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SUGGESTIVE THERAPEUTICS

Edited by SYDNEY FLOWER, LL. D.

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SUGGESTIVE THERAPEUTICS

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THE BREATH OF LIFE.

By S. C. GREATHEAD, Clifford, Mich.

Whatever opinion we may have concerning the Book of Genesis, it cannot be called into question that no more pregnant statement was ever inscribed than that which describes the procession of divine human life from God, "He breathed into his nostrils the breath of life; and man became a living soul." Strictly and literally speaking, the original expression is "the spirit of lives."

It was necessary that there should be in man a nucleus of life that should be in affinity with the universal breath or spirit outside him; and the union once consummated between the breath within and the breath without, it only remained for the creature to remain in correspondence with his divine environment.

The mysterious writer of the book of Job points out the nature and extent of man's dependence upon the breath of lives: "There is a spirit in man, and the inspiration [breath] of the Almighty giveth them understanding."

"The spirit of God hath made me, and the *breath* of the Almighty hath given me life." "If he gather unto himself his spirit and his *breath*, all flesh shall perish together, and man shall turn again unto dust." In the book of Proverbs, too, there is a very significant passage, "The *breath* of man is the lamp of Jehovah, searching all the inward parts of the belly." The Apostle Paul on Mars' hill declared, "He giveth to all life, and *breath*, and all things." Finally it is written concerning Jesus in the original text of John, xx., 22, that "He *breathed* in [took a deep breath] and saith unto them, Receive ye the *Holy*

Breath," and when he died upon the cross it is stated that "He expired" [yielded up the breath].

From all these things we are bound to infer that the law of quality holds good here as elsewhere in universal life. There is an atmosphere within the atmosphere, a breath within the breath, a rarer, finer, diviner essence which stands in that relation to the finer nature of man which the outer air does to his outer, coarser nature, and being verily "in him," the universal *breath*, "we will live and move and have our being."

The outer, earthy man only recognizes the outer, earthy breath, and, alas, many who know somewhat of the spirit life, do not yet fully know him, the *breath*, whom to know is life eternal.

Some, however, of the All-Father's children are learning to breathe their native air, their pristine, original, eternal breath, deep into their inmost spirit that it may permeate and penetrate to outmost cuticle, until they, as their children, shall find the grand sesame to immortality and incorruption.

Surely there is no exaggeration in the exact statements of the Lord Jesus, "This is the bread that cometh down from heaven, that a man may eat thereof, *and not die.*" "If any man eat of this bread he shall *live forever.*" "Whosoever liveth, and he liveth in me, *shall never die.*"

The secret and mystery that hath been "hid from ages and generations" is now made manifest, which is "Christ in you, the hope of glory." Christ lived not "by bread alone," but by breathing the breath of God, and Christ can only be formed in us by our breathing the same breath.

Even now the divine stone is being cut out of the mountains, and the God of heaven is setting up his everlasting kingdom, for the breath in men and the breath universal in God is blending and uniting, and the great, grand atonement is about to be consummated. Gladly, triumphantly, we cry, "Come from the four winds, O *Breath!*"

Let all who profess to know anything at all about God or religion seriously ask themselves the question, if they have yet learned the A B C of life, i. e., the way to breathe the breath of lives so that it shall give life eternal, the cup running over, to spirit, soul and body? It is one thing to exist and another thing to breathe God's eternal, holy, healthy breath into our whole being in such a way as to break down and cast out the cells of corruption and build up the cells of immortality, so that with spiritualized souls and bodies we may "enter in

through the gates into the city" of ultimate Divine-Humanity and "have right to the Tree of Life," whose leaves shall be for the healing of the nations.

Should any be led to inquire the way to breathe the breath of lives aright, there are those who will joyfully instruct them.

PERSONAL MAGNETISM.

ITS CONSERVATISM AND DIRIGATION.

By ANDREW M-GILLIVRAY, Monk's Head, Antigonish, N. S.

Personal magnetism is a subtle vital force inhering in and emanating from our physical nature. It is the life force which animates our being, first received from our progenitors, and increased indefinitely through life. It also by an economy of nature constitutes the power by which we govern and attract our fellow men and the opposite sex in love.

It is a physical force, derived from our aliments and stored in the brain and nervous system. It is therefore evident that we should eat heartily and be in perfect health if we would be magnetic. As magnetism is expended in work of any kind, mental or physical, it is necessary if we would conserve this force to avoid all that is unnecessary, as restless habits and mannerisms. Especially is this true of the sharp, fidgety movements of impatient people, as the nervous tension requisite for these is particularly exhaustive, and is one cause, perhaps a vital one, of their impatience.

Active mental employment, especially in persons of the nervous temperament, tends unconsciously to keep the nerves of the extremities in a state of tension, as evidenced by the tortuous movements of some people under an inspiration. This often ends in mental exhaustion, as the vital force necessary to sustain the mind is used up in the body.

Again, the bodily manifestations of the emotions are also exhaustive on magnetism, as may be observed from the frequent collapses consequent upon a violent agitation. This is true in a lesser degree of the emotions less manifest. For instance, no rest worthy of the name is obtained when the mind and nerves are distressed, no matter how quiescent the body may be. If your mind is filled with the recollection of very embarrassing circumstances you are conscious of some untoward feeling accompanying the thought; in a word, it makes you feel bad. A little introspection will show that these unpleasant sensations are entirely resident in the body, and that

they consist of a kind of nervous vibration, sometimes causing the limbs to contract. The simple mental perception that such and such circumstances happened badly alone cannot produce a sensation more than the perception of the fact that two and two are four.

Now if we inhibit these vibrations the feeling ceases; so also the thought with its physical concomitants. When this can be accomplished voluntarily we have advanced a long step toward the self-control necessary for the conservation of our magnetism.

A useful acquirement possessed only by few is the ability to take perfect rest—that is, to recuperate in the least possible time. This is accomplished by reposing on a couch or easy chair, disengaging the mind from any active thought, and by adjusting the body so that every muscle may be perfectly relaxed. In this state the body sinks into a passivity simulating sleep, and is for recuperative purposes superior to a troubled sleep. And though the mind may be passively conscious of what is going on, yet it may be so oblivious of the body that if the eyes are closed a movement will be necessary to ascertain the position of a limb. And generally if people would set themselves at ease whenever and wherever practicable it would neutralize in a large degree the effects of this toil.

Observe the ease and reposeful bearing of a person of breeding, the low modulated voice and the quiet grace you experience in his presence. Compare this with the shrill, cracked tones of a disconcerted person, in which every emotion of his mind is manifested so plain that he who reads may know. Repose is the first thing to be learned in the culture of self-control.

As to the different kinds of magnetism, there seems to be some irregularity in its denomination. But all agree in calling the active controlling kind the electric and the attractive kind the magnetic; and some use positive and negative as synonyms for these. But as the attraction one experiences from a man and that of a woman are radically different, it is preferable to reserve the terms positive and negative for these. So according to the sex we have two forms of both—positive, or masculine; negative, or feminine. These mutually attract each other and constitute the very essence of love.

If we would control others we must conserve, concentrate and direct our forces for that purpose. In a word, there must be a difference of potential between us and our subjects. If it

be through the hand or eye we must concentrate our life forces in these organs. When we speak we must be earnest and mean what we say for that time at least, otherwise our words are as tinkling cymbals. Confidence in yourself and your powers are the great essentials for success.

To attract others we must feel the way we would have them feel us. From this it is evident that beautiful natures are as much or more essential than beautiful form. Yet the latter has a powerful prestige, and gives us the confidence in ourselves which consciously or unconsciously directs our influence. This consciousness of their charms was notable in Mary, Queen of Scots, and other attractive beauties. We may have more to say later on this attractive subject.

SUGGESTIVE THERAPEUTICS.

By B. F. SLITER.

I desire to introduce a historical character in favor of Suggestive Therapeutics—no less a man than John Selden. He was the most learned man of his time. Edward Hyde, Earl of Clarendon, said of him: "A person whom no character can flatter or transmit in any expressions equal to his merit and virtue." Our Charles Sumner said of him: "John Selden was unsurpassed for learning and ability in the whole splendid history of the English bar." And even the poet Milton called him "chief of learned men reputed in this land." He was thirty-two years old when Shakespeare died. It was probably the only time in his life that he assumed the profession of a doctor, and then he "ministered to a mind diseased."

But let him talk: "A person of quality came to my chamber in the temple, and told me he had two devils in his head (I wondered what he meant), and just at this time one of them bid him kill me (with that I began to be afraid, and thought he was mad). He said he knew that I could cure him, and therefore entreated me to give him something, for he was resolved to go to nobody else. I, perceiving what an opinion he had of me, and that 'twas only melancholy that troubled him, took him in hand, warranted him if he would follow my directions to cure him in a short time. I desired him to let me be alone about an hour, and then to come again, which he was very willing to. In the meantime I got a card and wrapped it up handsomely in a piece of taffeta, and when he came gave it to him to hang about his neck; withal charged him that he should not disorder

himself, neither with eating nor drinking, but eat very little of supper, and say his prayers duly when he went to bed, and I made no question but he would be well in three or four days. Within that time I went to dinner to his house, and asked him how he was. He said he was much better, but not perfectly well; for in truth he had not dealt clearly with me; he had four devils in his head, and he perceived two of them were gone, with that which I had given him, but the other two troubled him still. 'Well,' said I, 'I am glad two of them are gone; I make no doubt but to get away the other two likewise.' So I gave him another thing to hang about his neck. Three days after he came to my chamber and protested he was now as well as ever he was in his life, and did extremely thank me for the great care I had taken of him. I, fearing lest he might relapse into the like distemper, told him that there was none but myself and one physician more in the whole town that could cure devils in the head, and that was Dr. Harvey (whom I had prepared), and wished him if ever he found himself ill in my absence to go to him, for he could cure his disease as well as myself. The gentleman lived many years and was never troubled thereafter."

I have preserved the original capitalization, orthography and punctuation. The Dr. Harvey spoken of was the renowned discoverer of the circulation of blood; which he published in 1625.

WHAT THE WINDS SAID.

By ISABEL RICHEY, Plattsmouth, Neb.

All day long the winds were whispering your name,
 And telling broken stories in mine ear.
 They said that you were thinking of me, dear,
 And, true enough, at eve your letter came.

So sure was I that in the morn I said,
 "My friend will send a message to me soon."
 Again I said, "A message comes at noon."
 I held it in my hand ere daylight fled.

And now I wonder if it was but chance
 That I could know of you so far away,
 And if we may not understand some day
 What now appears so strange a circumstance?
 March 17, 1900.

TREATMENT OF FEARS.

By THE EDITOR.

The School of Psychic Science of Des Moines, Iowa, is in a flourishing condition. During the past month over fifty students have taken the course of instruction here, and some interesting cures have been made among the cases treated. One which occurs to me at this moment dealt with hallucinatory fears in an intelligent woman over thirty years of age so effectively that one treatment was sufficient to absolutely cure her. The details of the case and its history are as follows:

Mrs. —, wife of a real estate dealer in Des Moines, had been many years interested in practical psychology, and had made some experiments in absent healing upon her friends with satisfactory results. She was present at my first public lecture and expressed a wish to take up the study thoroughly. When calling upon her subsequently she stated that she was becoming subject to a condition of mind which she would be glad to be relieved of, but never having been hypnotized she added that she would not be willing to undergo treatment of that nature to secure relief. She said that some weeks previously her husband's mother had died in their house in a room upstairs, and that since this death she had frequently seen the shade or spirit of the departed, having an expression of grief or unhappiness on its face, and this apparition had so stamped itself upon the mind of the speaker that she had become afraid to be left in the house alone, and had been unable to force herself even to go for a moment into the room where her mother died.

I told her that it was not only possible to rid her of this fear, but that if she would put herself without constraint into a perfectly passive condition I would make it impossible for any similar fear to return to her at any future time. Still asserting that she was afraid of hypnotism, and did not like to submit to the hypnotic control of another, Mrs. — yet permitted me to give her a treatment with the idea of calming her nerves. [If I enter at length into the details of this case it is because I wish all readers of this JOURNAL to understand that it is not hypnotism itself which is terrible to the average woman or man; it is only the *idea* of hypnotism which affrights.]

My patient reclined upon the couch, and I took a seat beside her, requesting her to place her right hand palm downward in my right hand and look steadily into my eyes. She repeated her protest that she did not wish to be hypnotized, and I assured her positively that she would pass into nothing more terrible than an induced sleep, during which I should implant certain suggestions in her mind

with a view to removing the fear that beset her. Reassured, she looked steadily into the pupil of my eye, and using at the same time the mental concentration in the projection of thought necessary to secure a quick result, I gazed as steadily at her. Soon her eyelids quivered, and after much vibrating closed. Without receiving any suggestion from me she lifted her eyebrows once or twice, her eyes remaining closed, and at this point I began to make soothing suggestions to the effect that she was passing into sound sleep and would soon be far away in spirit from the room where we were sitting. I employed here a plan which I always follow with a new patient, namely, the suggesting of a dream or vision as taking place even before I am certain that sleep of even the lightest kind has been induced. I spoke quietly to her, of course, avoiding abrupt or loud speech, and said that she would go far away from her present surroundings, having in her mind only a feeling of contentment, peace, happiness, rest and that she would see about her trees, flowers, grass; feel the sun shining, hear the birds singing, listen to the roar of a waterfall in the distance, note carefully the beauty of the scenery about her and realize exactly where this scene lay. It was not an imaginary scene, but a real locality, a place where she had once been in person. There she was in spirit at that present time, and there she would remain while I talked to her and until I called her back to waking life. Interrupting these suggestions occasionally with the words "Further away! Going sound asleep!" etc., I watched for such involuntary muscular action on her part and facial changes in expression as would show me that the suggested scene was becoming indeed a reality to her. There were several convulsive movements of the fingers at intervals, and while the eyelids continued to quiver or, more exactly, vibrate, for some time, the deeper and heavier breathing showed that sleep and, with it, subconscious activity were fast approaching. I continued my quiet talk for perhaps fifteen minutes; then allowed a period of five minutes to pass in silence; then I said sharply:

"Sleep! Your fear has gone. It can never return to you. You will not see your mother's spirit again with an expression of grief upon its face. If you see it, and you may, you will notice especially that it is happy. It was best that she should die when she did; she was very old and life was a burden to her; she is perfectly happy now, and she will tell you so herself when you next see her. Sleep! Sleep sound! I am going now to prove to you that fear is rooted out of your mind and cannot return. Without waking, you will open your eyes and go upstairs to your mother's room, the room where she died;

you will look round the room and mark especially that you are not afraid. You will look about you, take your time, and come leisurely downstairs again; lie down again upon this couch, and go sound asleep once more, back to your forest scenes. Open your eyes and go upstairs!"

Slowly the patient opened her eyes and stood upon her feet. A new somnambulist—that is, one without practice—is always heavy and clumsy in motion, and Mrs. — moved heavily and methodically up the stairs to her mother's room. There was silence for perhaps five minutes, and she then returned with measured tread, and with her eyes fixed in a Lady Macbeth stare re-entered the room where I was sitting, lay down again upon the couch and closed her eyes. I suggested then as follows, after allowing her to sleep for five minutes without interruption:

"You have had a sound sleep. When you wake you will remember nothing that you have done. You will only remember your forest scene, the vision of the woods and river and sunshine, and you will not know the meaning of the word fear again. Your nervousness will have gone from you utterly. When I count three you will awake, refreshed and strengthened. One, two, three—wide awake!"

Her eyelids remaining closed for a few seconds, I touched them with my finger and they slowly opened. Giving her a few minutes to collect herself, as she did not move, I then asked, "What was your dream?" She smiled and said that she had dreamed of a waterfall and being out in the woods, etc. She added, "Did you hypnotize me?" I asked her if she could tell me the difference between being hypnotized and going to sleep, and if she was afraid of the process now she knew what it felt like. She answered almost in the words of my suggestion that she did not think she would ever know the meaning of the word fear again. Without waiting for a suggestion from me, she then walked upstairs to her mother's room and presently came down again, her face radiant. "I'm not a bit afraid of that room now," she said. "And I saw my mother's face just now. It looked pleased and happy, and that's the first time I've seen it so since she died. She had her hands clasped, just as she used to when she was pleased and wanted to tell me something good."

So there is the case, my good friends, given in full detail. It is exceptional, I grant, that such instant effects can be obtained, but I have long ago assured you that the modern operators and teachers of psychic science who insist upon it that there is nothing in somnambulism, and that the lighter

stages of hypnosis are just as valuable as the deeper stages, do not know what they are talking about. Instant results do not follow the lighter stages. This woman passed instantly into the deeper stage because she was exactly in accord with my suggestion—sympathetic vibration, if you please. She believed that I could help her, and her belief assisted her concentration and mine to such an extent that I could induce in her a condition which I could only induce in the average person after repeated trials. There are some patients upon whom you may concentrate your will in vain, because their own inattention and restless thought is ever an opposing force to the current of your thought. I mention this case especially this month because it brings, I hope, clearly before you the fact that no other form of treatment than the mental treatment could possibly have reached this patient and cured her of a mental pathological state which was bound eventually, if not in the near future, to have made both a physical and mental wreck of her.

It is such work as this that brings to the earnest student of practical psychology an exceeding great reward in the form of benefits conferred. I do not expect to carry through another class in Des Moines, but will leave this institute in competent hands, and wish here to express my thanks to the Des Moines College of Osteopathy, where by courtesy of the management my lectures and demonstrations were held.*

TESTS.

Snyder, Tex., April 26, 1900.

Editor Suggestive Therapeutics, Chicago, Ill.—

Dear Sir: While at Nevada, Mo., a few weeks ago I had occasion to witness some expert clairvoyant work and was surprised to learn that while a clear subject was able to almost minutely describe places and things, even the best of them failed to accept an offer of \$5 to visit my home town and read a single sign in the place. I wish to ask this question of those who are conversant with clairvoyant work: Why is it that they can almost accurately describe faces, features, height, etc., and be absolutely unable to read as large an object as a sign? For the benefit of your readers let some one answer this question. Respectfully,

R. R. LIVELY.

*Increasing literary work in connection with the Journal recalls me to Chicago permanently, and correspondents will hereafter address me Times-Herald Building, Chicago.—Ed.

EDUCATION DURING SLEEP.

By **LLOYD JONES, Milwaukee, Wis.**

Much has been said and written on the subject of education during natural sleep and hypnotic sleep. But writers along this special branch of psychology have neglected, in a marked degree, the process of training the child-mind and of bettering the mind of the adult by well-applied suggestions during any form of sleep.

Our course in this respect should be clearly mapped out and we should all make an effort to follow it. There is no mystery surrounding the possibilities of sleep-education, if that term is adequate.

The unmaturing mind of the child is exceedingly pliable and the parents are given an unlimited opportunity to give strength and nourishment to their offspring during the hours in which it slumbers. Sleep in itself is a subjective condition; none dispute that, and but one barrier lies in the way of applying suggestion during this physiological-psychic condition, and that object is the sound of the voice.

This, however, can soon be conquered by talking in an undertone while the child is going to sleep. In fact, the stereotyped lullaby of the mother will generally do this.

Having thus secured complete rapport with the little sleeper, the course of suggestion is to gently correct the child of his bad habits, or incompetency in a certain direction.

To illustrate this, I will cite a case on the west side, where a friend of mine has accomplished wonders with his little nephew—a boy of about nine years of age. In school the lad is a remarkably bright student, but he was inclined to read too rapidly, thereby bringing the percentage in reading in his report very low. The uncle started in his course of treatment by approaching the bedside after the boy had passed into slumber, and, with a gentle stroking of the head, he soon had the youngster familiar with his new surroundings. His course of instruction was to impress upon the mind of the sleeper that he could overcome the habit of rapid reading and that he would take an especial pride in reading slowly and distinctly; that he would not become nervous and that he would find that he had already overcome the habit.

These experimental treatments lasted for a few weeks, and the uncle was more than gratified when he saw the next report of his nephew, in which the standing in reading was very good; in short a great improvement over the last one.

The outcome of this one case has been that the little boy is very fond of his uncle and is always ready and willing to take and

act upon any advice that may be offered by his benefactor.

This case is but one in scores, and it should be but one in thousands. It is an easy matter to make deep and lasting impressions for the better upon the minds of children while they sleep; the course is not difficult to master and the results are indeed flattering.

There is nothing that children revere as much as the man or woman who will express a sympathy in their welfare and who will endeavor to cast as many sunbeams as possible in their paths. Sleep, they all must; and suggest, anyone can.

Nor is this any less true in the lives of adults. The process may require more patience, but the results will be materially the same. The difficulty with treating people that have reached the age of maturity is that their ideas, as a general thing, are, to some extent, firm. They will contract a habit and will not accept the assistance of their dearest friend if the result would be apt to cast a reflection upon their *will power*, as they are pleased to term it. They desire relief and, very often, betterment, but they exhibit a false pride in not admitting it.

For example, we will suppose that we have a friend who is a sufferer from the cigarette habit. He has been an inveterate smoker and yet, though his life is ebbing with each exhalation of smoke, he will not admit that he has reached a point where he cannot quit. This case would be a difficult one to handle under natural sleep, for, as a usual thing, an inveterate cigarette smoker is a light sleeper and an uneasy one. Still, with perseverance, we can get him accustomed to the sound of our voices, and drill into his subconscious intellect that he will take a pride in letting the drug alone; that he will lose all desire for it; that the very smell of cigarette smoke will be nauseating to him, etc. The result will be sure to follow, the cloud will lift and he will stand on an equal footing with us all. After this, it would be advisable to appeal to him in his waking state to practice deep breathing in order that his weakened lungs may enjoy and benefit by the pure air which has not found a place in his anatomy for years, perhaps.

It does not necessarily follow that because suggestions will, as a rule, have effect upon sleeping persons, somnambulism can be induced. On the other hand, if the sleeper is not a somnambulist he will be awakened entirely by an effort of the operator to bring about that state. Somnambulism is not necessary to gain the desired end of sleep education, nor do I believe that the effect in the long run would be any greater if it could be induced.

Sleep is, or should be, a passive condition, and the course for

the operator to take is to deepen that sleep until all the muscles of the patient are relaxed; then to gently stroke the temples and forehead, at the same time giving gentle suggestions of deeper sleep and mental and physical betterment. Suggestions along the line of an improved nervous organism will cover a multitude of ills. These, however, should be coupled with suggestions of cheerfulness, and to give tone to the whole experiment leave your patient with suggestions of a pleasant dream. Although the effect may not be noticed at once, it is sure to become apparent in the course of time.

And, to support the work that is being done during sleep, endeavor to aid the nocturnal suggestions with suggestions of cheerfulness and brightness during the daytime. Encourage the patient during the day by telling him that he is looking a great deal better than he has for some time. By so doing, you will strengthen his auto-suggestion and he will unconsciously become your co-worker in his own behalf.

I have heard school teachers laugh at the idea of sleep education and I have heard physicians scoff at the claim that well-applied suggestions during natural sleep could, in any measure, be of benefit to a patient.

Both undoubtedly had some reason for their opinions, but it was more the fault of the advocate of sleep education and therapeutic suggestion during sleep than it was of those who decried it. The world doesn't ask that schools be abolished and that another method of education be instituted, nor does it ask that the time-honored physician be driven from its doors. But people of modern thought will gladly accept the plan of giving aid to the weary and often over-tried school teacher, by placing their children on a footing where they can more readily acquire and retain the knowledge they are supposed to get at school. That they do not get this knowledge is more their parents' fault than it is the fault of modern education. And I am quite sure that every fair-minded physician, be he of the old school or the new, will agree when I say that if there is a process that will tend to give mental vigor and happiness to man, sick or well, that system is of infinite benefit to humanity. And this is just what sleep education and treatment will do.

If the word "hypnotism" has become disagreeable to some and if it suggests unpleasant recollections to others, let them do away with it and deal with sleep, pure and simple. There is always something refreshing in the sound, and it is something that all the world must have!

THOUGHTS ON NATURE'S FORCES.

By WILLIAM M. GROSS, M.D., Gillespie, Ill.

In the past all the real advancement in Physics has been made by taking into account the universal substance, ether. This is as it should be, as the great ocean of ether fills all space, even penetrating all bodies of the cruder form of matter. Scientists have demonstrated that the only difference between heat and light is solely a difference in wave length. Waves longer than those of the extreme red, or shorter than the extreme violet, produce no effect upon the optic nerve. The solar spectrum contains rays of other wave lengths than those which affect the eye. The rays of longest wave length are crowded together at and beyond the red, and here the greatest heat is found by testing with a thermometer. The chemical rays are of the shortest wave length and are found at or beyond the violet. The atoms of ether in the formation of the different colors vibrate at right angles to the line of the ray in every direction, while the vibrations of sound are back and forth in the line of the ray. The different colors are caused by different rates of vibration, red being caused by the slowest and violet by the quickest vibration, and the other colors by intermediate rates. White light is to the eye what harmony is to the ear, the resultant effect of several rates of vibration combined. The ether within bodies is less elastic than in free space and it must be the medium through which the X-ray operates. In the beginning of the nineteenth century chemists brought forward the electro-chemical theory in which they claimed that metals are good conductors of heat and electro-positive, that metalloids are poor conductors of heat and electro-negative in character, that is, that metals contain more electricity than metalloids. To illustrate: If a piece of potassium metal be placed upon the wick of a lamp and a drop of water is applied, the wick takes fire. To make this matter clear to the reader, the elements taking part in this process will be personified. Metals will be called males, metalloids, females, and those partaking of the nature of both metals and metalloids, hermaphrodites. Potassium (K) being a metal will be classed as a male. Oxygen (O) being a metalloid, a female, and Hydrogen (H) partaking of the nature of both a metal and metalloid, an hermaphrodite. Miss Oxygen has been united in a chemical matrimony with Mr. Hydrogen in the formation of every molecule of water (H_2O) upon the face of the earth and seemed to be satisfied and contented with such a union until brought into the presence of Mr. Potassium, for whom she has so much greater affinity than for Mr. Hydrogen, that she leaves the embrace of the latter and

flies into the arms of the former with such avidity that the wick takes fire. Here is a chemical divorce between Miss Oxygen and Mr. Hydrogen, and a chemical matrimony between Mr. Potassium and Miss Oxygen, both occurring in the same instant of time, electricity is evolved and the wick takes fire from it. The plane of action in this process must be ether and it is evident that electricity and what is termed chemical affinity are closely related, if not identical. The renowned Faraday first claimed that ether plays a part in electro-magnetic action and it was worked out deductively to be true by those who followed him. If a piece of steel, say six inches long and one-half inch in the other dimensions, exact measurement, is made magnetic by electro-magnetic action, the instant the current is turned through the coil within which the piece of steel has been placed, a metallic click is heard, and if this piece of steel is measured again it is found to be a little longer and a little less in the other dimensions than before, showing that each atom of which it is composed has been turned endwise and made magnetic. If this piece of magnetic steel be put into the fire and heated to a sufficient degree, another audible click is heard, and when measured again it is found that the atoms have taken their normal position. Another proof that each atom becomes a magnet is, that if a piece of magnetic steel be divided into halves, each half takes on polarity, and when the halves are divided each piece again takes on polarity, and this will continue on down to infinity or the atom. The earth is a magnet, not strong, but strong enough to be directive of the compass needle. Scientists know that this is true, but they are unable to account for it and without taking ether into consideration the earth's magnetism will always remain a mystery. It is reasonable to conclude that the earth and its atmosphere is the armature, while that portion of space between the earth and the sun is the electro-magnet of nature's grand dynamo-electric machine. Currents of electricity are evolved out of that portion of space between the earth and the sun and go toward the west, as it is the nature of all induced currents to go in an opposite direction to the electro-magnetic action which produces them. This is the theory of Ampere and leads to the same results as the principles of Faraday. These currents flow toward the west and to the center of the earth, and when the earth becomes surcharged they flow off again at or near the poles, producing the Northern and Southern lights. They then flow toward the equator and come together in space, producing zodiacal light. These currents are carried to the earth's center through the ether that penetrates the earth. Scientists have failed to account for the magnetism of the earth, the

origin of the Northern and Southern lights and zodiacal light. They believe that they are produced by electricity, but do not understand how the currents that flow off at or near the poles get there, as electricians claim that the earth's electricity is static and not dynamic in character, forgetting the fact that as these currents pass around the earth and come in contact with a dry area of atmosphere, being a poor conductor, they are slowed up somewhat, becoming static in form but not in reality. Life is a great force, but not supreme in character. The principal difference between vegetable and animal life consists in the structure and chemical composition of the cells which form the physical basis of life. A cell is microscopic in size and possesses sufficient individuality to have a life history of its own. Each cell goes through the same cycle of changes as the whole organism. Beginning with its origin from some pre-existing cell, it grows, produces other cells and finally dies. A vegetable cell is composed of Carbon, Hydrogen and Oxygen, an animal cell of Carbon, Hydrogen, Oxygen and Nitrogen. These elements are classed as metalloids, non-metallic in character. The chemical can unite or group the elements found in the cell of either the vegetable or animal kingdoms, but it cannot put life in them. The power to put life within these cells belongs to supreme energy. The vegetable force is great, indeed, able to raise ton after ton of vegetable matter in opposition to the law of gravitation. Think of the giant trees in the Yosemite Valley, California, that grow to the height of from two to three hundred feet. This vast amount of vegetable matter is not raised to that height at once, but gradually, a little today, a little tomorrow, until the task has been accomplished. Greater things may be said of animal life when the many expressions of it are taken into consideration. Forests may be created or laid low, mountains reared or removed, space annihilated, etc. Man has dominion over all, and, when animal life is viewed in connection with his intellectual attainments, it can be readily seen that it partakes of and is but little less than supreme energy. It is reasonable to conclude that all the subordinate forces of nature, such as heat, light, electricity, and life are but working tools in the hands of Spirit, the Supreme Architect of the Universe. These forces operating upon the material world, either in the cruder or ethereal form, tend to manifest life everywhere. Perception, or the faculty of perceiving, is wonderful, indeed, enabling the individual to look out and behold the beauties of nature. Faith without works is dead, but if faith is strong enough to prompt to action, works will follow. A faith strong enough and that accords with the immutable laws of nature is always attended with works. In the past, the world of

thought has been too materialistic in character, but at present, the dawn of the twentieth century, there appears to be a disposition among scientists to rise to a higher plane. It is reasonable to conclude that Spirit, in either an active or passive state, exists in the material atom, but as life springs from spirit, it does not necessarily follow that it was put into the atom. Spirit implies the evolution of matter.

No. I.—ORIGIN OF ASTROLOGY.

Prof. W. H. CHANEY, 21 N. Ashland Ave. Chicago, Ill.

Astrology is the oldest of all sciences and the parent of astronomy. It is older than any history, older than any alphabet. Its rudimentary principles were discovered and imperfectly arranged by the shepherds of the east when primitive man had just risen to the first degree above the condition of barbarism. During the warm season he guarded his flock by day and slept on the ground by night. With his face turned heavenward he naturally gazed upon the bright orbs of the sky. In time he discovered that some of them were moving toward the east. As he had but a faint idea of any motion without life, except the wind and flowing streams (even to these he assigned spirits, the sylph and water nymph), he peopled the moving bodies with spirits, assigning to each a name. Raphael was the spirit of the sun; Gabriel the spirit of the moon; Michael, the spirit of mercury, etc. These and other spirits were supposed to move and control the heavenly bodies.

From their observations the shepherds concluded that the orbs, which moved toward the east, were messengers, carrying news from one field of stars to another, and as messenger meant the same as angel, they called the moving bodies "angels," and this is the origin of the word angel, which ancient Jewish and Christian writers used in the Old and New Testaments. More than that; they adopted the names which the pagans invented, Raphael, Gabriel and Michael, giving no explanation of their origin. These angels have no more standing in Divine Revelation than the gods Neptune, Uranus and Saturn. Neptune was the god of the ocean; Uranus the god of the heavens—always plural—and Saturn god of the earth. That paganism is older than Judaism, is proved by finding so many pagan names in the Bibles. The God of the Jews was a jealous God—jealous of these pagan gods—and the very first commandment given Moses was against these gods.

The shepherds observed that the "angels" shone with a steady

light, while all the others twinkled. Some of the shepherds declared that the angels were wanderers, meaning *planetes* in the Greek, from which we derive the word "planet." Jupiter was the largest of all and they promoted him to the highest position, making him "god of gods and men." In Greek his name was *Zeus*; in Sanscrit, *Zenus-pitri*, "father god"; the Romans called him *Deus*; the French *Dieu*, the English call him Deity, but ascribe a different character to him.

The shepherds observed that while Jupiter was making an entire revolution in his orbit, twelve times all nature seemed to die and twelve times there was a reincarnation, so beautifully described by Alexander Pope as the phenomena of spring:

"See through this air, this ocean and this earth,
All matter quick, and bursting into birth."

So the shepherd divided the circle of the ecliptic into twelve equal parts, in honor of their supreme god. From this the number twelve became "sacred" and was adopted by all nations. The Hebrews had twelve patriarch, the Christians twelve disciples. The number twelve and multiples of twelve occur by the score throughout ancient literature.

The next remarkable thing that seems to have attracted the attention of the shepherds was that there were twelve distinct types of men. A person born when the first division of the zodiac was rising was rather tall; had a long neck, a large forehead and face tapering toward the chin; was of high temper when provoked; bold and defiant. There was no alphabet with which to record these descriptions and they sought for an object as a hieroglyphic, which was found in the male lamb in Hebrew *pascha*, in Greek *Ares*, in Latin *Aries*, the name by which it is still called in the English language.

A person born when the next thirty degrees were rising was of shortish stature; stout built; short, stout neck; large shoulders; gentle when unprovoked, but furious in anger. Only a bull would answer as a hieroglyphic for these peculiarities and so *Taurus* was placed next. Thus the twelve divisions of the circle were filled and every hieroglyphic was an animal, called in the Bible "beast," zodiac meaning "a circle of beasts." These are the beasts in heaven, mentioned so frequently in Revelation. In Rev. xiii. the whole zodiac is called a beast and each division a "head." The language is plain for the seven summer divisions, for the summer months, but enigmatical for the five winter months, being "ten horns." Surely the ten horns would make no more, no less, than five heads. A person living on

the western shore of the ocean or large lake, may see this beast rising daily from the water. The wounded head will be explained in a future article. Much of the foregoing I found in old works, out of print, in the Astor Library, New York, and this is its first modern publication.

NOTES FROM MY HYPNOTIC CLINIC.

By J. T. McCOLGAN, M.D., Arcot, Tenn.

The following case, which I have deferred reporting for some time in order to see whether or not the results would prove permanent, will be interesting to the practitioner as a case of suggestion during natural sleep and where the patient was entirely ignorant of any suggestive treatment being employed.

Called to see X—W—, a farmer's daughter aged 14, on the 6th of December, 1898. The trouble complained of was an intense pain in the left knee joint which came up periodically and lasting four or five hours followed by a complete remission. The pain always came up during the night awakening the patient from a sound sleep and on its cessation she would immediately drop into a deep sleep for two or three hours, after which she would appear normal. This condition of affairs had been going on for eighteen months, the only change noticeable being that the paroxysms of pain were gradually becoming longer in duration and more intense in character. She had been treated by two physicians prior to my seeing her. The first pronounced the trouble rheumatic and in addition to a trial of all the so-called specifics for rheumatism, gave her a mercurial course to the degree of salivation. After about three months' treatment he abandoned the case. The next one termed it neuralgia at first and confidently predicted that a few large doses of quinine would break up its periodicity and a tonic course of strychnine and iron would effect a cure; he also used chloral, acetanilid, and morphia to control pain, but all without avail. After a few weeks of this treatment he changed his diagnosis from neuralgia to tubercular synovitis; under this hypothesis she was put on a course of iodide of potassia to its full effect, the joint blistered and strapped with belladonna plasters and fixed with a splint, but without any mitigation of the pain; on the contrary it was becoming more intense. He finally informed the parents that a surgical operation would be necessary and advised them to send her to an infirmary, stating to them that the operation, while it would arrest the disease would leave her

with a shortened limb and a stiff knee, from which it would seem that he thought it had progressed to infection of the bones. Being poor people they could not send her to the infirmary, so for two months prior to my being called she had no treatment other than hot applications and such patent liniments as sympathizing neighbors would prescribe and send her.

I found her anemic, with no appetite, bowels constipated, urine scanty and high colored. There was no soreness or stiffness in the knee joint and I could work it freely without eliciting any pain and they said this had always been the case. There was slight constriction of the tendon Achilles, causing her to walk on her toes. I gave the hip joint a rigid examination without finding any evidence of local disease. So I thoroughly disabused her mind and the minds of her parents of the idea of tubercular joints. My programme was to relieve the constipation and cure the anemia. I was successful in keeping the bowels open, but my tonics produced little or no effect on the anemia and the periodic pain in the knee was as persistent as ever, despite full doses of gelsemium, aconitine and antikamnia. So after a month of medical treatment I insisted on her being sent to my house, which they did the latter part of January. The first night she came I was away from home and she had a circus with her knee, keeping everybody on the place awake and up with her nearly all night. Next night I gave her a good talk; informing her that the medicine I was going to give her was so potent that I could not use it unless I was present to watch its effects and modify them if they went too far; that immediately after taking it she would fall into a deep sleep and not wake for ten hours. When she retired I gave her a tea-cup of hot water into which I let her see me drop two tablets and in five minutes she was sound asleep. I put myself in relation with her and gave the suggestion that "she would have no more pain in her knee, that it was cured and would remain so. That she would have more appetite and digest her food better. That she would breathe deeper, filling her lungs full. That her bowels would act freely every morning." She slept quietly until the usual hour for the pain when she commenced to moan in her sleep. I went to her, repeated the suggestions affirming that she could not wake until morning. For nearly two weeks she would have these spells of moaning in her sleep at the regular hour, but after three or four nights I ceased to go to her and they would stop of their own accord in a minute or so. I kept up the suggestions every night, gave a

placebo hypnotic for a week at bedtime and a placebo tablet three times a day, gradually dropping off to one. Her general health improved rapidly and at the end of a month she menstruated for the first time and I let her return home. I hypnotized her just before the next period was due and impressed her that the change to womanhood had affected a complete cure and she has never had any trouble since, being a stout, healthy woman at the present time. Although this girl exhibited none of the characteristics of the hysteric and was too young for any great trouble from the sexual power, I felt convinced that the pain was of a hysteric character and if I had then had the courage of my convictions and hypnotized her at once could have enjoyed the reputation of working a miracle—but perhaps the experience gained will in the long run be worth more than the character of a thaumaturgist.

The following case illustrates the advantages of suggestive therapeutics combined with antiseptics in the treatment of fevers. This is not an isolated case for I have treated more than twenty cases the past summer with like results.

Was called February 14, 1900, to see J— C—, male, aged 16 years. He had during the latter part of January nursed an older brother who died after a prolonged case of fever, some twenty miles from this place; for several days after his return home had complained of headache, pain in the back and limbs and general malaise. On the 10th had a chill followed by fever which had never entirely cooled. On my arrival I found him with a temperature of 104.5, pulse 120, respiration 65, muttering delirium, but on being roused up talked rational; bowels discharging a small quantity of very bad smelling faeces about every hour, tongue furred, dry and red around the edges, bowels tender on pressure. Had the lower bowels washed out by antiseptic enema. Then I took him by the hand, roused him up and told him to look me in the eyes; his breath was so very foul that I was glad to see the pupil dilate and the lids begin to quiver, and I then suggested sleep. Next that he was to close his mouth, breathe slow through his nostrils; that the heart must beat slower and the temperature decrease; further suggested a full action from bowels in three hours. Waked him up and gave 1-164 gr. of strychnia, 1-.5000 gr. of aconitine in 24 spoonfuls of water, 1 spoonful every half hour; made him keep his mouth closed and breathe slow and deep. In one hour took his temperature, it had dropped 1.5 degrees. Continued the suggestions as to breathing. In four hours temperature was down

to 99 degrees, breathing normal, tongue moist and bowels acted freely and copiously. Skin moist and tenderness of abdomen gone. Gave 10.3 gr. doses of beto naphthol to be taken two hours apart until 10 o'clock and the remainder to be taken three hours apart next day. He never had any more fever. Sat up three hours next day, all day the day following and went about his business on the third day. It is needless to add that the aconitine mixture was given for its effect on the family instead of the patient.

THE POWER OF SUBCONSCIOUSNESS.

By Dr. E. HOOD CORSON, East Rochester, N. H.

Thomson J. Hudson, in his book, "The Law of Psychic Phenomena," says, in speaking of the subjective mind: "It must be acknowledged by all who have witnessed, under test conditions, any of the physical phenomena, that there is a dynamic force residing somewhere that is capable of moving ponderable objects without physical contact, and that this force, whatever it is, or from whatever source it emanates, possesses intelligence, often to a remarkable degree." The writer can but fully coincide with this belief in the matter, in the face of certain facts which have come to his notice. It may be well to relate one of many similar cases bearing on the dynamic power of the psychic force. A company of ladies and gentlemen were assembled for an evening's entertainment, and it was stated by one of the party that any one of the gentlemen present could be raised, when stretched at full length on the floor, by four persons, simply placing the first finger of each hand under him. The subject selected for the test, who, by the way, stated in very positive language that it could not be done, was some more than six feet tall and weighed not less than 170 pounds. The conditions were these: The subject was to stretch himself at full length, making his muscles as rigid as possible; the four persons, two on each side, were to place only the first finger of each hand under the subject and at the word "ready" the subject and the four who took part were to draw in a full breath, and at the same time the four, who were of course then in a stooping position, were to straighten up, when the subject would be raised from the floor on the ends of their fingers without their using any strength. The trial was made. The first time they raised him on a level with their heads, and as there were still some doubts in the subject's mind, a second

test was made and they tossed him so high that his head struck the ceiling, which was about eight and one-half feet from the floor. The four doing the lifting, two of them being ladies, firmly declared that they did not use any muscular strength, and said that the subject rested on their fingers as lightly as cork. They simply willed him to rise and, in connection with the minds of other persons present, who were confident that it could be done, as they had seen it before and who lent the aid of their psychic force, it was done. This is quite a common test at evening entertainments, the persons participating not understanding how it comes about.

No doubt many of my readers have at some time in their lives played what is known here as the "willing game," which is to have some one of the party blindfolded and another hides some object where all in the room know where it is except the one blinded, who is turned around several times or enough to bewilder him, and then is told to find the article hidden, the persons knowing where the object is keep their minds concentrated on it, willing that the one blinded shall find it, and if he is a good psychic he will have no trouble in doing so. I have taken part in this many times before I knew anything about the power of the mind, and now think it is a pretty good test of the power of telepathy. I could tell of many more cases of this kind, but do not wish to take up space in giving proof of so evident a fact, to my mind, that there is a force within man, outside of physical force, that can make itself manifest in many ways to intelligent minds through the senses of feeling, hearing and seeing. I have witnessed much of these phenomena.

In a future article I will tell of some interesting experiences of my own in mind-reading and thought transference, if such a paper in the estimation of the editor would be of interest to the readers of this magazine. I have had many of these experiences, dating from early boyhood, and long before I knew the cause or could in any way account for them. There is hardly a day passes but that I get intelligence from my subjective mind, and I am now watching its communications with very great interest. If I had understood this in years past as I do now, I could have avoided much trouble and loss.

THE ABDOMINAL BRAIN.—Part III.

By W. F. BALL, M.D., Mantua, O.

We will now quote you from other sources. Prof. Flint asserts that he has removed the entire brain from a frog and yet he swam freely. That he has cut a ganglionic nerve and immediate congestion of the part supplied by that nerve at once ensued, and by the application of galvanism to cut the nerve congestion subsided, and all became normal. This teaches us what function the ganglionic nerves have and also shows us that the galvanic current supplies the want of its natural element. Cut either sensory or motor nerve and no such phenomena occurs.

While we think that we have furnished now enough proof, yet we have plenty more.

Subliminal consciousness has a brain of its own, as real and potential as that of the intellectual consciousness, in fact more so, for the intellectual brain is dependent for its supplies upon the prior action of the organic brain.

There is a world of meaning in that word "solar" as applied to "plexus"; for as the sun is to the planetary system, so is this sun plexus to the human system. It radiates the life energy to every organ and function of the physical economy—during the day in harmony with the sun, but at night withdraws most of that influence within to carry on the work of assimilation and the repair of wasted tissue and to supply cerebral magnetism.

The intellectual—the thought—life of man is evolved from and rests upon the organic brain. The organic brain is as necessary to the evolution of all mental concepts as the cerebrum itself. Lowell has well said that "all thought begins in feeling." But it is not that feeling of which the sensor nerve takes cognizance. They have no appreciation of the true or the false. Every center of energy is impinged upon by the vibratory impulses of every other center.

The organic brain is the receptive center of man where these impinging vibrations strike and create the negative of thought or feeling. These thought negatives are brought out in the mental consciousness as ideal concepts of thoughts. In reality, ideas, concepts, thoughts are the interpretations which the cerebral consciousness gives to the basic feelings of the organic or sub-conscious life. We have here the golden key which will unlock the mysteries of all religions, solve the philosophic problems which have vexed the ages and irradiate the science of today with a resplendent light.

Think for a moment. If you had to digest your food by thought, or had to circulate the blood by cerebation; or if the furnishing of bile to regulate the bowels depended on thought; or the stimulation of the kidneys to deurate the blood was dependent on cerebral thought, what a poor job we would make of it.

Look at the child who has no volition of cerebation. See how kindly Nature has provided a silent sentinel to guide all the organs of life to a rhythmical action and builds up the corporeal and cerebral mentality.

Hypochondria and hysteria are dependent on a large, active organic brain and a small developed or enemic cerebrum. Even the insanity of our asylums largely depends upon disease of the organic brain; and this shows why the scalpel and microscope have never been able to trace the cause to cerebral brain. Many of the obscure diseases of mankind originated in this same brain and are overlooked by the M. Ds.

Mating of the sexes often causes false marriages through this sympathetic brain; to awake when cerebation has shown the sad mistake; hence our courts are constantly granting divorces.

All fevers are an excitation of the ganglionic system to expel some materia morba from the blood and comes from the same source.

We claim that the organic brain, situated back of the stomach, is the citadel of life, the *ne plus ultra* of vitality, the fount from which all organic power is derived, the house builder and the power that keeps that house in repair while life lasts.

Surgeon General Hammond in a paper entitled "The Brain Not the Sole Organ of Mind," relates how he removed the entire brain of a frog and after waiting for the shock to pass, put it in water, when it immediately began to swim. He placed his hand so as to stop it and its efforts ceased; taking away the hand, it again began to swim. Prof. Pfluger removed the entire brain of a frog and applied acetic acid to the thigh over inner condyle. The animal immediately rubbed the spot with the foot on the same side, making a voluntary movement and showing his appreciation of the locality of the irritation. The foot was then amputated and the acid was again applied, when the frog made an ineffectual effort with the amputated member and failing, after a few moments, rubbed the irritation with the other foot. This experiment demonstrates sensation and volition of will without any brain and proves the cerebral brain does not control all action or cerebation. That there must be other sources to influence the organs, cause motion and volition.

Prof. Austin Flint says he has often produced the same phenomenon.

In certain children born without brain or with important parts of this organ absent, we have examples of the persistence of instinct and cerebration. Syme described one of those beings which lived for six months, though very feeble, it had the faculty of sucking, and the several functions of the body appeared to be well performed. Its eyes clearly perceived the light, and during the night would cry if the candle was allowed to go out. After death the cranium was opened and there was found to be an entire absence of cerebrum and cerebellum, the place of which was occupied by a quantity of serous fluid contained in the arachnoid.

Oliver DeAgners describes a monster of the female sex which lived for twenty hours. It cried and could suck and swallow. There was no brain, but spine and medulla were well developed.

We claim that reflex action is not from the encephalon or spinal cord for we have cited several cases destitute of these organs and yet had all the action called reflex, which proves that there must be another source for the phenomena.

Dr. Savard relates particulars of a case in which there was no cerebrum, cerebellum or spinal cord, yet this being opened and closed its eyes, cried, sucked and even drank broth. It lived four days and he winds up by saying "it is conclusive evidence that instinct and preservation of life do not reside in the brain."

Herein is evidence positive that reflex action is a misnomer. It also proves that there must be another seat of life, a subconscious brain, the vires vitales sustinente.

STUDIES IN SPIRIT RETURN.—Part VII.

By CHARLES DAWBARN, San Leandro, Cal.

We will now assume that my old friend has at last cultivated his own sensitiveness, that is to say, has become abnormal to his fellow spirits. He is prepared to return and give me greeting in earth life. As we have already seen, he cannot reduce himself to my mortal level, for that would be to himself become tangible and visible on earth, in other words, to reincarnate himself in his old life. He can, however, control his spirit vibrations to an abnormal extent. He has thus become able to enter the region I have called Fogland, because therein he will be amid vibrations that are neither normal to mortal nor spirit. If in this region he can discover an abnormal mortal we have the possibility of what is called 'spirit return.' The two are supposed to meet and exchange their several communications from each other's present home life. It is a meeting of spirit sensitive and mortal sensitive which has thus become the foundation of Modern Spiritualism. And such is undoubtedly the root of every case of spirit communication which has come to mortal man in human history. And the degree of abnormalism attained by each or either must determine the freedom of the communication, which, the reader will please remember, is abnormal on both sides alike.

Such is the region where so called "tests" are manufactured and offered to mortals as proofs of spirit identity. We never hear anything of proofs of mortal identity being demanded by spirits, yet one must surely be as important as the other. The only explanation of this spirit silence is that our visitors have always been supposed to possess senses so much keener, or possibly more numerous, than those of the mortal that they cannot be cheated. Yet that is all supposition and founded on the use by these ^{gaining} spirits of the clairvoyant and telepathic faculties of those whom they use as their mediums. We have experience that both very wise and very foolish spirits can come back, and we have a right to assume that both alike are subject to rigid natural laws governing all such communications.

So my old friend has at last met a mortal sensitive through whom he proposes to greet me. He is abnormal to spirit, therefore he has but little hold on his spirit experiences. He is, of course, abnormal to earth, so has now to pick up, as best he can, anything of his mortal experiences that will serve as identification or "test." We have seen that the details of his earth life

must have faded, as he progressed, into a state of consciousness. Both child and man alike who love, do not, and cannot remember all the details on which that love is founded. With lapse of time such details become indistinct, though the love may become a more and more absorbing reality of consciousness. But we have noted that this indistinctness of detail is only produced by changing vibrations, since, like any musical note, a repetition of the old vibration always produces the same effect.

The question before my old friend has now become this: "Can he, being now in Fogland, come so nearly to the vibrations of the sensitive he meets as to recall memories possible of repetition through an abnormal mortal brain?" As a matter of fact his success or failure must entirely depend on the degree of susceptibility of the brain of the mortal. The greater number of such sensitives supply nothing he can use. A few permit a more or less repetition of his old thoughts. Yet more rarely he finds one through whom he can recall names and some special events in his earth life, but with vibrations liable to change and confuse him at any unlucky moment.

Meantime the mortal sensitive is eagerly watching, and striving to be truthful as a reporter. But he cannot, when thus blending with spirit, distinguish between the effect of these vibrations on his own organism, and the effect they produce on his spirit visitor. He is peculiarly sensitive to "suggestive force," and a suggestive thought may send him flying with clairvoyant sense or telepathic energy into earth scenes, both past and present. He attributes all this to the spirit, when it is almost entirely a mortal effect. So, at the best, we get a little from the spirit, and much from the mortal, with no yet discovered means of separating one vibration from the other. For, in this experience, spirit and mortal alike are reaching into vibrations that have recorded mortal memory.

So I get from my old friend, under the most favorable conditions, "tests" founded upon recalled vibrations we speak of as memory. Part of these the conditions may permit himself to grasp; and another part may be the result of his old vibrations "suggested" into the mortal's brain in its abnormal condition. The result is the strange mixture which has kept the Modern Spiritualist in a state of perpetual apology and explanation, ever since the original peddler muddled the first communication to Katie Fox, the child sensitive.

Such is the earth side of spirit return. It becomes much worse when I ask my old friend to give me experiences of his new life,

In both worlds alike detailed memories are blending into states of consciousness, if there is any progress from one state of vibration to another. The sensitive he meets can give him no help now toward accuracy in any statement he may make. The poor fellow has become abnormal to his spirit life. How is it possible for him, on such an abnormal basis, to give me any accurate account of his new life? This is supposing I could understand anything of his present fullness amid my present limitations, which is an impossible and absurd supposition. So the beautiful pictures of life after death, as given by the Seer of Patmos, and down through the ages to his brother and sister seers of today, are, and must be altogether imaginative, because abnormal. Therefore I cease to ask my friend questions upon which reason now tells me it is impossible he can throw light.

The reader will now see that the communication demonstrated as possible between the two worlds may, and does, establish, human immortality. But he will also note that the results claimed as flowing from spirit return are, at best, founded on mortal faculty; and always liable to become confused and uncertain, because abnormal to both sides of the river of life. So the careful student is now asking himself and me whether it is possible for man the mortal to climb to a profitable intercourse with spirits? Experience permits only a qualified reply. The more the reader develops his mortal faculties the nearer he will be to advanced spirit level. The mighty power of suggestion can help man to clairvoyance and telepathy. But neither of those faculties do more than extend his present manhood. A clairvoyant scoundrel is simply more dangerous than before. So suggestion must develop the noble in man to its utmost possibility. A man can suggest himself into a pure and unselfish manhood, as easily as into physical health. Such an experience could change the present aspect of society and make this world certainly equal the first sphere of spirit life in possibilities that inhere to manhood. The collective force thus generated would most assuredly open a wide gateway between spirit and mortal.

Meantime the student who can furnish conditions of physical health, freedom from worry, and natural sensitiveness may, through auto-suggestion, reach wondrous possibilities of such truthful intercourse and personal development. The rest of us had better content ourselves with the demonstrated truth of human immortality, and the occasional possibility of greeting a loved one at our own fireside. But he who thereby assumes to claim a new revelation, or to found a new religion is but repeating the experiences of an ignorant past.

THE INDIVIDUAL VERSUS THE CREED IN MEDICINE.

S. F. MEACHAM, M. D., Oakland, Cal.

The great medical need of the present time is individualism; individual thought; individual effort; individual expression.

The greatest obstacles to medical advance are creeds, schools, methods, studied as complete systems of theory and practice of healing, rather than, as they are, partial truths. Special lines of study and practice are all right in medicine as elsewhere, if we but keep in mind that we are dealing with partial truth only, and that all other thinkers are also on the same road somewhere. Some schools have more truth, some less; all have some. All schools of practice do some good and contribute something to the advancement of the healing art. No one of them has such a preponderance of good and such an entire absence of ill effects and neglects, however, as to warrant the selecting of it, either by the law or the people as the one method above all others and alone worthy of support. Such a course would put an end to progress at once.

The student of medicine or healing should study disease and cure. He should know the laws of health and of recovery. He should not pay the slightest attention to school or creed and refuse to down or vary his method at the whim or command of any. If we would succeed we must learn to obey, and teach others to do likewise. All other courses must, in the very nature of the case and of law, meet with failure. Do we do this today? I think that all candid minds will agree with me that we are far from doing so.

One of the first things we hear, on commencing our course, is ridicule of all other methods, and that the one we are pursuing contains all the needs of the hour. I had not been in college long till one of the professors delivered a lecture on specific medication, ridiculing it and all the time holding out the idea that it meant a drug to cure ague, or lung fever, or some other disease. I suppose that professor was the only man living who could have told where he got that idea, as no such was ever taught by any school on earth, so far as I know. The idea of specific medication is a drug for a condition, regardless of name of disease in which found. This is an entirely different idea from the one my worthy professor was combating. He was fighting a man of straw constructed by himself or adopted by him.

It is also common for the allopathist to fight the homeopathist on the theory of small doses. This, again, is a straw man, for

there is nothing in the theory of homeopathy to prevent large doses if necessary. They oppose poisonous doses, as they call them, but all of them do give average doses, or even larger ones when the emergency demands, and do not claim to do otherwise. The difference lies in an entirely different direction.

The homeopathist fights the allopathist because of large doses; this, again, is a straw man. I am an allopathist and do not believe in the so-called heroic treatment, and know dozens of others who do not. It is not a part of the theory of allopathy. We will admit that, as a rule, the allopathist uses larger doses than the homeopathist, but the difference in these schools is in another direction entirely.

So the suggestionist is opposed because he controls the will of his patient and ruins it by weakening it, thus destroying his personality; this is another figment of the imagination. Every suggestionist of any experience will tell you that nothing can be done, even by hypnotism, without the consent of the patient; and that the sleeping state is not only not necessary but in most cases is not desirable. Not only this, but all suggestionists are frequently called upon to educate and strengthen self reliance and the will, and find this to be one of their best fields of action.

We could thus review every school and show that the main quarrels are mostly on account of misapprehension. Why? Because we study school and creed instead of disease and cure. We try to prove allopathy, or homeopathy, or suggestion, or manipulation, or something else to be true and all-sufficient instead of sailing the high seas ready for all truth from whatever source. Or, if we are sailing satisfied in any of the special crafts, let us not wage war with the craft of our neighbor and try to sink it while we probably know nothing of what is on board and are greatly mistaken in what we think is there. We study our own school and accept a garbled version of what the others teach instead of going at the matter first handed.

Again, by this time we should have sense enough to know that when we comply with nature's demands we will get results, whether we know how to explain the matter or not. Our results may be good and when we go to theorizing about them we may be absolutely crazy. I do not believe there is a school of healing on earth today that can give an explanation of how it gets results, and have such explanation accepted by that school ten years hence or even by anything like all of its own members today. Each man should learn that whether he knows little or much, whether his capacity is great or small, he must stand alone. No one else can think for him any more than they can

eat for him, if he wishes to strengthen and grow. If another eats for me I will starve; if some one else thinks for me I will lose my individuality, it will starve. Well, but this great man was a genius and spent his life investigating this subject and says so and so, while I am uneducated and not capable of judging. Suppose he is and does all this; I can not see with his eyes or think with his brain. The life I am living is not the one he lived or is living, nor are the cases I am meeting the ones he met or is meeting; neither are they exactly like them because such a thing is impossible. The emergencies which arise in my experience I must meet or shirk; so what am I to do after granting all that you may please to mention, and what ought every one to do? Go it alone! We must do so or stop acting, stop living. We can follow till the emergency comes; then we are forced to stand or fall and to do it alone. If we have not been in the habit of standing alone we shall fall when this time comes to us. I must think my own think, and demand the right to think right and the right to think wrong, just as the genius does; just as all do, for they cannot help it. If I must stand alone and walk alone, if I am to grow, I should commence by swearing eternal allegiance to the truth. Next I should learn that truth cares not a whit for any creed on earth. Truth is a great admirer of harmony and balance; she gets on her knees to these, and to these alone. Whatever will balance with the eternal whirl and swing of events is correct, and we may stand on it with our whole weight. If I make a mistake as to what really does thus square with events I shall do no more than every other man has done and must do on some occasion. If I fail I must suffer, not he; I and my patient and his friends.

When I fail I shall always feel better if I do as I please. If I try to follow someone else, as I have done many times, I always think, especially when going against my own best judgment, that if I had only done my own way things might have been different; and so they might. Possibly the other thing is just what my guide would have done at such a time; I cannot know. Any way, even if my ideal were on the ground with me, he could not tell what could be done with my limited faculties. He would look from a higher and broader standpoint, measuring the situation and estimating what he could do with a cannon of 13-inch bore, while it is barely possible that you or I might not be able to turn the trick with a toy pistol.

When put thus it is easy to see that if my weapon is a pistol I must do my own figuring as to what it will do, estimating from my own experience with it. It will always be unsafe to accept

some other fellow's estimate, based upon another set of experiences and weapons.

Go it alone! It is the great need of the present hour. Let each one accept the situation as it presents itself to him, and be content to figure it out with a foot rule if that is all he has, and do his best to get hold of a ten-foot measure, or surveyor's chain or measuring telescope later if possible. But let us be careful not to undertake the task of our greater reach with our foot rule, for it will not work. If we will accept this situation, and then go to work alone to work it out, the world would soon speed rapidly on toward health and happiness.

As an individual with only limited time and more limited experience, I am indeed worse than a fool if I try to ignore the wider experience and far greater wisdom of the race. I am not advocating any such course, but wishing that we might go to this feast to get something to eat and digest and grow strong on; something that will sustain and strengthen and increase our own lives. I am trying to show that it does me no good to go to this feast and carry away the food in my pocket, or to even swallow what I can, but neither chewing nor digesting it. I must select what is good for me and what my teeth can masticate. No one else can possibly decide what this should be for me.

In this same spirit I should go to all the schools, creeds and methods of practice I have time and inclination to investigate. If I have neither time nor wish to investigate them let me have sense enough to keep my mouth closed about them till I do know their methods and beliefs. At any cost let me always desire the truth alone and keep my mind free from any wish to control the place from which truth shall come, or the way in which it shall come. If I but do this my mistakes in guessing, even about the different methods of practice, will soon right themselves, and I and all my patients be the better. A thousand pairs of eyes will always see more than two or three pairs. Let us all look, and tell what we see.

MADSTONE.

505 E. 8th St., Kansas City, Mo., March 29, 1900.
To SUGGESTIVE THERAPEUTICS, Chicago, Ill:

Gentlemen—As a constant reader of your magazine I would like to know the size, origin and history of the "mad-stone" used in hydrophobia from the bite of a mad dog.

What is its therapeutic value?

Upon what principle does it operate?

Is it not psychic?

G. B. T., M. D.

[Can any of our readers give the desired information?—Ed.]

MORE ABOUT THE DOG.

By A. C. HALPHIDE, M. D., Author of "Mind and Body," the "Theory and Practice of Suggestion," 3458 Wabash Avenue, Chicago.

Bozzie is 'dead. We mourn the loss of one of the most, if not the most, wonderful animal known in history. I have been criticized rather severely by some who were not privileged to see the animal, for being over credulous and lacking in perception. Had my critics seen the dog, the criticisms would not have been made. I was slow to believe it possible that the animal could do what the owner claimed, but seeing is believing. So after I saw her I was convinced that she was more than a trick dog—she was a psychic wonder.

Unfortunately Bozzie died before I had an opportunity to complete my study of her, but I saw enough of her to satisfy myself that she actually read my mind as well as that of her master. It would seem that this was proven by work she did for me while blindfolded and in the dark. Had she been dependent upon signs from her master or involuntary signs expressed in my own face it would have been necessary for her to see in order to recognize them.

While she was blindfolded I thought of a number and asked her what it was. She immediately barked the number in two figures, first 2 and then 7. The number was 27. Several similar tests were made and she never failed to give the correct answer.

In the dark she was equally accurate in her responses. Without any contact she would answer any question that could be expressed in her language of barks, as the day of the month, the month of the year, my age and the like.

It was expected that we would be able to make a thorough study of the dog but her untimely death prevented it. How-

ever, enough was seen to establish her wonderful intellectual faculties and to baffle the most expert psychologist. How did she accomplish her feats? The answer must be by telepathic communication, and all of the wonders of that most mysterious process are involved in the solution of the question raised. It would be interesting to discuss the subject at length and some day in the near future we may be inclined to take it up, but for the present we will close by repeating our assertion that Bozzie was a mind reader.

Mr. Clason has one of Bozzie's pups which he thinks is likely to develop as wonderful an intelligence as its mother. Already it performs some remarkable feats and it may be that after all we may have the chance to study Bozzie's equal if not herself. We shall keep track of the dog and report his development.

PSYCHIC FORCE.

By Prof. W. H. CHANEY, 9 N. Ashland Ave., Chicago.

I cannot remember when I first heard of "Old Joe Judkins." I was told that he had sold his soul to the devil for the power to do everything mysterious and supernatural. He was the bogie for frightening children and I was as afraid of him as I was of the devil, although I had never seen either. One night in January, 1830, just after I was 9 years old, a dirty, ragged man came into the house and asked the favor of sleeping on the floor. Mother told him that father would be in soon and he would give him an answer. When father entered the room he sang out: "What are you doing here, Joe?" Joe told him what he wanted and father said: "Yes, and I will give you your supper and breakfast if you'll swallow my logging chain." "I'll do it," said Joe, "bring on your chain."

We were sitting in a half-circle, around the fire, Joe in about the center, mother near the chimney corner and I clutching her dress with fear and trembling, for I was satisfied that Joe was the bogie and friend of the devil. Father put the chain on the floor between Joe's feet, and I remember as well as though it had just happened, seeing Joe pick up the ring at one end of the chain—the ring was nearly six inches in diameter, made of three-quarter inch iron—put it into his mouth and slowly began swallowing till it had all disappeared. I had heard so much about his tricks that I was not in the least surprised, but I was terribly frightened, afraid the devil might walk into the room at any moment.

Then father asked where the chain was. "I swallowed it," said Joe. "O, no you didn't," said father, "and if you don't tell me where it is you shall not have a mouthful of supper." After some demurring Joe finally said: "The chain is out in the woodshed." I did not believe that, for I had not taken my eyes off him and knew that the door had not been opened. My next thought was that the devil had come through the door, without opening it, and carried the chain away for Joe. This looked reasonable to my childish mind and therefore I was not astonished to see the chain in the woodshed when father took the candle and we all went out. But I could see that father and mother were astonished and tried to make Joe tell how the chain came there, but he would not.

This happened in Chesterville, Maine, and years afterward I met Uncle Bennett in Ohio, and he gave me a reasonable theory of explanation.

The psychic explanation offered by my uncle, was that old Joe was able to put his audience under a "spell," so that they thought they saw what existed only in the imagination. Uncle did not believe the wonderful stories told about witches, for he said that thousands of innocent persons had been put to death as witches, but nevertheless there was some truth in what was called the "witch's spell." It was commonly believed in Maine that Old Joe could "cast a mist before a man's eyes," so that he could see only what Joe willed for him to see, and in corroboration of that theory uncle related the following circumstance:

Some men who were working out their road tax had sat down to eat their lunches when Joe came along and begged for a ninepence (a piece of silver worth $12\frac{1}{2}$ cents). They said they would give it to him if he would crawl through a log, twenty feet long, lying there. Joe consented and putting his head against the end of the log slowly disappeared inside of it.

About that time Uncle Bennett came around a turn in the road, on horseback, and rode up to where the show was, when he saw Joe on top of the log, crawling along and making quite a scratching. No one spoke till uncle rode up and struck Joe with his whip and asked him what he was doing. Then one of the men said he was crawling through the log. Uncle said he was not, but was on top of it. But the men all declared they had seen him crawl into it out of sight and could now hear him scratching near the middle of it. Uncle said that by the power the devil had given Joe he had cast a mist before the eyes of these men so they could not see him. Had uncle been

there at the first he would have been affected the same as the others. The principal difference between this theory of the manifestation of psychic force, and the explanation of the present day, consists in the elimination of the devil as the chief factor.

MAKE HASTE SLOWLY.

By F. W. SOUTHWORTH, M. D., Tacoma, Wash.

Dr. Lingo in his article in April SUGGESTIVE THERAPEUTICS, "Drugs a Fallacy," voices many truisms, but the reflective mind is prone to "go slow in order to make haste," and I wish to sound a note of warning to my fellow workers in the field of mental therapeutics—avoid dogmatism. It is true that material medicine had its origin in "ignorance and superstition," but it has been progressive, and notwithstanding its futile efforts to prove disease a material entity, it has brought to light many practical sciences and reared a colossal pyramid of miscellaneous knowledge.

Religion, as well as many other things, even man's own origin, has been considered, and is still so considered by many unlearned people as founded in "ignorance and superstition," but everything is progressive—there is no question about progress, and it all tends through evolution constantly toward higher and better things, "First the natural, then the spiritual." We recognize the ultimate spiritual for all mankind, but we must evolve toward that point—we must evolve what is involved by progressive stages. This is where spiritual philosophy is weak—in that it insists on the spiritual man wholly now. But we must evolve through the mental before the conception of the spiritual dawns upon our proper understanding. Then we can *assert* our divine sonship and do all that Christ has done. Some of us are doing many of them now, but ultimately *all* will be able to do *all* his works.

As the author of a metaphysical system—"True Metaphysical Science and its Practical Application through the Law of Suggestion,"—this was forcibly thrust upon my mind from study and practice, and while I should like to ignore the physical body utterly, I find it has *its* own mind and every cell of the body *its* own—therefore man *is* all mind—yet there is a controlling center of a strangely blended harmony of the spiritual, moral, mental and physical natures.

My observation of drug action (practicing as I do homeopathy, eclecticism, alkaloidal and allopathy) leads me to rather think drugs *stimulative* than *irritative*. It depends upon quan-

tity. Observe the homeopathic formula of "similia" and its action. In case of a bilious condition small doses of calomel, frequently repeated *rearranges* cellular activity and the lost function is restored. In vomiting ipecac, in synovial fever aconite, in simple colic, colocynth and so on. This is a *rule*, not a law. There is no *science* of medicine or known *law* of cure. There are exceptions to a rule—none to a law. We are only following rules with a great big R and those especially with an "authority" at the small end of them.

But medicines *do* work without verbal or other suggestions—even against adverse suggestions, as witness. I, as well as all other medical men, have prescribed for certain ailments various drugs. One after another they have failed until the 3d, 4th, 5th or 6th one was prescribed and the case began to improve. All the time the suggestions given were of doubt, uncertainty and "If this don't help you I don't know what will," style.

I have tried the proverbial "bread pills" and "other pills" with vigorous suggestions and positive assurances, but have oftener seen failures than successes from them.

Suggestion does little or no good except your patient is in a suggestible condition—either voluntary or involuntary.

If mental suggestion is all potent then why shouldn't the medical man of extended erudition with "half a dozen diplomas" well displayed, meet with better success than his "less favored brother"?

The fact is we must learn and pay more attention to nature's law or all our suggestions, pills or what not, will avail no more "fifty years hence" than now. Water is needed for secretion and excretion—respiration or oxygen for food, life and elimination of poisons and waste and so on, mental, spiritual, materialistic or others to the contrary notwithstanding.

Suggestion is a law of nature. Hypnotic suggestion is not desirable as it does not strengthen the individuality but tends to make a weak one lean more. The proper treatment of disease is educational—eradicate *fear* and *unbelief* from the world and it can be done by systematic education—and disease and sin, which are the offspring of these, will cease to be and man will come into his own—into his birthright—the *natural* condition of health, strength, vigor and power, and will cease chasing *externals* and find that he is a microcosm and that "everything comes from *within*."

As doctors (which signifies teachers) if we wish to be real benefactors to our race we must not think so much about disease and its *cure* as to suggest people into healthy thought and

out of suffering from, or yielding to, these negative conditions such as illness and disease. Our suggestions must always tend to the education of the mind that *it controls* the body—and that through physiological or natural laws, and that disease, as well as many other undesirable states, is the result of *wrong thinking* and per contra, that persistent *right thinking* will, in time, result in the fulfillment of our ideal and the eradication of ignorance and disease from the world.

PLANETARY INFLUENCE.

By Prof. J. A. MEAD, Hartford, Conn.

All people who have any knowledge of astrology believe in it to some extent at least. As far as I know, no one has ever denied that it is the moon's influence which causes the ebb and flow of the tides. It is also too well known to admit of a doubt that certain classes of maniacs (lunatics, from Luna, the moon) are always worse when the moon is at the full. Certain plants only open their flowers at night. The sweet scented *Nicotiana Affinis*, for instance, closes its leaves and emits no fragrance until the dawn of night, when the petals expand and the delicious fragrance is emitted. We are informed that the pomegranate never lives beyond 28 years (this is the age of the moon, allowing a day for a year, the moon completing her course through the zodiac in 28 days). For instance, if a pomegranate seed is set when the moon is 15 days old, circumstances being favorable, the seed will germinate but will not live beyond 13 years, i. e., the same number of years as the moon has days to run ere her course is completed. Solomon said, "There is a time for all things." Shakespeare said, "There is a time in the affairs of men which taken at the flood leads on to fortune."

"What is the use of astrology?" someone asks. "It is an obsolete science and relic of the dark ages, laid aside long ago." But truth will out and the science is no more an obsolete one than mathematics or medicine, but at present the vast majority do not understand it, one reason being that books on the subject are both scarce and expensive, and are far from clear. Its uses are many, one being to know the fortunate times in one's career and to take advantage of them. By it one can tell what diseases one is liable to, and by fully realizing that "knowledge is power" can take means to avoid them. Upon studying the map of his nativity he becomes acquainted with his weak points and therefore takes

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means to strengthen them. In financial affairs he can tell the fortunate times for investment and when to avoid loss. Astrology teaches one whether his married life will be successful. A knowledge thereof would prevent the many ill-sorted unions that are a disgrace to civilization. How many boys are placed in a business or profession for which they have no natural fitness. Were their horoscopes consulted it would be seen at once the nature of the profession or business that they are naturally fitted for and in which they would be successful. So it is many a life that might have been useful is wasted by being taught the wrong occupation. The father of the great composer, Handel, wished his son to be a lawyer or a physician. Had his desire been carried out the world would have been the loser of such masterpieces as the Messiah and other great oratorios. I think I have shown sufficient proof as to the usefulness of this science and in closing will offer but one more. Do not be led by what people tell you, but before you condemn this science in fairness to yourself study it thoroughly. Investigate by having some competent astrologer cast your horoscope. Study this and, having tested astrology by the events of your past life and the present, then and not before support the science or condemn it as you find for yourself whether it be true or false.

A NEW SCHOOL.

The work in psychic science which has been so well begun in Des Moines is to be continued under the capable management of Dr. Cora E. Grinstead, M. E., owner of the Grinstead Institute of Electro-Therapeutics, assisted by Jay A. Potter, M. D., for many years a student of suggestive therapeutics and writer upon occult phenomena. The offices of the new school are upon the second floor of the Equitable Building, Des Moines, Ia., and those interested should write for particulars. Dr. Grinstead's success in reaching obstinate cases has made her name well known in Des Moines, and in point of elegance and splendid equipment her school leaves nothing to be desired. The magnetic personality of the principal secures the most profound conditions of hypnosis in her patients and makes the work of the school, as demonstrated to my satisfaction before I left Des Moines, unusually successful.

Note.—Can anyone supply us with a good copy of SUGGESTIVE THERAPEUTICS of the April, 1899, issue? Kindly write the office and state price wanted.

SUGGESTIVE TREATMENT IN COMPLICATED AND OTHER CASES.

By C. EDWIN GOODELL, M.D., M.E., Irvington, N. J.

The following cases will further demonstrate to every reader of SUGGESTIVE THERAPEUTICS the efficacy of Psycho-therapeutics in the treatment of functional and other derangements. In the treatment of alcoholism I have every reason to believe that *deep sleep* is not absolutely essential in restoring to health these most unfortunate individuals, as is evidenced in numerous cases coming under my observation. I agree *in toto* with our esteemed friend, Sydney Flower, when he says that "the principle of the cure of a habit is sympathetic vibration, and the quickness with which you are enabled to help and to heal your patient, to strengthen his will, and to restore his healthy power of resistance, is according to the measure of his belief in you." I admit, however, that many patients, particularly active somnambulists, have been cured in one or two seances, while others apparently cured relapsed after a short interval. These cases were taken in hand again and treated while in only a partially subjective condition, so that the mind could reason logically, and were permanently cured. I therefore claim that there is no hard and fast rule to follow that will be applicable in all cases; each individual should be studied psychically and all individual idiosyncrasies and harmful auto-suggestions should be eliminated as far as possible by intelligent suggestion before any great results can be obtained.

Why do so many cases of alcoholism relapse after taking the Keeley or Gold cures? In many instances because the mental condition of the patient is not taken into account and studied at sufficient length, and because of the too frequent use of deleterious drugs, such as the bromides, strychnine, cannabis indica, apomorphine, etc., which paralyze for the time being the nervous centers to such an extent that when medication is suspended and the effects of the drugs have worn off a general weakness ensues; the system again craves for something, and to satisfy the longing and brace up the already shattered nervous system the patient seeks relief in farther stimulation, hence a return to the old habit. This poor mortal does not realize that he has been duped, made a fool of and robbed of his frequently hard-earned money. Who could retain a glass of whisky after having apomorphine poked at him? Not many of us, I assure you, and do you stop to realize the condition of this poor patient's stomach after having been submitted to this irrational treatment for two or three weeks? and is it any wonder that these patients relapse? I venture to say that there is

not one in a hundred who could not go into the nearest saloon and imbibe just as freely without becoming nauseated immediately upon leaving the institution.

Keeley et aura. Not so, however, when treated by suggestion by a competent suggestionist. We have no relapses in patients who are anxious to be cured and who will listen to reason. With proper therapeutic suggestions, backed up at last by good forcible post-hypnotics, the patient cannot crave for his old enemy; the smell of it will actually nauseate and disgust him. An habitual drunkard of twenty years came to me one day with an idea in his mind that there was no man on earth able to cure him of his habit. He said that he had taken the Keeley cure three different times and the Gold cure twice, and relapsed shortly after each treatment, the longest period of rest he experienced was three months and four days. After eliciting a promise from him not to drink anything for twenty-four hours he left me to return again when perfectly sober, he came back the next evening as sober as a judge, but very nervous. I talked with him for half an hour or so on the subject under discussion, dissipated his old idea, gained his confidence and finally began operation and obtained the fifth degree (light somnambulism); bear this in mind, no deep sleep and no amnesia upon waking during this and six other treatments. The suggestions given were merely to tone up the nervous system, strengthen the will and correct functional disturbances, never once intimating a discontinuance of the liquor. Not until the eighth treatment did I begin suggesting away the desire for liquor; then when I had the mind sufficiently educated deep sleep was produced and strong post-hypnotics were pounded in with great rapidity and with all the force imaginable, with the result a complete abhorrence of spirituous liquors. Twenty-two months have elapsed since the last treatment and there has been no relapse.

In my experience instantaneous cures of alcoholism by deep sleep at the first seance, as Dr. Osgood Mason reports, have not been permanent; only in certain cases is the permanency established. The better method is to correct functional disturbances, prepare and buoy up the mind with hope and confidence, then post-hypnotics will establish a sure cure.

W. R., age 14, incorrigible, devilish and disobedient, was brought to me for correction. This boy would not mind his mother, who was exceptionally good to him, was unruly in school, gave his teacher a great deal of trouble, played truant and smoked cigarettes to such an extent that his intellect was considerably impaired, for two years he had had a note sent home almost daily

from his teacher telling of his incorrigibility and inaptitude for study, punishment and persuasion seemed to be of no avail, he was in fact considered irretrievably lost. Hypnosis, however, was easily produced, owing to his fear of me; suggestions were given and the youngster was made to smoke a cigarette in the hypnotic state, which resulted in making him violently sick; he was awakened in this sickened condition, and forced to light another cigarette which increased his sickness; he was then told when awake that the very first time he ever attempted to smoke or use tobacco in any form he would become violently ill, deathly sick to his stomach. Sleep was again produced and his indisposition alleviated and post-hypnotics were given for the complete cure of his habit. The second treatment was devoted to the correction of his unruly conduct, with the result a wonderful improvement the next two or three days. On the fourth day he played "hooky," as he termed it. He was again hypnotized and given suggestions that if he ever played truant again a strange feeling would take possession of him; that his legs would become paralyzed for the time being and he would fall in the street, and that I would be bound to catch him. These suggestions were repeated to him after he had awakened and they evidently made a decided impression, for he has never remained from school since without permission, and his disposition is so decidedly changed his mother and teacher are inclined to think him a paragon of goodness. Seven treatments were given, and this once unruly boy is now as docile as a spring lamb, and his ability to concentrate his attention and learn has increased ten-fold; examples in arithmetic are easily and quickly mastered, while before treatment he was unable to do simple division.

Miss R. F., age 22, blonde, highly nervous, chronic constipation, dyspepsia and dysmenorrhœa. Patient had been treated by physicians of both schools of medicine for three years with but little benefit. I began treatment in this case by dispensing with all medication, for I believe that if medicines will not cure these troubles after three years of treatment it is time to drop them and try some other form of treatment. Hypnotized patient on the 26th of October, 1898, obtaining only the first degree of hypnosis, gave half hour suggestive treatment for general improvement and for the correction of constipation, nervousness, etc. Ordered four pints of water to be taken during the twenty-four hours (sipped slowly), and to be repeated daily. My next visit was on Nov. 2, 1898; found patient's nervous system in much better condition; bowels moved after the second day and continued to move regularly once in twenty-four hours after the second treat-

ment. Patient falling into the third degree of hypnosis at this sitting suggestions were given for the relief and cure of dyspepsia and dysmenorrhœa. The same suggestions were repeated at every sitting, and after the seventh treatment patient menstruated freely and without any pain or unpleasant symptoms. Previous to the suggestive treatments patient had been in the habit of going to bed for two days during each period. I met patient six months afterward and she informed me that she had never had a sick day since her last treatment.

As a rule in complicated cases or alcoholism I usually give an occasional treatment once a month or once in two months for about six months after patient is cured in order to obviate any tendency to relapse.

My patient, Miss N., whose case was mentioned in February number, and who so miraculously escaped death, is still enjoying excellent health; not a feature of her old trouble exists, and I candidly believe that her cure is permanent. The fact of her being a good somnambulist saved her life beyond a doubt.

CINCINNATI, April 16, 1900.

The Psychic Research Co., Chicago, Ill.

Gentlemen—Will you kindly announce in your next issue of SUGGESTIVE THERAPEUTICS that I do not desire to take up another series of long distance experiments at present. I am overwhelmed with inquiries from readers of your journal who persist in misunderstanding my request in the April issue. I asked for assistants that resided in Cincinnati, for experiments at close quarters.

Thanking you in advance, I am, Yours very truly,

E. W. ROBERTS.

VITAL VIBRATIONS.

THE COMPOUND ORGANISM.

By JOHN E. PURDON, A.B., M.D., Turlock, Cal.

The establishment of the fact of an organic connection between living units is the first step toward the understanding of the significance of the larger life. This is true for spiritualism, or perhaps I should say anthropology, as it is primarily so for biology. Once the truth is grasped of the possible aggregation of units in a new mode, we have an indefinitely wide application of the notion, even if we may not be able to follow it out in detail.

The action of mind upon mind at a distance is no longer the great contradiction of the order of nature that it appeared to be before. A closed organic circle, with an energy bearing circuit

having been seen to be an actual living fact, the question of distance sinks into quite a secondary position, since it is only our preconceived ideas as to how the forces of nature act that has been the justification of the scientific dogmatist who argues against the possibility of telepathy on grounds of appeal to the uniformity of nature. But it must not be denied that the new aspect of human life to which we are introduced by this growing science is indefinitely more complex than that to which we were accustomed when following the old lines of thought.

Hitherto the life functions were regarded as quasi-mechanical, and indeed by many in the highest ranks of science as entirely mechanical, consciousness being looked on as something added and having no more importance than the shadow cast by a machine. Objects in space were regarded as permanent and stable, and merely subject to the push and pull forces of repulsion and attraction; so that it was a matter of indifference whether the universe was described in realistic material terms or in idealistic spiritual terms, for the outcome was the same, nature was stable to its smallest parts and the onlooker could never get behind phenomena.

But now comes the new thought—to prove to us practically, and beyond the semblance of a doubt, that our concepts of the world, the soul and God have been childishly simple, compared to what they may develop into even in our own day. It certainly is true that many of the things that are happening nowadays have excited human attention for ages, but then they were regarded as unnatural, as magic, as the work of the devil, since they could not by any possibility be made to fit into the concepts of the day concerning natural processes. The advance of the sciences of observation and experiment for the last half century has prepared the mind of the present day to calmly consider the meaning of events, an account of which would not even be tolerated in exclusive circles a short time since.

Although the undulatory theory of light was pretty familiar to educated persons, and although scientific people were well aware of the fact that energy, or power of doing work, was related to the motion by which light is transferred through the ether of space, yet it was not until the conservation of energy, as a working principle of nature, became popularized through the commercial extension of the use of electricity, as one of man's working tools, for the solidification of the race, that the larger possibilities of his own individual nature forced themselves generally upon his attention.

Man is now prepared to allow that he is not tied down to the

expression of his will and design through the muscular system alone; for just as the post horse and the stage coach have had to give way to the steam engine and the electric tram, so is his unquestioning belief in the sufficiency and necessity of his muscular system giving way to the recognition of the utilizability of his inner and more complex vital functions in the field of practice, as time and waste savers, not forgetting the spiritual enlargement of view that must follow upon the recognition of their existence.

Light is now almost generally accepted as an electro-magnetic phenomenon. We may thank the illustrious James Clark Maxwell, who translated the "Experimental Researches of Faraday" into the language of mathematical physics, of which the ether was the subject matter, for that necessary step in the recognition of the truly vital import which the modern psychical miracles convey. The application of this thought is simple and easily followed, the conclusion being self-evident to me from much thinking about it, I suppose.

Light being recognized as an electro-magnetic phenomenon, sight must be accepted as an electro-magnetic vital function. It is well known that the visual and the musculo-motor system are in strict correlation; so much so that when, as in the case of locomotor ataxia, a man cannot stand steady from interference with the direct nervous supply to the muscles by the sclerosed tissues of the cord, the eye being fixed on an object, he is enabled to use muscles and walk much better than when the eyes are shut, a secondary innervation being derived from the co-operation of the sense of vision. But since experience has amply proved to us that many persons can do things without the aid of their muscles, lift a chair for instance at the other side of the room, nothing remains for us but to regard muscular activity as a restricted mode of a more general motor function. We can think of nothing else that the living protoplasm of the body and the space ether in the constituents of any such mechanism practices at a distance, with the ether in direct connection with the nervous system, the organic seat of volition and design, however modified in their expression. For this reason I suggested in an article, written twenty years ago, the hypothesis of "dinatoriation of the muscular consciousness" to represent the subjective attitude of the mediums when moving matter outside the ordinary physiological application of his muscular power.

This idea was suggested a couple of years before I made the discovery that rapport could be demonstrated by the sphygmograph; indeed so strongly was I impressed by the idea that the

muscular system bound down the spirit to a very restricted, though undoubtedly conservative and healthy, display of its powers, that it was the analogy of the electric potential that sent me to seek for such physiological residue as might be useful to support the theory. The result, as described in former papers, was more than I could have expected, for this discovery of rapport through the similarity of pulse tracings at once suggested the theory of the *compound organism*. Experience has shown us that during the expression of extraordinary power on the part of the medium, either sensitive or dominant, the consciousness may exhibit all degrees of variations even to its apparent multiplicity at the same time, as when different voices are heard in rapid exchange of words, when the inference would appear to be sound that different individuals were engaged in conversation with a corresponding exchange of thought.

But the idea of a compound psychical organism, through the establishment of a vital linkage, is hardly more extraordinary than that which regards our egos as the unitary expressions of the sub-psychical systems corresponding to the separate organs of which our bodies are made up. The former is like the latter, writ large and with a cosmical rather than a biological setting. But, sooner or later, we must acknowledge the fact that no philosophical satisfaction can be derived from the consideration of the one without regarding it as the correlative of the many, and this applies not only to the ego with which we are each directly acquainted, but to all spiritual entities with which it is related in both the descending and ascending scale. The old systems of philosophy dealt in wordy disquisitions which could not be brought to the test of an actual experience, and could therefore be supported and opposed according to the inclinations or convictions of the disputants, but the philosophy demanded by the new thought is one that was well forecast by David Hume, wherein, in his "Treatise on Human Nature," he said that havoc would be worked on books and libraries if he adopted a certain simple guide:—Does it contain any matter of fact or mathematical reasoning about matters of fact? No. Commit it then to the flames, for it can contain nothing but sophistry and illusion! The fact is the new thought is held within the application of mathematical methods, since it is not necessary to have definite numerical quantities in evidence for the application of general principles and theorisms to fields of experience that contain nothing but well-proved facts. Even roughly used they will soon begin to bring order out of chaos.

SPRING COUGHS.

"As practitioners are aware, tickling coughs are particularly numerous and stubborn during the spring and fall. It is well, therefore, at such times to prescribe that which will be sure to relieve without unpleasant after-effects. In nine cases out of ten antikamnia and codeine tablets will be found almost a specific. The well-known analgesic properties of antikamnia act excellently and synergetically with the physiological effects of codeine, which has a marked salutary selective influence on the pneumogastric nerve, making this combination one of the most valuable in medicine."

SPECKS OF LIGHT.

Lamar, Ark., May 1, 1900.

Sydney Flower—

Dear Sir: I received your publication of Suggestive Therapeutics and course No. 1, and I think them both laudable books. You will do me a favor if you will please explain the following phenomenon, viz.: I am a druggist and study hypnotism and telepathy in behalf of science. When my mind is concentrated on anything not pertaining to my work in the office and I change immediately to thinking of something else I can see small dots of yellow fire about two feet from my eyes continually passing away every second or two, and it lasts for about ten or fifteen seconds. Then again when I become wearied and change immediately I can see white specks before my eyes. They won't stay still, but pass slowly upward. If you will answer this letter I will be very glad. Yours respectfully,

W. D. ROBERTS.

[The matter may be entirely one of change in circulation of blood affecting nerves of sight. Give us more details of this phenomenon.—Ed.]

AN UNUSUAL EXPERIENCE.

CLAYHATCHEE, ALA., March 20, 1900.

Editor SUGGESTIVE THERAPEUTICS, Chicago, Ill.—

Dear Sir: I wish to relate an experience that I had last night, 19th inst., which has impressed me very much.

For some time I have been interested in spiritualism and desired to make some investigations, but not being in position to do so, I have done nothing but read literature on the subject. So all I know of spiritualism (up to last night) was what other people said about it. I was half convinced that the demonstrations I read about were true, but still I was doubtful. I was credulous and desired some proof of the reality of spirit return before accepting it as a fact.

But today I am no longer credulous. Yesterday I was in doubt. Today I am as fully convinced that spirits do return to this earth as that the sun shines. I will relate my experience.

I retired about 10 o'clock. In a few minutes after retiring I became conscious of the fact that some one was present. It is difficult to define my feelings, but suffice to say I was conscious of the fact that spirits were present. I asked who it was, when my hand was gathered up by an invisible control and placed my index finger on my thigh and wrote, "Jno. W. Dowling" (a rich merchant who died in this county about six years ago). I asked the spirit several questions, all of which it answered.

I finally told my spirit friend that I would be convinced if the spirits (I was informed that there were several present) would raise my right arm high up and place it across the breast of my bed fellow. My right arm at once became numb, as if asleep, as we call it, and slowly raised up as high as it was possible to carry it, and then slowly came down across the breast of my bed fellow.

After this the spirit informed me that it wanted to write me a message with pencil and paper. I got out of bed and searched all over the room for a match, but could not find one. I, however, found a pen and ink, and on the margin of a book the spirit with my hand wrote the date of his birth and death (Jno. W. Dowling's). I haven't had time yet to see if Dowling's relatives will corroborate these dates. I knew Dowling from reputation only and know the dates must be about correct, although I don't know the date of his birth or death. He gave me some advice on the margin of a page of the book. This was done in darkness, not being able to find a match.

I then got back in bed, and thought over the matter. I confess that I was a little frightened, but concluded to **learn more**

from my spirit friend. So I told the spirits that I **would be** further convinced if they would raise my left arm (my right had been used all the while) and carry it over and place it on my bed fellow. My left arm was the farthest from my partner in bed.

This time my left arm became perfectly numb and seemingly lost all sensation, then began to move upward. When about one foot up my arm stopped and I was unable to put it back to the bed; in a moment or two it went higher and then came over and was placed on my companion. I experienced a tingling sensation all over my body while my arm was being raised. Now, Mr. Editor, this is my first experience in spiritualism. Do you consider this a genuine spirit manifestation?

I know there was no imagination about it. Yours truly,
J. H. LINGO, M. D.

A FEW QUERIES.

Sydney Flower LL.D., Editor SUGGESTIVE THERAPEUTICS:

My Dear Sir—I am lost in the woods; can you find me?

I am preparing a work on brain relations, and of course am deeply interested in the article, "The Abdominal Brain," but on page 205, close of third paragraph, I read, "The organic brain which has no reason." Then on page 241 I read, "The organic brain sending magnetic aura direct to cerebellum . . . to move a limb or turn the body to a more restful position."

Again, of the somnambulist state where subjects will perform critical, difficult, and even perilous work, of which the author says: "Now we claim all this is done by the third brain acting directly through ganglionic nerves or the latent cerebellum."

Now, if it "has no reason," why should it direct the motor brain to a proper adjustment of the body? How could it avoid danger, and critically inspect anything? Or how can it reason if it "has no reason"?

I find this same (to me) contradiction of terms in Prof. Weltmer's works; in one place he writes that the subjective mind cannot reason analytically, and in another he calls it the reasoning mind.

My object is not to pick flaws, but to reach and be able to demonstrate the truth. Then again I refer you to page 242 of Dr. Ball's article, third paragraph, and ask, How can "ganglionic ode force" be "sent directly through the nerves to the cerebellum" "independently of thought," and how can we demonstrate that the awkward, untrained actions of a child are "produced independently of thought?"

Does not the term cerebation mean thought?

And is it not a fact that the spirit, the life principle, and the subjective mind are one and the same? Has it not even *superior powers* of reason and thought than the objective mind? If not, then I am forced to the conclusion that the clairvoyant or lucid state of mind is what many have feared, i. e., the work of some spirit and not the work of the subjective mind of the subject at all.

Again I ask, Can you help me find myself?

Very truly,

D. R. BALDWIN.

[Possibly the author, Dr. Ball, will take up these questions and give them careful consideration.—Ed.]

MAGNETIC HEALING.

Oswego, Kan.

Psychic Research Co., Chicago, Ill.:

Dear Sirs—In April number of SUGGESTIVE THERAPEUTICS, J. M. Baker, M. D., told you you would learn something by placing your fingers on different organs while your patient is hypnotized. I wish to state that I have tried it both ways and find that it is not necessary to waste time in hypnotizing your patients in order to benefit them. I am not a phrenologist, but have read some in that line. I would like to hear from Dr. B. on this subject.

If the information I can give on this method of treating will be of any use to your many readers, they are welcome to it. I have found that in cases where the joints or muscles were stiff or inactive that I have always had best results from treatments given in the following manner:

First, massage the limb, then place the positive hand on the head over the motor center and the negative hand upon the joint or muscle, as the case may be. Remain in contact at least ten minutes, and by this time your patient will be resting easy, and is ready for suggestions if you wish to use them.

Now you may say it was all the result of suggestion. But I must disagree with you at least in one case. A Mr. D—, of Fairland, I. T., came to me for treatment. I gave him suggestions, both in the sleep and waking state, with little or no benefit. After two weeks of this line of treatment I adopted the other, and, to my surprise as well as his, he began to improve from the first, and after the fourth treatment went home cured. I had made no explanation to him, but the moment I came in contact with his head and knee he remarked that there was a queer feeling passed down through him from his head to his knee.

Case 2: Successfully treated Mrs. C—, Hallowell, Kan. Weak eyes. Place positive hand on vision center and the thumb and forefinger of negative hand on the eyes. Remain in contact five minutes before using suggestions.

Case 3: Deafness cured in six treatments. Mr. Chas. B—, St. Louis, Mo. Deafness of six years' standing, caused by falling in a river and almost drowning. Placed the hands over the ears so as to have the palms covering orifice of the ears; vibrate the hands so as to create a suction for three minutes; then place the hands on the head directly opposite each other, covering the auditory nerves; and remain in contact five minutes, and the treatment is done. Suggestion would be useless to a deaf man.

Case 4: Hystero-epilepsy of fifteen years' standing. For five years the attacks were very frequent, occurring from seven to fifteen times in twenty-four hours. Miss C—, Fairland, I. T. Treated as follows: Massage of the spine, lumbar and sacral plexus, five to ten minutes. Place the positive hand on the head with the palm covering the *arbor vitæ*. The negative over the intellectual center and remain in contact ten to fifteen minutes morning and evening for thirty days, and there was no attack during that time or for sixty days thereafter, but on the sixty-fifth day there was a slight spell, and in the next ten days there were thirteen very light spells. They told a friend of theirs that there had only been twenty-six spells in the past nine months. It is more than a year since I treated her. I have not met her personally, but have been told by those who have that she is enjoying good health.

Case 5: Mrs. W—, Oswego, Kan. The sense of smell destroyed by catarrh, successfully treated as follows: Positive hand upon olfactory nerve center and negative thumb and finger on nose between the eyes; remain in contact ten to fifteen minutes every other day for ten treatments, and if that is not enough keep the good work up until a cure is made. Ten treatments was all that I gave in the above case, and seven months have passed and she is still all right, and I believe the cure to be a permanent one.

Wishing you success in your good work, I am yours very respectfully,

PROF. S.

PRACTICAL TELEPATHY.

Huntsville, Ala., April 16, 1900.

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Dear Sir—Received copy of your most excellent magazine, SUGGESTIVE THERAPEUTICS, and am more than interested in its

contents, especially the article on Experimental Telepathy, and I want to speak in meetin' and give my experience along that line. Three years ago I had my daughter in a music school in Lindsborg, Kan. At the time I was engaged in business twenty-five miles distant. I had been reading along the line of occultism for some little time, and had come to the point of "proving all things." I suddenly made up my mind to visit my daughter, and commenced to communicate with her telepathically. I of course concentrated my mind on her, and repeatedly repeated, "Mabel, I am coming. Meet me." And when I arrived at Lindsborg there she stood on the platform, smiling at me. I had not indicated in any way only through the mind that I was coming, and was surprised myself at the result. I said to her, "Daughter, how did you know I was coming?" and she said, "I cannot tell you, mamma, but about four o'clock something seemed to tell me, and I asked Mrs. Sundstrom if she would not let me have supper a little early that I might meet you, and she (Mrs. Sundstrom) said, did you get a letter telling you she was coming, and I told her no, but I knew you were coming." And when we arrived at her boarding place they were surprised beyond measure and could hardly credit the statement that I had not written to her. I have many other instances that have given me sufficient proof of the power of one mind over another, even though distant, and I verily believe before another decade passes we will be able to communicate with each other though miles intervene. I enjoy your magazine so much.

Respectfully,

M. J. STOCKTON.

TELEPATHY A FACT.

Sunset, Texas, March 25, 1900.

EDITOR THERAPEUTICS:

Sir—I am convinced telepathy is a fact. Something over two years ago my son, an artist, was in Chicago. I had been in correspondence with him, urging him to go up to Oshkosh, Wis., and see his cousin, a prominent attorney, on a legal matter. He was somewhat averse to going, and wrote me on Monday he would leave the following Monday for Paris. I received his letter Thursday noon, and was greatly annoyed to find that he had refused to do as I had requested, as I was certain it was for his ultimate good. Immediately I sat down, under intense thought and wrote in the most positive manner possible, as if I were speaking face to face with him, the absolute necessity of doing as I had requested. I posted the letter that afternoon.

On Saturday following I received a letter from my son, dated Chicago, Thursday afternoon, evidently written within an hour after I had posted my letter, which he never received, saying he would leave that evening for Oshkosh, but quite petulantly suggesting that he was thirty years of age and, "Father, I can't allow you to further dominate my actions." He evidently had received the "impression" I had written, but he had not then and never received my mail. He did leave for Paris the following Monday, having in the meantime made his trip to Oshkosh, which finally resulted to his entire satisfaction.

He was in Chicago last fall and early winter, having spent part of the previous winter and spring in New Orleans, La. Early in January, 1900, I received a letter from him saying:

"Father, I will take your advice and go back to New Orleans."

Now, the fact is, since he had informed me I was not to "dominate his actions," I had not been lavish of advice and had not written a word about going to New Orleans. But I had very seriously thought he would do better in the south during the winter. Did he get the impression of my thoughts through telepathy? I think so.

THOS. MCCONNELL.

TELEPATHY.

Inwood, Shasta Co., Cal.

Editor SUGGESTIVE THERAPEUTICS:

Dear Sir—"Telepathy," your premium book, received last week, together with the second number of the magazine, which is full of interest, as usual.

I have two sons who are away from home. Whenever I am about to receive a letter from them, soon after it is written and before it reaches me here at Inwood I always see them in what, for want of a better term, I call dream-visions; something more real than dreams, yet not actual visions. And often I get the news thus in advance. These dreams always occur in the morning. After a long, quiet night's rest I will awake and then drop off into these brief trances of sleep. But I do not always get the truth from them. For instance, I saw one of them in this way not long since, and realizing that it was simply a projection of his thought I began to question:

"D—, where are you?"

"I am in Sacramento."

"What are you doing there?"

"Working for a wash house, chopping wood and carrying water."

Now, as a matter of fact, he was not in Sacramento at all at that time, and far otherwise engaged.

Another time I saw him come up the path to the house, dragging slowly along as if too weak to stand, and as I met him at the door he dropped into my arms, pale and thin, almost fainting. This was very alarming to me. But when I received the letter as usual he was well enough for work, although he had been quite sick.

Why did I not receive the impression as he was at the time and not as he had been?

Again I read the thoughts of those about me in this wise:

Sometimes I see my husband stop short in his walk, and I seem to see him thinking, "I believe I will go over and get the mail." A moment later he will call out to me the very words: "I believe I will go over and get the mail."

I am very fond of working among my plants and flowers these bright spring days. But some days when I am thus employed there is all the while present an undertone of discouragement, and I am thinking "O, this is all work for nothing; we shan't stay here long."

When my husband comes in probably his first words will be: "L——, I think we had better sell this place; I am getting too old to work it any longer and I want to quit."

Then I know where my impression comes from.

But what I want is to be able to read the thought clearly and know where it comes from, and get the truth from absent friends, and not errors.

I would like to hear from some of your correspondents who may have experience in telepathy in regard to these things. Perhaps we could arrange a few experiments in long distance telepathy that would be interesting to all.

Respectfully yours,
MRS. S. E. MACKLEY.

RESTORING LIFE.

Turlock, Cal., May 3, 1900.

Editor Suggestive Therapeutics:

DEAR SIR:—

* * * I had a most wonderful experience this day two weeks ago. I was called to see a woman suffering from "Puerperal Eclampsia" and found her suffering from the most horrible epileptic convulsions. There was nothing left but to induce premature labor to give her a chance of life; so I turned and delivered the woman, the onlookers said in three, maybe in five, minutes, to be

on the safe side, and then set to work to save the child by artificial respiration. It was kept alive from 4 p. m. to 9 p. m. and then it apparently died, becoming white and limp and pulseless without a sign of respiration. The vitiated state of the mother's blood had in the first instance rendered its nerve cells very sluggish to all forms of stimulation, and death was the natural sequence of such a state of affairs, except for the intervention of a specific stimulus.

When all appeared to be over, I called upon God to assist me in raising the child, as He had done before now, and I projected through my hands (from my own sympathetic nervous system, as is most probable, since my emotional nature was most profoundly affected) one of the strongest "magnetic" (?) passes or currents I ever experienced. The result was that the infant, whose body was naked and held in my daughter's hands, after a short time showed signs of returning life, gave a little gasp and was soon breathing very quietly. He was kept warm before the fire and though the friends did not hope for his recovery I had the happiness of hearing him give his first cry about 3 o'clock next morning, nearly twelve hours after birth.

This was one of the three greatest experiences of my life in bringing back to life those on whom death had apparently set its seal.

The mother and child are at this present writing as well as can be, the little fellow growing every day. What do you say to that for a case? There was no suggestion in the case of the infant, but there was a very great deal of it *and more* on my side, whereby my nervous system was powerfully affected and put into a condition to act physically on the child. No man ever raised the dead, i. e., when the irreversible process had once been consummated. *That* would be a contradiction of the order of nature.

Please send me the copies of "S. T." asked for. They may never be sent in from the South. Yours very truly,

JOHN E. PURDON, M. D.

[Although this letter was written in private correspondence, Dr. Purdon will perhaps pardon me for giving it publicity, the value of its message being too evident to permit it to be filed away among office correspondence.—Ed.]

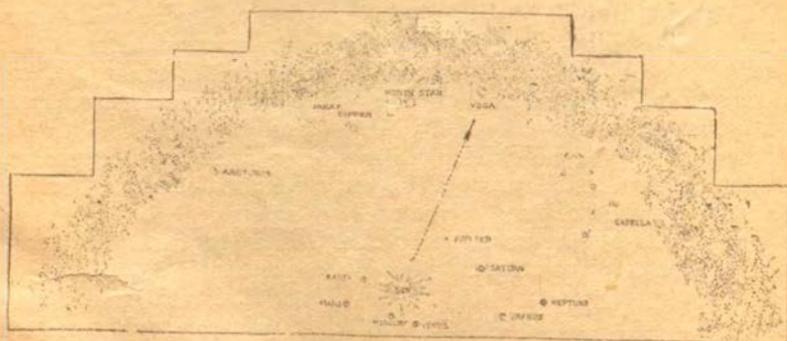
THE WONDERS OF THE INFINITE.

Professor Newcomb, a veteran astronomer, has just announced the results of a new investigation of the wonderful phenomenon known as the Solar Motion. The discoveries on which Professor Newcomb's calculations are based are of the most

startling and vital interest and lead perhaps to the grandest conclusions of modern astronomy.

Most persons probably think of the sun as remaining fixed in space while the earth and other planets revolve around it. It has been found, however, that such is not the case, and the discovery that the sun is not at rest has stupendous consequences for the earth and the human race. In truth, the sun is a swift traveler, and in its motion it carries the planets along, so that the actual track of the earth in the course of a year's revolution around the moving sun is neither a circle nor an ellipse, but an enormous spiral, such as would be traced by following the edge of the thread of a screw. This reeling path of the earth, whose true form and direction are just becoming known to astronomers, is, it will be seen, something very different from the orbit which our planet is usually represented as describing.

In traveling annually around the sun, the earth moves eastward eighteen and a half miles every second. But at the same time the sun is continually speeding away almost at a right angle, and in order to keep along with its master the earth is forced to travel northward at the rate of about ten and one-quarter miles per second. This is the figure deduced from Professor Newcomb's latest investigation.



Showing How Our Sun is Travelling Towards Vega.

Let us endeavor to be clear in our minds on this subject, for it is one of the greatest conceptions of astronomy, leading, as already remarked, to results of immense importance. The sun is a star, looking in our eyes greater than the other stars simply because we are comparatively close to it. Revolving around the sun in regular orbits, and linked to it by gravitation in such a manner that they can never get away, are the planets. These, excluding the insignificant little bodies called asteroids, are eight

in number, viz.: Mercury, Venus, Earth, Mars, Jupiter, Saturn, Uranus, Neptune. These eight constitute the sun's family. Everything else ordinarily visible in the sky (except the moon, which is the special attendant of the earth) is entirely independent of the sun. The faintest star visible at night is his peer, because it, too, is a sun and not a mere dependent planet.

Now, the sun with its eight planets constitute what is called the solar system. This system is very large when measured by terrestrial standards—about 5,600,000,000 (five thousand six hundred millions) miles across. But it is very small when measured by astronomical standards, because the distance from the earth or the sun to the nearest star exceeds the entire width of the solar system about five thousand times. As similar, and even greater, distances separate the solar system from the other stars on all sides, it follows that the sun and his planetary family are alone in space, so far removed from the millions of suns surrounding them that those suns are diminished by distance to mere specks of twinkling light, faintly visible through the infinite night that envelops them and in which they are able to make daylight only for a few million miles adjacent to their own bodies.

But, and this fact, as now appears, is of the highest importance, the stars (distant suns) are not scattered equally over the heavens. The majority of them seem to have been gathered in a vast spiral ring, which we see completely encircling the firmament, to which we give the name of the Milky Way, or the Galaxy, shown in our illustration. It requires a telescope to show that the Milky Way really consists of countless millions of stars so thickly crowded in places that they run into a perfect blaze of light, their glittering rays being intermingled like the sparkles from a diamond brooch.

Our sun is not a member of this splendid company. He does not belong to the immense host of the Milky Way. His place appears to be not far from the center of the dark abyss that is rimmed by the fires of the Galaxy. But for the moon mentioned at the beginning of this article, our situation would resemble that of a little island group in the midst of the sea surrounded on all sides by continents.

ABSENT TREATMENT.

A prominent school of magnetic healing situated at Nevada, Mo., is in trouble with the postoffice authorities, and pending an investigation from Washington we are given to understand that mail addressed to the school in question is being held at the local postoffice, where it is accumulating in cartloads.

It is alleged that the special complaint against the Nevada institution is that personal attention is not given to each and every applicant for absent treatment.

Our readers will do well to suspend judgment in this matter until the facts are thoroughly known.

For our part, we have undertaken to sift this matter of the effectiveness of absent treatment to the bottom. We have arranged to return money if the patient is not benefited at the end of the month's treatment. We have selected our healer, and have seen to it that he is not so encumbered with other work that he cannot fully attend to the demands of his patients. We have put the cost of treatment down to the lowest possible point, \$1 per month, and we have carefully noted the percentage of failures and successes during the period covering several months. Our letter files show immense benefit to have been received by patients taking absent treatment, and it is expected that in the near future these records of the Psychic Research Company's experiments in the matter of distant healing may play an important part in determining the truth or falsity of the proposition that health thought is transferable.

A HARD CASE.

Marion, Williamson County, Ill., April 23, 1900.

Editor Suggestive Therapeutics—

I am a subscriber to your magazine, SUGGESTIVE THERAPEUTICS, and have been for some time. I naturally suppose you have an extensive acquaintance with reputable and successful hypnotists, magnetic healers (so called), etc., and I have for many years been troubled with nervous constipation and sometimes with piles and hemorrhoids. Laxatives and enemas, etc., only furnish temporary relief, and I am anxious to get a permanent relief. I have tried for two weeks one of your advertisers, and although he did me some good, yet I am not cured. I tried a divine healer for a couple of weeks, but although there was temporary relief the trouble returned. I am now trying an osteopath and am getting some relief, but don't know how long it may last. The osteopath, although he gives no medicine, as you know the theory of such practitioners is, yet knows nothing of mixing any element of suggestion with his methods; knows nothing of hypnotism, or but little, and has no practical faith, though I think he could succeed better with most patients if he had some confidence and would venture some trials.

But could you refer me to some naturally strong and successful hypnotist or other successful healer who uses no medicines, or certainly but little, if any? I have read several works on hypnotism and given the subject some thought, and it seems to me some more attention should be given to overcoming refractory cases that are not readily amenable to suggestion and especially difficult to reach with hypnotism. It seems to be largely a neglected field, this problem of more universally making hypnotism approximate more a remedy of general relief. Getting in rapport with the subject in natural sleep is one way where there is trouble of reaching them by ordinary methods. It is claimed persons can be reached in catalepsy, or fainting state, why not when chloroform is used? When opiates are used, etc.? If a person is caused to be very stupid from loss of sleep or opiates and then read to in a drowsy monotone, thus accustoming the subject to the voice of the operator, as he quietly falls into a sleep, why are not experiments made along such lines? Or have such been made and, if so, with what success? If rapport could be once established with a refractory patient, then use post-hypnotic suggestions to establish a subsequent hypnosis. Again, is it not true that one somewhat acquainted with hypnotism and the method of inducing the state is very difficult to hypnotize? Is it not exceptional that a hypnotist can himself be hypnotized? If so, why? Is it possible for a person to acquire the power of hypnotizing himself? I believe Dr. Cocke claims he had hypnotized himself and Dr. Sherwin claimed to teach self-hypnosis. But is it established that this is practicable, save in extremely rare instances? I should like to see those subjects discussed exhaustively by some competent writer or experimenter. I should like to be hypnotized, but never have been, though I made sincere trials to be. Respectfully,

W. W. C.

[I do not see the advantage of referring you to any hypnotist or healer for the relief of a trouble which can only be cured in any event—that is, whatever the means—by your own auto-suggestion. By this I mean that nervous constipation is something that in your business—and I note you are a lawyer—is due to a recurrent condition of mind, induced by a recurrent habit of thought. It is a case of such long standing that hypnotic suggestion could not be relied upon to cure it. You must remember that your letter shows you to be a student rather than a patient. In other words, while undergoing treatment you bring curiosity rather than faith with you, and results

cannot be as satisfactory. You must pay the penalty of the student and understand at once that you are not to look outside of yourself for relief. You may take it for granted that until you subdue in yourself the nervous condition, which I state as a certainty is provocative of the stringent or contracted condition of the sphincter muscle, you will not be free from the trouble. Even if you were sent to a hypnotist to be cured and he broke up this condition in you the permanency of the cure rests entirely in your own hands. No one can say to you, "Be cured and stay cured," because man is a free being, and if you choose to return to the mental condition which is responsible for the physical condition, the physical condition will most certainly return to plague you. In this connection you will understand that I mean strictly that there is no such thing as a permanent cure of any physical condition unaided by the watchfulness of the patient and his full understanding of the cause and prevention of the return of the trouble. Your line of treatment is the practice of relaxation, the practice of concentration, the practice of deep breathing, the practice of simplicity in diet, the practice of plentiful water drinking, and the application of glycozone for a week or two to the sphincter muscle and canal. This will remove the existent irritability, and your own auto-suggestion and care will prevent its recurrence. With regard to your other questions, they furnish opportunity to many of our readers to relate personal experiences touching these points, and I prefer to leave them open to our readers for discussion before venturing a personal opinion founded upon personal experiment.—Ed.]

ZOISM.

The Psychic Research Co., Chicago, Ill.—

Gentlemen: I have finished the study of Zoism and have to say it is the very best thing of its kind that I ever read.

I have no trouble with anyone I have treated, and have cured three cases of rheumatism so very easy that my wife says she is afraid I will be called a faith doctor. I have charged these people nothing for the good I have done them, and I will send proof that I am able to use successfully this form of treatment in the cure of diseases. In treatment for alcoholism should the positive hand be on solar plexus? I would put positive hand on solar plexus and give the regular Zoist's diet in all treatments. Is this correct? In treating a man who is par-

alyzed from hips down, is it not best to first treat the spine and then both legs?

Is it best to tap on side of head or on the side of body when one side is paralyzed? As I understand, it would be the only way to treat, for the brain is as much hurt as the body.

I believe I am able to do what will be expected of me, but will appreciate any advice you see fit to give a beginner. I will not fail if possible to succeed. Yours truly,

THOMAS SANDFORD GIBBS.

Following are three testimonials to my ability:

This is to certify that I, Miss Mary Taylor, of Deepwater, Tex., aged twenty-six, was a great sufferer from rheumatism for a long time (I suffered so bad that I could do no work), and was cured by T. Sandford Gibbs, a magnetic healer, in one treatment, and I am now as well as I have ever been. I do all of my housework now and feel as if I will never be sick again.

MISS MARY TAYLOR, Deepwater.

This is to certify that I, John Wesley, of Deepwater, Tex., have been cured of rheumatism by T. Sandford Gibbs with the magnetic healing in two treatments, and am now well and as strong as I have ever been

JOHN WESLEY.

This is to certify that I, Esic Johnson, who am now over forty years old, and have been suffering from rheumatism for over ten years, was cured on May 2, 1900, by T. Sandford Gibbs, a magnetic healer, in one treatment, and have felt no pain from it whatever since that day.

ESIC JOHNSON.

[In treatment for alcoholism the positive hand (right) should be placed on solar plexus, as you say, and negative hand (left) may be used to tap the spine from top to bottom. Your report is most encouraging. Do not insist too rigidly upon the diet of the Zoist in any of your cases, but pay most attention to the deep breathing, water drinking and efficacy of your magnetic treatments. Especially is it important that your patients hold the thought that when they breathe deeply they are consciously taking strength into the system for their strengthening. Thus you let them understand in a word how much they may do to help themselves, and you educate them thus to use auto-suggestion to make your cures permanent. In paralysis pay attention to the localization of the cerebral lesion, if one exists, and place negative hand upon side of the brain affected. If paralysis is on right side, apply negative hand to left hemisphere of the brain. You may easily discover, however, by experiment what form of treatment most benefits your paralyzed patients, and do not confine yourself to any set rule—Ed.]

PRACTICAL TELEPATHY.

Hays City, Kan., April 18, 1900.

Mr. Sydney Flower, Editor Suggestive Therapeutics—

Dear Sir: I have received letters from different parts of the United States in regard to my communication in the February number of SUGGESTIVE THERAPEUTICS. One in particular from Mr. H. E. Preiser, Denver, Col., coincides with my views. I wrote to Mr. Preiser and obtained his consent to have it published in SUGGESTIVE THERAPEUTICS. I will send you the letter for that purpose.

I will also relate a few occurrences that have come to me of late.

My wife sleeps but little after 12 o'clock, and is very restless. She makes visits to the clock, passing from her room through the one that I sleep in to the kitchen, looks at the clock and returns to bed very quietly, hoping not to awaken me, but the moment she makes up her mind to see what time it is the thought is flashed to me, "Your wife is going to see what time it is," and before she can get out of bed I am wide awake, watch her pass through the room, look at the clock and return.

A young lady residing at my house has also found that she can send me word what to bring home for dinner, and I receive the message without being passive either, for it frequently comes to me while at work or walking on the street, but I can only return the message by carrying it myself.

I am a painter and paper hanger by trade. After working with another workman for a few days I know what tool or material he wants, even with my back turned toward him. Frequently persons conversing with me, their thoughts are telegraphed to me before they can speak them, and if they are slow of speech it annoys me to wait for the words. I am, very respectfully,

JAMES L. BAUMER.

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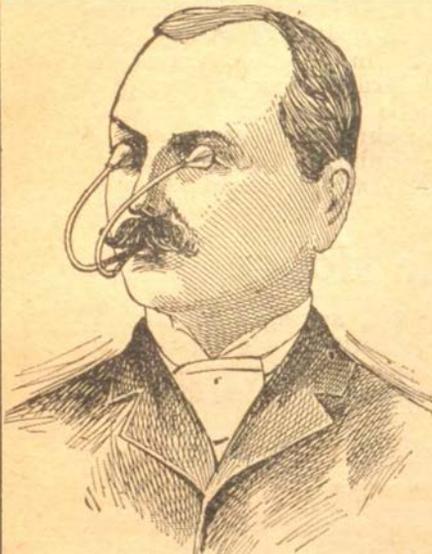
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Fig. 1.



Fig. 2.



Fig. 3.



Fig. 4.



Fig. 5.



Fig. 6.

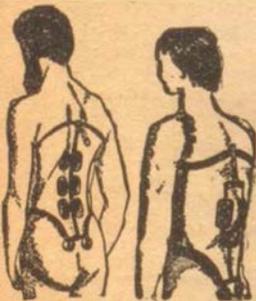


Fig. 7.

Fig. 8.

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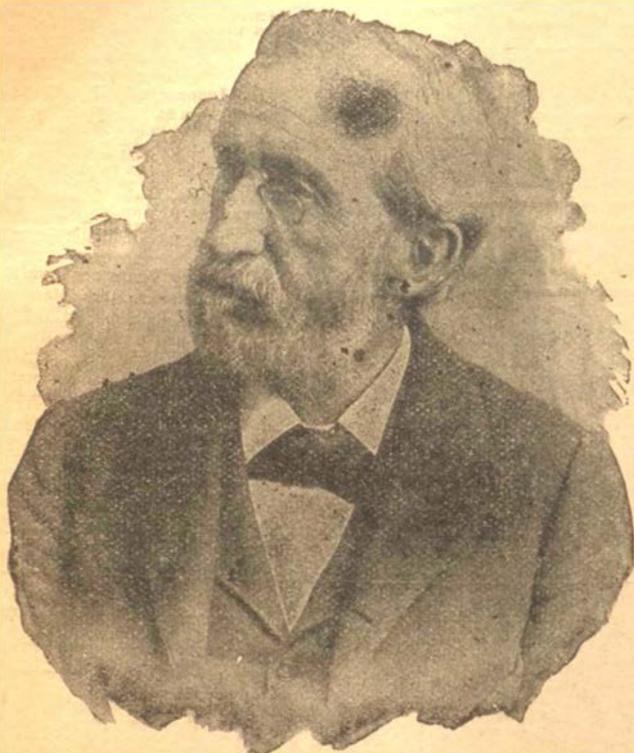
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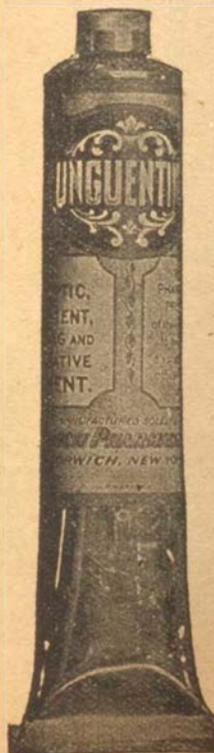
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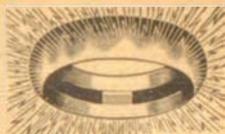
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SEE OPPOSITE PAGE.

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and many more have written "The Healer" absolutely unsolicited testimonials. Thankful letters are coming in daily, although "The Healer" has only just begun work on our cases. ^{perso-} ^{nic} Limited space prevents the printing of more, but here are some:

REYNOLDS, NEB., Nov. 16, 1899.

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Kind Sir:—It would be impossible for me to express in words my gratitude for what you have done for me through the Power of Thought Transmission. My health has been greatly benefited and my courage and energy renewed.

I feel that I will soon be entirely cured. God bless you for your kindness.

E. M. H.—

POMONA, CALIFORNIA, Nov. 1, 1899.

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With many thanks for benefits and kindness received, I am

Respectfully yours, F. O'N—

PORT HOPE, ONT., CANADA, Nov. 13, 1899.

"THE HEALER,"

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Kindly accept my very best wishes for your success in treating the ailing.

Sincerely yours, MRS. M. S—

SACO, MAINE, Nov. 8, 1899.

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The first treatment was a wonderful manifestation. I followed directions carefully and as I lay wondering how I should know if The Healer's message would reach me, it seemed as though I was conscious of some one in the room. And then in a minute such a wave of love came over me! My heart was filled with love. I wanted to get up and tell my family about it, but I knew they would think I had been dreaming or had gone crazy, so I kept it to myself. In three treatments it was about the same as the first and then came the electric current. I felt it very forcibly in my back and chest. This continued for a week. * * * *

May God bless the Healer who is engaged in such a Christ-like work. Life looks brighter to me now—gloom and despondency removed. Before, this life was a burden and I confess I had thought of ending it. Again I say, God bless the Healer!

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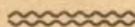
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every one of which has proved sufficient to support so-called mediums and convert c nverts to spiritualism. You can have great fun, astonish your friends, give splendid "seances" and learn much by producing spirit manifestations. Some of our readers have become greatly fascinated with the work and have created astonishment among their friends. The tricks are simple. Ten minutes' practice makes you a first-class medium. We have revised our list this month to meet the demand for easy but effective phenomena.

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