism has no knowledge of prestidigitation or the effects of suggestion, and is likely to accept legerdemain or phenomena depending upon suggestion for genuine spiritualistic phenomena. We want the truth. We want facts, and we are dependent, to a great extent, upon our subscribers for these facts, but we want them to know as much about the frauds as we do, in order that we may depend upon the results of any investigation they may make. By exposing the bogus mediums they will be driven out of business and we shall have an opportunity to investigate, study, develop and classify the genuine phenomena of what is now called spiritualism.

The majority of magazines published professedly for the investigation of occult phenomena, seem to be doing their best to propagate mysticism and many of them are succeeding. In fact, within the last few months a magazine entitled "The

Magazine of Mysteries" has made its appearance, and, although it contains much that is of value, it is working a positive injury in many directions. It speaks authoritatively upon many subjects with which it is clear the editors are not familiar, and advances theories, many of which have long since become obsolete. A reader of such a magazine has double work to do before he obtains the truth, if it be The Truth he is seeking.

Searching for truth is generally expensive work for the searcher and, when it is found, it is frequently more expensive to tell it. However, it will be the object of SUGGESTION to ferret out the Truth and to proclaim it no matter how expensive it may come or how far it may have to recede from any position taken in the past.

Have You a Copy?

Nearly every reader of SUGGESTION possesses a copy of Dr. Parkyn's mail course of forty-two lessons in hypnotism and suggestive therapeutics. Those who are not fortunate enough to own a copy should lose no time in procuring a copy of the third edition. It is indispensable to everyone interested in suggestive therapeutics. It is different in theory and practice from anything ever published along these lines.

The Abdominal Brain

Is the title of a new book by Dr. Byron Robinson, of Chicago. It deals with the anatomy and functions of the sympathetic nervous system and solar plexus.

Dr. Robinson is one of the best known instructors in anatomy and surgery connected with the medical colleges of Chicago, and his new book should be read by

everyone who desires a wider knowledge of the anatomy and functions of the abdominal brain or, as some authors call it, the solar plexus.

The book is illustrated throughout and is invaluable to the surgeon or to anyone making a study of the sympathetic nervous system.

Published by The Clinic Publishing Company, Ravenswood Station, Chicago, Illinois.

The Last Chance.

On Monday, February 3, 1902, the combined course in Osteopathy, Electro-Therapeutics, Hypnotism and Suggestive Therapeutics will be held at the Chicago School of Psychology. A special rate has been made for this course and we advise everyone desiring to study any of these branches to take advantage of it.

It is not probable that another combined course will be given, so make arrangements to take the course in February and notify the Registrar before the 15th of January that you intend to be on hand.

THE ST. LOUIS SCHOOL OF SUGGESTIVE THERAPEUTICS, ETC.—Dr. Geo. C. Pitzer, the principal of this school, after spending a most pleasant and successful year in Los Angeles, Cal., has returned to his old home, St. Louis, and has resumed his professional work—teaching and practicing suggestive therapeutics. See his advertisement in this issue of SUGGESTION.

Private Treatment

by

Suggestive Therapeutics

Dr. Herbert A. Parkyn will receive a limited number of private patients for treatment at his office. Address

HERBERT A. PARKYN, M. D.,

4020 Drexel Boulevard,

CHICAGO, ILL.