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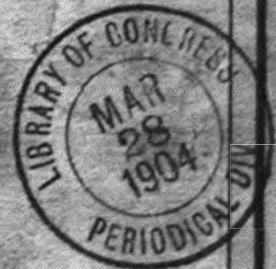
# SUGGESTION

A Magazine of the New  
Psychology for Health  
Happiness and Success

In this number:

How to Cultivate Optimism  
Through Auto-Suggestion

By Herbert A. Parkyn, M. D.  
Editor.



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don't read this Magazine

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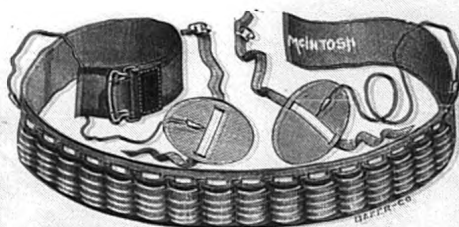
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# SUGGESTION

A MAGAZINE OF PSYCHO-THERAPY

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

Vol. XII.

CHICAGO, APRIL 1, 1904.

No. 4

"Only a thought; but the work it wrought  
Could never by tongue or pen be taught,  
For it ran through a life like a thread of gold,  
And the life bore fruit a hundredfold."

—*Exchange.*

## THINK.

GOD gave us minds to think, to work out our own salvation in a full and complete way. Let us stop thinking the dead thoughts of bygone generations. Let us stop thinking on the authority of another's thought. Let us know, once and for all, that through the use of our minds will come the truest and best solution of all questions presenting themselves to us in life. Think clearly. We must of necessity think clearly if our minds are illumined and made new from within. We must of necessity be positive in our thoughts if our minds are enlightened by the knowledge of an omnipotent, omniscient God, working within us to will and to do.

With our thoughts we shape and direct the force of life, giving it form in the outer world. Let us think, then, the God thoughts, creative and upbuilding thoughts, making for health of mind and strength of body. Through centering our thought on the things we want to be or do, the energy we use is not diverted into wrong channels, but finds perfect expression, and we accomplish what we will to accomplish.—*Charles Brodie Patterson.*

# The Cultivation of Optimism Through Auto-Suggestion

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

Medical Superintendent Chicago School of Psychology, 4020 Drexel Boulevard, Chicago.

Written for SUGGESTION.

**PESSIMISM.**—The tendency to exaggerate in thought the evils of life, or to look only upon its dark side; a melancholy or depressing spirit or view of life.

—*Century Dictionary.*

**PESSIMIST.**—One who exaggerates the evils of life or is disposed to see only its dark side; one who is given to melancholy or depressing views of life.

—*Century Dictionary.*

**OPTIMISM.**—The belief, or disposition to believe, that whatever exists is right and good, in some inscrutable way, in spite of all observations to the contrary.

—*Century Dictionary.*

**OPTIMIST.**—One who believes in the present or ultimate supremacy of good over evil; one who always hopes for and expects the best; a person of hopeful disposition.

—*Century Dictionary.*

**OPTIMISE.**—To take the most hopeful view of a matter; to hold or maintain hopeful views habitually.

—*Century Dictionary.*

## A TYPICAL CASE OF PESSIMISM.



*Herbert A. Parkyn*

I AM in receipt of a letter from a man complaining that the reading and study of New Thought and the New Psychology have not helped him in the least, although for several years past he has read all the New Thought literature he could purchase. He finds fault with his business, his family, his competitors and his customers. He says that for the last few years everything and everyone seem to have conspired to make him miserable and fearful; that he would change his occupation if he knew what change to make or would move to another town only he is afraid the change might prove disastrous and his family would starve. He admits that he lacks confidence in himself; that he hates anyone who displays confidence; that he is a poor, sickly, miserable, sensitive wretch, etc. He ends

by saying that his physical condition has been poor for years, but he would not care about this if anything could be done by suggestive treatment to relieve his mental troubles and make him more successful in business.

My heart goes out to this man, for he is in the same condition as thousands of others who want to believe in the New Thought and its principles, but can not succeed in getting a demonstration of its power within themselves. Many New Psychology enthusiasts in good health will say his failure to demonstrate is due to lack of application, or lack of earnestness, or failure to grasp the spirit of the application of suggestion. However, I am not willing to admit this, for I have known people who believed thoroughly in suggestion and the New Thought and understood the theories so perfectly that they could help others suffering from pure mental troubles but seemed powerless to help themselves.

The reasons for these failures lie here: the average man who reads the New Thought magazines and New Thought literature is led to believe that mind is the only thing necessary to take into consideration. He reads the experiences of others who have been assisted and the plausible theories of those who teach that mind is all and in all; that to think success, health and happiness is to have them.

There is too much of this nonsense published in connection with Suggestion and New Thought. The New Thought theories are all right for people in good health with rich, red, normal blood nourishing the brain, the organ through which the mind operates, for under these conditions it is comparatively easy to change a habit of thought, to make an optimist out of a pessimist, or to make a success out of a failure. But the New Thought becomes a positive failure in the majority of cases where there is poor health, unless the physical body and its requirements are given proper attention.

The body requires the life essentials—air, water and food—in certain proportions; and all the affirmations or auto-suggestions offered by the New Thought will not take the place of one glass of water or a few cubic feet of air, if the physical troubles are due to lack of the life essentials. But auto-suggestion can be used to create a desire to take the life essentials and to stimulate the organs of nutrition, so that a good quality of blood can be supplied to the tissues of the body and the brain. Then, with the brain well nourished, the changing of habits of thought becomes much easier and the New Thought principles work like a charm, if they are understood and persistently and intelligently employed.

In my practice of Suggestive Therapeutics I have found two classes of pessimists—the acute and the chronic.

#### ACUTE PESSIMISM.

The acute pessimists are those that are naturally optimistic in their thoughts, but suffer from occasional attacks of the blues, due generally to imperfect elimination caused by over-eating or under-drinking, or by both. These spells may last from a day or two to a week or ten days, when the mental depression disappears as quickly as it comes and the

individual again becomes as jolly and optimistic as ever, although when the attack is on he can not see good in anything, but on the contrary, sees the worst side of everything.

Careful attention to eating, breathing, and particularly drinking, will relieve this temporary melancholia; and it is not likely to return if the life essentials are looked after daily.

#### CHRONIC PESSIMISM.

The chronic pessimists I have again divided into two classes—those in whom pessimism has developed only after a long spell of poor health, and those that always enjoy good health but have been pessimists all their lives.

Pessimism that has developed after a long spell of ill health can usually be overcome by building up the health and employing optimistic suggestions or auto-suggestions, for a pessimist of this class realizes that his mental attitude is abnormal—he constantly seeks relief from it and is willing to do everything in his power to develop optimism. It is to this class that my correspondent belongs, and a recent letter from him in reply to an inquiry he received from me, says that in all his New Thought practices, instructions and absent treatments, no advice had been given him concerning the proper use of the life essentials and he had not given them a moment's consideration, believing the mind alone was sufficient to overcome all mental and physical troubles. He was drinking less than a quart of liquids per day, when he should have been drinking fully two quarts. Now that he is looking after the life essentials his health will improve, and I expect all his old optimism, aggressiveness, self-esteem, confidence and ambition will return as he employs the auto-suggestions his study of the New Thought has taught him to use.

Pessimism, due to a lifelong habit of thought, is difficult to overcome for two reasons:

First, on account of the fact that the pessimist, never having experienced the delights of optimism, can not realize that his thoughts differ from the thoughts of others more optimistic than himself, nor that his thoughts so influence his actions and his conversation that they not only drive his optimistic friends from him but surround him with the very conditions of which he complains most.

Second, for the reason that even if the pessimist becomes conscious of the fact that there is a difference between pessimism and optimism, and that they play an important part in one's success in life, he finds it difficult at first to keep his mind in optimistic channels long enough at a time for noticeable improvement to follow, and the very nature of his trouble tends to discourage him from further persistent, conscientious effort.

But these poor victims can be turned into very fair optimists, especially with suggestive treatment administered daily by a competent suggestionist; although I know several who worked out their own salvation by persistently using auto-suggestion.

The pessimistic man is generally the personification of selfishness. In fact, pessimism and selfishness might almost be used as synonyms, for I have never known a pessimist who was not selfish, nor a selfish person who would not at least exhibit pessimistic traits at times.

#### THOUGHT TAKES FORM IN ACTION.

For a positive demonstration of the fact that thought takes form in action one need only study the daily life of a confirmed pessimist. I know several persons who suffer from chronic pessimism of a virulent type, but one poor fellow in particular, with whom I have become acquainted in a business way, will serve as an illustration. He is the proprietor of a store in a neighboring city; but such a store—it almost gives me the blues to go into it! His windows are dressed year in and year out with the same old signs, and there is nothing to give the store the cheerful appearance so essential to an up-to-date business establishment. But the atmosphere of the place is only in keeping with the proprietor. When he started in business thirty years before he employed eight clerks, but his business has fallen off till he does all the work himself and is scarcely able to pay rent, although competitors around him are increasing their business steadily every year.

In the course of a fifteen minutes' conversation, the first time I met him, he told me all his troubles, which were many. According to his story, everyone had been trying to get the better of him ever since he started in business. His competitors resorted to unfair business methods and his landlord was endeavoring to drive him out by raising his rent. He could not get an honest clerk in his store. An old man had not an equal chance with a young man, and he could not understand why people he had catered to so faithfully should be so ungrateful or so fickle as to give their patronage to every upstart who went into business in the same line as his. He supposed he could work along as he was doing from morning till night without a holiday till he was driven to the poorhouse or died, and although he had been in the same stand for fifteen years there was not a single person he could call on if in need of a friend, etc., etc.

Although I have had occasion to visit him many times during business hours I have never heard him address a cheerful or encouraging remark to a customer. On the other hand he waited on them, not only with an air of indifference, but apparently as if he were doing them a favor by allowing them to trade at his store, while others who dropped in to ask permission to use his telephone or to enquire about residents in

the neighborhood were soon given to understand by his manner and his answers that he considered them a nuisance and hoped they had not mistaken his store for an information bureau.

I have purposely led him into other channels of conversation, with the same result; everything was going to the dogs—the city, the country, etc. No matter what we talked about, his remarks were saturated with his pessimism. He was ready to blame everything and everyone for his condition, and when I ventured to suggest that much of his trouble was due to his mental attitude he was ready to show me the door. However, I am keeping him supplied with New Thought literature and Mottoes and sincerely trust that they may eventually prove of assistance to him. He does not realize that his whole environment, including his store and stock, is a mirror-like reflection of his own thoughts. He has lost confidence in humanity and humanity has lost confidence in him, with the result that his customers are few and far between. He feels that the world owes him at least a living and that he must do his best to make it out of the customers that come into his net. The result is they do not get as much for their money as elsewhere and in consequence they go elsewhere to deal. He is too selfish to give away a pleasant or encouraging word or even a smile, and in consequence receives neither.

What a difference the injection of a few New Thought principles would make in this man's business and in his private life. If he would but cast his bread upon the waters for a few weeks by bestowing a smile here and a smile there, or a cheerful, encouraging word to this customer and that customer, he would certainly feel better for the giving, and they would return to him a thousand fold. If he would only assume that he is prosperous and proceed to give his store and his stock an air of prosperity, how much more attractive he could make his place look and how much more inviting it would be for customers! If he would assume that every person that entered his store was his guest, whether he made a purchase or not, people would feel like returning to his store when they wanted anything in his line.

I could suggest a hundred ways in which this man could employ suggestion and auto-suggestion to increase his business, to draw friends to him, instead of driving them away, and to make the world and himself better and happier while he lives in it.

Now, although the case I have cited is an extreme one, still it serves to show the positive effect that our mental attitude has upon our environment, our friends and our success. Optimism is just as cheap as pessimism, but optimism assists materially in drawing to us all that is good and worth while having in this life. Then why not let it enter into everything we do? If we meet obstacles in our pathway of life let us take hold of them with courage, backed by optimism, until we have re-



moved them; and if we come to a seemingly impassable barrier let us attack it cheerfully, believing that in time ways and means will be found to enable us to scale it. Our optimism may be the very means that will draw to us the friends who can give us the assistance required. Furthermore, by being on the alert we are in position to accept the proffered assistance when it comes, instead of allowing it to pass owing to our mental supineness.

To those then who desire to develop an optimistic habit of thought, I would say first, remember this axiom—"thought takes form in action." Study the axiom over and endeavor to grasp its full significance.

Then endeavor to develop generosity, and be generous, not only in the little things in life, but be generous in your thoughts. Endeavor to think well of everybody; always be willing to overlook an apparent fault in another, believing that there are other qualities in the individual that overwhelm the deficiency. Take a broad, generous view of life and humanity in general and you will find your old petty jealousies, absurd fancies, and trivial personalities, that enter so much into your daily life, completely drowned out by a flood of broad, generous, optimistic thoughts that will apparently bring the world to your feet.

#### OPTIMISTIC AUTO-SUGGESTIONS.

I should also recommend the constant use of auto-suggestions similar in character to those given below. These suggestions should be repeated many times every day, not automatically, but with a full consciousness of their broadest meaning. The regular thinking of these suggestions will soon develop an optimistic habit of thought, provided of course the life essentials\* are also being properly supplied.



I AM PARTAKING properly of the life essentials. This means that my body and brain are well nourished and my mind in consequence can operate as clearly as the mind of the greatest optimist.



I DESIRE TO change my whole habit of thought and my mental attitude toward everyone and everything. From today I shall be generous in everything I do and in my thoughts.



I SHALL SEE the bright side of everything and shall look only for the good in everyone and everything.

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\*See article on Auto-Suggestion in SUGGESTION for August, 1903.

**SUGGESTION.**

I FEEL BETTER already for having made up my mind to optimise.



I SHALL TALK and act like an optimist, knowing that I shall make everyone around me happier by being cheerful and saying cheerful things.



MY OPTIMISM WILL draw people to me. My cheerfulness will bring me staunch friends.



ALREADY I FEEL more ambitious. I am conquering myself. I am daily entering upon a new life—a life of cheerfulness and success.



THE WORLD and everything in it is brighter already.



OH! I'M so happy and cheerful. I shall have a cheerful word and a cheerful look for everybody today.



I WILL ENDEAVOR to make at least one person feel better for meeting me today.



I REALIZE THAT thought takes form in action and these happy optimistic thoughts will bring me the things I have desired most—friends, success and happiness.



I SHALL TAKE a broad view of everything; for I believe the world is good, that everything works together for good, that humanity at heart is good and that I have the best wishes of humanity on my road to happiness and success; and I am bound to succeed, for I believe in success.



HURRAY! I am free.



I AM HAPPY and cheerful.



I AM AN optimistic optimist, optimizing to develop optimism.

[NOTE.—As a preface to this article I have introduced some definitions taken from the Century Dictionary. They are a New Psychology sermon in themselves.—H. A. P.]

# Mental Atmospheres.

BY THE REV. HENRY FRANK.

**G**UARD the atmosphere that envelops you. Each of us is surrounded by a zone of influences we unconsciously cultivate. If we are negative and receptive we welcome every current regardless of what effect it may produce. If we are positive and aggressive we control the currents and suffer such only to enter into our lives as exhilarate and harmonize our powers. Each breeze that greets us daily as we inhale the morning air carries a special message in its breath. It arouses, invigorates and empowers us, or it depletes, enervates and discourages. Each sound trummed upon the great Harp of Life—the jangling voices of the street, the whirl of busy looms, the rattle of the wheels of traffic, the screeching of whistles, the snorting of horses, the barking of dogs, the laughter of children, the groans of the unfortunate—each sound and sentiment of earth—emits a vibration that polarizes the forces which constitute and quicken the essence of our beings. Shun those influences that deplete, welcome those that converse. Avoid the growler and the grumbler as you would the scorpion and the snake. Avoid the pessimist and the prophet of despair as you would pestilence and the plague. Cultivate whosoever laughs and smiles, grasps the hand with energy and scatters sunshine athwart your path. Cultivate whatsoever inspires confidence and courage and spread confusion in the ranks of doubters. Cultivate whatsoever helps you to believe in yourself, and flee what belittles and demeans you as you would the fang of a viper. Make him your friend who lifts your eyes to the stars and conjures the moral forces of nature to your aid. Carry good cheer in your heart, gentleness on your lips, encouragement in your voice and firmness in your tread, and you will disperse cowards as the sun dispels the fog. If you wish to be strong, cultivate the company of moral giants. If you wish for success, walk in the company of those who have succeeded. Their very presence surcharges your being with new life as does a crisp December day vibrating with electric energy.—*Metaphysical Magazine.*

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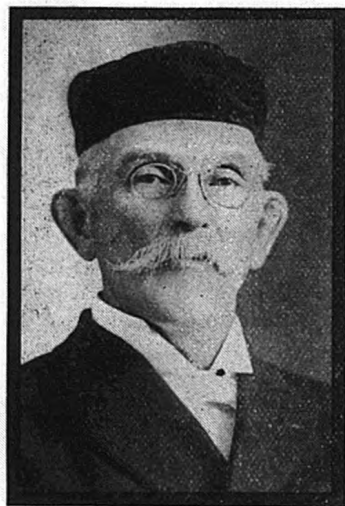
# Radiant Energy.

BY PROFESSOR EDGAR L. LARKIN, SUGGESTION STAFF WRITER.

Director Mt. Lowe Observatory.

A REVIEW AT THE REQUEST OF THE EDITOR.

**T**HE study of radiant energy, to find its properties and methods of making it available for the needs of mankind, is the most important problem ever presented to the human mind. Radiant energy from the sun keeps us alive. If the quantity we now receive should diminish very much, then all men and animals would expire. We live and move and literally have our being in radiant energy. Radiant means issuing forth from a center in every direction.



*Edgar L. Larkin.*

Energy is a word that has had many definitions. Webster says it is "internal or inherent power; capacity of acting, operating or producing an effect, whether exerted or not; capacity for performing work." And Atkinson Ganot's Physics reads: "The fact that any agent is capable of doing work is usually expressed by saying that it possesses energy." (p. 51.) Prof. Barker's Physics (p. 4), says: "Energy is apparently inseparable from matter. No form of energy is known to us that is not in some way connected with matter, and there is no point in the universe, so far as we can ascertain, where matter would cease to possess energy. Energy may be provisionally defined, therefore, as a condition of matter in virtue of which any definite portion of it may be made to effect changes in other definite portions."

Here it is called a "condition of matter"; and Prof. Barker is a physicist of the highest standing.

Now, heat is a phase of energy, and matter must be in a certain condition or state to emit or radiate it away. Gunpowder, dynamite, etc., are in a very peculiar condition; that is, the materials composing them are exceedingly unstable in their union. They have weak affinity for each other and can separate to wide distances, causing what is called an

explosion. All this energy can be sent in one direction by the inside walls of a cannon and be imparted to an iron ball. The ball takes up nearly all the energy, but to do so it has to move. During its flight it is in the "condition" of motion. If it hits an abject solid enough to cause it to rest the solid body receives the energy from the flying mass. If it is so rigid that it can not be torn to pieces, then it becomes heated. The energy of expansion—repulsion—in the powder became energy of motion in the ball, which vanishes only to reappear as heat. These changes are all included under the terms "conservation of energy," which is one of the foundation laws of Nature. The announcement of its discovery was made in a volume published in Germany in 1847, by the immortal philosopher, Helmholtz. It attracted the immediate attention of scholars throughout the world. The great law is, "When one mode of energy vanishes, others precisely equal in intensity take its place." No energy is ever lost or created. This law is the rock upon which stands the edifice of modern science. Every college in the world soon began to teach this law, and it is now the first to which the attention of the student is called in every physical laboratory.

The transmutations of energy are innumerable and incessant. Shifting is perpetual and has obtained since the "beginning." Of course this word has no scientific meaning, but had to be used as there is no other that can be employed in men's present state of ignorance. It was the magnificence of this law that awakened interest in the youthful mind of the writer of this note, and led him to the life-long study of physical science. Here is Helmholtz' original language, that I scored with pencil when a boy:

#### PRINCIPLE OF THE CONSERVATION OF FORCE.

"Immediate connections stand between heat, electricity, magnetism, light, chemical affinity and mechanical forces. Starting from each of these manifestations of natural forces, we can set every other in motion, for the most part, not in one way merely, but in many ways. From investigation of all known physical and chemical processes, we arrive at the conclusion that Nature as a whole possesses a store of force which can not in any way be increased or diminished. And that, therefore, the quantity of force in Nature is just as eternal and unalterable as the quantity of matter. Expressed in this form, I have named the general law, The Principle of the Conservation of Force. We can not create mechanical force, but we may help ourselves from the general storehouse of Nature."

This last sentence is of supreme importance. Human beings have not more than made a tiny scratch on the mighty facade of Nature. The hold of the electron and corpuscle you find both to be nothing but elec-

tricity—whatever that is. And a collection of these bodies has such well known properties of matter as inertia and momentum. By keeping on imagining one may conclude that all matter is merely electricity. Still imagine and you can readily believe that mind is nothing but these incredibly fine corpuscles. If this is true, then the ancient saying that "Thoughts are things" may be true.

The Hindu dreamers said that somewhere in the corridors of the distant past in Nature, mind began before matter. There is that word "began" again. But this is foreign to the subject of the writer's book, "Radiant Energy," wherein all these waves, electrons and corpuscles are traced to their places on the astronomic universe as at present known. Radiation is explained by the methods of spectrum analysis. There are entire chapters on stellar radiation as well as solar, and stellar evolutions from chaos also, all based on the latest research. The chapters on "Cosmical Tides," "Primordial Electrical Induction," "Mysteries of Catalysis," "The Galaxy" and "Distances of the Stars," with their chemical composition, are written in language free from technicalities. Everybody can understand.

Here is a quotation: "Countless suns are now seen to be dying from loss of heat; and from motions seen in some of the stars, it is coming to be realized that the quantity of matter now stored in dead worlds is far in excess of that in the living." And "Dark worlds are immensely more numerous than those that are active, giving out heat and light. So that those now shining are mere funereal tapers lighting up the cheerless and melancholy pathways of ancient suns and forsaken worlds." (p. 307.) "And Nature can not now lift a hand without being instantly photographed." All the wonders of modern Celestial photography are pictured.

I have received forty-two notices saying that it is a good book, one that it is bad, and seven non-committal. The book shows that when the sun loses its heat that our home "The earth will revolve around the frigid globe and count off lifeless years."

February, 1904.

Lowe Observatory, Echo Mountain, Cal.

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## A Helping Word.

Written for SUGGESTION.

Be true, kind friends, in this short life,  
 Be brave in times of woe;  
 And help this world, engaged in strife,  
 The truths of life to know.

—E. M. SHORT, Olsburg, Kan.

## Electrical Basis of Life.

By PROF. ELMER GATES, WASHINGTON, D. C.

Written for SUGGESTION.

PLEASE allow me the privilege of correcting an unfortunate statement in a recent sensational article to the effect that I saw the "soul" of a rat—a mistake due either to the hasty imagination of the presiding genius who evolves "headlines" or to the misunderstanding of those who prepared the article. I was interviewed regarding an imaginary experiment mentioned in an article of mine on "Immortality from New Standpoints" in "Proofs of Life After Death," published by Robert J. Thompson, of Chicago—an article which roughly indicates my views and one of the speculative lines along which I have studied the subject. I have also been trying to study the subject otherwise than speculatively, by laboratory methods, and among my earliest ventures in that line was the rat experiment which came nearly misleading me.

In this article, above referred to, I give an *hypothetical* experiment to illustrate what would be considered satisfactory inductive, laboratory proof of the duality of an organism, etc.—but it was only an hypothetical case.

Years ago, when making researches in this line, I found an animal to be opaque to electrical waves when living, and transparent to these waves after death; and under the influence of the "suggestion" and "expectancy" attending the experiment my assistants, on one or two occasions, thought they saw the shadow of a rat-shaped organism passing away from the dying rat; but with the best efforts I could see nothing of the kind; neither could I satisfy myself by several tests that they had seen anything different than a hallucination. Since then I have discovered that the opaqueness of the body of a live animal to electrical undulations is due to the fact that every muscle and nerve in the body is electrically active during life, and is, in fact, a bundle of electrical currents, and, consequently, electric waves can not get through them. At death these electric activities cease and the electric waves can pass through the body and make their impression on the recording screen on the other side. As I specifically stated to the reporter, I do not believe the electric transparency of a dead body to be due to the passing away of a "soul," but to the cessation of electrical activities. Of course, for all I know scientifically, there may be the passing away of a "soul"; but there is nothing in the experiment to warrant such a conclusion.

Whilst this rat experiment did not teach us anything about a "soul," it did show how closely electricity is connected with life, and suggests a method of testing whether life is extinct or not; and prepares the way for other experiments. Moreover, it is a possible new mode of diagnosis, because

the different parts of the body will be unequally transparent to electric waves according as they have unequal amounts of electric activity in them, as they would be likely to have under pathologic conditions. But the most important result of the experiment is this—it led to the discovery that living things give off electric waves in proportion to the degree of mental activity—which makes it possible to quantitatively measure conscious states. This opens a new field of research in scientific psychology—that of measuring subjective states and comparing them with each other in the same person or in different persons.

I am, however, free to say that in my opinion science will demonstrate that all matter is organic; and that it contains immanently within its substance a fundamental property out of which arises life or mind; and, furthermore, I believe that if a continuance of life after death is a fact in nature that laboratory methods are capable of discovering and demonstrating it.

The apparatus by which the above experiment can be most easily repeated consists of an electric spark oscillator capable of giving off electric waves varying in pitch up to the highest frequency attainable—a modified form of such apparatus as is now used in wireless telegraphy; and instead of a coherer use a set of coils for transforming the electric waves into electricity so that it may be measured by a delicate reflecting galvanoscope. These wire coils must be small enough to be hidden behind the body of the animal, so as to be in the shadow with reference to the source of electric waves. If the apparatus is sufficiently delicate it will measure the waves which pass through the body of an animal after death but will not indicate them when the body is alive. The apparatus becomes more delicate if along with the electric waves there are projected ultra violet waves of light—which are also electric undulations—because of an action similar in discharging a static condenser they likewise act upon the coil.

### The Man Who Dares.

[ HONOR any man who in the conscientious discharge of his duty  
 dares to stand alone; the world, with ignorant, intolerant judg-  
 ment, may condemn, the countenances of relatives may be averted,  
 and the hearts of friends grow cold, but the sense of duty done shall  
 be sweeter than the applause of the world, the countenances of rela-  
 tives, or the hearts of friends.

CHARLES SUMNER.



# The Psychology of Suggestion.

Curing by Suggestion.

PART II.

By W. R. C. LATSON, M. D.,

Editor *Health Culture*, New York; Author "Practical Dietetics," "Physical Training," "Common Disorders," Etc., Etc.

Written for SUGGESTION.

**R**EVERTING to the division of the mind into consciousness and sub-consciousness, the distinction between the two may be roughly expressed by stating that the conscious mind is aware of itself and of its activities, while the subconscious mind works automatically. Consciousness epitomizes all experiences into the here and the now. On the other hand, the subconsciousness governs all instinctive, mechanical and "absent-minded" acts as well as the organic functions. It should also be understood that in many respects the subconsciousness behaves like an independent personality. It has its likes and dislikes. It reasons, judges and wills, all unknown to the consciousness.



*W. R. C. Latson*

Mere consciousness, in itself, is of much less importance than is usually supposed. As a matter of fact it is incidental and not essential to the mental operations. There is, in truth, no mental activity to which consciousness is indispensable.

In the strictest sense it may be said that suggestion always comes from the environment, through the medium of the perceptions into the realm of the subconsciousness. Auto-suggestion forms no exception to this rule; for even here the impulse originates in the environment. A typical case of suggestion is the following:

A soldier was walking through the street laden with bundles. A wag passing suddenly shouted "Attention!" in a tone of military command. The soldier, on hearing the familiar order, drew himself instantly into military position, scattering his parcels helter-skelter.

A case from my own practice illustrates the same principle:

G. H. D., one of my patients, is amanuensis to a well known lawyer. On one occasion, during his professional call upon me, I desired to summon a servant, and for that purpose sounded a double stroke upon a small gong on my table. Instantly D. jumped to his feet and looked around anxiously. Then after a moment he resumed his seat with a rather sheepish expression. I made no comment at the moment, but took occasion a little later to repeat the signal. At the sound D. started violently, and seemed about to rise, but retained his seat. At a third repetition of the double stroke he started, but did not seem inclined to rise. In answer to my inquiry Mr. D. explained that his employer was in the habit of summoning him by a double stroke of a gong whose tone my own resembled. At subsequent trials, although warned in advance, D. could not repress a start at the double stroke of the gong. I observed that a single tap did not affect him. This he accounted for by stating that his employer used one tap to summon the office boy and two to call him.

A suggestion may be introduced through the medium of any one of the senses or by means of several senses simultaneously. The power of the suggestion may be greatly increased by introducing it through more than one sense. The practical joker who says to a timid friend, "There's a snake crawling up your trouser's leg," appeals through his words to but one sense, hearing. If in addition he goes through a pantomime expressive of horror the force of the suggestion is greatly augmented. Should he, however, (or an accomplice) at the same time lightly touch the leg, imitating the movement of a snake, the effect of the threefold suggestion to hearing, sight and touch would be well nigh irresistible. In a case like this the effect of the suggestion would be but momentary, for the patient's consciousness would soon discover the trick. But, imagining the subject to be in a state of mind in which he is conscious only of the operator—a state of mind in which he sees only the operator, hears only the operator's voice, and feels only the operator's touch, it will be readily understood that the suggestion implanted by the operator would appear a reality (and the only reality) to the subject. This is true simply because the subject perceives nothing except that which comes to him through the medium of the operator.

A suggestion operates directly upon the subconscious mind through the avenues of the senses. But if the conscious mind is awake—if the subject is fully aware of what is taking place—there can be no suggestion. The prime condition for a successful suggestion is non-interference of the conscious mind.

This passivity or non-interference of the consciousness may be secured in several ways. The most usual of these are the following: (1) To affirm the suggestion in a positive manner, breaking down, so to speak, by main force of asseveration the subject's resistance, as when we reiterate to an invalid that he is looking better, that he must be feeling better because, etc.,

etc. Notwithstanding his doubts as to the truthfulness of the assurance such a suggestion will almost invariably have a beneficial effect. (2) To take advantage of the ignorance or passivity of the subject. The child who believes in the healing power of mamma's kisses may be easily relieved of very severe pain by such a suggestion. (3) To produce by artificial means a passive state (hypnosis). Hypnosis is a sleep, light or heavy (usually the former), in which, the conscious mind being practically obliterated, suggestions may without interference be implanted in the subconsciousness. Hypnosis is closely allied to normal sleep. The difference consists of (1) the method of induction, normal sleep being spontaneous and hypnosis artificially induced; and (2) the fact that in normal sleep the dreams occur at random; while in the hypnotic sleep the dreams occur in accordance with the suggestions of the operator. In both cases the dreams are accepted as realities, because of the temporary obliteration of the perceptions, which only could correct these illusions.

The person in sound sleep is, to a large extent, cut off from his surroundings. His perceptions, sight, hearing, taste, smell, touch, the heat sense and other senses, are in abeyance; and, while the dreams are no doubt influenced by vague sensations of sight, sounds and feeling, any strong appeal to the perceptions will simply end the sleep. If, for instance, a man sleeping in a cold room become uncovered, he may dream that he is making an arctic exploration. If, however, the sensation of cold is severe he will awaken. So we see that the sleeper—so long as he remains asleep—is practically cut off from his surroundings. Between his consciousness and the outside world, there is a shell of imperception—of blindness, deafness, insensibility.

So much for the person in natural sleep. But now suppose a state in which the perceptions are equally dead except to appeals from one person; suppose that in the wall of insensibility between the sleeper and the outside world there is one loop-hole—the appreciation of one other person. Suppose that the dreams instead of being the result of vague sensations of heat, cold, discomfort, pleasure, etc., are the result of the actions or words of that other person—that the whole consciousness is so concentrated upon that other person that there is no perception of anything else. Such is the hypnotic sleep.

It is quite practicable and at times desirable to be able to convert the natural into the hypnotic sleep.

Right here we may dispose of the question of criminal suggestion in a few words. From a medico-legal point of view this is a question of importance; but the data of clinical experience and psychological experimentation all go to show that a criminal suggestion can be successfully implanted only in a person of criminal tendency. It is granted that there is possible a system of criminal education while under the influence of suggested states;

but even here there will be found criminal tendency or criminal weakness in the subject.

In this brief and fragmentary account of the psychology of suggestion much has been perforce omitted and much has been condensed, perhaps beyond the limit of clarity. I have tried to show that there are two modes of mind; the one, the conscious mind, rational, self-recognizing and limited in scope. Its function seems to be merely to bring the individual into a state of reactive relativity with his environment. The other, the subconscious mind, reasons, judges, wills independently, automatically, blindly. If the subconscious mind has limitations it is safe to say that those limitations have not yet been found. Investigations into the functionings of the subconscious mind disclose apparently boundless powers. The demonstrated facts of clairvoyance, clairaudience, prevision, psychometry and telepathy, as well as levitation and various telekinetic feats, seem to indicate that the subconscious mind is unconditioned by the limitations pertaining to the conscious faculties.

To reach this wonderful subconscious mind is to open stupendous possibilities of knowledge and power. And suggestion in some of its forms is perhaps the only method yet discovered by which the knowledge and the healing powers of the subconscious faculties may be disengaged.

### Keep Hustling.

BY GEORGE LOARTS.

You may strike a day or two  
When the world looks very blue,  
Keep hustling.

Good hard work kills mighty few,  
Probably 'twill not hurt you,  
Keep hustling.

If you have a willing hand,  
Orders you are sure to land,  
Keep hustling.

If the merchant turns you down  
Do not leave him with a frown,  
Keep hustling.

If "that draft" does not arrive  
Don't you fret; you will survive,  
Keep hustling.

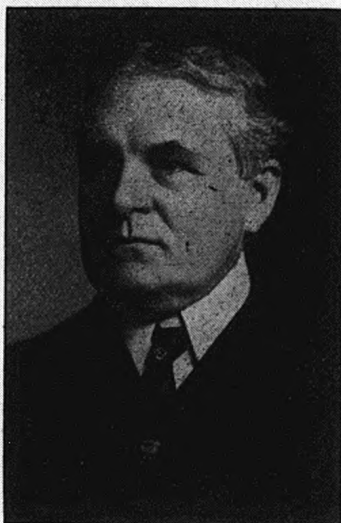
—Exchange.

# Psycho-Therapy: What It Stands For.

By SHELDON LEAVITT, M. D., CHICAGO.

1. *The ultimate origin of disease is in mind.*

The medical fraternity are loth to accept this dictum. Great swarms of bacteria intervene to cloud their vision. A silver dime before the eye can wholly obscure the great orb of day. There is no doubt that microbes are the occasion of disease; but there is a deal of difference between occasion and cause. If microbes are the cause of disease why are we



*Sheldon Leavitt*

not all sick? Everyone comes into contact with germs of all kinds, and yet few fall a prey to their malign influence. There are diphtheritic germs in your throat and mine, but we do not develop diphtheria. Why? They say it is because our system is in a condition to resist the enemy. Precisely. You and I are so well organized and equipped to quell disturbance that we dwell in safety. They say that a large army and navy are a good guaranty of national peace. Individually we maintain peace at the expense of vital equipment. In other words we are not susceptible to microbial influence because the mind of every cell is in a state of vigilance and strength, ready to respond most energetically at the call of the great nerve centers. There is no apparent effort, but there doubtless is a resolute hidden effort put forth to maintain perfect unity and coördination. It is when

the subconsciousness that presides over organic action becomes a little slack that germs begin to do their evil work.

No one who takes an unprejudiced view of vital action can fail to see that the ultimate cause of physical disturbance lies in the subconscious mental realm. And yet a critic recently declared that I am "greatly lacking in knowledge of the essential nature of disease," because I had the temerity to advance an hypothesis of this nature. The trouble with my critic is that his studies have not been comprehensive. What he needs is amplitude.

There is, then, a pathology of mind with which the ordinary physician is not acquainted. Without underrating the value of bacteriology as a branch of medical science, in the study of etiology let it be remembered that we can not give too great dignity to psychology.

2. *The subconsciousness represents man's greater self—the true Ego. It is a storehouse of energy, wisdom and knowledge; and is the Divine side of self.*

We have every reason to believe that beneath the brain cortex there is a vast unexplored region of mind of which we have had but glimpses. What we really know and what we really do are vastly more than what we know that we know and what we know that we do. Conscious life is but a fragment of real life. Humanity is just awaking to a realization of this truth.

3. *The resources of subconsciousness are at man's command when he avails himself of the laws of communication.*

We can never know our subconsciousness in all its richness and fullness, for thus to know it would be to know the mind of the Infinite which it represents. But there is possible communion with it. We can learn to hearken to the voice of its wisdom and to feel the leadings of its intuitions. By recognizing its nature and believing in the possibility of drawing upon its resources we can come upon intimate terms with it and thereby greatly facilitate our purposes and augment our happiness and power. The precise methods of doing this I shall not now discuss.

4. *The subconsciousness is hampered by non-coöperation of the consciousness, its beneficent purposes being often thwarted by erroneous beliefs and unwise acts. By objective misdirection of energy bad physical and mental habits are established, resulting in suffering and premature death.*

The two phases of mind may work at cross purposes. The subconsciousness is faithful, always seeking to work out wholesome conditions; but consciousness being as full of notions as is a cushion of pins, seriously hinders healthy action of the vital forces as they are marshalled by the true ego.

Then, too, the consciousness is continually imposing heavy burdens upon the patient subconsciousness in the form of pernicious habits and unwholesome practices, so that the latter is unable with the physical resources at its command to maintain the desired equilibrium of psychic and physiologic action. A continuation of this inimical attitude can not fail to bring physical disorder, and, it may be, early death.

5. *By the exercise of conscious will, aided by repeated affirmation, subconscious action can be remedied, bad habits broken, pain relieved, health restored, life lengthened and happiness established.*

Herein lies the secret of health, happiness and prosperity. The sub-

consciousness we may say has to be educated; but this is a misstatement inasmuch as subconsciousness is already a very sage. What we really do by affirmation is to drill the consciousness to the point where it will readily yield implicit obedience to the subconscious behests.

The way to success is through oft-repeated affirmation. By such a process the mental forms are gradually moulded to our liking.

The girl begins her piano practice with a conscious effort. Every finger-movement has to be thought out in a painful manner. Consecutive days show but little progress in the direction of facility; it is only by taking a lengthened retrospect that she is able to discern improvement. But she goes on with the conscious effort for months and years, expecting the usual reward of perseverance and faithfulness. Then there comes a time of true realization. It sometimes comes upon one as a broad stream of sunlight may burst upon us through a rift in a dark cloud. Only yesterday the student of music was still laboring at her task; but today she finds her fingers set at liberty, and falling upon the right keys without recognized thought. The subconsciousness has finally assumed full direction of the work. Now the intricate processes involved in translating musical signs into musical tones goes on with perfect ease. The process may be accompanied by a degree of effort, but most of it is beneath the floor of consciousness.

In a similar manner may we educate the subconsciousness with respect to vital action. There will be many early failures; but persistency is ultimately crowned with success. And then, when once trained, the subconscious faculties execute their commissions with zeal and fidelity.

6. *All cures, by whatever means wrought, are self-cures. Medicines do not communicate power; they only awaken it. The curative energy resides in the patient. How to arouse and direct it constitutes the curative problem.*

It is a popular notion that medicines add something that the system lacks, and that cures are wrought by reinforcements thus supplied. This is rarely true. Medicines in general do nothing more than arouse the physical forces to renewed energy; and they do this mainly by irritation. The lazy forces are impelled to resistance, and the power thereby set in motion effects a cure. It is both useless and senseless to deny that drugs are capable of doing good. One might just as rationally declare that a good whip, properly applied, does not afford aid when one is riding behind a lazy horse. The horse may be kept so well fed and groomed that the whip shall rarely be needed; and even when the horse is lazy a sharp word will sometimes answer as an efficient lash. But the best horse needs an occasional application of the whip; and you and I are better for an occasional use of something that shall stimulate the physical organism to greater energy.

7. *It does not recommend that you "throw physic to the dogs."*

No drug should be given without an accompanying suggestion. If the latter be properly supplied it will act as a splendid adjuvant, thereby insuring far more exact and energetic action. At present drugs are given much too often and too freely. The soldier who is choicer of his ammunition, seeking to make every shot count, is the most efficient. Drugs are not to be fired at the patient in "broad sides," as many appear to suppose.

In conclusion I may say, that as one becomes expert in the use of psycho-therapy the occasions for using drugs become infrequent; but at no time can one afford to ignore innocuous aid of any nature.

4665 Lake Avenue.

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## Still Another Radium Puzzle

**W**HAT is becoming of our science of chemistry? Our century-old atomic conceptions have received a rude shock; the law of the conservation of energy, to which everything in this universe was supposed to be subservient, is attacked; and now we seem to be reverting to the dream of the medieval alchemist—actually thinking of the transmutation of metals.

This, at least, is what we have come to, after the announcement made by Sir William Ramsay that radium apparently changes to helium. When he compares the resultant product of radium with helium, Sir William Ramsay is sure of his ground; for in conjunction with Lord Rayleigh he carried on a series of classic experiments which ended in the discovery of argon and helium—a discovery which deserves to be considered one of the most noteworthy achievements in chemical physics of the nineteenth century. Sir William Ramsay caught the heavy gas which radium emanates, a gas so evanescent that it disappears after a time; he found that gradually its spectrum, entirely different from any hitherto recorded, displayed the characteristic yellow line of helium. Day by day the helium line grew brighter. In a word, one element seemed to have changed to another. It is quite necessary to know how fast radium is turned into helium. As yet little that is definite has been furnished. If nothing else occurs but the changing of radium into helium, then, Prof. Ramsay figures, it will take 2,000,000 years to dissolve the gas.

Are we not perhaps on the verge of some great generalization, which will ultimately prove that just as we have many kinds of forces, all manifestations of one great force, so we may have seventy-odd elements, hitherto



regarded as simple forms of matter distinct from each other, but in reality mere manifestations of but one matter? This strange, newly-discovered phenomenon certainly tends to show that one element may be changed into another. "What is this?" asked Sir William Ramsay, "but an actual case of that transmutation of one element into another in which the ancient alchemists believed when they painfully sought to change lead into gold and incidentally founded the modern science of chemistry?"

Clearly, there are more things between heaven and earth than are dreamed of in our chemical philosophy.—*Scientific American*, December 5, 1903.

[The above is not the crazy imagination of some fanatical extremist; it is the leading editorial from the *Scientific American* of December 5, word for word. Such articles show that our ideas of matter and things are very chaotic; that we are not to be too sure of anything, and that men should wake up and do a little thinking. Where will our ideas, dogmas, belief and creeds be in five hundred years? How much of truth have we? Let us be tolerant; let us not assume to know beyond a doubt. We may be wrong. Science today is tottering, and tomorrow all our text books may be as waste paper. But nothing will happen to the truth, and no one need be afraid that the everlasting foundation of the earth is in danger. It is time to think.—E. E. C.]

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## Superiority, the Best Trademark.

By ORISON SWETT MARDEN,

Editor Success.

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**W**HILE continual and determined thoroughness develops character and leads to success and happiness, one of the greatest success-killers and character-destroyers is a habit of leaving things half done or otherwise incomplete. It makes no difference whether our work is seen or not, for there is a certain something within us which gives approval when a thing is done to a finish, and it says "Right" to a fitting act, or a completed work, and "Wrong" to a half-done job, or a slipshod service. This still, small voice keeps repeating, "Wrong, wrong! You know it is all wrong. It isn't right. You know it isn't right." It tells us that we are failures, and we know when we are failures, although the world may applaud us and the press may laud our achievements over the world. A man must learn that there is something greater than the world's applause and nearer and dearer to him than others' approval—

and that is his own. If we can not have our self-respect, the respect of others is only a mockery. However, if lax methods and slipshod work are continued the self-condemnation wears off, the slack work does not seem such a terrible thing, another temptation to carelessness is yielded to, and soon we are so hardened that some day we are surprised to find that we are habitually slighting work. The tiny departures from conscientiousness have become mighty cables of habit; conscience no longer reproaches; self-respect is no longer outraged. We can do things in the most slipshod manner without the slightest feeling of discomfort or regret. After a while, if the tendency is not checked, the whole character becomes undermined and honeycombed, so that everything one does has a certain incompleteness about it—is not quite right—lacks something. Such actions affect one's attitude almost as does dishonesty. In fact, it is dishonesty to take a position with the tacit agreement that one will do his level best for his employer, and then to slight work, half do it, botch it. Many a criminal, now in prison, could trace his downfall to a habit of half doing things, and putting dishonesty into his work.

If you resolutely determine, at the very outset of your career, that you will let no work go out of your hands until it is done just as well as you can do it; that you will put your character into your work, and set upon it the seal of your personal nobility, you will need no other protection—no patent or copyright. Your work and you will be in demand, and, better still, your conscience will be clear, your self-respect firm, and your mind serene and happy.—*Success*, February, 1904.

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## Co-Operation.

By ELIZABETH TOWNE.

**T**HE failure of co-operation lies not in co-operation itself; it lies in the individual.

And the individual is learning to co-operate by doing it; in government, in church, in secret societies, in unions, in trusts, in business relations, and most of all in family relations.

The gist of co-operation is this: To have a common cause, and then to work the other fellow's way when he won't work yours.

The best co-operator is the man who can get the most pleasure out of doing the other fellow's way.

And the co-operator who can smile the most sweetly whilst helping the other fellow to have his way is the one whose wishes are most likely to be considered on the next count.

The won't-play fellow is no co-operator. He is an untutored savage;

a co-operator in embryo only. He needs more lessons in the family and in business, before he is ready for co-operation on larger issues.

And eventually all these small attempts at co-operation will merge in one grand purpose to help every man in creation to all that is coming to him. Then shall every man work for all the world, and all the world for every man.

In the meantime, "concentrate" upon the gist of co-operation—concentrate and contemplate and meditate long and often. The gist is this: To have a common cause, and then to work the other fellow's way when he won't work yours.

And go practice, dearies. Practice on husband and wife, and business partner, and in social life, church, municipal affairs, politics.

Hold to your highest ideals; but don't be too sure you know just how those ideals are to be worked out. If the majority against you is too strenuous it indicates either that your way is not the best way, or that the others are not yet ready for your way. In either case it is foolish to insist upon your way. Better help the other fellows have their way, that they may prove whether or not it is best.

All eternity's ahead. Don't be too strenuous. And above all, be kind.—*Nautilus.*

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## Radio-Activity of the Human Body.

By HENRY HARRISON BROWN.\*

ONE of the most important phases of New Thought is known as Suggestive Therapeutics or Healing by Suggestion. It is based upon the Law of Suggestion—a law which underlies all the methods of the various schools of mental healing. While other schools use silent methods alone, in this school every known method of conveying a suggestion is used. Since the law is: *I am that which I think I am*, it follows that all that any system can do is to bring the patient into a right mental attitude, then the soul (or mind) works the cure. "Magnetic healing," and other forms of healing, are facts, but suggestion is an ever-present factor in them all.

That the human body possesses something akin to radio-activity that will heal, is a well attested fact. That there are mental and psychic forces that can heal, is also a fact; but without suggestion they can be neither conveyed nor received. A suggestion, by word, gesture or thought, is nec-

\*Extract from a pamphlet entitled "New Thought Primer," by Henry Harrison Brown, 1437 Market St., San Francisco. Price, 25 cents.]

essary. It is constantly becoming more widely recognized that suggestion plays a more important part in healing, even when medicine is used, than most have been willing to allow. The underlying principles of all schools of New Thought are: *Mind controls all the manifestations of human life, and disease is the result of mental conditions.* Whatever, therefore, conduces to proper and healthful mental states, tends to cure. The success of practitioners in suggestion in curing all manner of human ills, is making extensive demands upon its teachers, and schools, institutions and teachers of all grades of excellence are plentiful.

The leading journal in this line is SUGGESTION, published in Chicago, \$1 a year. The literature upon this subject is large. Any good author upon hypnotism will do to start with. Hudson's "Law of Psychic Phenomena" is good, providing one will not be misled by his special plea for a dual mind and his prejudice against Spiritualism. A. E. Carpenter's little book, "Plain Instructions in Hypnotism," and my two books, "How to Control Fate Through Suggestion" and "Not Hypnotism but Suggestion," are especially recommended to be read before others are taken up. They will open the way to a more accurate judgment than can be formed from advertisements. A most essential knowledge in New Thought is that of suggestion. Without it one will fall into fads and impose limitations upon truth. Suggestion, when used upon one's self, is termed self-suggestion—auto-suggestion—or better still, affirmation. Through the use of affirmation, one can cure all ills, including failure and poverty.

The popular name for this method of healing is hypnotism, but this term conveys a wrong impression. It was coined from a misconception of the source of the power, and is now repudiated by all advanced thinkers in this field of thought. The power is that of the patient's own mind, directed by the wise suggestion of the healer. Suggestion here, as everywhere in life, is the potent factor.—*Now.*

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## You Can Never Tell.

You can never tell, when you send a word—  
 Like an arrow shot from a bow  
 By an archer blind—be it cruel or kind,  
 Just where it will chance to go.  
 It may pierce the breast of your dearest friend,  
 Tipped with its poison or balm;  
 To a stranger's heart, in life's great mart,  
 It may carry its pain or its calm.

—Ella Wheeler Wilcox.

# Thought Force as a Factor In Muscular Development.

BY LOUIS R. MULLER, MALDEN, MASS.

Written for SUGGESTION.

**I**N the development of a more perfect physique there are quite a number of things to take into consideration. A great many enthusiastic beginners think that the word exercise covers the whole field. So it does; but not bodily exercise. Exercise of the functions of the brain is equally, if not more important. Concentrating the thought force along certain lines gives us a controlling power to overcome unhygienic habits that tend to retard the growth of muscular tissue. Mere bodily exercise, even if performed haphazardly, will in time produce some good results. Tissue building is a natural consequence of following certain well defined laws. To obtain the most rapid development we must make a scientific study of those laws. We must exercise the muscles, use proper diet at the proper time, be thoroughly hygienic in our habits, and when I say hygienic I mean it in a broad sense. One must abstain from tobacco and liquor in every form and allow himself time for sleep. His normal habits must be above reproach. All these things tend to put the mind in condition that we may gain power of concentration, and concentration of the mind is the fundamental law that governs the growth of tissue. It is no theory, but an acknowledged principle, that the more we concentrate the better our results. We must know the muscles we wish to develop, and by concentrating all our thought force in their direction the dead cells are more quickly removed and new ones added in greater quantities, owing to the increased nervous activity of the parts. We must practice concentration of the mind in its highest degree, hand in hand with physical exercise, if we wish to obtain the most perfect results.

Diet has a great deal to do with our power of concentration. One can not concentrate fully on anything but a strictly natural diet. A natural diet needs so much less energy to convert it into tissue building material that one always has a reserve fund of vital force ready at the command of the will to be sent in any direction. When I speak of a strictly natural diet, you all probably know what I mean. I refer to the fruits, nuts and grains, palatably prepared and eaten in their raw state. There is one thing a person can always notice after a continuance of the natural diet, and that is the apparent ease with which they can concentrate their thought. And concentration in a greater or lesser degree is at the foundation of all muscular development. It is unconscious in some, but can be developed in all. It is the most important part in scientific

physical culture. To be able to focus all one's energy on a certain muscle and to accomplish this with ease is a faculty well worth developing. One can almost seem to see a muscle grow. I would advise one who is ambitious to try this for awhile and see how quickly he will notice the improvement. First, cultivate proper habits of diet and hygiene, and purity of thought, then try exercising one muscle at a time till it is thoroughly tired, concentrating all your thought on that one muscle. Let your mind be perfectly passive and for the time being hold your thought on the one muscle you wish to develop.

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## Psychology and Spiritualism.

**S**PIRITUALISM has long claimed to be the only religious philosophy which furnished incontrovertible evidence regarding the nature and existence of a future life. Its point of view on this subject is almost invariably repudiated by the Christian church; and yet, as is pointed out by a recent writer, there is no necessary inconsistency in the doctrines of Christianity and of Spiritualism.

Granting the immortality of the spirit, it is not unreasonable to suppose that the spirit might be able to return and establish relations with its kindred on earth. So at least thinks Dr. E. H. Noble, of Elmira, N. Y., who has been studying the phenomena of Spiritualism. He intimates further that the attitude of the church toward Spiritualism is not, as a rule, a convincing one, and that other than religious standards must be employed in order to reach satisfactory conclusions. He writes (in the *Elmira Gazette*):

"It was not until recent years that science turned her attention to this important subject. So antagonistic was the church to the phenomena and so bitter her persecution of those engaged with or recognizing them, that scientific men partook of the prejudice and joined in the oppression. With the advance and spread of education prejudices have been cleared up, false theological barriers have been torn down, and, while there is still abroad skepticism as to psychic manifestations and prejudices based on false conceptions of the true religion, the thinking classes have been at work and the foundation of the new science is already laid."

The "new science" by which Dr. Noble would test the doctrines of Spiritualism is that of psychology. "The phenomena with which psychology has to deal," he declares, "are so closely allied to, it may be said iden-

tical with, those encountered in the spiritualistic field that the investigator at once recognizes their relationship." Can this science, he inquires, show how one stranger can divine another's inmost thoughts and describe to him events relating to that person of which, by no known possibility, he could have had knowledge? If the theory of thought-transference or telepathy be accepted, Dr. Noble believes that this question may be answered in the affirmative. He says:

"Thought-transference probably occurs consciously, in all people occasionally, and almost constantly in all people unconsciously. Every day impressions are stored in our minds from those intimately connected with us by the ties of love or friendship; of which we know nothing. Only occasionally is the impression strong enough to force its way through the mass of business and other cares which constantly demand our thought, then usually in some quiet moment when the mind is at rest, or, perchance, in a dream. Then, we are astonished when later we learn our fancy or our dream was true. Is it strange? Do we not from comparatively simple mechanisms flash on invisible ether waves, communications from continent to continent? Shall we, then, deny to the most wonderful, complicated construction of an infinite creator—the human brain, charged with all its mysterious forces, powers we know belong to senseless minds attuned to its thrilling vibrations? We believe not. Thus are our minds supplied with knowledge of others all unknown to ourselves."

"The highest type of thought-transference," continues Dr. Noble, is found in the hypnotic state, when "every avenue of approach to the brain is cut off save that unknown sense which opens mind to mind." The writer adds:

"With this knowledge it will be seen how, merely by the process of mind-reading, we are astonished by a recitation of events, descriptions of places, or any other facts in our possession, which could not possibly have been known to the one relating them. They may even go so far as to tell us of our distant or departed friends, things we do not even know ourselves, consciously, through their ability to read those impressions that come to us from our loved ones, which never rose to our conscious knowledge."

Regarding the mechanical phenomena of Spiritualism, as manifested in rappings, table-tappings, planchette writings, etc., Dr. Noble declares:

"There is no doubt of the occurrence of these things. That a table will tip without visible aid and answer questions intelligently, as will also the planchette, any one can demonstrate to his satisfaction easily. Some mediums give quite remarkable exhibitions of power over inanimate objects. Just how and by what laws this is accomplished, we are entirely unable to say. Psychologists are inclined to believe, and some positively assert,

that mind has the power to act upon matter without the aid of material objects and through space. To the writer the idea is not unreasonable. He is further inclined to the view that through some not understood way the messages received and answers given by material objects come from the so-called sub-conscious mentality of the individual whose mind is operating. The principal reason for this view is, that observation has taught him that, in matters unknown to some one present at the test, the responses are as apt to be inaccurate as otherwise. Were the communication from a departed spirit, there should be no error."

In conclusion, Dr. Noble observes that he has the utmost respect for his spiritualistic friends, and believes them to be "earnest, conscientious, and an example to other religious sects in enthusiasm and zeal." If he finds himself unable to follow them in the central theme of their doctrine, "it is from no prejudice or distrust of their fairness, but rather from the conviction that we are not justified in accepting as supernatural that which science seems in a fair way to demonstrate to be entirely within the realm of the natural."—*Literary Digest*.

## Aphorisms of a Master Mind.

By HERBERT SPENCER.

**E**VERY man has freedom to do all that he wills, provided he infringe not the equal freedom of any other man.

Free institutions can be properly worked only by men each of whom is jealous of his own rights and also sympathetically jealous of the rights of others—who will neither himself aggress on his neighbors in small things or great nor tolerate aggression on them by others.

No one can be perfectly free till all are free; no one can be perfectly moral till all are moral; no one can be perfectly happy till all are happy.

Precepts often heard and little regarded lose by repetition the small influence they had.

A clever theft was praiseworthy among the Spartans, and it is equally so among Christians, provided it be on sufficiently large scale.

The saying that beauty is but skin deep is a skin deep saying.

Command is a blight to the affections. Whatsoever of beauty—whatsoever of poetry—there is in the passion that unites the sexes withers up and dies in the cold atmosphere of authority.



People are beginning to see the first requisite in life is to be a good animal. The best brain is found of little service if there be not enough vital energy to work it, and hence to obtain the one by sacrificing the source of the other is now considered a folly—a folly which the eventual failure of juvenile prodigies constantly illustrates. Thus we are discovering the wisdom of the saying that one secret in education is "to know how wisely to lose time."



Mental power can not be got from ill-fed brains.



Despotism in the state is associated with despotism in the family.

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### Persistency.

**D**R. LORENZ'S discovery is simply this—Nature will make a hip socket if you convince her it is needed. And the way to convince her is through a gentle firm persistency. Everything gives way before the firm, persistent thought. That is the way Washington won, and that magnificent calm upon his face was the result of a faith that never faltered. He knew what he wanted to do, and he knew that some day it would come about—he could wait. It took nine years for the British to wear themselves out against that will which did not faint nor falter. Ridpath says Washington was a great general, but not a great fighter. His army was often insignificant compared with that of the enemy, so he gave way, but always to reappear in an unexpected place. His persistency never relaxed.



Lincoln had this same quality of persistency. But why give examples? All success comes in the same way—through firm, calm and persistent thought. Opposition grows tired, hate gives way, fury subsides, and the man marches through open gates into "the eternal city of fine minds."



Know what you want to do, held the thought firmly, and do every day what should be done, and every sunset will see you much nearer your goal.



Violence is transient, hate consumes itself and is blown away by the winds of heaven, jealousy dies, but the righteous thought is a pressure before which malice is powerless.

Success is for those who deserve it, faith will remove mountains of trouble, and Nature is on the side of those who put their trust in her.



The Universe is planned for good.—*Elbert Hubbard, in May Philistine.*

# SUGGESTION

A JOURNAL OF PSYCHO-THERAPY

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HERBERT A. PARKYN, M. D., C. M., Editor. ELMER ELLSWORTH CAREY, Associate and Manager.

COMMUNICATIONS, clippings, suggestions and articles bearing upon any subject within the scope of this publication solicited.



WHEN WRITING to advertisers you will confer a favor upon all concerned by mentioning SUGGESTION; advertisers wish to know the amount of business secured through the different mediums used.



SUGGESTION is a popular home review, devoted to the scientific discussion of psycho-therapy, the new psychology, suggestive therapeutics, hypnotism, natural healing, rational hygiene, advanced thought and psychic research.



IT IS THE aim of the editor to find a basis of fact on which to ground all theories regarding metaphysical and psychical processes, and to account for all occult phenomena on purely scientific lines.



SUGGESTION teaches that health is within the reach of all; that there is but one disease with a thousand symptoms; that right thinking and right living will always produce harmony in the bodily functions, the result being health; and that drugs are not necessary, and that nature cures.



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

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



TO MY SUBSCRIBERS: The date of the expiration of your subscription appears on the wrapper. You are cordially invited to renew your subscription. I do not want to lose any members of the SUGGESTION family; if a dollar is not at hand, mail us a postal asking that the magazine be continued—forward the subscription price when convenient. Why not send us the name of a friend or two who might be interested in our magazine?—EDITOR.

## EDITORIAL

**N**ATURAL laws, which are the angels of the Most High, and obey His mandates, are rolling on the time when the "child shall die a hundred years old" (Isaiah lxx.: 20), when sickness shall fade from the world and with it the sins of the soul. Then men shall stand up with no sickness in the body and no taint of sin in the soul. My hope for the human race is bright as the morning star, for a glory is coming to man such as the most inspiring tongues of prophets and of poets have never been able to describe.

—EMERSON.

**I** HAVE spent some time in Mexico and am here in Chicago for a short time to help the SUGGESTION staff make some plans for the future. We have some improvements in view for SUGGESTION; when possible a portrait of our contributors with a facsimile of their signatures will appear with their articles. We wish to publish short articles, and many of them. Brevity and variety will be the watchword. Many very interesting contributions are on hand and will appear in due course.

Then there is the new department, "Pure Air," devoted especially to those who are troubled with diseases of the respiratory organs. Some authorities state that 25 per cent of the deaths in this country are due to diseases of the lungs. This means that disease manifests itself first in the lungs in many cases.

To those suffering from such diseases the new department will appeal with peculiar force. There is only one certain method of curing diseases of the lungs, if such diseases are curable. That is the Nature method. Pure air for twenty-four hours is the key note.

I have taken many interesting photos of Mexican scenery, quite a number being views on the famous Motzorongo estate. The office folk think I should write a story about a Mexican plantation and illustrate the same, and possibly I will. I have made several visits to Mexico and have seen something new and interesting each time.



One remarkable thing is the pearly whiteness and soundness of the teeth of the native Indians of Mexico. They never use tooth brushes, nor have the toothache and never visit a dentist. In fact they never lose a tooth unless a festive mule relieves them of a molar. These natives have perfect teeth because they exercise their teeth; they chew various preparations of corn, which requires some expenditure of force; they chew the hard shell from the stalks of sugar cane to reach the juicy pulp; they do not eat soups, stews, soft bread, puddings, pastry, ice cream, etc.—foods which are gradually causing the teeth of the civilized races to decay and disappear.

Teeth should be vigorously exercised; and the harder and firmer the national food, the harder, firmer and whiter will be the national teeth. The average menu in our homes does not require any chewing—that is, the articles prepared can be swallowed with a minimum amount of mastication. Hence the dentist is an American institution.



And it may be noted that as the dentist flourishes, so does the patent medicine man and the druggist. For soft foods, as a rule, mean imperfect assimilation and in consequence imperfect blood. The result is disease, which manifests itself in a thousand symptoms, from cold feet to bald heads, and from palpitating hearts to aching backs. The teeth are Nature's first line of defense, and the first hygienic reform that is needed is a "chewing reform."

This calls for solid foods and thorough mastication; as a result the food is reduced to a creamy pulp thoroughly mixed with saliva, and the primary process of digestion is accomplished. Not one person in one thousand attends to this most important step. But this lecture about teeth and chewing is long enough; still it relates to the very foundation of health.



The daily press contains many references to the use of hypnotism in medical practice, when suggestive therapeutics or suggestion is really what is meant. There is no connection between suggestive therapeutics and hypnotism as hypnotism is generally understood, but there is more

sensationalism in the word hypnotism, and newspaper writers prefer to use it. "Suggestive Therapeutics" is a name that covers such cases, but being commonplace and devoid of mystery it is avoided by the reporters. The Law of Suggestion accounts for all cases of mysterious (?) healing, Christian Science, Dowieism, absent healing, vibration treatment, etc., etc. There are no mysteries in Nature and the seemingly most wonderful things prove in the end to be very simple. Let us always look for the simplest explanation. Truth is simplicity.

H. A. P.

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### Wanted—Copies of Suggestion.

THE EDITOR will be pleased to receive a few copies of SUGGESTION in good order, for the following dates: January, 1900; September, 1902; July, 1903; August, 1903. Ten cents will be paid for each copy. Copies received which are not needed will be returned.

The demand for back copies of SUGGESTION is steadily growing, and difficulty is experienced in filling orders for them. The moral is plain: Don't let your subscription lapse; preserve your copies. If you want a friend to see SUGGESTION, send us name and address. We will do the rest.



FRIENDS, please notify us promptly when addresses are to be changed. We can not undertake to supply missing back numbers lost through failure to notify this office of a change in address. We have some back numbers previous to June, 1903, which we will mail at the rate of eight copies for twenty-five cents, but when particular numbers are called for the price is ten cents each. After June, 1903, back numbers are invariably ten cents each, and July, August and September issues, 1903, can not be filled.

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### Are You One of the Delinquents?

Some time since I sent letters to several thousand of my subscribers, asking each for the name of *one thinking person*. About 1,000 friends have failed to return me the mailing card with the name of a friend who thinks. Surely the members of the SUGGESTION Family must each know one thinking friend or acquaintance. Certainly. Well, please send me his name, now. Tomorrow will be too late. Yesterday is too late. Let us attend to this matter at once. Is the mailing card mislaid? Send a postal or write a note: Who is your thinking friend? The friend that is not afraid of an idea; I want to meet him. Will you kindly introduce us?—H. A. P.

## “Opportunity.”

CERTAIN members of the SUGGESTION Family have arisen in meeting and “called us down” for exploiting the famous sonnet “Opportunity.” One friend said Ingalls did not write it, but as this poem is in a collection of his poems published by his widow, we may dismiss that as “irrelevant, incompetent and immaterial”—at least, until we have more testimony. Who is the next witness?



But the charge that the poem “Opportunity” is pessimistical, that it teaches fatalism; that it tends to discourage effort; that it furnishes an excuse for not trying to succeed, and that it is not in harmony with the teachings of the New Psychology must be met.

Mr. E. S. Storer, of Albuquerque, N. M., writes as follows to the Editor:

“I am not a little surprised to find SUGGESTION endorsing and sending abroad ‘Opportunity,’ by John J. Ingalls, as it is a most injurious suggestion and has done more harm than any lines published during the last century. It may be a fine literary production, but it is a lie on its face and has deprived many a poor fellow of hope who has, as he thinks, lost his only ‘opportunity.’”

And Lora C. Little, the editor of the *Liberator*, has this to say:

“But I am obliged to say that I do not like your choice of a poem to give such prominence. It is not in accord with the inspiring philosophy of SUGGESTION. There is never any ‘too late’ in our philosophy. This will serve to discourage and to excuse indolence. It is a great mistake to use it in this way.”

Mabel Burnham Pace, of Helena, Mont., also “riz” in meeting and remarked, and, upon a request to state her point of order, she dashed off the following lines, and with them one gets the Western spirit, vim and dash—the wild rythm of the wild West with its daring and contempt for conventions:

### THERE IS NO MASTER.

Shade of John J.! Relent! Repent!  
Give us that wherewith we may be content.  
Master of human destiny, thou? Never!  
Aside from the Great Creator Cause there is no master, ever—  
‘Less ’tis the God in Man.

Thou comest but once? Oh, shoot!  
Thou knowest thou liest;  
Cease filling man with vague regret.  
There are still fish in thy sea—  
Let him get up and get.

In the spiral of life Fate ever returns  
 To the point whence she started;  
 Then be not faint-hearted;  
 John J. nor no other shall lay down a rule  
 That we love not.

Peace to his ashes! But to us more power,  
 And the faith that our goddess  
 Jogs our elbow  
 Ev'ry day, ev'ry hour.

After that we feel quiet and subdued and wonder when the cyclone went, and whether it will be safe to crawl out from under the office desk. Those Montana zephyrs are so spirited! Yet, we still think that Ingalls' poem has a deep lesson for all; he has taken all the opportunities of life—the opportunities that come hourly and daily, and has created one awful Spirit of Opportunity to represent them all. And into the mouth of this fierce incarnation he has placed those solemn words: "Master of human destiny am I."

We think that he teaches an allegorical, figurative lesson; he means if we persistently neglect opportunities that in time we shall have no power to profit by them; that we shall become dwarfed intellectually, and our ability to act will be gone; hence we can no longer seize an opportunity; and then, speaking figuratively, opportunity will never come again.

"I answer not, and I return no more."

With this view of the matter, we trust our friends will not vote to rule out "Opportunity." Let us see the deep lesson, the vast esoteric thought that is revealed in the stirring lines, and let us resolve to be always alert, ready to act promptly and always remember:

"DO IT NOW."



Nevertheless, we are open to conviction. If anyone has a defense to offer in behalf of "Opportunity," please send it along. We may need reinforcements.

E. E. C.

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Some friends write that they like our motto page; possibly some like it who have not written; possibly some do not like it. Of course, we can not please every one, but surely great truths aptly expressed have a lesson for all when the time arrives.

Truth does not appeal to one until the psychological moment arrives. Why not send us a sentiment for our motto page? Something terse, expressive, striking—why not? What is your favorite quotation.—E. E. C.

## Editorial Notes and Comments.

BY THE EDITOR.

In a newspaper account of the methods used by physicians to revive Senator Hanna during one of his unconscious spells, the following paragraph appeared:

"In fact, the doctors thought the heart had ceased to beat entirely, and that the patient was not breathing at all. They knew that heroic measures were necessary to revive him if he was to live, and the patient was pulled out of bed, thrown upon the floor, the shock being intended to cause a reaction. One of the physicians took both of his wrists in his hands, while another rested his head upon the abdomen, and the third placed his mouth at the Senator's ear. The doctor at the arms began working them up and down to create artificial respiration, the physician shouted in his ear at the proper moment: 'Now breathe!' the nurse meanwhile administering the oxygen.

"Four times was this action repeated, each time the doctor using hypnotic suggestion, commanding him to breathe louder each time, and at the fourth movement of the arms and diaphragm the Senator, yielding to the hypnotic command, drew a long breath and lived again."

I have used this method with success in severe cases of opium poisoning and have seen the patients obey a positive command to swallow hot coffee, even when the spark of life was scarcely discernible.

The term "hypnotic suggestion" as used in the clipping is misleading. Suggestion, pure and simple, was evidently used on Mr. Hanna, but the term "hypnotic" has a peculiar fascination for newspaper reporters and was no doubt used in this instance to make a better "story" for the reading public.



And here is another case from the *Medical Brief*, where suggestion, in a different form, acted as a stimulant when the vital forces seemed almost exhausted:

"A patient of mine had received the last rites of the church, the pulse had ceased at the wrist and he had sunk into that coma which precedes death. Some one in the next house struck up the 'Anvil Chorus' from 'Il Trovatore.' I was very much annoyed and distressed and tried to stop it.

"Suddenly the pulsation at the wrist began again, the patient gradually opened his eyes and motioned to his sister. She bent low and he whispered in her ear: 'Tee dum, tee dee, that is my favorite tune.' We roused him, fed him and today, ten years after the event, he weighs 240 pounds.

"So I have discovered that anything that can arouse the subconscious, subliminal self will cure my patient when all drugs fail, and noise is a cheap agent."



The following item is from the *Chicago American*:

### DOCTORS SAY HYPNOTISM WILL CURE CONSUMPTION.

NEW YORK PHYSICIANS COMBINE OCCULTISM AND COMMON SENSE.

NEW YORK, Jan. 23.—Absolute cure of consumption by the simple means of hypnotic suggestion and ordinary sanitary precautions was the unusual claim put forward in a meeting of the New York County Medical and Pharmaceutical Society.

Hypnotism, as generally understood, never cured anything, but the in-



telligent use of suggestion, to direct the patient's mind into more hopeful channels and to teach him how to partake of the life essentials like a healthy man, will work wonders in restoring health.

If physicians and newspaper reporters would drop the absurd use of the term "hypnotism," the marvelous effects of suggestion would soon be better understood by the public.



### PAINLESS CURE FOR CANCER.

ANN ARBOR DOCTOR SUCCESSFULLY USES RADIO-ACTIVE WATER.

ANN ARBOR, MICH., Feb. 17.—Dr. Rollin H. Stevens, of the University of Michigan, has found a cancer cure in the use of water into which a radium tube was immersed. Injected into cancers this water stopped pain in ten minutes. His first patient was a man whose allotted life was one week, a sufferer from cancer and an X-ray burn. This man took morphine to endure his pain, but after one application of the radium water he was able to stop the morphine completely and life prolonged two months.

Other patients now under the radium water treatment include one with a cancer of eighteen years' standing; and some of the ordinary nose and breast cancers. The eighteen-year cancer has had six weeks of water treatment and from the first five minutes after applying water pain has been almost wholly absent.—*Daily Paper*.

We have written to Dr. Stevens for confirmation of this report and have suggested that steps be taken to determine whether the relief from pain which follows the application of the radiumized water is due to the influence of radium or suggestion.

It is a well known fact that suggestion alone will frequently relieve pain and that suggestion has even a stronger effect when its use is masked by some material remedy as in Dr. Stevens' experiments.

If Dr. Stevens' patients had read of the wonders of radium and understood they were being treated with this wonderful metal, suggestion alone might account for his results.

One way to test the matter would be to let the patient believe the radiumized water was to be injected into the cancer, but to inject plain water instead. If relief followed it would show that suggestion relieved the pain, not radium. On the other hand, if no relief of pain followed the injections of water unless it had been subjected to the influence of radium, it would show that radium was required to produce the effect, not suggestion.

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As this issue goes to press Dr. Stevens' answer comes to hand, and it is given herewith:

ROLLIN H. STEVENS, M. D.,  
223 STEVEN'S BLDG.,  
DETROIT, MICH.

February 25, 1904.

Dr. Herbert H. Parkyn, Chicago, Ill.

Dear Sir: Replying to your favor of the 22nd inst., I beg to state that, so far as your question as to the article referred to is concerned, it is true that the pain of

cancer has been relieved by means of the radium tube. I have also found that radio water which has not been subjected to the influence of the radium tube for more than twelve hours, or if it has not been kept in a glass-stoppered bottle during the time of exposure, or up to the time of its use, gives negative results. In such cases, of course, the patient supposed I was using radio-active water. Sufficient experimentation, however, has not been carried on to enable us to make a general statement that pain will always be relieved by this method.

Yours truly,

ROLLIN H. STEVENS.



ST. PAUL, MINN., Jan. 30, 1904.

EDITOR SUGGESTION:

Dear Sir—There is a young man at our house who lost his leg a few months ago in a railway accident. He suffers a great deal of pain, and the pain seems to be mostly in the foot that was burned.

I also knew a doctor who had his leg amputated near the hip. In burying it they doubled it at the knee because the box was too short. The doctor suffered with intense pain and cramps in the amputated leg until it was exhumed, straightened out and covered or wrapped in cotton batting when the cramp and pain stopped.

Can you explain this phenomena? If so, we should like to have you publish the explanation in SUGGESTION.

NELSON HANSON.

Will my correspondent be good enough to inquire whether or not the Doctor knew his leg had been buried, and did he know the size of the box in which it was first placed? This is an important point to clear up, for it will show whether or not the sensation of cramping was merely subjective and due to auto-suggestion.

Instances in which a person who has lost a limb feels sensations as if the limb were still intact are not uncommon. But when one considers the large number of limbs that are amputated every day and how seldom trouble is even said to be felt from the position of the severed member, it would incline one to believe that auto-suggestion probably plays the chief part in producing any untoward symptoms.

I submit another somewhat similar report, but it is from a newspaper, and as so little dependence can be placed in newspaper reports of occurrences of this nature, we have written to the victim, in Las Vegas, asking for the facts in the case.

Perhaps some of our readers know of similar cases and will take the trouble to get at the facts and send the results of their investigations for publication.

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Don't dally with your purpose.—*Success.*



Character is the poor man's capital.—*Exchange.*



If you hate another, it is slow suicide for yourself.—*Success.*



Men call their own carelessness and inactivity fate.—*Exchange.*



The lucky man is the one who grasps his opportunity.—*Exchange.*

## Nature Cure for Lung Troubles.

**I**T is the desire of the editor of SUGGESTION to maintain this department especially for the benefit of those who are afflicted with diseases of the respiratory organs.

At the head of these diseases stands the dread consumption—the captain of the Men of Death. It is true that in Chicago, in winter, pneumonia is more fatal than consumption, because in this city especially people live in steam-heated, air-tight boxes, called “flats”; they ride in death traps called “cars.” They lunch in sweltering nooks called “restaurants,” and yet they pity the Chinamen or Indians who crowd into vile rookeries or air-tight teepees.



Consumption (tuberculosis) is the name given to that form or symptom of disease which manifests itself in weakened lungs. Still, there are many physicians who think that consumption and pneumonia are caused by “germs,” because germs are generally found at some stage of the disease.

Germs never caused any disease. Flies are found about decaying fruit. Did the flies cause the fruit to wither and decay? Germs are but a sign of weakness and decay; they do not cause decay. Some assert that germs are scavengers whose presence is beneficial. Anyway, it is known that germs swarm in the bodies of healthy persons without any damage resulting. On page 27 of the January SUGGESTION appear the following words from Dr. Wyman, of the Medical Department, United States Navy: “Many people go about with virulent diplococci of pneumonia in their respiratory tract but do not have pneumonia. Why? Because their cells are vigorous enough to prevent the diplococci invading the lungs. But put such a person under bad sanitary conditions, or depress his vitality, and the microbes are not phagocytosed—they invade the lungs, and pneumonia and death follow.”

The cause of consumption must be sought beyond germs—beyond cold weather—beyond draughts—beyond dampness—beyond all these things which may be the *occasion* but not the *cause*.



Consumption is a symptom; when wrong living reduces the bodily vitality there is at last a break-down in some organ, and often the lungs are the first to be affected. The disease is manifested at this point, but the *cause* of the disease is in a general weakened condition of the human body. For years the body has been slowly wearing out because it has not been properly treated. The remedy is not to blindly fight “germs,” nor to squirt some poison called “serum” under the skin with a hypodermic syringe; nor is it to be found in drugs. The remedy lies in treating the body as nature intended it to be treated.

All interested are requested to correspond with the editor. Advice and counsel will be freely given. Interesting notes and clippings are always welcome.



Do you know any one troubled with lung trouble? Why not send us the name and address? We will cheerfully send a copy of SUGGESTION, and perchance some friend may find in these pages directions that will tell him where health is to be found. There is a cure for disease; there is a cure for disease; there is a law for health; thousands have found it. Why be sick? Why not learn Nature's way?



The editor asks the co-operation of all his friends to make this department helpful and useful; he will earnestly do all he can to assist those who are sick and despondent.

## Slept Outdoors Two Years.

TUBERCULOSIS PATIENT SAYS FRESH AIR IS RESTORING HIS HEALTH.

WARSAW, IND., Jan. 30.—Russell Leonard, nineteen years old, today completed his second year of sleeping in the open air in all kinds of weather. He is battling for his life against tuberculosis. On the veranda, with no shelter except the roof, but in a warm and comfortable bed, he spends each night, where he can breathe the pure atmosphere. He says this treatment, without any medicine whatever, is restoring his health. The treatment is taken on the advice of Leonard's physician.—*Chicago Record-Herald*.

## Consumption Cures, So Called.

Scarcely a month passes without seeing the introduction in Los Angeles of some new and more or less mysterious treatment for consumption. The army of weak-lunged unfortunates who congregate here for the sake of the healing qualities of our climate furnish rich picking to the schemers and pretenders who prey upon the misfortunes of poor humanity. Intelligent and experienced physicians now generally agree that the only real cure for consumption is to live day and night in the open air, where the air is pure, and to eat as much plain, nourishing food as can be properly assimilated. Cases that can not be cured in this way may be set down as incurable. Instead of hanging around doctors' offices in a city and breathing contaminated air, let the consumptives pack their traps and take to the mountains, getting next to nature. In this way they will save both money and health.

One would suppose that a recollection of the miserable failure of the hundreds of asserted cures for consumption that have been out before the public for the past half century would be sufficient to deter people from placing confidence in such things, but then a new fool is born every minute.—*Los Angeles Times*.

## "Life's Problems."

By L. W. BILLINGSLEY, LINCOLN, NEB.

Written for SUGGESTION.

**O**UR successes, failures, troubles and happiness depend chiefly upon our mental attitudes as to our life experiences. To one man poverty is an unmitigated curse—to another it comes as a blessing. To one man sunshine, clouds and storms are ever pleasing—to another there are only a few glimpses of the sublime and beautiful in the various aspects of Nature.



When a man is omnipotent over his mind he is master of himself, and can at his own pleasure determine how events and circumstances shall come to him. It is vastly more important to be absolute master of your mind than to get riches and allow circumstances to control your fears and hopes.



Real wisdom is a cleaning up and cleansing of the mind. Some of the most learned men need a guardian or adviser to get along in the world. Yet some of the brightest, most practical and philosophical men we have met could hardly read and write. They got their education in the big school of experience; were self-reliant, resolute and full of resources.



Memory is not the chief function of mentality. Through scientific methods we have discovered that the universe is perfect in its utmost details. Law reigns everywhere. Nothing is left to chance. All this information has in a large measure come to us as an inheritance through the patient industry of philosophers and scientists, chief among whom is Herbert Spencer.



The work of science in the material world has given us renewed assurances that universal law prevails in the spiritual and unseen world of powers and forces. The mind of man feels with an ever abiding faith that all the processes of Nature converge in the unfoldment of the soul; and that there is an eternal oneness and unity in all things.



The health and happiness of the mind is vastly more important to a man than a vast accumulation of knowledge with a diseased mind. Realizing wisdom is the clearing up of the mind; having it at all times well poised;

otherwise you are not ready for the healthy activities of life. Neither body, mind or spirit should be sacrificed one for the other.



A man told me the other evening that the world was all out of joint. That degradation, ignorance, selfishness existed everywhere, and that life was a cruel warfare—he was full of pessimism. He did not know that these conditions were created in his own mind. He did not realize that he seldom said a good word for anyone—and ever had his hammer in active use; and ascribed to his acquaintances the worst motives for their acts. He got back just what he sent out.



The Christ gave utterance to scientific wisdom when he said: "As a man thinketh in his heart, so is he." Man's suffering is in proportion to his mental blindness. We can look within and find a world and life full of peace, beauty, happiness and wholesome humanity. Keep your mind healthy, and do not get morbid on any phase of life. Leave out antagonisms, violence and feverish passion.

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### Don't Worry.

What's the use  
Of fretting?  
If you've troubles  
Try forgetting  
Take things easy—  
Praise or blame—  
The world will wag on  
Just the same.  
What's the difference,  
Anyhow,  
A hundred years  
From now?  
Don't anticipate  
Your sorrow.  
When it comes,  
No need to borrow,  
Get your sleep out,  
Troubled one.  
You can not rush  
The slow old sun.  
So let the seasons  
Come and go,  
Bringing with them  
Weal or woe.  
Use the moments  
As they fly,  
Nor try to help them  
Hasten by.  
In life's long race  
You needn't hurry.  
And if you'd win it  
Don't—don't worry.

—The Pilgrim.

# Correspondence.

## Spirit Photography Denounced.

The February number of SUGGESTION contained an article, "Unseen Faces Photographed," from a pamphlet by Dr. H. A. Reid, of Pasadena, Cal., in which appeared the following statements:

A photographer named James Hegyessy, operator at T. C. Marceau's gallery, in the Los Angeles theater building, claimed that he could make the same sort of pictures that Wyllie did. I told him the \$25 offered by our committee was ready for him if he would do it. He said it was too small business for him to putter with—but, he could do it. I then offered to make it \$50; and finally, \$100, if he would do it. That was a spot-cash business proposition, and it stands good yet. He said he "hadn't time." Then I proposed that the committee would come to his place on a Sunday, so as not to interfere with his regular business. But I could never get him to set a time or give us the test, although he ranks among the most proficient photographic artists in the whole country.

Mr. Hegyessy, who is one of our subscribers, writes us from Merced, Cal., that the above is a mis-statement of facts; that he never heard of the committee of seven or of the \$100 reward until he read the article in SUGGESTION. Mr. Macrae was no doubt sincere in his statements, but he probably had forgotten the circumstances. As the words contain insinuations against his personal integrity, Mr. Hegyessy wishes us to publish the real facts. We quote from the account he gives of his visit to Mr. Wyllie's studio:

"A lady . . . came . . . to interview me about spirit photography, as practiced by Mr. Wyllie, and showed me some specimens of his art. I explained how these so-called spirit photos are produced, and substantiated my assertions with some photos I had recently made of my assistant in the endeavor to teach him photographic tricks. . . .

"The lady asked me to accompany her to the spirit photographer's . . . We made our appearance at the Wyllie residence with a fresh box of photographic plates. Mr. Wyllie seated me . . . and exposed the plate. I accompanied him into the dark room, which leaked light everywhere. . . . The result, as I expected, was a charr'y, foggy negative—but *no ghost*. We tried a second and third time, with identical results. . . .

"The spirits portrayed on the Wyllie samples showed without exception the unmistakable earmarks of trickery. I have never been asked to revisit Mr. Wyllie's spirit studio, and consequently dropped the whole matter."

Our correspondent tells also of some things he witnessed in India. A Hindoo fakir performed the well known feats of causing a small tree to appear to grow from a seed in half an hour; also causing a small snake to increase in size and float in mid-air.

Although these things were plainly seen by all present, he states, yet

no trace of them appeared on photographic plates exposed for that purpose; but the negatives did show the fakir, his assistant, and his tools.

Concerning Mr. Macrae's challenge offer, Mr. Hegyessy adds:

"If Mr. Macrae is really in earnest—a small 'ad' in the photographic press will bring him more offers to compete for the prize than he will care to accept, and he will have more proof of the legerdemain of photographic tricks than he will desire to witness. Should Mr. Macrae have a decided preference to test my skill in producing Wyllie effects, I herewith declare myself ready to accept his offer if he will come here to Merced, with a few more truth seekers as witnesses, and I shall prove to his own satisfaction the fallacy of spirit manifestation as far as photography is concerned."

We will be pleased to have the experiences of any friend regarding "spirit" photography, but all communications must be short.

EDITOR SUGGESTION:

You do not believe in the power of suggestion more firmly than I do, and I can furnish many practical proofs and accounts of cases where an evil suggestion caused ailments which lasted for years, and until properly released therefrom. I have a case now of a prominent architect, who, in making a friendly call on a physician friend, found him making tests for diabetes. The idea came to him that he might have diabetes, the physician having said that a person could have it without suspecting it. He "suspected" at once, and, although repeated tests made by experts all over this country show no trouble with the urine, it does not relieve him of the suggestion given eight years ago. He was at the sanitarium in this city and at other places. The uniform verdict is: nothing the matter. Brooding over this matter has brought on polyuria, which is excited when he thinks of it and normal when he is busy and forgets it.

Now, a doctor would say that the patient is not ill, that he just imagines it. But a healthy person does not imagine evil nor will he receive an evil suggestion. His mind is certainly in an abnormal state. I shall cure this case through the mind and the mind through the tissue salts.

The kidneys are the nervous safety valve.

Respectfully,

W. S. ENSIGN.

BATTLE CREEK, MICH.

DR. HERBERT A. PARKYN, EDITOR SUGGESTION:

Dear Sir—I am glad to see that your magazine does not advocate the damaging nonsense that is rife about the spirit being everything and the body nothing—"it's no matter how you live as long as your thought is correct," etc., etc. The old theories of medicine contain much that is absurd, certainly; but the "consensus of the competent is still, I think, to the effect that body affects mind as mind affects body, and that reasonable and high-principled control of body is necessary to the perfection of our complicated humanity. So Browning says: "Nor soul helps flesh more than flesh helps soul."

I shall be glad to receive the October SUGGESTION and will remit when I return to Chicago. Yours very truly,

Tower Hill, Wis.

CORDELIA KIRKLAND.



## About Actina.

Several friends have written about Actina, advertised in this magazine. I have answered that I did not know anything about it except that the advertisement has appeared in SUGGESTION for several years and no complaint has ever been received. I have asked the Actina folks for some detailed information, and they send the letter which appears below. As Actina will be sent on approbation, I can not see any objection to a trial. Of course, in the case of catarrh—right thinking, right living, right eating, and pure air are not to be neglected. Possibly Actina assists in producing a right mental attitude. The letter referred to above is as follows:

CHICAGO, ILL., Feb. 19, 1904.

NEW YORK AND LONDON ELECTRIC ASS'N, Kansas City, Mo.

Gentlemen—I contracted catarrh in Libby Prison, Richmond, Va., in the winter of 1862-3, and was never free from it afterwards. In October last I was in such condition my physician advised a change of climate as the only hope. I do not know that any treatment had done me any good.

At the suggestion of a friend I sent for "Actina." I think this was in November. In less than a month the catarrh vanished, and I have not felt its presence since.

I have the names and addresses of over 100,000 "old soldiers" for whom I have been doing business in the past forty years. I know this remedy is effective, and for that reason I would like to place it in the hands of my comrades.

"My comrades" know me, and will believe what I say. A very large percentage of them are afflicted with chronic catarrh.

Awaiting your response, I am

Respectfully,

(Signed)

E. S. WEEDEN.

P. S.—Reference: The First National Bank, of this city.

Actina is an invention which applies medicated air to the eyes, nasal passages, throat, etc. It is harmless, and will not interfere with any system of rational treatment that may be used. It is quite possible that this medicated air may have a beneficial effect on the mucous membrane, as it acts as a tonic and doubtless has germicidal qualities. I can not recommend Actina from a personal knowledge, but I do not think any one will make a serious mistake in trying it.—E. E. C.

## The Subconscious Entity.

BROOKLYN, Dec. 8, 1903.

EDITOR SUGGESTION—Seeing no reply as yet to Mrs. Sernis Campbell's query in October SUGGESTION, I venture to send an opinion. To me it was the voice of the Spirit, her one higher self, that she heard. Some Spiritualists attribute all such phenomena to outside or the impression upon our minds of some message by spirit friends.

While there is no doubt in my mind that they *do* impress us, giving us much more help than we perhaps realize, yet there is a difference between this and the voice within our own souls. We may call it conscience, intuition, or by any name, but it is always at hand, ready to advise and guide, when trusted and depended upon. It knows the innermost secrets of our hearts, sees our needs, and can and will always lead the way out of any difficulty. All we need to do is to recognize and trust it.

Very sincerely,

MABEL B. GOODE.

## Our Contemporaries.

EVERYONE who is interested in growth, self-knowledge and culture—everyone, whether father, mother, young man or woman, even the children—will find food for thought and helpfulness in *Human Culture*. \$1.00 a year.

Some of the articles in the March number are: The Mental and Physical Requirements of the Editor for Success; Ideality; The Gospel of Discontent; Phrenology as an Advertising Man Sees It; Strength of Faculties; Cheerfulness; Physical Culture Department with Question Box; "Concerning Children" Department. *Human Culture* and SUGGESTION one year, \$1.00. Send to 130 Dearborn street, Chicago, for sample copy of *Human Culture*. Why not send now?

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THE PSYCHIC ERA, a journal of Practical Mental Science; the April number contains the fourth installment of a valuable series of articles on the Development of the Mental Faculties, also an article on The Law of Suggestion, by J. A. Potter, M. D. *The Era* is devoting considerable attention to the development of child life. Sample copy on request. 50 cents per year. Address, Des Moines, Iowa. SUGGESTION one year, to new subscribers, including a year's subscription to *The Era*, \$1.00. Send orders to this office. Foreign subscriptions seven shillings.

Now, a journal of affirmation; one of the leading New Thought journals of the world. Henry Harrison Brown, editor. Some of the leading articles for March were: Eat What You Love; Unity Through Attraction; I Think; A Soul Culture Lesson of Happiness; Expert Opinion of Hypnotism; Automatic Telepathy, etc.

Now clubs with SUGGESTION and both will be sent for one year from this office for \$1.10. Samples sent for 10 cents from the *Now* office, 1437 Market street, San Francisco, Cal. Please send for sample copy today. It is worth the price.

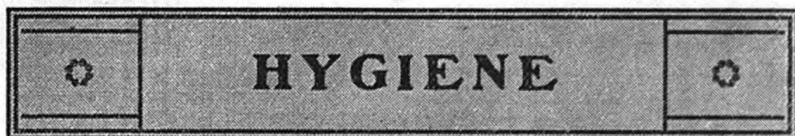
Dr. Le Hardy's valuable paper on "Food Inspection" will appear in the April issue of *Journal Public Health*. Thoughtful people will appreciate this well prepared thesis of an ordinary lifetime of experience (fifty years) of this well-known and distinguished sanitarian physician.

Public health means much more than rational physical culture; but as so many people desire direct instruction, Nannette Magruder Pratt, the author and lecturer, was introduced to readers of *Journal* in March No. — and will treat the subject "Abdominal Breathing" in Physical Culture Department of the April issue.

"Of all the measures for the protection of public health, none are more conducive of the physical and moral well being of the people than those measures to prevent the sale of unwholesome foods, adulterated drinks and worthless medicines."

Trial subscription for 1904 to *Journal Public Health*, 50 cents; C. P. Wood, 108 Powell avenue, Evansville, Ind.

SUGGESTION and *Public Health Journal*, one year \$1.00; send orders to this office.



**T**HIS department will prove valuable to the thoughtful reader. Only items containing practical and rational ideas will be inserted, and while the Editor does not necessarily endorse all the opinions given, still the intelligent investigator will prove all things and hold fast to the good. Only by thinking, studying, comparing and testing can any real advance in hygienic knowledge be obtained. If satisfactory results follow the use of any suggestions made in this department we will be pleased to hear of them.—EDITOR.

### Poisonous Effects of Drugs.

Nearly all diseases are characterized by some excess, defect or perversion of secretion and the major portion of therapeutic procedures are directly addressed to the alleviation of these conditions. Drug therapy is dependent on the action of chemicals to right the difficulties. We have only to note the names of classes of drugs to realize how extensively they are used to control secretion. Astringents, tonics, cathartics, diuretics, diaphorics, expectorants, emenagogues, sialagogues, errhines, etc., each drug in every class being a more or less intense poison. If it were not poisonous it would not act so promptly. It is not a food, hence can not become incorporated in the protoplasm of the body cells. Being a foreign substance our bodies attempt to dissolve and eliminate it. Why pilocarpin is eliminated in the saliva and sweat, in preference to the alimentary tract or kidneys is difficult to explain, but the fact that it is forced out of the body as quickly as possible ought to be sufficient evidence against using it. Drugs which promote secretion, do so at the expense of the vitality of the body. They call forth an excessive amount of energy in order to be ejected from the body.

It seems to us that a sufficient number of cases have been treated successfully by physiological means to warrant the cessation of the use of drugs.—From "*Principles of Osteopathy*," Dain L. Tasker, D. O.

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### The Skin Needs Air.

Air is a wonderful tonic. The skin needs it as well as the lungs. Exposure to its bracing properties for a few moments every day has a wonderfully invigorating and hardening effect.

When you rise in the morning, strip nude in a reasonably warm room. Do not sit around and give yourself a chance to become chilled and perhaps contract a cold. Begin and rub yourself, first the lower extremities, then the abdomen, back, upper extremities, and finish with a few gentle movements over neck and face. The hands are better than any artificial appliance in most cases. If the skin is very thick and lifeless, a flesh brush is useful.

This will occupy about twenty minutes, during which time the heart has quick-

ened its action, the lungs have been freely opened up, the whole skin surface has been flushed with fresh blood and bathed with air. You are mentally alert and have an excellent appetite for breakfast.

Some people are benefited by a cold plunge or sponge bath before dressing. Others are limited by their constitutional states. This matter should be decided for each individual according to the requirements of his case. The doctor should have no hobbies to which his patients are bound to conform, to their own hurt in some cases, but should govern himself by common-sense demands.

The air bath, however, is suited to all. The skin thrives, the torpor engendered by sleep is dissipated without shock, every organ is aroused and prepared for work. It is a valuable means of hardening the constitution without danger to the individual. Follow up its good effects by stepping to the window and inhaling and exhaling deeply at least twenty times.

Have your patients try the air bath, following this method. Try it yourself. You will find it the nicest kind of preparation for the day's work.—*Medical Brief*.

### The Excessive Use of Aperients and Laxatives

We are great admirers of Mother Nature, and, in fact, give her credit for most of the cures reported by the medical profession. What we do is to give nature a chance to perform her work in the best possible way. Now we take it that if a bottle of "Hell Roaring" Splits was necessary to be taken before breakfast every morning, or a bottle of "Yaller Dog" Aperient was needed before retiring, then wise Mother Nature would have built in our anatomical make-up an "Aperient Pouch," whose duty was to pour out half a pint of some saline laxative every time our eyes gazed upon some well-written advertisement of such money-making mixtures. Seriously, the use of such preparations and purgatives of every sort is becoming a very grave matter and great damage is being done the individual by their constant use.—*The Texas Medical News*.

### A Strange Remedy.

A man awoke in the night half crazed with earache. His wife told him to reach out his hand to the window sill and he would find a bottle of liniment which would cure him. He did so and bathed the side of his face freely. Soon he said he was cured and went to sleep. In the morning it was discovered that he had taken the ink bottle by mistake, and one side of his face was as black as a crow's wing. His pain, however, was gone. What cured him? Ink or suggestion?—*Exchange*.

### Another Wart Exterminator.

Take the blades of green wheat or oats. Mash the blades. Apply the juice to the wart and it will soon disappear. I removed a large wart from the body of a horse with this remedy. G. A. ERPS.

## The Realm of Books

# Radiant Energy and Its Analysis.

A New California Book.

By PROF. EDGAR L. LARKIN.

Director, Lick Observatory, Mount Hamilton, California.

**T**HIS is a book without brain-wearing technicalities. Instead of being irksome, it is a delight. All the results of late research into stellar and solar astronomy are explained so that any intelligent person can understand. The book opens with spectrom analysis. The newspapers and magazines of the world for twenty years have been filled with these two words. Why sound formidable? Many have not studied the subject, thinking it too difficult. Here the majestic laws are explained in language devoid of all difficulties. All who would know something of the universe in which they live, must secure some idea of the wonders revealed by the spectroscope.

The book takes the instrument apart and puts it together again, so that all can see. All the mysteries of celestial photography are made clear, and elegant photographs, some showing 40,000 stars, are inserted. The chapters on how the tides in primordial matter helped to build the universe are written in words that all can comprehend. The classic works of Hale, Langley, Keeler, Barnard, Vogel, Huggins, Pickering and many others are given in plain terms.

Here are a few subjects: Alphabet of Nature; Antiquity of the Universe, Astrophysics; Space Magnetic Fields; Solar Chemistry, Sunspots; Catalytic Activity (new in astronomy); Celestial Photography; Finding what Elements Are in the Stars; Corpuscular State of Matter; Absolute Zero; Radium Emanations; Stellar Evolution; Space Waves; Oscillations of Energy; Exploration of the Universe; Weighing Binary Suns; History of the Sun; Cosmical Tides; Keeler's Spiral Nebulæ; Discovery of Helium; The Milky Way; One Hundred Million Suns; Distances of the Stars; Radio-Activity; Potential of the Universe; and hundreds of similar items. Astronomical instruments are explained. The vast panorama of southern, orange laden, California is shown. There are 140 engravings, alone worth twice the price of the book. Price, cloth, \$1.75. On sale by SUGGESTION, Chicago, or by the author. Postage prepaid to any address.

Special offer—New subscribers remitting \$1.80 will receive a copy of "Radiant Energy" postpaid, and SUGGESTION one year; renewals, \$2.00. Foreign subscribers must add 50 cents in either case.

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## The Evolution of the Soul.

A New Book.

By THOMSON J. HUDSON, LL. D.

**T**HIS book is made up of sketches and essays found among the papers of Dr. Hudson after his death in 1903. The publishers, Messrs. A. C. McClurg & Co., state that this collection of essays supplements most admirably his previous books—particularly "The Law of Mental Medicine," and "The Law of Psychic Phenomena," and will in a way help to complete the work most deplorably interrupted by his untimely death.

Dr. Hudson is the father of the New Psychology, which forms the basis of all that is stable in the so-called "New Thought" doctrines. Dr. Hudson has enunciated the great central law that underlies all advanced doctrines, ideas and theories, and a study of his works will clear away all the mysteries in and cobwebs from Christian Science, and all forms of mental science fads.

The essays in this last book reflect the vigorous and original mind of the author, and all who have read Dr. Hudson's former works will appreciate these final words from the master mind.

The price of the book is \$1.30, postpaid, and will be sent prepaid, together with one year's subscription to SUGGESTION, for \$1.50. The book will be mailed as a premium to any one sending two new subscriptions to SUGGESTION, when no other premiums are called for. Send all orders to this office.

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## Book Reviews.

**MENTAL ATTITUDES, THEIR INFLUENCE UPON HEALTH, SUCCESS AND HAPPINESS.** By Albert B. Olston. This little book says that it is a "lecture." That may account for its readability, its chatty and appealing tone—it was put together in the first instance to speak directly to people, and had no opportunity to stiffen into the stark deadness that is so appallingly evident in much "good reading."

This is pre-eminently a book for the general reader. He who runs may both read and enjoy, and moreover feel that he has found something to help him run the better. The author says things that even the busiest of us would feel like applauding and stopping to listen to again; for instance, this:

"You and I need encouraging, energizing—a revelation of our greater nature and privileges." And then, in a sound, sane, simple way, he proceeds to give us all the encouragement and all the energizing any reasonable body ought to ask—at least from a book of its size.

Taken all together—and it is not an overdose taken that way—Mr. Olston's "Mental Attitudes" is the clearest and most enjoyable little treatise the reader could well wish for and will be found a practical help to the student, and to the man and woman of affairs as well.



A SPIRITUAL TOUR OF THE WORLD. By Otto A. De La Camp.

Mr. De La Camp quotes on his title page

"Whatever is truly beautiful

The same is beautifully true,"

thus revealing his own feeling of gratification in the thought that into the volume he presents he has been able to put something of the truly beautiful and beautifully true.

In the preface he makes this pretty and rather Dickens like introduction:

"This book comes into the world in a manner somewhat resembling that of all children; it felt attracted, and here it is, anxious to be recognized and welcomed by all whose sympathies it can excite."

He further says that "though this book may not bring any knowledge that has heretofore been foreign to the minds of men, it endeavors to unite some of that which is already ours into a picture both truthful and pleasing to the eye of the soul;" and that he has made it his special object to evolve this "mind-picture" of the Universal Life by the very simplest means within his reach, so that it may reflect itself with clearness as a well founded and well connected thought-form into the mind of him who reads. Succeeding in the accomplishment of this object, the author hopes that this little work will not be refused its modest part in the promotion of our spiritual enlightenment and well-being."

With such a start, in such a spirit, the author tackles such subjects as: The World's Fundamental Principles—Space, Substance and Motion; Time; Diversification of the Elements; Establishment of Organized Life; Development of the Animal Body; Life of the Animal Soul; Variety of

Fates and Characters; The Reason for Our Sufferings; Our Relation to the World of the Disembodied and to One Another, etc.

What the Author is able to say on these things, it is the privilege of the Reader to find out.



**CULTIVATION OF PERSONAL MAGNETISM.** By Leroy Berrier, Anthropologist and Author, and Founder of the American Institute of Human Culture. The author states his purpose in writing this book as being the desire to hush the cries of mental anguish and physical pain "with the soothing sunshine of health, love, good will and cheer."

Mr. Berrier's treatment of his subject is profoundly earnest, and even the casual reader can not fail to be impressed with the author's sincerity. His explanation and setting forth of the different "temperaments" is interesting, and the "Exercises" he prescribes for Chest Culture, Respiration, Development and Control of the Nerves, etc., are quite valuable and suggestive.

Leroy Berrier is one of the best known writers in his line of thought, and this book is deservedly popular. The leading journals of the "New Thought" give it unqualified praise. A short extract gives an idea of the quality of the book:

"The trouble with most of us is that we desire too little or desire so weakly that conscious effort is not aroused. The cause of this lies in our judgment and wills. Our judgments accept a blind and negative fatalism prescribed by the world's old ignorant thought. That fatalism consists in beliefs of man's limitations and that he is a mere automaton, controlled and run by forces over which he has no control; in short, that he is a "jumping jack," jumping when his string is pulled and standing still when it is not. It is self-evident that with judgments controlled by such fatalism, our wills never issue the motive impulse that would bring the realization of our ideals or desires. It is thus that the race of weaklings are controlled by negatives. The aim of this treatise is to reverse all this. We wish to show that man is not a mere "jumping jack" or a weakling, but a positive, conscious and intelligent center, a magnet whose drawing power is expressed by his desires. And what are his desires? No more than the realization of his ideals. We have already shown that genius consists, first, in the formation of ideals undreamed of by the common mass, and, second, in the realization of those ideals. Genius knows not of limitations; its constant desire is to go into itself, and in silence interpret the whisperings of the infinite, the storehouse of all ideals of truth, love and bliss. It then reveals its interpretation in art and in life, and the enraptured world



Deities and worships." Paper, 110 pages; price, 50 cents. This book will be sent as a premium to new or old subscribers who remit \$1.00; foreign, six shillings.



A LITTLE STUDY OF THE OBJECTIVE AND SUBJECTIVE MIND. By Abby Jane Taylor. The proof of the pudding is in the eating, and the proof of the theory is, after all, in the practical good it brings about. Miss Taylor's little brochure is a sincere, inspiring presentation of certain facts of living and thinking, and deserves a careful reading.

As implied by the title, the author adheres to the usual Hudsonian dualistic theory of mind so commonly held. But whatever one's opinion of that theory, there is no question as to the helpfulness of the author's practical conclusions. In the opening paragraph she says:

"The positive statement has been made that man has two minds, the subjective and the objective. This may be formulated in another manner by saying that there are two divisions of the mind, or, still another way of expressing the same thing would be, that the mind of man has certain gifts, under other conditions, but the designation or definition which, in consulting authorities upon the subject, seems to have found most favor is that of the objective and subjective minds."

Another paragraph says:

"Instances are on record where lightning calculators who could reply to questions in addition, subtraction and multiplication with phenomenal quickness and correctness could not explain the methods by which these feats were accomplished. It is not so many years since Blind Tom was before the public but that many of us have heard of him and some may have listened to him. In his case it was believed that the physical brain was incapable of receiving objective education, and one writer has said that "such powers are not given to the objective senses, but must be inherent in the soul and beyond the range of objective explanation or comprehension. Real music requires the action of the subjective. Musical technicalities may be studied and surmounted upon the subjective plane, but without the co-operation of the subjective the want will be manifest."

The last two sentences say in another way that a musician must have a soul as well as a pair of vocal cords, and that some people no amount of voice culture can make truly musical; statements which most of us would not challenge. But the best in the book blooms out sweetly thus:

"So when this birth takes place in our hearts let us earnestly and reverently cherish the newly awakened soul and not press its wings too heavily or analytically, and, above all, let us not murder the awakening souls of others by unkind, hard or doubting question, even if the expression thereof may seem to be crude and inadequate. Even so may ours seem to others."

M. F.

THE GROUND WORK OF PSYCHOLOGY, by G. F. Stout, M. A. Camb., M. A., Oxon., LL. D., Aberdeen. Cloth, 8vo., 239 pp. Hinds & Noble, 35 West Fifteenth street, New York City.

The aim of the author, as set forth in his preface, is "to present a general view of mental process and mental development which shall be comprehensive and yet not vague and sketchy."

The table of contents shows among other chapter headings, The Subject-Matter of Psychology, Method and Sources of Data, Ultimate Division of Subjective Processes, Body and Mind, Sensation, Voluntary Decision, Idea and Image, Method and Sources of Data.

These subjects are treated in a concise and scholarly manner, and the book is one the psychologist will enjoy. Clear type, excellent paper, and good binding add to the attractiveness of the volume.

### 'Our Accommodation Bureau.

**M**EMBERS of the SUGGESTION Family in good and regular standing can subscribe through this office for any publication, cash with order, at 10 per cent less than the publisher's rate. We have made arrangement with a large subscription agency whereby we can extend this favor to our paid-up subscribers.

We will also furnish to our subscribers any advertised book at 10 per cent less than the publisher's price; cash to accompany all orders.

In ordering books always give the name of the book in full, the author and publisher; also give the address of the author or publisher. Without the above information there may be a delay in filling orders.

The above offers are open only to paid-up subscribers of SUGGESTION; they are made as an accommodation to our friends and not for any profit to ourselves. Address all orders to SUBSCRIPTION BUREAU, 4020 Drexel Boulevard, Chicago.

Sir Isaac Holden, the millionaire member of Parliament from Yorkshire, now nearly ninety years old, believes with John Wesley that phosphates of lime, in which flour is so rich, are good for growing children, young people, and young mothers, but shorten the life of the elderly by making bones dense and weighty, muscles rigid, "furring" the large blood-vessels like an old boiler, and "choking the capillary arteries." So he eats hardly any bread, his favorite food being oranges, bananas and meat. When he eats the latter he eats nothing else. Roast apples, with a tiny pinch of bicarbonate of soda to correct the acidity, and milk similarly treated, are important items of his dietary.

He—We must economize. Suppose, darling, that you try your hand at making your own clothes.

She—Oh! George, dear, I never could do that. Suppose I begin by trying to make yours.—*Illustrated Bits.*

## Psychic Research

WE will aim to give the best and latest thoughts and investigations regarding Psychic Research; we have no theories or pet beliefs concerning the mysterious border land and its unsolved problems. Facts are wanted, but within the psychic realm it is very difficult to define the fact from the shadow. Science requires irrefragable proof—not beliefs or desires or sentiments.

### A Dream and a Crime.

THE strange account given below doubtless will interest many readers of SUGGESTION. While no scientific verification is at hand, there is no reason to doubt that the occurrences happened substantially as narrated; many cases of telepathy equally as marvelous are recorded in the "Phantasms of the Living," the book issued by the London Society for Psychical Research. In this case the prominence of the author is a guarantee that the narration is made in good faith. The following is the account taken from an exchange:

It was from the dean of a certain cathedral in the east of England that I learned the following tale:

His niece, ordinarily a strong and active young woman, was slowly recovering from an unusually severe attack of scarlet fever, and was in a very nervous and weak condition when one night, her sleep was disturbed by a strange and terrible dream.

It seemed to her that she stood before a house she had never in her life seen before, and that her sight could penetrate the walls as though they had been of glass. The whole interior lay open to her view—the staircase with curiously carved balusters; the lower rooms and the upper room, with all they contained—and, finally, her attention focussed itself on one room in particular—a bedroom, the walls of which were covered with wallpaper of a peculiar pattern.

In one corner of the room was a bed, and on it lay a sick man. He was asleep, to judge from his appearance. Suddenly and silently another man entered the room, crept toward the sleeper, and with a quick movement removed the pillow from under his head.

The sick man awoke and stared at the intruder with horror-stricken eyes. The next moment the pillow was brought down on his face and held there with all the murderer's strength. The sheets moved convulsively; the sick man was being smothered. \* \* \* What followed the sleeper never saw, for at that juncture she awoke with a cry and in a fever of horror.

For a change of air she was afterward taken to the cathedral town, and stayed for a while at the house of the dean, her uncle. He tried to amuse her by driving her about in a pony chaise. One day he took her into the country to see a house which he thought might suit her, for her people intended to take a place in the neighborhood. But on arriving at the palings before the path that led to the door the girl showed the greatest reluctance to get out of the chair.

"No! no!" she cried, "not that place! I will not be taken there! It is the place I dreamed of!"

The dean told her she was talking nonsense.

"No, no! I know the place! I will prove it to you. You will find that the stair is one with curious balusters, the pattern of the wallpaper is as I will describe it to you, also the peculiar pattern on the walls of that bedroom to the right of the stairs landing. The bed is placed in the corner, and in that bed the man was murdered. I will not go in!"

The dean discovered that all was exactly as she had said; he knew also that a very strange death had taken place lately in that house! He pressed her no further, agreeing with her that "the place would not do."

There is no doubt that the girl, through some strange bond of sympathy between her soul and that of the murdered man, had witnessed a crime which to this day remains in mystery.—*The Duke of Argyll (Lorne) in The Royal Magazine.*

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### A Remarkable Experiment.

Frank Channing Haddock, M. S., states that many years ago he read the following: "A case is recorded of a man who, by will power, caused the needle of a compass to deviate." This statement is ambiguous. A prolonged search through college libraries has discovered the truth in *The Annual of Scientific Discovery* for 1850. In a letter to the Paris Academy of Sciences, M. Emile du Boys-Reymond described the experiment. "He takes a very sensitive galvanometer, and fixes at its extremities two strips of perfectly homogeneous platina; these two strips he plunges into two vessels filled with salt water, and introduces into them two corresponding fingers of his two hands." There is at first a slight movement of the needle caused by difference in the skin of the fingers. When this movement subsides, "he strains all the muscles of one arm," and then of the other. "At once the needle moves." Humboldt declares: "The fact of the experiment affecting a magnetic needle by the alternate tension of the two arms—an effect due to volition—is established beyond the shadow of a doubt."

In this scientific fact hides the secret of the physical basis of Personal Magnetism. But physical magnetism is only relative in value. The magnetic personality demands a compound of psychic elements determined by the science of human nature and the experimental results of common-sense. To give both factors, the physical and the psychic, adequate scope, and to blend the two in one, is the exclusive aim of "Power for Success."

This book is advertised in another column, and a very interesting prospectus will be sent upon request. The book is sold upon a guarantee, and the purchase price will be refunded if the book is not satisfactory.

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### Rice as a Muscle Maker.

Rice is commonly supposed to be deficient in muscle-making qualities, and yet the Japanese, whose chief and almost only food is rice, are noted for their physical strength and in the late advance on Peking outstripped the armies of Russia, Germany, England, France and America. For an explanation of this fact the Rev. H. S. Chubb, of the Philadelphia Vegetarian society, applied recently to the agricultural department. His letter was referred to Professor S. A. Knapp, who has just been investigating the rice industry in China, Japan and the Philippines, and the explanation proved to be very simple. The Japanese and other rice-eating nations do not polish the grain except for export. In American mills the outside coating of the rice kernel is rubbed off. The outer husk and the bran just within it are removed, and then the kernel is rubbed to remove the rough protein surface. This is called polishing and the process not only removes one of the most nutritious substances in all cereals, but deprives the grain of about three-fourths of its flavor.—*New York Tribune.*

## This, That and the Other

### Must Die "Regularly."

**C**OMMENTING on the case of a man in California who crushed a hand, had his arm amputated, and developed symptoms of tetanus, for which an injection of serum was given, after which he died, *Medical Talk*, after speculating as to whether the man died in consequence of the tetanus serum, or in spite of it, says:

"Doctors have no disposition to object to their patients' dying when they have had what they consider proper treatment. What makes a doctor mad is when a patient dies a natural death. To allow a patient to die without drugs, without surgical operations, without hypodermic injections—to allow anyone to die without these things stirs the whole medical profession into a paroxysm of hysterics. It matters little whether surgical operations help or hurt the patient; whether the drug given was of use or harm; whether the serum injection was afterward shown to be good or bad, all these things matter little. A thousand patients may be killed by unnecessary zeal and heroic treatment on the part of the doctor, and all is well. But let one person die under the treatment of those who believe only in prayer or natural methods of healing, and the whole medical world is thoroughly aroused."—*Care of the Body, Los Angeles Times.*

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### Colds

**T**HERE is no doubt, according to the London Hospital, that the ordinary nasal catarrh is a specific infectious disease. What we observe among domestic animals affords ample evidence of this. It is a familiar fact that a horse that has been wintered out, on being brought into a stable with others, is most likely to develop a cold. The coachman will say it is because the unaccustomed warmth of the stable makes him "nesh." However, disinfection of the stable before bringing animals from grass is a true preventive of the symptoms of catarrh. What occurs among domestic animals we observe, too, among ourselves. Some source of infection must be present before it is possible to catch a cold. There are places where colds are unknown. The universal experience of arctic and antarctic explorers is that so long as the members of the ex-

pedition are in the polar regions they remain free from colds, but on return to the mainland or to settlements inhabited by those who are in frequent communication with the mainland, they nearly always at once suffer from severe colds. The same is said to be true of the men in the observatory on the summit of Ben Nevis, though they live in clouds. Colds they never take, because there are no colds to catch, until the moment they descend to inhabited regions, then they catch severe ones directly. For over two centuries the classical St. Kilda cold has not ceased to interest learned men. On this remote and rocky island of the Western Hebrides, where some 100 inhabitants dwell, colds are unknown except after the arrival of a ship from the mainland, when all the inhabitants are seized with colds, even to the babe at the breast. Afterward they seem to become to some extent immune, for many escape until the following year. The inhabitants affirm that those colds which are brought by boats from the large ports, Glasgow and Liverpool, are more severe than those brought from the Hebrides.—*Vim.*

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#### Prodding the Doctors.

A recent dispatch from Berlin states that Professor Forel, an eminent Swiss physician, whose book on suggestion and hypnotism is authoritative, has begun a tremendous attack on the Prussian commission of doctors who recently reported on the abuses of this branch of medical science.

Forel contradicts the assertion of the German commission that hysterical persons can only be injured by the practice of hypnotic suggestion. A properly qualified and conscientious physician can only do good to such a patient, he asserts. His action will not weaken the patient's will power, but strengthen it, by suggesting work or fresh ideals of life.

Forel says, in conclusion, that there is absolutely no ground for the German specialists' contention that the success of this method of treatment has decreased since the belief in its supernatural character has vanished. Exactly the reverse is the case. The German commission is up in arms and is preparing a rejoinder to Professor Forel.

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You can never tell what your thoughts will do  
 In bringing you hate or love;  
 For thoughts are things, and their airy wings  
 Are swifter than carrier doves;  
 They follow the law of the Universe,  
 Each thing must create its kind;  
 And they speed o'er the track to bring you back,  
 Whatever went out from your mind.

—*Ella Wheeler Wilcox.*