

Pure Air Number

A Magazine
OF THE
New Psychology
FOR
Health, Happiness
AND
Success

SUGGESTION

IN THIS ISSUE:
BREATHING AND
AUTO-SUGGESTION

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

For Those Who Think

MAY

10 CENTS

1904



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SUGGESTION

A Magazine of the New Psychology

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

VOL. XII.

CHICAGO, MAY 1, 1904.

No. 5

Do You Ever Think?

If any reader has a favorite quotation of less than thirty words, send it to the editor, and, if found available, it will be published in *SUGGESTION*. This is to be a "thought" page. Wouldn't you like to help to teach people to think? Haven't you a thought of your own worth sending to us?—EDITOR.

THE best time is *now*.

Introspection means growth.

Today is a pretty good day.

Never strike sail to a fear.—*Emerson*.

Facts are everything; theories, nothing; beliefs, nothing.

No man is useless while he has a friend.—*Robert Louis Stevenson*.

What is wanted is more thinking and less eating.

Have you something to do tomorrow? Do it today.—*Franklin*.

Resolve every morning and question yourself every night.

The progress of the world is retarded by those who refuse to think.

The ideal of free thought is to improve the world we are now living in.
—*John E. Roberts*.

New ideas are like strange dogs; they always meet a brickbat or the garden hose.

Have consideration for the ideas of another; every man with a new thought may be a Columbus in disguise.

Breathing Exercises and Auto-Suggestion.

By HERBERT A. PARKYN, M. D.

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

WOULD it not seem ridiculous if we found it necessary to instruct our horses or dogs how to breathe? These animals live almost altogether out of doors, take plenty of exercise, and in consequence breathe as Nature intended them to breathe.

But man, poor man, will live and work in stuffy offices and homes, without exercise, till he runs down physically through lack of fresh air—actually starving for air; and yet, when he realizes that he must take more fresh air into his lungs in order to regain his health, before making a start he may wait weeks or months in order that he may be certain to begin with some system of breathing that is recognized as being correct.



Herbert A. Parkyn

I have received hundreds of letters asking me what system of breathing I advise my patients to take, and from these I have selected the following typical letter.

"I read, with a great deal of interest and profit, your article, 'How to Keep Healthy in Winter,' which appeared in a recent number of SUGGESTION. Now I know a person should drink about two quarts of water per day and should eat a fair amount of wholesome food. These are two of the 'life essentials,' but the third essential, air, has to be obtained by exercises in breathing. I have paid attention to my liquids and food, but am waiting for some instructions in the proper method of breathing. There are so many systems of breathing advocated that I have never known

which to choose, and I turn to you for advice.

"There must be a right way and a wrong way to breathe, and before taking up regular breathing exercises, I want to know the best method to pursue.

"I might add that I have been a chronic sufferer for years, but since reading SUGGESTION I have been looking after the 'life essentials,' and have improved wonderfully since eating and drinking properly, but I have hesitated to take breathing exercises until, as I said before, I knew the proper method to use."

This letter is on a par with another I received from a man who said he was saving up to buy a distilling apparatus before he would in-

crease his liquids to the allotted two quarts per diem. Both these men remind me of the man who was burned to death because he hesitated too long for fear he would take cold if he left his burning house in his night-gown.

If you discover today that you have been drinking only a quart of fluids a day, when you require two quarts, don't wait to get a distilling apparatus, but start in *at once* to increase your fluids. Drink boiled water if it is handy, and if there is no boiled water at hand and your supply of drinking water is considered bad, drink the best bad water you can get; but drink the water first and send for your still afterward. You will make more trouble in your system by denying yourself water because it is said to be bad, than by drinking all your system requires even if the water be bad.

And so it is with breathing. If you find you have not been getting sufficient air into your lungs, get out doors and breathe air. Or if you are shut up in an office in which the air is not good, get fresh air into the room if you can; and if you can not improve the air, then breathe in more of the bad air and take steps afterward to change the system of ventilation; and when you get out of doors endeavor to make up for the bad air you were forced to breathe while indoors—breathe; breathe deeply anyhow, in any way you know, and hunt up your systems of breathing later if you are determined to have a system for taking every breath.

SYSTEMS OF BREATHING.

I am not ridiculing the various systems of breathing that are taught. I believe thoroughly in them all, no matter how different they may be, and I believe one system is as good as another—any system will do if the exercises are taken faithfully with a definite purpose in mind. All these systems of breathing perform a double purpose. First, the person practicing them faithfully certainly gets more air into his lungs than if he took no exercises at all. Second, every time a breathing exercise is taken, it is taken for a purpose, and the purpose kept in mind tends to materialize, for thought takes form in action. In other words, conscious or unconscious, the auto-suggestions which invariably accompany the exercises assist in bringing about the desired results.

A person who is strong and healthy usually breathes deeply and gets all the air he requires without conscious effort. He needs no system of breathing. But a person who is run down physically seldom breathes deeply, for the impulses to the organs of respiration become feeble in proportion to the decline in health. Consequently, if a person's health is below par, it is important that his attention be called to the necessity for helping himself to as much air as he should take if in perfect health.

It is not necessary that a patient of this kind shall breathe according to any particular system. All he need do is to breathe until he is conscious of having taken more air into his lungs than usual, and the beneficial effects will follow if he breathes deeply for a few minutes eight or ten times a day. But it is not sufficient to secure the desired results in the average person simply to tell him he must breathe more air. He may think of it now and again, for a day or two, and then forget to make further efforts to breathe deeply, and here is where the value of employing some systems of breathing comes in, for the mere act of breathing in an unusual manner, as required by the exercises, calls to mind the necessity for deep breathing, many times during the day, and the exercises taken accordingly require an effort of the will in their accomplishment, and in this way strengthen the auto-suggestions.

The best and proper way to breathe is "abdominal breathing." Men, as a rule, especially in health, breathe from the abdomen, but women, from wearing corsets and hanging heavy clothing around their waists, breathe, as a rule, from the chest.

Here is the way to breathe from the abdomen:

Take a full, long, deep breath, so deep that not only is the chest raised, but you are also conscious that the abdomen has been distended. Now hold the chest up and keep it distended and let the breath out gradually by drawing the abdomen in and up. When the air is forced out of the lungs by contracting the abdomen and drawing it up, take in another breath till the abdomen is again distended, and continue breathing this way, all the time holding the chest up so that there is very little motion in it.

ADVANTAGES OF ABDOMINAL BREATHING.

Abdominal breathing has a double effect. In the first place it enables one to fill the lungs to their greatest capacity, and again, the movement of the abdomen acts as a massage to the intestines and stomach. I have seen constipation of twenty years' standing overcome in a few days by abdominal breathing. The patient was in good health otherwise, looked after the life essentials well, but breathed entirely from the chest, not a movement of the abdomen being discernible. The change to abdominal breathing worked like a charm.

This is one breathing exercise I require all patients to use. They can practice other exercises recommended by others if they desire, or can make up exercises for themselves, but I keep them practicing the abdominal breathing until it has become a habit. It can be practiced either sitting or standing, or lying down, but should be practiced consciously for several minutes at a time, eight or ten times a day, until it has become a habit.

A good way to practice this method of breathing is while walking.

Hold yourself erect, fill the lungs, and then let out the breath while taking five or six steps and take it in during the next five or six steps. Brisk walking increases the value of this exercise, and the steps with each inhalation or each exhalation can be increased to seven or eight. Endeavor to breathe through the nostrils while taking this exercise.

A person whose health is below par should pay careful attention to the life essentials; and in helping himself to air he is endeavoring to accomplish a purpose: he is using auto-suggestion with every breath taken through design, and many of the remarkable results that have followed the practice of some system of breathing and exercising have been due to auto-suggestion rather than to the special system employed. This being the case, I would recommend anyone practicing deep breathing to formulate his auto-suggestions and go over them in his mind every time he goes through the exercises, for in this way he can heighten their effect.

So much can be accomplished through the intelligent use of auto-suggestion, not only in improving the physical health, but in bringing about desirable mental conditions, and influencing our daily lives, that it is a good plan to study the auto-suggestions that will benefit us, and employ them faithfully. But it is difficult sometimes to remember to use the auto-suggestions regularly. For this reason it is always desirable to have some practical thing to enable us to recall them, and breathing exercises will do this admirably. In fact, in my practice, I frequently prescribe deep breathing exercises, even for patients who do not require them, for I know that every time the exercises are practiced the auto-suggestions I desire my patient to repeat are recalled to mind. In this way I have seen severe mental troubles overcome.

Not long ago I saw an advertisement which said that worry and fear could be overcome in a short time. The purchaser was given directions for abdominal breathing and told to practice it often. Many wonderful results followed the practice of this secret, but the results were produced not so much by the breathing as by the auto-suggestions which necessarily accompanied the exercise.

I would say, therefore, to anyone who may be practicing breathing exercises, or to anyone who expects to start deep breathing, go ahead with your exercises, breathe in anyway that will enable you to get plenty of air into your lungs, giving the preference to abdominal breathing, but take the exercises frequently, every day; and remember to employ auto-suggestions while you exercise, for you would not be taking the exercises unless you expected to accomplish something through them, and the mind is such an important factor in bringing about the results you desire, that you should direct your thoughts systematically and intelligently.

For instance, if you are breathing to improve your general health, use auto-suggestions like the following:

SUGGESTION.

THIS AIR is one of the life essentials. I am now breathing deeply and it feels so good to get this fresh air into my lungs. I know I shall feel better for it.

THIS FRESH air will have a beneficial effect on my whole system. It will make me sleep soundly; help me to digest my food; and improve the quality of my blood; and the massage resulting from the abdominal breathing will make my bowels move regularly every morning.

THIS DEEP breathing is stimulating me mentally and physically. I feel stronger already. My mind seems clearer. I feel bright and happy and cheerful. I know I shall be made perfectly well again.

EVERY DEEP breath stimulates the heart's action and in this way assures better nutrition to every cell in the body.

I ENJOY these breathing exercises and will remember to take them frequently.

Go over these or similar auto-suggestions earnestly, not automatically, and vary them to suit the individual requirements, remembering that thought takes form in action.

TRUE CHARITY.

I gave a beggar from my little store
Of well-earned gold. He spent the shining ore
And came again and yet again still cold
And hungry as before.

I gave a thought and through that thought of mine
He found himself, the man, supreme, divine!
Fed, clothed and crowned with blessings manifold,
And now he begs no more.

—From *Poems of Power*, by Ella Wheeler Wilcox.

OPPORTUNITY SPEAKS.

[WILLIAM J. LAMPTON, in the April *Success*.]

Yes,
I am Opportunity;
But say, young man,
Don't wait for me
To come to you;
You buckle down
To win your crown,
And work with head
And heart and hands,
As does the man
Who understands
That those who wait,
Expecting some reward from fate,—
Or luck, to call it so,—
Sit always in the 'way-back row.
And yet
You must not let
Me get away when I show up.
The golden cup
Is not for him who stands,
With folded hands,
Expecting me
To serve his inactivity.
I serve the active mind,
The seeing eye,
The ready hand
That grasps me passing by,
And takes from me
The good I hold
For every spirit
Strong and bold.
He does not wait
On fate
Who seizes me,
For I am fortune,
Luck, and fate,
The corner stone
Of what is great
In man's accomplishment.
But I am none of these
To him who does not seize;
I must be caught,
If any good is wrought
Out of the treasures I possess.
Oh, yes,
I'm Opportunity;
I'm great;
I'm sometimes late,
But do not wait
For me;
Work on,
Watch on,
Good hands, good heart,
And some day you will see—
Out of your effort rising,—
Opportunity.

Food Iron.

BY DR. J. H. KELLOGG, BATTLE CREEK, MICH.

THAT iron is necessary as an element of food has long been known. The presence of iron in various foodstuffs can readily be shown by the application of different well-known tests. The fact that the blood is found to be deficient in iron in certain diseases has led to the extensive use of iron as a medicine. This practice has been followed for centuries; but whether or not mineral iron is assimilated, is a question which is still open to serious doubt. For example, Professor Bunge, the eminent physician and chemist of Basle, in the latest edition of his work on "Physiologic and Pathologic Chemistry," in summing up the present knowledge of the subject states as follows:

"So far it has not been proved that any part of the inorganic preparations of iron given in the small quantity which is necessary in order to avoid digestive disturbances (one and a half to three grains), is absorbed either in man or in smaller animals, to which correspondingly less iron can be administered. We must, however, concede the possibility that small amounts may be absorbed.

"If large quantities of iron be given, or if the administration of small doses be continued over a long period, part of the iron passes the intestinal wall. But it can not be ascertained whether this iron is assimilated, although such a possibility can not be denied.

"Even if the assimilation of inorganic preparations of iron be granted, it is indisputable that the iron which exists in normal food in the form of organic compounds is far more readily and more completely absorbed.

"Hitherto scientific men, steeped in Liebig's doctrine, have ascribed too little power to the animal cell. But even if the assimilation of inorganic iron was a proved fact, it would have no importance in medical practice, since, as our experiments show, the iron required for the formation of hemoglobin is much more readily and plentifully assimilated from the organic iron compounds of our normal dietary. Hence there is in no case any reason to prescribe preparations of iron for the production of hemoglobin in people who take their natural food with a good appetite."

In the light of these important facts, which, considering the authority from which they emanate no one will undertake to dispute, it is interesting to study the composition of various foodstuffs in relation to the amount of organic, vitalized iron which they contain. This iron, as Professor Bunge well remarks, we know to be easily assimilable, and hence it would seem to be desirable that a person suffering from anemia should take such foods as contain organic iron in the largest amount.—*Modern Medicine.*

Practical Psychology.

By PROF. EDGAR L. LARKIN, SUGGESTION STAFF WRITER.
Director Mt. Lowe Observatory, Echo Mountain, Cal.

PART I.

THE present will go down in history as the age of electricity; but the next epoch to come on will, or ought to be, chronicled as the Psychic Age. To one not keeping in touch with the doings of psychologists, the students of mind, the splendors now being discovered regarding that mystery and marvel—human thought—are all unknown. It is almost certain now that thought is excessively refined matter. The physical universe is

known to be completely saturated or filled with matter so delicate, and whose particles are so minute, that no imagination can begin even to conceive how small they are. Thought can be sent from brain to brain as well as electricity from iron to iron. Telepathy is now known to be a settled scientific fact. But far and away beyond this phenomenon of mind, sending mind through space, is the almost incredible discovery that thought possesses POWER. Now, look at this statement, and consider; stop to think about it; ponder it well.



Edgar L. Larkin.

All that has happened on earth; all that has been written or imagined, thought or spoken, since man appeared on this planet; all dreams of poets, all hints and premonitions of philosophers, sages and psychics, all longings in the soul for better things, all visions of higher conditions, yet to come; every deed, event, past or present; every-

thing, all, fade away into dim shades, in comparison with this burning, blazing, glowing sentence—THOUGHT IS POWER. At present an awful spell is on man. A pall has settled down on the world; a night of war has set in, and the nations of the earth are almost ready to burst into flames of murder, beginning with Japan and Russia. So long as war continues, the true psychic advance of the race can not obtain. So, at present, all that can be done is that students of human mentality dig and delve away

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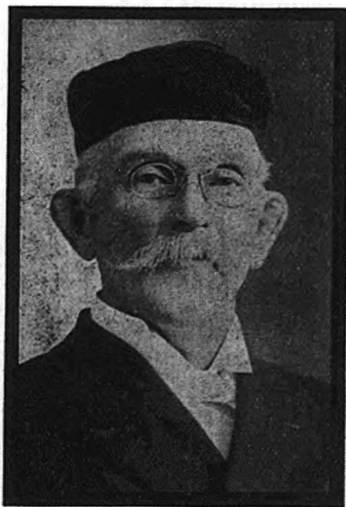
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in the seclusion of their laboratories, perfecting plans for race improvement when the horrors of war roll away. Thought is POWER, and it is the most formidable power in nature. Thus thought can act on matter at a distance and cause it to move. This has been known for many centuries in the remote east, to the wonderful psychics of ancient India, that fountain stream of all esoteric wisdom.

A remarkable thing now seen by anybody who studies is this: scientific men—trained intellects are here and there cautiously admitting that there is something in man beside the gross body. And a few, with still greater prudence, are conceding the idea, that whatever this mystery is, it may live after the body separates into its original elements. Of course, few scientific men believe this at present. But psychologists, those who study thought all the time, are quite ready to think there is an ego within, and that it lives on when the body dies. Really, my idea that thought is matter is not original, in fact, it is one of the oldest beliefs on earth. That is, the actual mind itself is matter, or is enshrouded in an etheric body after the death of the physical body, and this refined body is made up of matter slightly coarser than mind. And here I might easily branch off into that wonder of all ages, the Hindo Vedanta, the most wonderful product of the human mind. This philosophy revels in mental things. It goes so far as to teach that thought came into existence first, and that a "thought form" of any object came into being, and then matter formed into shape around it, exactly as the shape of the thought pattern. A still more abstruse idea is that thought never "came into existence," but always existed, and that there never was a "creation." In fact, the word "creation" was with these philosophers a common ordinary word. If the writer should go on with this Vedanta, the readers, if any, would be amazed and startled with the strange things the ancient sages of India discovered about mind. It will take the people of the United States 500 years to catch up, if they begin now. For, of all existing things, we know the least about our own minds. According to the ablest psychologists that have appeared on earth, the psychics of India, MIND *had precedence* of all existing things or entities whatever; and had-and now has ILLIMITABLE POWER.

Of the eighty million people now in the United States, perhaps there are less than one hundred who will believe this. All practising physicians of all medical schools will dispute it and say that mind is a product of digestion of food in the stomach. But I here express the belief that thought is more refined. Great attention will be given to the study of the laws of thought in the near future; for after it is seen that thought can cause matter to move, the most intense research will be made to find if heavy masses can be set in motion. The most ancient literature, and some modern, contains accounts of heavy weights, notably the human body, having been

raised in the air by thought. The problem is for any person of normal mind to be so trained in the use of thought that any mass can be moved against gravity at will. That one person can control the minds of others by thought power is too well known to be more than mentioned. But if thought can be concentrated on inert matter with an intensity sufficient to cause it to rise against the attraction of the earth, then almost incredible changes in humanity can be made. If men will only stop fighting and study their minds, the race can be transformed. All the wisdom of India tells over and over again that our minds are but parts of the mentality of nature. And we can draw from the universal store. The literature of India teems with accounts of strange things that the adepts did, beside which "miracles" of the western nations are tame. Positively, they had control of nature to a great extent, and could perform acts wholly beyond belief of dwellers in the West. The reader of this note must be aware of the fact that there is a psychic movement now spreading all over the world. Men are studying their "inner being" as though they had just happened to hear they had an inscrutable entity within. Of course, many will doubt; but this world-wide revival of psychic exploration has been started by the few living adepts, actual descendents of those of prehistoric India. Whole floods of wisdom would now be given out mentally if the people of Europe and the United States were in a condition of mind able to receive. Listen to this, the most ancient writing on earth:

"In the beginning there arose the golden Child. He was the only born Lord of all that is—Whose shadow is immortality. Whose shadow is death. There was then neither nonentity or entity, neither atmosphere nor sky beyond. That ONE breathed, breathless, by ITSELF in essence. The covered germ burst forth by MENTAL heat. The ray shot across them. There is only one DEITY, the great soul. He is the soul of all being." From R. G. Veda, Grand Hymn of Creation.

This is remarkable; it was thought out by our ancestors, the ARYANS, in Central Asia many thousand years ago. The strange thing about it is that all the material universe is represented as being "BORN of MIND," as a GOLDEN CHILD. And, stranger still, the entire fabric of nature is conceived to be based on sex, duality and polarity. Every conceivable thing about human sexology—an almost unknown science now—was known to the Sages of Asia. They knew more about our psychic sex natures than the most skillful modern physician. Or, at least, if our physicians know anything of our real psychic sex, they carefully omit it from their practice.

[To be continued.]

Rhythmical Breathing; A Curious Experiment.

By LUCIUS GOSS, FAIRHAVEN, Mo.

Written for SUGGESTION.

IF THE theory which is gaining ground in scientific circles be true—that electricity is, somehow, intimately connected with the component parts of an atom of matter—then, indeed, there is scientific foundation for the claims made by the advocates of “Yogi Breathing.” Even if atoms are, as some claim, “composed of electricity, or are disturbances of ether corresponding to minute electric discharges,” still the Yogi’s claim stands good.

An editorial writer in *The Electrical World and Engineer* inclines to the idea that the inertia of matter in a billiard ball, for instance—“is due to the self-induction of electricity in the ball.” This stowed-away electricity may possibly, even probably, act in opposition to the motion set up by an electric current or moving electric charge.

In view of the great similarity between electricity and the so-called nervous fluid of the human system, one is led to inquire whether the brain, in sending its messages or nerve-currents to the various parts of the body, does not thus overcome the “inertia” of latent “self-inducted” human electricity, so to speak. It is easy, from this standpoint, to understand the importance of Yogi breathing, as practiced by adepts of the Orient, by means of which “prana”—absolute energy, vital force, spirit of life—is stored away in the brain and nerve centers; the great storehouse of prana (according to the Oriental theory) being the abdominal brain, or solar plexus. This theory is explicitly set forth in the following oft-quoted but seldom credited paragraph:

“When mind changes into will the currents change into a motion similar to electricity. When all of the motions of the body become perfectly rhythmical, the body has, as it were, become a gigantic battery of will. This tremendous will is exactly what the Yogi want. That is, the ‘coiled-up’ energy is liberated by these methods and brought into subjection.”—*Vedanta Philosophy (Raja Yoga)*, page 49.

The Yogi claim that by certain forms of breathing one may establish special relations to prana, or universal life force, and thus be able to store it away “just as the storage-battery stores away electricity. Not only may all parts of the body be thus strengthened, but the brain itself may receive increased energy from the same source, and latent faculties be developed and psychic powers obtained.”

It is no wonder that instructions in deep breathing form, nowadays,

so large a place in "physical culture" lessons; or that frequently the esoteric, or occult side of the practice is also brought to notice.

In this connection may be mentioned a curious experiment which seems to have been known and practiced a long time ago. How it ever came into existence—how it was that anyone ever contrived it in the first place—is beyond the writer's ken. I first saw it performed, and helped conduct it, thirty years ago: A few years ago a friend in Germany sent me a copy of Townshend's "Mesmerism Proved True"—printed in 1855—and in it I found the experiment described, in the following words:

"I will first mention the revival of an experiment, which, in my Cambridge days, I have seen performed, but which at that time I never reasoned about—it is this: A man lies down at length and flat on his back, on sundry chairs; two others stand (one on each side) at his shoulders; and two (one on each side) at his knees. These four person introduce each the forefingers under the man who is lying down. Then the five persons, that is, the one lying down and the four that are standing, all take breath together four times, and at the fourth inspiration, the four simultaneously lift up the man on (from) the chairs.

If the breathing (of all five persons) be simultaneous, and only then, the man on the chairs is lifted up on the points of the fingers of those who stand on each side of him, with an ease that is astonishing."

The above experiment is certainly surprising in its results, for the man who is lifted seems indeed a "featherweight." Whether he really does become lighter I have never seen determined by the use of scales or balances. Henry Harrison Brown, of California, has, I understand, made some experiments along this line, but with what final results I am not informed. Townshend held, in explanation (but without further proof), that "human bodies grow lighter if full of mesmerism"; and he came to the conclusion, "that some principle of activity seems added by the will of Omnipotence to organized creatures and that the accumulation of this principle causes a change in the gravity of bodies." He thought that "breathing to time brings lifters and lifted into mesmeric relationship," having drawn this conclusion from noting the fact that an operator could more easily mesmerize (hypnotize) a subject by watching the breathing of the latter and timing his own to its measure.

A number of experiments suggest themselves at this point: One asks himself what proportion of the members of a large audience, when moved "as one man" by the eloquence of a magnetic orator, are breathing rhythmically, in perfect unison; and perhaps the "moving of the Spirit" of Quaker meetings and of other profoundly religious meetings may make the congregation of one accord "physically as well as mentally and spiritually." What might not a large and sympathetic audience accomplish

by way of assistance—breathing in perfect unison—when some psychic test or experiment was being made on the stage; or what might come to pass if such an assembly, breathing rhythmically, should all at once put a mental veto on the experiment? Let some investigator try it.

In conclusion let me call the reader's attention to a wonderful story which quite recently was printed in a special dispatch in the *Chicago Record-Herald*, a leading daily newspaper, concerning a man who believes he has conquered the law of gravity. Operating on the principle that two electrically charged bodies repel or attract each other, according to the kind of electricity employed, the inventor, a local electrician of Spring Green, Wis., has succeeded in so charging himself that he is able to rise from the ground. He can get the current strong enough, he claims, to overcome the attraction of gravitation, but the charge dissipates too soon—a difficulty which he hopes to overcome. The dispatch concludes by saying:

"He has applied for a patent, and if granted will show his invention at the St. Louis fair."

A strange story, indeed—perhaps untrue—but if it be founded on fact is it any more wonderful than the phenomena of "levitation" and mediumistic table-lifting, the lifting experiment just described, or the tests sometimes made in hypnotic experimentation? Let us not forget that electricity is, somehow, inseparably connected with the ultimate atoms of matter, and that, in the same mysterious manner, the universal life force is connected with every nerve, fiber and molecule of animal creation. If electricity and nerve force are not identical, they are so like that they may be called twin forces, and the phenomena of the one is likely to be paralleled in the manifestations of the other.

[NOTE.—Regarding the experiment of lifting a person on the finger tips of four others, I will say that I have assisted in performing this experiment, and that the fifth person was tossed in the air over the heads of the experimenters without any apparent effort, as described above. I would suggest that those who are curious should try this experiment. Some practice is necessary before any results are obtained.

The four persons standing all bend over till the forefingers touch the floor; exhaling as they move; then they raise their hands over their heads as far as possible, inhaling fully, all at the same time; then all bend again, exhaling; again all raise the arms inhaling; then bending and exhaling; at the third upward movement the forefingers of all are lightly inserted under the body of the fifth person (all inhaling) and he rises easily and without effort but he falls as soon as the upward motion ceases, and he must be caught in the arms of the others. The person reclining remains passive but must breathe in unison with the others. The breathing of all five must be synchronous and rhythmical.—E. E. C.]

The Evolution of the Soul.

By R. HENDERSON, CHICAGO.

Written for SUGGESTION.

PERHAPS some orthodox Christian, after glancing at the title of this new book of Dr. Hudson's* may say: "Why should I trouble myself to inquire about the evolution of the soul of man, when I have the testimony of Scripture that 'the Lord God breathed into his nostrils the breath of life, and man became a living soul'? In these words I find that I am the offspring of God, and have good grounds for the hope that, like my divine Father, I shall enjoy eternal life. Now, in exchange for this hope, the leaders in the promulgation of this evolution theory promise me nothing better than eternal death; for they are materialists."



THOMSON J. HUDSON, LL. D.

In reply, and fully sympathizing with the old Christian in his hope, we would remind him that evolution is no longer the doctrine of the materialist and the agnostic only, but that many Christians of intelligence and learning, tracing the Creator's footprints in the crust of the earth, have found evidence to warrant the belief that the doctrine is true. For the visible facts in nature are wrought by God's own hand; and the testimony of the Scrip-

tures can not, when rightly understood, contradict the testimony of the rocks. Thus the great majority of thoughtful Christians have come to the conclusion that evolution is simply God's method of creation. By means of it they see more plainly than ever the hand of the divine Father at the helm of the universe; they see that the soul, as well as the body, is evolved from a little germ, and they find that not only does this doctrine give no countenance to materialism and atheism, but it provides a scientific foundation for our hopes of eternal life.

"If man has a soul it is of the utmost importance to him that he should know it," says Dr. Hudson. Among scientists who have labored to deliver poor humanity from the dreary doctrine of annihilation he is in the front rank. He pursues his inquiry into the genesis and evo-

* *The Evolution of the Soul*, and Other Essays, by Thomson Jay Hudson, LL. D.

lution of the human soul just as the physical sciences are studied; that is, by reasoning from observable facts and phenomena.

Accepting the doctrine of evolution as already proved, he observes that the students of organic evolution have confined their attention to its physical aspects, leaving the mental and spiritual sides unexplored. In the moneron, the lowest form of animal life, he finds not only all the different forms of activity to be found in the higher animals—the transformation of food into tissue and other metabolic products, the power to move parts of itself and to move from place to place, the power to respond to a stimulus, and the power to reproduce itself—he finds also that it is endowed with a mind, for “any adaptation of means to ends is perforce the result of mental process.” Here, then, is the creature whose mind is to develop until, after millions of ages, it reaches the plane of the immortal soul of man. Evolutionists tell us, and Dr. Hudson agrees with them, that all our faculties existed in an embryonic state in the lower creatures from which we have been evolved; indeed, that is self-evident, for nothing can come out of nothing. This humble creature has no brain, yet it can think. Whence did it derive its mind? Not from any ancestor, for it has none; it is at the very bottom of the animal scale, microscopic in size, and, according to Haeckel, it consists merely of a soft, structureless plasmon. Its faculties, though embryonic, are the germs from which are to proceed the faculties of the soul of man; and man’s faculties, if infinitely enlarged, would be found to be those of an omniscient, omnipresent, omnipotent being. We have seen that the moneron’s faculties were not inherited; they must, therefore, have been a gift; and who could bestow such a gift but a being who had those divine attributes in possession?

Here we feel strongly tempted to recount the arguments with which Dr. Hudson disposes of the materialistic contention that, when a man’s brain is partially destroyed his mind is partially gone, and when his brain is wholly destroyed his mind is extinct: *ergo*, at death, when our brain is destroyed our soul is annihilated. But our space is too limited for that discussion. Passing on, we notice that genius—mathematical, musical, artistic, poetic—is not a faculty of the brain, but of the soul; we are told of some powers with which the soul is endowed, but with which the brain has nothing to do, namely, telepathy and telekinesis; and then the author has something to say about spiritism, though he discusses that subject more fully in the third essay—that entitled “Man’s Psychic Powers.” The doctor gives to most professional mediums full credit for a sincere belief that while in the trance they are controlled by departed spirits; he declares his own belief in the apparently miraculous phenomena produced by some of them; but by means of the light of science he

clears up the wholly mystery, gives abundant evidence that the higher spiritistic phenomena are easily explained by telepathy, and the lower (such as rapping, slate-writing, etc.) by telekinesis, and relegates the spirits back to the "vastly deep." Meanwhile, in this first chapter he makes the following general statement:

"Science has at last succeeded in unravelling the whole mystery, removing every phenomenon from the domain of superstition, and demonstrating that all the manifestations, of whatever name or nature, proceed from the subjective minds of living persons. I can not now enter into details, but must content myself with saying in the most emphatic manner that all that is mysterious, all that is uncanny and diabolical, all that is inane and idiotic, all that is false and infamous; all that transcends reason and common sense in psychic phenomena, is due alone to ignorance of the fundamental laws that govern the relationship between the body and the soul."

When the doctor resumes the subject in the third, fourth and fifth essays he gives most interesting particulars and illustrations, explaining away the mysteries of spiritism. Readers who have hitherto contented themselves with the general statement that mediums are endowed with the faculty of mind reading will find those chapters highly instructive and of absorbing interest. When a medium tells you of a circumstance in your own life or in the life of a departed friend which you never confided to a living person, you say, "That is telepathy; she read it in my mind"; but if the medium should give you a message from your deceased friend to the effect that before his death he had hidden in a particular spot a certain sum of money which he intended for you but which he was unable to give you because at the time of his death you were absent; and if you should afterwards find the exact sum in the spot indicated—you might find it more difficult to account for the medium's knowledge. Yet it is easily accounted for by the fact that intimate friends are often in telepathic communication with each other *unconsciously*. In this case we may suppose that your friend had in his lifetime unconsciously communicated the knowledge to your subjective mind, and there it lay hidden from your objective consciousness, until the medium, by virtue of her psychic power, read it in your soul. Some other cases in which it seems at first impossible to account for the knowledge communicated by the medium are explained in the book, and in most cases the explanation is *telepathy by three*. But the limits of our space forbid us to say more on this point.

For interesting and valuable teaching on hypnotism, its true nature, its value, and its dangers when practiced by ignorant charlatans; for a rational view of Christian Science, and for other more or less useful knowledge concerning the things of the mind, the reader is referred to the various essays that make up this highly interesting and instructive book.

A Discussion Regarding Alleged Supernatural Methods of Healing.

IN the Springfield (Mass.) *Sunday Republican* of January 24, 1904, appeared an article regarding Edward Pirsch, a boy of sixteen, living in a little hamlet called Chevelipont, in South Brabant, Belgium, who is reported to have been for the last three years aiding the sick to recovery by alleged supernatural methods. The writer of the article referred to, in speaking of his interview with the boy, says:

I told him that I had heard of remarkable cases of sick persons having been cured by prescriptions given by him when under alleged spirit guidance, and he said simply:

"It is quite true. All the villagers from far and near come to me for prescriptions."

"How do you write them, when you know nothing of medicine?" I inquired.

"I am guided by a spirit named Dr. Siprio, who by my hand writes out the prescriptions necessary. I am not asleep nor quite in a trance; my eyes are wide open, but I seem to lose sense of surroundings. My right arm is numb up to the elbow when possessed by the spirit."

"Tell me about Dr. Siprio," I said.

"He is the spirit of a Servian doctor, who has been dead a great number of years, but who, anxious to aid his fellowmen, uses me as an instrument."

"Then he writes in Servian, or at least in Latin?"

"No, he uses French." He explained to me that even "over there" (thus the boy spoke of that unknown land to which all are drifting and about which we fain would learn), "spirits must study and learn such things as shall enable them to be more useful to the earth they have left behind." In this way he also explained the fact that the doctor occasionally makes use of remedies discovered since his day, though he ordinarily employs only herbs.

"Are you an herbalist?" I asked.

"No, I knew nothing of herbs when Dr. Siprio first visited me, nor did my family, but by means of minute descriptions, rough spirit drawings and other indications we knew how to look for those that grow in the neighborhood. Others we buy from regular retailers, and often the doctor prescribes herbs quite unknown in Belgium and which have to be procured at trouble and expense from abroad. My mother and my grandmother prepare the herbs and make medicine or ointments, which we give away absolutely gratis to all who come to us. I seldom see the patients. As I know nothing of medicine it would be of no use. Usually the sick send a friend, who describes the symptoms, or we receive a letter. Then I consult Dr. Siprio, who directs what should be done. I can call on him at any time, and he never fails."

"It is almost impossible to define what I have cured, because I have treated every sort of complaint—many which the doctors have quite given up, and never yet have failed. How is it done? I don't know. It is not my business. I only have to write the prescriptions. Sometimes when Dr. Siprio is away on a spirit mission another doctor takes his place. He is a doctor of the neighborhood who died not long ago and who greatly disapproved of spiritualism during his life, but who, once dead, took possession of my arm to my great surprise one day, and said he knew now that there were many things he had not properly understood before, and that he was always willing to help me. He is not as good as Dr. Siprio, however, and I do not often call on him to help me."

Young Pirsch, except during the seances, is just like any other boy. He cares more about the ordinary pursuits and pleasures of youth than

about the manifestations he is the means of producing. In fact, he is both-ered rather than interested by the matter.

According to the story, the handwriting of the communications received differs according to the source from which the communication purports to come, and is entirely unlike the boy's own natural writing.

The editor of a Belgium paper, in company with the above mentioned writer, attended a seance for the purpose of testing the wonderful cures reported. The account of this seance is as follows:

He therefore described the case of an old lady who was very ill, having been unable to sleep at all for many weeks. She had, moreover, a badly swollen leg which no one had been able to cure, and which prevented her walking and kept her in bed.

After listening to the details the boy withdrew a few moments to a darkened room, and emerged with a paper on which was written: "I will visit the patient tonight." A prescription followed, which—some herb being required that was not in the house—was to be forwarded. The editor lived some distance by train from Chevelipont, and returned home late without telling any one of his errand. Receiving the medicine the next morning he called on his old friend to recommend its use. Greatly to his amazement he was told she had had the first good night for weeks and that she was still sleeping like a child. She has continued to mend ever since; the ointment has cured the bad leg, and she is walking about. Such testimony from the editor of a paper like the *Journal de Charleroi* and a man who is not a spiritualist, was very striking.

The seance was held in a kitchen divided in two by a partition about seven feet high, one-half being used for a dispensary and the clerical work connected with the quarry. The party consisted of about twelve, the Pirsch family, the Belgian journalists, myself and some stolid-looking peasants with certainly nothing suggesting imagination about them. The boy sat at the head of the table with a blank copy book and pencil, and began writing under the influence of Calon, the guiding spirit, as soon as the room was darkened. The boy wrote without ceasing in absolute darkness for an hour and a half, the only break in the silence being the croaky voice of the grandmother in the chimney corner, who every time she heard the three pencil taps, which was the spirit signal that the bottom of the page was reached, cried, "Turn, turn," like some voice of fate. The essay when finished (and glad we were when the drop of the pencil on the table gave the intimation that it was ended) proved to be a clever treatise on Spiritualism, excellently worded, and admirably presented. It also touched on religion and politics, and would have been a praiseworthy production from a man.

Many other spirit messages came later on, but this and the table-turning that followed differed little from ordinary seances, except that there were no "prop-erties" in the room to aid in any cheating. The table was the most lively I have ever seen. It endeavored to climb the wall, and actually succeeded in leaping the seven-foot partition into the next room. The noise as it clattered about and turned top down on the stone floor with resounding smacks was deafening, and by the end of the evening the top of the table was well split. The seance closed with a consultation of Dr. Siprio by the various persons present on behalf of their friends and letters were read from sick people anxious for remedies. The boy wrote the answers in the dark as before, each case being carefully diagnosed and prescriptions given. I obtained the following prescription for a friend who had damaged her knee by falling when crossing a railway line:

Grind and make into an ointment the following ingredients:

- 10 grammes of pure boric acid.
- 5 grammes pure arnica plant.
- 10 grammes ground elm bark.
- 5 grammes powdered charcoal.
- 10 grammes very strongly phenticated water.

Rub well with this twice a day.

Up to the present I have not been able to put the prescription in practice, but give it as a specimen of the spirit work.

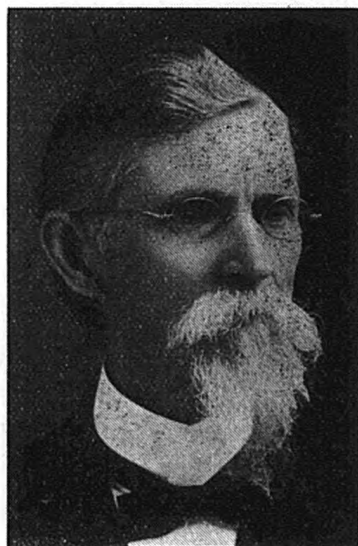
The writer, in closing, says:

A few days after leaving Chevelipont I received the interesting information that young Pirsch was about to start a little monthly magazine, of which the editors were to be Zola, Victor Hugo and other distinguished writers who are no longer living, and whose services are to be given for nothing apparently, as their journal is to be published at fifty cents a year—just enough to cover the cost of paper and printing, as it is hardly reasonable to suppose that any spirits would find it worth while to pay for advertising matter. The spirits are to write the whole paper, the boy acting merely as a sort of private secretary and business manager for them.

The above quotations give the salient points of the story. The entire account has been submitted to several well known psychologists, and some of their comments are given herewith.

Edward Pirsch and His Cures.

By GEORGE C. PITZER, M. D., St. Louis, Mo.



REFERRING to the cures of Edward Pirsch, as related in this magazine, and admitting that they are cures indeed, we hold and contend that they are all made in a perfectly natural way; that there is nothing supernatural about the methods employed, and that they are in perfect harmony with the laws of modern psychology.

We assume that the subconscious minds of living people communicate, and that the subconscious minds of living people communicate with people

who are dead. This subconscious communication may go on between the living, and between the living and the dead, without the living being always objectively conscious of it. But our subconscious minds are continuously gaining information from different sources; from the subconscious minds of other living people, as well as from people who may have long ago died. It should be remembered that the subconscious mind lives *after* the death of the body.

Information obtained by the subconscious mind of anyone living, through any source except his own objective mind, may never rise above the threshold of objective consciousness, and become objectively conscious knowledge to him or her, or it may do so. All of us are gaining some kind of objective knowledge from the subconscious mind every day, but we do not always realize this. We receive what we call impressions, are moved to go, or to do certain things, and we go, or we do what we seem to be urged to do, but we do not always know just why we go, or why do so. We may say we are impressed that these are the proper things to do, and we can offer no other reason for our behavior. Our impressions may not be very clear, but strong enough to move us to action.

But there is a class of sensitive people who, when they receive any special communication, subconsciously, at once know, objectively, what it means; it is more than an ordinary impression to them, and they make use of the information as may be required.

Then, again, there is another class of people who can, when placed in what we call a subconscious state, the objective mind in abeyance, upon our suggestion, discover distant objects, no matter where they may be, or how secretly they may be hidden. This is readily understood when we realize that the subconscious minds of all people are in touch with the source of all knowledge, and that whatever is suggested to one in a perfectly subconscious state is at once before the subject. People of this class are able to obtain valuable information for us, locate and describe people no matter whom they may be, or gain information from any sound.

Then there is still another class of sensitive people, and to this class Edward Pirsch belongs. People of this class are objectively conscious of the subconscious approach and presence of people, living or dead. Edward Pirsch first observed the subconscious presence of Dr. Siprio about three years ago. It was only necessary for him to yield to the influence, go into or take what we call a subconscious state, and then Dr. Siprio would furnish him with information as fast as he could write it out on paper.

This class of sensitives have the faculty of placing themselves in a subconscious state at any time, and while in this state they are in a position to communicate with anyone from whom they may desire to draw information. Of late, Edward Pirsch, objectively formulating what he wants to know,

places himself in this subconscious state, and then, instead of waiting for Dr. Siprio to approach him, he goes to Dr. Siprio, and he always responds.

People of this class, while their objective minds are yet in a normal condition, before taking the subconscious state, may control their subconscious minds, and dictate to them the source from which information shall come. If precautions of this kind are not taken, the subconscious minds of others than those wanted may intrude themselves upon the operator.

Now, here is the case: Edward Pirsch, first objectively formulating what he wants to know, and from whom he desires to gain the information, then goes into or assumes a subconscious state; not a condition of actual unconscious sleep, but he is, objectively, indifferent to all surroundings, people or things. In this state he approaches or calls upon Dr. Siprio, who immediately responds, furnishes the information wanted, and Edward Pirsch writes it out on paper. Objectively, Edward Pirsch knows absolutely nothing about what he has written till he reads it. Whatever it may be, is delivered to the patient, and the results follow.

While some of the cures resulting from Edward Pirsch's methods may seem marvelous, he can not cure everybody. In fact, it is highly probable that the medicines he furnishes, as prescribed by Dr. Siprio, are not, in any way, of themselves, more potent for curing than those prescribed by the living physicians of our day. But the source from which they are derived, the manner of obtaining the advice, and the supernatural appearance of the whole procedure, serve as powerful suggestions to suffering people who go to Edward Pirsch for relief. It is this ever present element of suggestion which his methods carry with them that gives potency to the drugs prescribed. It is only another method of employing what we call "larvated suggestion"—the application of suggestion through the name of some material means.

A Good Syndicate Story.

By HERBERT A. PARKYN, M. D.,

Editor of SUGGESTION.

A glance at the heading of the newspaper article dealing with Edward Pirsch's so-called spirit cures shows that it is a copyrighted "syndicate" contribution. This means that the story was purchased by a corporation which makes a business of picking up good stories, copyrighting them and selling them to a syndicate of newspapers. Sometimes these syndicate stories go only to a select list of papers, sometimes to hundreds through the country.

Now, in order that a story contain sufficient interest to be purchased by a syndicate, a correspondent usually endeavors to hunt up something

out of the ordinary. Something that will create wonder, and he knows that the more mysticism with which he can surround his story, the more certain it is to be accepted by a publisher, and the better the price he is likely to obtain for it.

I know this to be a fact from what I have been told of "syndicate articles" and from my own experience with "special correspondents" that have come to my clinics to write them up. I have always insisted in advance that nothing should be published about my clinics until I had been allowed to revise the article, and on two occasions, after I had *insisted* on cutting out all the mysticism with which the correspondents had endeavored to surround my work, there was not sufficient left that was new enough or mysterious to be acceptable for a syndicate article. Some of the efforts of these writers to surround my clinics with mysticism have been very amusing. It is a good "story" they want, not necessarily the truth, and I am certain a great deal of this newspaper spirit has been used in writing up Edward Pirch.

The cures said to be effected through his mediumship are not different in any way from the cures made by suggestion as employed by other spirit mediums, the Magnetic Healers, Christian Scientists, etc., and it is curious why spirits always do their writing in closed slates, or under tables or in dark rooms—conditions under which there is always room for fraud. And it does seem reasonable to me to suppose that if the spirits of physicians, who have shuffled off their temples of clay, can give advice to people who have not yet graduated to the realm where they spend their time between slates and under tipping tables, or in darkened rooms, that they should have learned that health depends on obeying the laws of Nature rather than on some nauseating concoctions made from roots or herbs found in a foreign country. Or if the concoctions are important, surely some instructions regarding the rules of health should accompany them, for even physicians who have not passed over recognize this important health factor.

As a rule, special writers know very little of the subjects they investigate, and it is possible that the writer of this article knows very little about occultism and suggestion, and found enough mysticism thrown around the boy and his work to write his story without stretching his imagination.

I am not willing to attempt to offer a scientific explanation for every apparent psychic phenomenon reported in the daily press. Of course, what I have said does not disprove the ability of the Pirch boy to produce the phenomena claimed for him any more than the syndicate article proves that the boy is not being boomed by material brains for mercenary purposes.

However, I am open to conviction pending the publication of the first issue of the magazine to be edited by the spirits of Zola, Victor Hugo & Co.

SUGGESTION.

Regarding the Edward Pirsch article, Prof. Elmer Gates, of Washington, D. C., writes as follows:

DEAR MR. CAREY—I hope you will pardon me for refusing to make any comments upon the herewith returned article, as it is out of my line and for other reasons. I will, some time, send you an article upon subjects about which I know something. Sincerely yours, ELMER GATES.

RADIANT GEMS.

For love is life, and they who do not love
Are not alive. But every soul that loves
Lives in the heart of God and hears Him speak.

Every mason in the quarry, every builder on the shore,
Every chopper in the palm grove, every raftman at the oar—
Hewing wood and drawing water, splitting stones and cleaving sod—
All the dusty ranks of labor, in the regiment of God,
March together toward His triumph, do the task His hands prepare:
Honest toil is holy service; faithful work is praise and prayer.

Self is the only prison than can never bind the soul;
Love is the only angel who can bid the gates unroll;
And when he comes to call thee, arise and follow fast;
His way may lie through darkness, but it leads to light at last.
—HENRY VAN DYKE.

It is one of the most hopeful signs for the present and the future of humanity that the more enlightened and intelligent no longer regard preventable sickness as a necessary evil, "a dispensation of Providence," or "the will of God." We have grown wiser and less superstitious than were our ancestors, though ignorance and criminal carelessness are still engendering disease and transmitting it to posterity. Parents ignorant of, or indifferent to, the laws of health, not only doom themselves to intense suffering, but, worse still, also condemn their children perhaps to life-long invalidism, or hamper them mentally or physically, or in respects, for life. We see examples of this everywhere—chronic sufferers from hereditary gout, rheumatism, consumption and alcoholism.—*Success.*

The physical director at Yale has measured all students entering in the last nine years. The non-smokers average fifteen months younger than the smokers, they are taller, and during the four years in school they gain twenty-four per cent more in chest growth than do habitual users of tobacco.—*Selected.*

Character in Handwriting.

By JEAN HIGINBOTHOM TUCKER, GRAPHOLOGIST, NEW YORK.

Written for SUGGESTION.

AS the poet truly remarked, "The study of mankind is man," and above the evolution, and rise and fall of philosophies, religions and eras in the history of the world, man himself, who is both the evolutionist and the thing evolved, remains the most fascinating and complex problem.

Criticism and analysis, seeking to find logical and definite basis on which to formulate opinions and conclusions, have sought many methods by which to read and thoroughly understand human nature. Systems of phrenology, palmistry and astrology have been calculated with mathematical precision, and found to reveal the character and destiny of mankind. There is a wonderful and perfect accordance in the deductions of each one of these sciences with the other. As an unerring key to the mentality, tastes, temperament and character of the individual, it is only comparatively recently that graphology has, in this country at least, come to be practiced and to be recognized as a most direct and practical method of reading human nature.

As the nerve currents direct the motions of the hand, so will the condition of the writer be reflected in his writing. Under strong mental excitement, the passion of anger or the weight of despair, the handwriting will assume an entirely different appearance to that of the same individual in calmer moments and under favorable conditions. It is a curious fact that certain characteristics seen in the handwriting actually resemble certain appearances in the human aura, as seen by psychics or sensitives. For instance, the long, sharp, pear-shaped splashes, and elongation of the "i" dot, which appear in the writing of energetic, but nervous, highly excitable and irritable people, are the counterpart of the splashes which quiver in the aura of a person of such temperament.

The following specimens of handwriting are an illustration of this condition:

A handwritten note in cursive script. The text reads: "This, Sir: Kindly Write Possibilities". The handwriting is fluid and elegant, with long, sweeping strokes and a clear, legible style. The word "Possibilities" is written in a larger, more decorative script than the rest of the note.

FIG. 1.

Self-poise, self-control, calm judgment, a broad mind, and kindly

nature, with love of truth and justice, are shown in this clear, even and dignified writing:

*judge from. Kindly pardon
its length.*

FIG. 2.

Very positive, determined, tenacious people show these traits in the long heavy crosses to their "t's." When those bars are very long and thick and club-shaped, look for stubbornness, dogmatism, violence and sensuality. The lower the crosses over the "t" the more material the tastes and stronger the passions, especially if the writing be also thick, hurried and sloping. If the bar of the "t" slants downward like a flung lance, the nature is combative and defiant, will take offense and "show fight" on small provocation; is aggressive and loves argument. When the cross of the "t" is a high, flying bar over the "t" slanting upward, like an arrow shot into the air, it shows a nature never satisfied with material things; "immortal longings" for the ideal will make such a person often restless and unhappy under present environment and limitations. They are also independent and daring.

The greater the height of the capitals and letters, and the stretching upward of the finals of the letters, the higher the aspirations, hopes and ambitions of the writer, and other things being equal the clearer and higher the type of mind and the deeper the spiritual insight.

When the writing is sharp and thin, especially the finals, ending in a sharp angle, look for mental acuteness and a keen, caustic wit. Such people are mercilessly critical, and will make their best friends wince under their mockery and sarcasm. They are more dreaded than courted. They are sensitive themselves and easily hurt; feel keenly, and will suffer intensely, yet hide their deepest feelings under outward indifference.

*which you will
kindly send amount-
included. inc*

FIG. 3.

The vivacity and humor which are gay, infectious, spontaneous and wholly without malice, make funny little hooks and turns, curved, up-

rising finals, and sometimes a wavy downstroke to the letters. Such people can see the humorous side of everything in life, and can never resist the temptation to recount an incident or a story with great mimicry, and colored by their own love of a joke.

To students of the occult sciences in general, it will be very fascinating to make a study of graphology in its relation to them. Let us say, for instance, Astrology. Take the nativity of a man or woman controlled largely by Mars. This bold, aggressive, impetuous, imperious, yet generous and often altruistic element, is carried out exactly in that type of handwriting. The mild and beneficent influence of Jupiter will be seen in calm, benevolent, genial and dignified writing. The influence of the quick, acute, subtle Mercury, ruler of the mind, is very plainly seen in the writing of literary people and critics, and in very clever business managers, and with those especially endowed with gifts of oratory, wit and diplomacy. Or, to reverse, one might, just from the handwriting, be able to reason very accurately the peculiar cosmic influences at work.

The example below is that of an artist whose decorations adorn many public buildings. Do not such graceful and sweeping curves suggest lines of harmony and beauty?

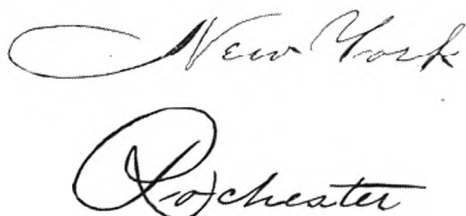


FIG. 4.

The writing given as Fig. 5 is about as good a type of vanity, self-consciousness, selfishness and a shallow mind as I have ever seen:

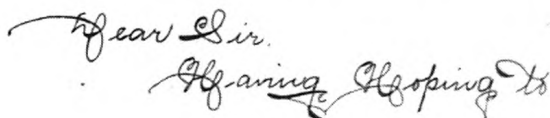


FIG. 5.

As to the looped, or hooked "a's" and "o's," they are found in the writing of people who are decidedly cautious, secretive, diplomatic, and often very selfish. They are not necessarily a sign of deceit, unless there are other signs bearing out this deduction. In money matters they are acquisitive and very slow to spend. Temperamentally such persons are

cold, unsympathetic and unimpressible, but very tenacious and determined.

Letters uniformly open indicate frankness and generosity, though in an inferior type of hand this would degenerate into imprudence, extravagance and love of gossip.

Those people whose letters are quite separated in the words have very keen faculties of observance and analysis, and intellectual and scientific attainments. If, with this, the writing is sloping, they are remarkably intuitional.

Adapted Graphology
Advised

FIG. 6.

To the student of graphology I would say, infinite patience and capacity for detail and comparison are necessary to master this most fascinating science, which can never fail, even in a mere outline of the knowledge of it, to be of interest and value.

Reality.

By DR. GEORGE W. CAREY, St. Louis, Mo.

Written for SUGGESTION.

"I accept time and space, or now and reality and dare not question."—
Whitman.

IT has been said that "nothing is real but consciousness," to which may be added, because there is nothing but consciousness.

We may truly say that consciousness is both cause and effect. The characters presented, the things seen and the events that take place in dreams are as tangible, and real, and understandable as the procedure and sequence of events in our so-called waking state.

Some have even claimed that our dreams are glimpses of the real and that we are actually asleep and dreaming at all other times. The contention urged to uphold the later view is that in so-called dreams we never wonder at the seeming impossible things that are done, such as moving through space at will, or the transformation scenes, such as animals being changed into persons or *vice versa*.

In dreams we do not criticise nor deny; all is taken for granted. But how is it in what we call the real. Everything is doubted, criticised, analyzed, or rejected. We declare that people lie, that they are in error or deceived and that nothing is as it should be. Some have even been

known to say that the vast fabric of creation, the visible universe is an illusion.

This view, of people awake, seems to me more like the vagaries of a dream or the "Unsubstantial fabric of a vision" that the vivid limelight flashes upon the background of consciousness in so-called dreams. But it is not my purpose to discuss opinions or beliefs as to what constitute reality, but rather to endeavor to demonstrate that which appears to me as a vital truth, namely: that there is no unreality—or rather that all the so-called unreal is real.

The belief in the unreal is but a belief in evil or the devil under another guise.

If I see an iceberg today and only water tomorrow, it does not follow logically that the iceberg was unreal; it simply proves that a chemical, or alchemical, change has taken place in the form or manifestation of water, or the gases of oxygen and hydrogen composing water. These gases are as real while in the frozen or condensed state called ice as when free in the substance called ether.

Again, let us consider a tree, vegetable or fruit. Chemists furnish undubitable proof that the visible substance composing these materializations (I mean the oil, albumen and fibrine that constitute the organic visible substance of the tree, or vegetable, or grain or fruit) is formed by a precipitation of the molecules or gases in the air. It therefore follows as an orderly sequence that these material objects, manifestations or appearances are simply an aggregation of the molecules or gases everywhere present, and that by the law of chemical action and reaction, and the alchemical process of transmutation these condensations can be resolved into their "primal float."

Here we are confronted with the question: Are not these principles as real while in concrete form as they are in their ultimate potency or pure spiritual essence?

All Doctors Are Faith Healers.

By DR. S. C. CARR, COLUMBUS, OHIO.

Written for SUGGESTION.

I LIKE the magazine SUGGESTION very much. I like the idea of suggestion as a cure for disease. I believe that suggestion cures more patients than all other cures combined. I believe this so firmly that I have often written on the same line myself. I am submitting to you an article that recently appeared as one of my editorials in *Medical Talk*,

which you have my permission to publish in your journal. All hail to the powers of suggestion! We can not put it too strong. Even where some other remedy is necessary, still suggestion can not be spared.

ALL DOCTORS ARE FAITH HEALERS.

From Medical Talk.

Some doctors are very much prejudiced against the term "faith cures." They don't like to think that cures are made by acting upon the faith of the patient.

Other doctors are frank enough to admit that many cures are mainly, if not wholly, faith cures.

The facts are, no doubt, that all cures are largely, if not entirely, faith cures. The doctor gives a medicine and tells the patient that the medicine will cure him. He is able to say beforehand that the medicine will physic the patient, or sweat him, or produce a stupefying action upon him. The doctor's statement that the medicine will cure the patient is fortified by the fact that the medicine has operated as the doctor said it would.

The medicine may not have done any good whatever in its operation upon the human system, but it has produced a profound effect upon the mind of the patient. The patient notes that the medicine has operated exactly as the doctor said it would. He remembers that the doctor said, when it operated he would be better.

This constitutes the strongest sort of suggestive therapeutics, and the cure may be wholly a faith cure. The medicine may actually have done an injury to the human system. It may have had no relation whatever to the disease, and yet because the patient has been told that it would cure his disease, it actually does cure by acting upon his faith.

The faith of a patient may be excited by a prayer, by the use of electricity, by the swallowing of useless, or even harmful, medicine. No matter what means are used, if the mind has received a very strong impression, and the cure is confidently expected, many diseases are effectually eradicated.

A wave of religious excitement frequently results in the cure of many chronic invalids. There can be no doubt whatever that Dowieism has cured hundreds of chronic cases.

To convince a man that his disease has no existence, that he simply imagines himself to be sick, is only another way to operate through the mind of the patient. The patient thoroughly convinced that he is well, that his disease is a delusion, he begins to act as if he were well, and in many cases nothing further is needed to complete a cure.

So it is that all doctors are faith healers, more or less—perhaps more. All doctors succeed only as they are able profoundly to impress the mind.

One doctor uses a physic to produce this impression. Another makes use of more indirect methods. No school of healers can escape the charge that they are faith healers.

We heard of a man once who was called to treat a chronic invalid. He put a bundle of straw under her bed and set fire to the straw. This so frightened the patient that she jumped out of bed and ran for her life. But it cured the patient.

The means used were unnecessarily severe, but it had the desired effect.

It is something like this that happens when the doctor gives a powerful dose of physic. The physic operates greatly to the distress of the patient. It is very weakening and in reality does the patient a great deal of harm. Nevertheless it has had the desired effect upon the mind of the patient. The means used were unnecessary, yet through these means the patient has been brought to the belief that he is going to get well. He gets well in spite of the medicine, and yet it was through the remedy that his faith was aroused.

Some people are so constituted that they must have drastic or potent remedies to arouse their faith. The faith of others can be aroused through ideas alone. It all depends upon the mentality of the patient. Any system of suggestive therapeutics finds some people upon whom it has no effect, and finds others prepared to receive its treatment.

There are some people who can easily be made to believe that disease is a delusion. Others, by reason of early education, are more inclined to the belief that God will remove disease in answer to prayer. Others of a more skeptical frame of mind can be made to believe in electricity. Still others, in osteopathy or homeopathy. While a large multitude of stolid and practical mental temperaments require the severe action of some poisonous drug before they can really bring themselves to have any faith in the doctor or the remedy.

Perhaps it would not be far from the truth to state that all remedies operate by their action upon the mind of the patient. If this be true, then it certainly must follow that those remedies are the best remedies that operate upon the faith of the patient without doing the body any special injury.

This, of course, would leave drug medication in the rear. While it would still remain true that drugs operate exactly the same as all other remedies, yet in their operation more incidental harm is done than by the operation of those remedies which have little or no effect upon the body except as they operate through the mind of the patient.

SUGGESTION

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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.

reasons for believing that moderate drinking assists in developing the intellectual power of a nation.

Such articles as the one mentioned are the kind of ammunition rum sellers use to make drunkards; all drunkards are made so by the delusive fallacies of the moderate drinker and his apologists. If there is any rock-bound fact of human existence that has been proven, it is:

STRONG DRINK IS THE CURSE OF HUMANITY.

And if there is any admonition that has been proven by the blasted lives of untold millions to be well founded it is this:

LOOK NOT UPON THE WINE WHEN IT IS RED.

I hope to take up this question again soon, and I hope every journal of health, hygiene reform or advanced thought will come out fairly and squarely and take up a position on this question.

In fact every journal, every business house, every corporation, every church, every society, every man and woman in the world should display conspicuously, figuratively or literally, one of the mottoes:

FOR WHISKEY.

Or,

AGAINST WHISKEY.

SUGGESTION is

AGAINST WHISKEY.

Friend, on which side are you?

E. E. C.

Wanted, A Post-Check System.

THE post check system provides for a very simple method of sending money by mail. A bill now before Congress providing for the adoption of this system should become a law. Any representative that votes against this measure should be forever disgraced.

Any member of Congress who opposes this bill has been bribed or is an imbecile. It is of the greatest importance to all that the proposed bill become a law promptly. This system of sending money will facilitate mail order business more than the railroads facilitate transcontinental freight trade.

Every farmer, every publisher, every merchant, every manufacturer should demand that this bill be passed. There is no time for argument or pleading. Action is wanted. The congressman who is derelict should be a marked man; the people want no traitors, but they do want a speedy change in the money order business. Every editor should print the article referred to in this issue, and every congressman should be bombarded with letters to such an extent that he will not dare to prove a traitor to the cause of progress and reform. It has taken fifty years to get the Panama canal started—if it is started; must fifty years elapse before this post check currency system is introduced?

Great is the need of the canal, and great will be the benefits derived therefrom, yet this postal reform will exert a greater effect on the prosperity and business interests of the country.

It is time to wake up—it is time for the average American to wake up and ask who is running this Government.

E. E. C.

A Pure Water Sermon.

IN a paper read before the World's Congress of Medico Climatology, at Chicago, May, 1893, the following trite facts were stated:

"FIRST—Pure water is the greatest solvent in nature.

"SECOND—Pure water in sufficient quantity is the hardest thing to find in nature.

"THIRD—Most diseases arise from and depend upon defective solution, distribution and elimination of matter soluble in pure water, from which it follows that most diseases not characterized by secondary pathological conditions should be cured by proper use of pure water.

"FIFTH—Mineral water is water spoiled, except to an exceedingly small number of special uses."

To those interested I will say that the only *pure* water in nature is rain water or snow water. Pure water may be produced by distillation, and so great is the demand for pure water that in all large cities distilled water companies furnish absolutely pure water at a nominal cost.

Those who can not purchase pure water can obtain a still at a low figure and have a constant supply of pure aerated water at a trifling expense.

The daily use of pure water will greatly assist in eliminating many diseases, and without an adequate supply of water certain complaints are not curable.—E. E. C.

He was a wise one who said, "Be sure you are right; then think it over."



Any one can talk about the Law of Success, but few know how to apply it.



Unmarried people make the best husbands and wives, and childless people make the best parents.



If you think you have a sentiment or thought that would look well on this page, send it along with your name.



The pessimistic man, the nervous man, the bashful man, the touchy man, the excitable man, the forgetful man, the melancholic man, the fussy man, the over-sensitive man—are all suffering from mal-nutrition.



If a streak of pessimism had developed in the heart of Columbus when the shore of the New World was nearly in sight, the history of the world would have been different; every man is a Columbus; and every time that pessimism enters the breast, the shores of the New World fade from view. If there be a Devil let us call him Pessimism.



To our new subscribers I will say that Dr. Hudson's book, "The Law of Psychic Phenomena," gives a clear statement of the underlying laws of the New Psychology. This book should be read by every investigator, as it throws a flood of light on many points considered mysterious and unknowable. The book clearly explains the power and limitations of the subjective mind, and explains the dual nature of man. Dr. Hudson may be called the father of the New Psychology.

QUERIES

I know nothing about raising children. Have adopted a boy thirteen years old who has asthma, and coughs like a consumptive. I can put him in the suggestive state and want to give him treatment. Will you please give me full directions?

I would like to have instructions about breathing exercises. How many hours should he sleep? How much water should he drink? What about diet and exercise?

Very respectfully,

J. W. MERROW.

Kerens, Tex.

ANSWER.—Let the boy spend the greater part of the day out of doors. Let him romp and play and give him work to do which will call into use every muscle of his body and make him breathe deeply. Exercises with Indian clubs will also prove of assistance.

Look after the life essentials. If he is exercising daily he will probably drink freely, but see that he drinks not less than a quart of fluids in the day. Even a quart and a half will not be too much.

Don't allow him to eat too much, and see that what he does eat is thoroughly masticated before he swallows it. Some asthmatics can trace their first attack to an overloaded stomach of improperly masticated food.

Let him sleep from eight to ten hours every night. See that he goes to bed early and begins his work or exercises with the rising of the sun.

Place him in the suggestive condition occasionally. Attempt no irrelevant experiments. Merely suggest to him the conditions you desire to bring about.

Tell him he is to grow to be a strong healthy boy with strong lungs; that he will breathe deeply all day; that he will drink heartily, enjoy his food and masticate it slowly; that work will be a pleasure and will make him strong; that he will sleep soundly all through the night and arouse better and stronger every morning, etc.

Endeavor to have him join the sports of strong, healthy boys, and keep him doing what a healthy boy does.

EDITOR.

* * *

A friend of mine told me recently that he had been practicing auto-suggestion for certain physical ailments, but found that it would only cause him to think the more of his troubles, and for this reason gave it up.

O. O. BYRONAS.

Underwood, Minn.

ANSWER.—Your friend has probably been using negative auto-suggestions instead of positive affirmative suggestions. For instance, if he

have stomach troubles to say to himself, "I'll have no more troubles with my stomach; I'll have no more dyspepsia," etc., he is really thinking of the undesirable conditions. Instead, he should say: "My stomach is feeling comfortable. I'm better and I shall digest every particle of food." One class of suggestions calls to mind the undesirable conditions; the other the desirable conditions.

I have had patients suffering from insomnia who have told me they could get no effect from auto-suggestions. But here is the way they employed it: "Now, I'll not stay awake tonight and I will not awaken at four o'clock tomorrow morning as has been my habit." A negative suggestion of this sort tends to fasten the idea of sleeplessness on the mind and certainly fixes the hour for awakening.

The affirmative suggestions would be of this nature: "I shall sleep all night, and late tomorrow morning."

Get your friend to try the affirmative suggestions and let me know the result.

EDITOR.

* * *

Last evening I was invited by a friend to his home to see the working of a planchette or writing board.

The lady of the house and her daughter were the operators. The lady placed her fingers on the fore part of the machine, arm extended, and the young girl likewise with finger tips on the back part of board. I saw good plain writing done. The operators say that they use no force to produce this writing. The board would not write while I had my finger tips on it. Some of the answers were very funny and often had no connection whatever with the questions asked.

PETER DESMOND.

Barker Creek, Mich.

ANSWER.—The planchette phenomena are as old as the hills, and are the result of unconscious cerebration or unconscious muscular movements following conscious or subconscious thinking. It is the same force that produces table tipplings.

Take a watch and chain and hold the free end of the chain between the thumb and first fingers of the right hand. Hold the hand out in front of you on a level with the shoulders, and let the watch hang down to the full length of the chain, or support your arm by the elbow on a table.

Now imagine the watch is the pendulum of a clock and that you see it moving back and forth. In a few minutes it will begin to swing as you thought it would. Next, imagine you see the watch moving in a circle and it will begin to move thus, or in any other direction you may think of.

During this experiment you will not be conscious of any movement of the arm or hand; the watch will seem to move of its own accord. But nevertheless, there has been a slight movement of your hand and arm, the result of your thought, and this movement has been imparted to the

watch. Fix your hand in a vise and no movement of the watch will take place.

Similarly one's conscious or subconscious thoughts influence the hands and cause the planchette to move and produce apparently inexplicable results.

I am aware that this explanation may not satisfy everyone, but it is correct, as can be scientifically demonstrated by a series of experiments.

EDITOR.

HERE is a point for our subscribers to consider:

When you next pass the news stand ask the news dealer if he keeps this magazine on sale. If he does not, suggest that he will oblige many thinking people by having SUGGESTION on his shelves.

Tell him that he can get the magazine from his news company and can return it without expense if he does not sell it. Ask him to send for a copy; tell him to read it. Tell him to order a copy today. Tell him to DO IT NOW.

Friends, are you well enough acquainted with the news dealer to do this for SUGGESTION? Many dealers will be glad to keep SUGGESTION on sale—let them know about it. Today is a very good day—the best you will ever see.—E. E. C.

THIS is the day of all days to aspire to a higher and better life *here and now*; to be more thoughtful, kinder and gentler, and to work with renewed energy and cheerfulness; to overcome some sin or some vice. NOW, the present moment is the time to think and act and to live.—*Frank Harrison.*

Declares Mind is Master Over Matter.

IN the Indianapolis *Star* of March 13, 1904, appeared the following:

DECLARES MIND IS MASTER OVER MATTER.

REMARKABLE POWER CLAIMED BY FRANK VON BRAULIK, TELEGRAPH OPERATOR—COINS AND CARDS APPARENTLY OBEY HIS WILL AND MOVE WITHOUT BEING TOUCHED.

"Gentlemen, I am unable to explain it; I have had the most learned professors at Yale and Harvard witness my demonstrations; some of the most noted doctors of the country have sought in vain for a solution of dropped a quarter into it. He went through the same motions as in the has absolute control over matter."

This was all that Frank Von Braulik, a young telegraph operator in the employ of Porterfield & Co., brokers, State Life building, had to say last night after a marvelous exhibition of what he terms psychic power or the control of mind over matter.

To a few friends, for he claims never to have made a public exhibition, Von Braulik performed a few of his wonderful feats, and though they paid the closest attention, none was able to advance any theory which would explain his methods.

His first demonstration was begun by taking a silver dollar from one of the audience and laying it on a plain, oak office table. Bending over the table, assuming a tense attitude, his head scarcely two inches above the dollar, Van Braulik tightly grasped the hands of two of the spectators. This lasted but a few seconds, when he released his grip, tightly clenched his hands and his breathing became labored. His frame shook convulsively and his face appeared drawn with pain. Suddenly the spectators saw the dollar begin moving. It traveled toward the edge and several times in its progress it raised a quarter of an inch clear of the table. From the beginning of the movement it traveled faster and faster, until it reached the edge, when it dropped off into Von Braulik's hands.

His second test was even more successful than the first. Taking a stone drinking cup, four inches deep, and filling it with water, Van Braulik dropped a quarter into it. He went through the same motions as in the first demonstration and the spectators were surprised to see the quarter rise slowly through the water to the top of the mug and fall over the side on to the table.

His third feat amazed the audience more than the others. He took a deck of cards, placed them face downwards on the table and scattered

them promiscuously over an area about eighteen inches in diameter. Bending over them as he had in the other demonstrations, he finally told his auditors to think of the ace of spades. Soon the observers saw the scattered cards begin to move. Gradually they began to separate and from near the bottom two cards were seen to leave the others. They slid along the table until near the edge, when the top card dropped away from the other and the lower one fell over the edge into Von Braulik's hand. Turning it over, the young man exhibited the ace of spades.—*Indianapolis Star*.

Thinking that Mr. Von Braulik might be a good joker he was asked to declare himself, and in reply his answer was received as follows:

INDIANAPOLIS, IND, March 14, 1904.

Suggestion Publishing Company:

Gentlemen—Yours at hand and what paper states is true and not a joke.

Yours, etc.,

F. S. VON BRAULIK.

A letter was also sent to the *Indianapolis Star* asking if that paper was in the joking business, and the reply is as follows:

INDIANAPOLIS MORNING STAR
EDITORIAL ROOMS

INDIANAPOLIS, IND., March 17, 1904.

Elmer Ellsworth Carey, Manager of SUGGESTION,
4020 Drexel Boulevard, Chicago, Ill.:

Dear Sir—I am mailing you copies of the *Star* of March 13 containing the article under the caption: "Declares Mind is Master over Matter."

We have been somewhat skeptical of things done by Mr. Braulik, and have handled very little about him, although his performances are very mysterious and our reporters have been unable to find any trick.

You suggest that we have him perform his experiences under test conditions, and we would greatly appreciate if you could make some suggestions as to such tests, and we in return will be pleased to give you the result of our investigation.

Very truly yours,

MERLE SIDENER, City Editor.

Then Mr. Braulik was asked to make some statement regarding the remarkable power that he claimed to possess, and his answer is appended:

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CHICAGO, ILL.

INDIANAPOLIS BRANCH:

207-8 Stevenson Building

INDIANAPOLIS, IND., March 19, 1904.

Mr. E. E. Carey, Chicago, Ill.:

Dear Sir—Your favor to hand. I will say candidly that I myself am at sea regarding the power I have to move the objects I do.

I discovered it entirely by accident some years ago and have been trying to perfect it ever since.

I believe if I could overcome the pain it causes I would in time be able to move articles of considerable weight.

I seldom demonstrate it except to personal friends, as the average person can not appreciate it and it simply mystifies them and causes all kind of skepticism.

I see no reason why any person with a strong power of mind concentration could not do the same as I.

Yours truly,

F. S. VON BRAULIK.

P. S.—Enclosed find names of a few who have seen demonstration; can furnish lots more if required.

The list of names and addresses enclosed in Mr. Braulik's letters are here given:

Gentlemen—Frank Von Braulik has demonstrated his wonderful power time and time again before us, and we are convinced that he has the power he claims of moving inanimate objects by sheer force of mind.

Pearl Richardson,
808 Marion Ave.
Will D. Soper,
642 Birch Ave.
Bert Davis,
336 North Capitol Ave.
G. S. Ralston,
443 East Tenth St.

Ralph Henry,
1917 Broadway.
J. Edward Keller,
Mgr. Book Dept., New York Store
Dr. J. B. Couchman,
Dentist, 142 East Market St.
F. C. Victor, printer,
Indianapolis, Ind.

Nettie Hill, 242 North Illinois St.

We have asked the editor of the Indianapolis *Star* to have Mr. Braulik perform his remarkable experiments under test conditions, and under circumstances which would preclude trickery or collusion, and are awaiting the results. If any further developments are received at the SUGGESTION office, they will be chronicled in due course.

The above is published without note or comment, solely in the interest of truth. We are looking for facts.

If any reader knows anything bearing on the question we will be pleased to hear from him.

FORT WRANGELL, ALASKA, Jan. 10, 1904.

HERBERT A. PARKYN, Chicago, Ill.

Dear Sir: I received your mail course in Suggestive Therapeutics and Magazine, the 2d inst. Am exceedingly pleased with both. Have read the magazine and it is first-class mental food; is as essential to good housekeeping as good flour to a baker. I want to see the SUGGESTION Family grow so fast that the census taker will need all his boys to help him.

We are all out to win, and will win surely.

Yours sincerely,

R. W. SIMPSON,

The Fourth Annual New Thought Convention.

Pursuant to invitations received from the mayor of St. Louis, the president of the Louisiana Purchase Exposition and the Business Men's League of St. Louis, initial arrangements have been made to hold a New Thought Convention this year as one of the features of the St. Louis Exposition.

This New Thought Convention will be under the direction of the New Thought Federation. It will be international in scope and character, merging the work inaugurated by the International Metaphysical League and continued by the Chicago New Thought Federation.

The sessions of the fourth annual New Thought Convention will be held in Music Hall, which is situated on Olive street, occupies the entire block between Thirteenth and Fourteenth streets, in St. Louis, and is capable of seating 3,000 people.

The New Thought Convention will hold its sessions during the four days commencing Tuesday, October 25th, and ending Friday, October 28th.

The last day of the convention, viz., October 28th, is designated officially as "New Thought Day," announcement of which will appear on all the exposition programmes.

The detail work at St. Louis is now under the direction of John D. Perrin, of the executive committee (pastor of the West End Church of Practical Christianity), who will be assisted by committees to be appointed as occasion may require.

The executive committee (elected at the International New Thought Convention of 1903): Eugene Del Mar, chairman, 557 West One Hundred and Forty-first street, New York City; Helen Van Anderson, post-office box 160, Washington, D. C.; Nona L. Brooks, 1353 Gaylord street, Denver, Colo.; Margaretta G. Bothwell, 308 Greene avenue, Brooklyn, N. Y.; John D. Perrin, 4606 Morgan street, St. Louis, Mo.; Charles E. Prather, 1315 McGee street, Kansas City, Mo.

FREDONIA, PA.

EDITOR SUGGESTION: I was reading aloud to my wife your article in March SUGGESTION, entitled "Unseen Faces Photographed," when she called to mind what an agent had told her while showing up some sample work of family groups. He said a very interesting thing happened once when he was taking a picture of a family group.

He was astonished to find on the proof the photo of a person who was not in the original group. He showed it to the family, and they all said it was the picture of a sister who was dead.

We do not understand it, but suggest that the persons having their photos taken were thinking of the departed sister at the time, and that the strong mental thought was in some way impressed on the photographic plate. Yours truly,

D. B. ROBINS.



NATURE CURE FOR CONSUMPTION



"Radium" Cures.

SOON the newspapers will be flooded with advertisements regarding a new "radium" cure for all manner of diseases. The editor of SUGGESTION wishes to warn his readers that all such cures are vile frauds. Today there are many "consumption cures" on the market; all are worthless. There is no truth better established today than this:

CONSUMPTION CAN NOT BE CURED BY DRUGS.

The so-called "Koch" cures are humbugs—all have been exposed, and the men who make and sell them should be in jail.

Consumption can be cured in many cases. When a cure is possible it can be made by means within the reach of all. There is no need to buy bottled consumption cures. In many "out-door" sanitariums consumptive patients are regaining health. But the means are so simple, so easy to use, that many turn away in disbelief. Consumption is caused not by germs, but by a lowered vitality, due to wrong living.

Consumption is but another word for mal-nutrition. When mal-nutrition is combined with worry and impure air, the resistant powers of the body are lowered and the building-up process is stopped. Then come decay and germs and microbes.

* * *

Nature will cure all diseases that are curable; give her a chance; read and study; remember that only air, pure water and food are used to build the body. Nothing else is necessary.

* * *

Few have any idea of the value of fresh air; few realize how much is necessary; a half-inch crack under your window is a mockery. Go out and sleep in the air of the fields; if your lungs are afflicted, take to the hills or woods, and never let a roof cover your head. Consumption came with walls and roofs. If all the houses in the world were torn down consumption would be a thing of the past. Mankind prefers houses and death rather than air and life.

* * *

If you are seriously sick there is only one way to get well—*make it your business to get well.*

If you prefer money rather than health you will soon be beyond the need of either; if you prefer ease and quiet and comfort, and will make no effort to assist Nature, you can easily see the end.

All the doctors in a thousand worlds can not help you if Nature is left out of the bargain; but if you call on her you can dispense with all else.

CONSUMPTION is never cured by drugs; all "consumption cures" sold in bottles are frauds. Consumption may often be cured when Nature's way is adopted. Nature's way is so simple, so easy that it is too often neglected. People want something they can pay for and "shake before taking."

* * *

Let us all join the "Pure Air League." No dues, no expense, no trouble, nothing to do but breathe and breathe. The pledge is:

I HEREBY RESOLVE TO BREATHE PURE AIR.

* * *

Open the doors and windows; keep out of crowded cars; court the breezes of heaven; bask in the sunshine. Keep out of doors or open *wide* the windows. Begin today to get acquainted with PURE AIR. The life of man is in the air; why not have more life?

* * *

By breathing deeply we draw on the great universal reservoir of life; suppose four walls and a roof were built about an oak tree; how long would it live? Let us learn to inhale bounding life with every breath. But first raise the windows.

* * *

We trust our readers will call the attention of consumptives to this department. Have you a friend who is trying to make a new pair of lungs out of drugs? Why not point him to the better way? Help us to spread the gospel of pure air and sunshine. Help us to teach the suffering that there is a way to health. Why not begin now?

EDITORS SUGGESTION.

"Consumption Can Be Cured."

There was a "Consumption Exposition" recently at Baltimore, and *Frank Leslie's Weekly* of March 17 gives an account of the exposition which all interested should read. The keynote of the teachings of the exposition are summed up in the following paragraph taken from the publication mentioned:

FROM FRANK LESLIE'S WEEKLY, MARCH 17.

Each evening papers were read by some distinguished physician, and the one creating the greatest sensation was by Dr. S. H. Knopf, of New York City, who is perhaps the most famous tuberculosis specialist in the world. His address was practical and was interspersed with brilliant flashes of wit, and when he said, "Consumption can be cured, even prevented, not by medicine, but by cleanliness and the free and unstinted use of God's pure, sweet air," a round of applause rang through the hall. He paid a glowing tribute to the press throughout the country for the manner in which it is "instructing the public as to the real nature of this terrible disease." Dr. Knopf startled some, and at the same time comforted his hearers, by declaring that "Consumption has never been inherited either from father or mother, but the child has usually been infected by its well meaning but ignorant consumptive parents after birth."

Fresh Air Cures Consumption.

HYDE PARK MAN ROUTS DISEASE BY LIVING OUT OF DOORS.

The "fresh-air" treatment for consumption is declared to have worked a cure in the case of a Hyde Park resident, who adopted it as a last hope. The cure is vouched for by Dr. W. A. Evans, of 413 Washington boulevard, who has in his possession a detailed statement of the case, but who refrains from making public the name of the man who cured himself.

The patient, Dr. Evans says, erected in his back yard a tent 10 by 12 of ten-ounce duck stretched over a light wooden frame twelve feet high, the sides of which he boarded with light lumber to a distance of five feet, leaving a margin of one inch at the bottom to permit of the free circulation of air.

The floor of the tent was raised six inches from the ground, and the interior of the tent was equipped with a small iron bedstead, a straw mattress and a sleeping bag. The treatment began in April, 1903, and was continued until a few days ago, when the consumptive was pronounced cured.—*Chicago Record-Herald*, March 14, 1904.

Nature Cure For Consumption.

In the *Chicago American* of March 27 appeared the following regarding the nature cure for Consumption:

MANY CURED BY THE OPEN AIR SYSTEM.

TUBERCULOSIS YIELDS TO OUTDOOR TREATMENT, ADIRONDACK SANITARIUM
REPORTING 31 PER CENT OF PATIENTS CURED.

USE OF MEDICINE IS VERY MUCH RESTRICTED.

SUFFERERS SLEEP UNDER BLUE SKY ALL WINTER, AS WELL AS IN SUMMER,
AND THEIR PHYSICAL STRENGTH GREATLY IMPROVES.

SARANAC LAKE, N. Y., March 26.—Interesting figures bearing upon the permanency of the good results obtained by the open air and rest treatment of consumption are contained in the nineteenth annual report of the Adirondack Cottage Sanitarium, which has just been issued. To obtain these figures Dr. Lawrason Brown, the resident physician, made a most exhaustive inquiry. Of 1,500 patients who have been discharged from the institution from two to seventeen years ago, 434 could not be traced, leaving 1,066 which have been traced. Of these 46.7 per cent are still living; 31 per cent are known to be well at present; in 6.5 per cent the disease is still arrested; 4 per cent have relapsed; 5.2 per cent are chronic invalids, and 53.3 per cent are dead. Thus it has been found that 31 per cent of all those discharged from two to seventeen years ago have remained well.

Thirty-two patients took the open air and rest cure at the sanitarium for only three months or less. Seventeen of these were incipient cases; thirteen were advanced, and one had doubtful evidence of phthisis. Of these thirty-two patients, three went away apparently cured; in eighteen the disease was arrested; three improved; three did not improve or failed; one was doubtful and four died.

One hundred and sixty patients remained from three to seventeen months, the average residence being seven months and five days. Of forty-eight incipient cases, thirty-three, or 69 per cent, were apparently cured; in thirteen, or twenty-nine per cent, the disease was arrested, one improved and one did not improve. One hundred and nine were advanced cases, and of these fifteen, or 14 per cent, were apparently cured; fifty-seven, or 52 per cent, had the disease arrested; twenty-seven patients, or 25 per cent, improved, and ten, or 9 per cent, did not improve or failed.

Of the 160 who remained from three to seventeen months, 148 gained weight, the average gain per patient being 15.3 pounds. The average loss per patient of the other seven was 7.8 pounds.

Suggestion Cures Consumption.

The following is from the New York American of January 23, 1904:

HYPNOTISM AS A REMEDY FOR CONSUMPTION.

TELLS GATHERING OF PHYSICIANS OF REMARKABLE CURES EFFECTED.—CASES WERE HOPELESS.

Absolute cure of consumption by the simple means of suggestion and ordinary sanitary precautions, was the unusual claim put forward at a meeting last night of the New York County Medico-Pharmaceutical League, Fifty-ninth street and Madison avenue.

The claimant to the discovery of this cure for the ravaging disease was a handsome young woman graduate of the Woman's Medical College of this city, Dr. Eugenie R. Eliscu. Not the least interesting feature of her lecture was her charm of accent and her personality.

Near her sat no less than a dozen men and women, all of whom declared that they had been cured of consumption in all stages by means of the hypnotic suggestion method.

CURE BY WAY OF BRAIN.

"The theory is," said Dr. Eliscu, "that, while of course microbes may come from outside sources, they are, primarily, developments of the body itself. With a proper course of hypnotic suggestion conveyed to the brain, thence to the nerves, and thence to the body tissues, the progress and development of disease microbes can be arrested and in the end, obliterated."

At this point Dr. Eliscu asked a pretty, rosy-cheeked woman in the audience if she would be good enough to arise.

"In the beginning of the treatment of this case," prefaced the woman physician, "I caused a bacteriological examination to be made by the Board of Health, and the report showed that the young woman was suffering from tuberculosis. I will not introduce the patient further than as Miss F—."

Interviewed by the reporter:

"Dr. Eliscu was called in," the young woman said; "with no idea that she could cure me, for my own physician said that I would die. We merely requested her attendance, hoping that her hypnotic treatment would soothe me from further pain.

"But it appears that when I went into the hypnotic trance she suggested that I should sleep well that night and be free of pain and that I was going to get better. I had little hope. I had weighed eighty-four pounds.

"This was nine years ago. But within four months of beginning the treatment I had increased in weight to 100 pounds, was able to

walk and go out of doors, and shortly after that felt myself completely cured and have never been troubled since."

Jacob Solomon, of No. 101 East Eightieth street, and Jacob Mayer, who were also in the audience, declared to the reporter that the young woman's hypnotic treatment had saved them from consumption. In each of these cases Dr. Eliscu produced records from the bacteriological department of the Board of Health attesting tuberculosis in the first examination and the disappearance of it entirely in examinations held about a year later.—*N. Y. American*.

The Open Air Treatment.

The German Central Committee for Tuberculosis publishes some interesting statistics concerning the results of the open-air treatment of consumptives. During the year 1902, 12,187 tuberculous men and 4,302 tuberculous women were treated in open-air hospitals at the expense of the imperial workingmen's insurance office. Of this number 78 per cent were so far healed that there is no prospect of the disease rendering them incapable of work. If those cases are deducted in which, after a fortnight's treatment, it was evident that no cure could be effected, the successful cases numbered 81 per cent.—*The Daily Medical*.

THE APRIL number of the *Phrenological Journal* contains a phrenograph of Dr. Robert Walter, of Walter's Park, also an excellent article by him on "The Exact Science of Health." The latter comprises forty years' experience along health lines. The *Phrenological Journal* for May will contain a character sketch of the Mikado of Japan, and a comparison between the Russian and Japanese character, with illustrations of leaders in the army and navy and the Emperor and Empress of Japan.

Garrison, Mo., Jan. 8, 1904.

EDITOR SUGGESTION:

Dear Doctor—Enclosed please find \$1 to apply on my subscription for SUGGESTION for another year, as I hardly see my way clear without it. I think Dr. Parkyn's articles alone worth the price many fold, outside the many other good articles on so many varied topics.

Yes, Doctor, I think your journal worth fully your estimation, to-wit, \$99. If you do not get too many valuable articles this coming year to overstock "space," I may contribute my experience in SUGGESTION, although limited, is very interesting to me at least.

Cordially,

D. O. VANDEVENTER, M. D.

The Realm of Books

CONSUMPTION AND RHEUMATISM, A SCIENTIFIC STATEMENT; By George Dutton, A. B., M. D. Cloth. Price, \$1.00 prepaid. This is a book for those who seek knowledge regarding two very prevalent diseases—consumption and rheumatism.

The acknowledged fatality of pulmonary consumption was told by Bryant, when speaking of consumption, in these words:

"The Fields for thee have no medicinal leaf,
And the mixed ore no mineral of power;
And they who love thee wait in anxious grief,
Till the slow plague shall bring the fated hour."

The poet, like many others, was looking for some material specific to cure this dread malady. But none was ever found. There is no specific for sin but to stop sinning; no cure for disease but understanding the divine law and loving recognition of our being. Science is possible only because the laws of the universe, as manifested in Nature and in man, are perfect and unchangeable. Fire will continue to burn to the end of time, and disease will continue to mock the efforts of physicians to save by leaf or mineral alone. The hidden cause must be found and removed or no cure is possible. We shall find the primal cause of this disease not with the microscope on the material plain of being, but with logic and mental illumination on the psychic plane of our being. Consumption has been less fatal for twenty years past, owing to the diffusion of knowledge in regard to ventilation, deep breathing and out-of-door life, but still there remains 140,000 victims annually smitten down by consumption in the United States. A great proportion of these would regain health if they would depend upon regimen and exercise of lungs and muscles as taught by the late Dr. George Dutton, in his work on consumption, which explains the cause of this disease and puts the complete control of this complaint into the hands of its readers. The cause, prevention and cure, hitherto not well understood, based on logic and physiological facts, are plainly stated in this work. All needed remedies for cure are simple, inexpensive and easily applied. The book is complete in itself, well bound, with portrait of the author. It is an advance in science, a boon to the human race, and a harbinger of universal health.—S. B. D.

The publishers of Dr. Dutton's book on consumption have made an arrangement with SUGGESTION whereby everyone sending a dollar for the

book will receive a year's subscription to *SUGGESTION*. This is a most liberal offer and is at present limited to a few hundred.

Send all orders to this office. If you have a friend committing slow suicide by the drug route, why not mention this matter?—E. E. C.

DUTTON'S ILLUSTRATED ANATOMY, by George Dutton, B. A., M. D., 470 pages, 6½x10 inches; half morocco, \$5, prepaid. For sale by Mrs. George Dutton, Oakland Hotel, Chicago. Anyone sending \$5 for a copy of this work will receive one year's subscription to *SUGGESTION* without additional cost.

Anatomy (the science of structure) is necessarily the basis of a correct medical education, and the latter is the direct path of progress toward physical perfection.

Hitherto this branch of knowledge, so valuable, has been concealed from minds of ordinary education by technical (artistic) terms and a purely scholastic style.

Dr. Dutton, late of Chicago, has published a work on anatomy, which is, in the truest sense, popular, and at the same time strictly scientific. All important technical terms are retained, but so explained (by aid of parenthesis immediately following each difficult word or term) that the English reader of ordinary education will understand at once their exact signification and thus be enabled to comprehend the whole subject easily. This explanation of difficult words, terms and phrases is a peculiar feature of the work, but not by any means the only one.

The style, or diction, is clear, concise and yet comprehensive; many new features are introduced which greatly aid the memory, and many errors of other authors are corrected.

The text is sufficiently full to include all important matter and give a clear understanding of the subject, but the author has endeavored to avoid all verbiage, and thus save to the student and general reader much valuable time. Many features of the work which render it almost invaluable must be seen to be fully appreciated. The text is fully illustrated, every part and organ of the body being shown to the eye by the aid of fine engravings. In regard to illustrations, and in many other respects, it is superior to any other anatomy published.

It constitutes one large volume of about 500 pages and is published in the best style of art.

To medical students and physicians the work will sell itself.

In families it will stand next to the family Bible and dictionary, for it explains the structure of the temple in which we dwell.

VIGOROUS MANHOOD, an enlarged and revised edition of "Men's Pocket Physician," is the title of a new book published by the Home Treatment Publishing Company, 129 West One Hundred and Twenty-fifth street, New York. The price of the book is \$1.00. It tells how diseases peculiar to men, as well as indigestion, constipation, etc., may be cured at home without the use of drugs or medicines of any kind.

THE NON-SURGICAL TREATMENT OF DISEASES OF THE PROSTATE GLAND AND ADNEXA, by George Whitfield Overall, A. B., M. D., of Chicago, is a book that should be thoroughly perused by every progressive physician. The book is replete with much original matter, investigation and clinical experience of twenty-five years' special work along this line. While the organic diseases of the prostate and the complications arising therefrom are explained at length, yet the chapter on the various nervous affections arising from organic or functional disturbances of the gland should be studied by every physician who has any chronic diseases of men to treat. It will shed light upon many obscure troubles that have baffled all forms of medication. The work is especially conservative and condemns the too frequent use of the knife by the ambitious surgeon.

BOOKS RECEIVED.

LOVE OF LIFE AND LIFE OF LOVE; Truths every Youth and Maid Should Know. Leon Audruth, Leonidas Publishing Company, 1228 Masonic Temple, Chicago.

THE SOVEREIGNTY OF IDEALS, by Albert D. Watson. Published by the Ariel Press, Westwood, Mass. Price, 15 cents.

THE HINDU-YOGI SCIENCE OF BREATH, by Yogi Ramacharaka. A complete manual of the Oriental breathing philosophy, or physical, mental, psychic and spiritual development. Yogi Publication Society, P. O. Box 564, Stapleton, N. Y.

SEXUAL VITALITY. A Key to Health and Vigor. A compendium of special information gathered from the most authoritative sources, and presented in a form easily understood. The Vim Publishing Company, 41 Union Square, New York.

HOW TO READ CHARACTER BY HANDWRITING, by Henry Rice, graphologist. Handbook of Graphology. Will Rossiter, publisher, Chicago-New York.

MENTAL ATTITUDES; Their Influence upon Health, Success and Happiness. A lecture by Albert B. Olston, author of *Mind Power and Privileges*, etc., Lincoln, Neb.

WHY I AM A VEGETARIAN; An Address Delivered Before the Chicago Vegetarian Society, by J. Howard Moore. Price, 25 cents. Frances L. Dusenberry, McVicker's Theater building, Chicago, publisher.

HELPS TO HEALTH AND PURITY, E. A. King, B. D. A book for young men. Young Men's Publishing Company, Sandusky, Ohio.

SYMBOL-PSYCHOLOGY, by Rev. Adolph Roeder. A remarkable study of the meaning of myth and folk-lore—the symbols by which man has been enlightened and instructed through all ages. The author's attitude toward life and revealed religion is sober and fair-minded. His work is most valuable. New York and London, Harper & Brothers, publishers.

RADIANT ENERGY, by Edgar L. Larkin, director Lowe Observatory, Echo Mountain, Cal. Baumgardt Publishing Co., Los Angeles, Cal.

CONCERNING HUMAN CARNIVORISM, by the Rev. J. Todd Ferrier. Published by the Order of the Golden Age, Paigntpn, England.

MIND POWER AND PRIVILEGES, by Albert B. Olston, New York. Thomas Y. Crowell & Co., publishers.

SUGGESTIONS FOR YOU TODAY; pamphlet, 25 cents; by Adelaide R. Kirschner, M. D., Cambridge, Mass. This is a small booklet containing some sensible health suggestions. Dr. Kirshner advocates Nature's methods for those who are sick, and her idea will appeal to the readers of **SUGGESTION**.

New subscribers to **SUGGESTION** who remit \$1.00 may have this booklet as a premium upon request, when no other premium is given.

Our Contemporaries.

THIS DEPARTMENT is for the use of the editors of our contemporaries. All are invited to send advance notices of their publications. Copy should be received by the first for insertion in the following month's issue. Information for the attached directory is also solicited.

DIRECTORY OF ADVANCED THOUGHT, METAPHYSICAL, AND HEALTH PUBLICATIONS.

Nautilus, Holyoke, Mass. A journal of Success.
Healthy Home, Athol, Mass. Rational Hygiene.
Medical Talk, Columbus, Ohio. Rational Therapy.
Now, San Francisco, Cal. A journal of affirmation.
Good Health Clinic, Syracuse, N. Y. A journal of rational living.
Soundview, Olalla, Wash. For those who think.
The Philistine, East Aurora, N. Y. A journal of protest.
Health, New York City, N. Y. Hygienic reform.
Physical Culture, New York. Physical culture.
The Liberator, Minneapolis, Minn. Anti-vaccination.
Stuffed Club, Denver, Colo. Advocates right living.
Mind, New York. A magazine of the New Thought.
Psychic Era, Des Moines, Iowa. Psychology.
Fred Barry's Journal, Toronto, Canada. Self unfoldment.
Journal Public Health, Evansville, Ind. Public sanitation; health reform; hygienic education.

PRACTICAL PSYCHOLOGY: A quarterly devoted to the cultivation and practical application of psychological principles in daily life; 35 cents per year; 10 cents per copy; William A. Barnes, Editor, 175 Huntington avenue, Boston. Professor Barnes is a well known authority on psychological matters, and his quarterly is cordially recommended to all students.

To thine own self be true, and it must follow as the night the day,
thou canst not then be false to any man.—*Shakespeare.*

What is a gentleman? I'll tell you. A gentleman is one who keeps
his promises made to those who can not enforce them.—*Hubbard.*

Publisher's Department

The Finsen Light Cure.

In this issue there is an advertisement regarding the Finsen Light Institute of America. I am acquainted with the method used at this institute and can heartily recommend the same to all who may need its services. There is no longer any doubt regarding the efficacy of the Finsen Light in many cases. The United States government reports show that the Copenhagen institute is doing a wonderful work; and as the Chicago branch uses lamps made by Dr. Finsen, and follows his methods, it is not surprising that similar results are being obtained. The Chicago branch has a booklet giving the history of the Finsen Light Cure and detailed information regarding its use. This booklet will be sent to anyone requesting the same. It is a complete education regarding the curing by light, and it should be read by every one who desires to be posted. I have read the book and hope every reader of *SUGGESTION* will study the subject of light cure. It is one of Nature's methods of cure, and is painless and harmless in every case.

Send the postal to Finsen Light, 78 State street, Chicago, and say you saw it in *SUGGESTION*.—E. E. C.

Certainly you can buy wall paper by mail; you can obtain the latest designs months before local dealers have theirs; you can buy at wholesale rates; you can send ten cents and receive a lot of samples that will make you open your eyes. Read the "ad" of the Empire Decorative Company, 1902 Broadway, New York, and then send your dime fearlessly. I would.

To Those Addicted to Bathing.

DR. PARKYN believes in the virtues of cold water, internally and externally. He thinks about two quarts a day is the proper internal dose (not taken all at once—no, heavens, man—but taken at intervals during the day), and that two gallons or more daily is the proper external dose, taken all at once or divided into two portions; one taken on arising and one on retiring. And Dr. Parkyn tells me that the Allen fountain brush outfit is the proper thing in the bathing line.

Dr. Parkyn is down in Mexico City now, and he wouldn't budge an inch until his fountain brush was safe in the grip. Dr. Parkyn has used this outfit for the last nine months in his travels. He ought to know and he says there is nothing like it. It allows any one to have the luxury of a shower bath anywhere. It does not shock the body like the overhead shower and it provides an ideal way of taking an invigorating bath.

To those of the SUGGESTION Family who are addicted to the bathing habit, I would heartily recommend the Allen outfit. I understand that an illustrated advertisement of the company will appear in this (May) issue.

The point is this: if you are going to turn over a new leaf and take up the bathing fad, I want you to begin by investigating the Allen fountain brush. When you can learn something of value by mailing a postal card I think it the part of wisdom to mail the card. The reason so many people fail in this world is because they are all the time doing things tomorrow.

E. E. C.

* Fret not thy Soul; shake not the glass; nor care *
* To hug the Past, nor grasp Eternity! *
* Tomorrow's waiting sands run not today; *
* Live *Now* thy best, and more shall come to thee. *
* —GRANT WALLACE, in *S. F. Bulletin*. *

Nut Foods.

The great medical authorities of Paris and Berlin have decided that a vegetable diet, properly balanced, is sufficient to produce physical and intellectual vigor. Vegetarians have long claimed this, but they will doubtless be pleased to know that these theories are supported by the great scientific authorities who are not influenced by sentiment. In this connection it may be of interest to know that the Chicago Pure Food Company are manufacturing all varieties of nut foods and confections. The products of this company are first-class and can be recommended to all. Those investigating the food question should send for literature and sample of nut foods. You will find their advertisement somewhere in this issue. I can cordially recommend the foods made by this firm.—E. E. C.

A Chat With Our Friends.

I wish the readers of SUGGESTION would give preference to firms advertising in this magazine when ordering articles by mail. Always say that you saw the advertisement in SUGGESTION. You will confer a favor upon me and upon the advertiser. Do not think you are expected to buy anything because you send for literature. All firms are glad to send information whether you expect to buy anything or not. How can you tell till you see for yourself?

Do not be afraid to write a postal if you have any curiosity. Do not be afraid to investigate. Answer any advertisement that appeals to you in any way. A man once sent a postal card to an advertiser and incidentally received some information that was very valuable to him. If we never investigate we will never learn anything. I wish about 19,000 readers of this issue would investigate the claims of the various advertisers in this issue. If there has been any misrepresentation we want to know it. If you want to buy an article not advertised in this magazine, send us a postal and we will have literature, information, etc., promptly forwarded by a reliable firm. Isn't that worth considering? Some people like to do a great deal tomorrow, but I believe today is a very good day, and the best time is now.—E. E. C.

I AM PLEASED to call attention to the advertisement of the Spinal Brush Company in this magazine. The Spinal Brush is a friction brush, and its constant use increases the circulation and greatly benefits the entire system.

I am personally acquainted with a case in which great benefit followed the use of this brush. Its use in connection with hygienic living will certainly prove beneficial in all cases of paralysis, numbness, sluggish circulation, etc. It has a tonic effect on the skin and nerves. Try it after a cold bath.

I recommend every one interested to send for interesting descriptive matter to the company. Yes, you can say I said so.—E. E. C.

Are You Thinking of Shoes?

A FULL page advertisement of the Regal Shoe appears in this issue, and every one who wears shoes should attend to this. I purchased a pair of Regal Shoes in San Francisco two years ago, paying for them \$3.50. I have worn these shoes almost continually except during sleeping hours. They are still serviceable and the end is not yet. Of course, I have other shoes that I occasionally wear, for it is discouraging to have people think you have only one pair of shoes. The point is this:

If you propose to turn over a new leaf and wear shoes this summer, you will make no mistake in buying a pair of Regal Shoes. You can order them by mail with perfect confidence. A postal will bring you full information and instruct you how to order by mail. Why not have a serviceable and handsome pair of shoes? Why not? I am sure I have done all I can to help you into fine footwear. You couldn't get anything neater and better than a Regal Shoe if you had a million dollars.—E. E. C.

Elizabeth, Air and Whole Wheat Bread.

THIS is to certify that I am using Lust's whole wheat bread, and that it is expressed to me from New York; that it costs about twelve and one-half cents, including expressage, for a two-pound loaf. If anyone wants some *real* whole wheat bread, send seventy-five cents; this will bring five loaves by express, prepaid.

If you thoroughly masticate this bread before swallowing (chew every mouthful about fifty times) one loaf will yield more nutriment than three loaves of ordinary bread "bolted" in the ordinary way. Teeth were made to be used. If man were made to live on soups, stews, mushy foods, etc., Nature would have attached a funnel to his face instead of a mouth. There is no health without interminable "chewing," and while whole wheat bread is better than white flour bread, Elizabeth Towne lives on air and Lust's whole wheat bread—nothing more remains to be said. Bread should not be eaten until it is at least two days old. E. E. C.

PROF. BYRON TYLER, Ridge building, Kansas City, Mo., is the man who invented mascerated wheat. Maserated wheat is a natural health food, not cooked, not predigested, not malted, not dextrinized, not tampered with. It is a real nature food. He will send literature upon request, and all who are studying the food question should read Professor Tyler's literature. His wheat is O. K. When soaked in water for several hours it is very palatable.

Uncooked wheat is highly recommended in the last edition of the Ralston Health Club's book, and details of experiments carried on with several thousand persons who used raw wheat are given. E. E. C.

THERE IS a little alcohol stove advertised in this magazine that is just what is claimed for it. If anyone needs an alcohol stove send to Glogau & Co., inclosing \$1, and the stove will come promptly, prepaid, by express. It generates a remarkable degree of heat, and is safe, economical and durable. The stove is guaranteed by the publisher of SUGGESTION.

Dr. Johnson said to Boswell, "You Scotch men eat *oats*; in England we feed oats to our horses." "That is the reason," replied the Scotchman, "why you have such fine horses in England, and in Scotland we have such great men."



COMMON SENSE PHILOSOPHY



Hysterics Besiege "New Thought."

By L. W. BILLINGSLEY, LINCOLN, NEB.

MANY "New Thought" cranks and frauds are abroad in the land making many kinds of extravagant claims. The miracles of the Great Master are to be put in the shade as marvels by many of these mountebanks and would-bes.

Before the sick can be made well, the well hypnotized, poverty metamorphosed into wealth, the aged evolved to youth by new mental processes, emitting electrical vibrations from some mystical circle, after liberal coin is put up, common sense must wield a club, and give reason a show.

We are importuned to believe that a mortgage-ridden man can sit on a rail fence in Texas and by getting into vibration with some "New Thought" circle, lift a \$3,000 mortgage from his farm in a "jiffy," or an adipose woman can become a sylph, or a lung fighting consumptive a Sandow, quicker than you can say "scat," providing you have the faith born of unlimited credulity, preceded by the payments of generous admission fees.

That mind has great power over the physical body is no longer an open question. But no one can secure wholesome and lasting results in the realm of the "New Psychology" until he has attained self-conquest. Gorging a gross appetite is irreconcilable with mental or spiritual unfoldment. The spendthrift can not mass wealth without taking into account common sense, thrift, economy and industry.

Development on any plane of life must be preceded by the subjugation and overthrow of weak and unworthy qualities. The fat can not become lean, the sick well, the impecunious affluent, the immoral good, the dull hypnotic, by joining mystic circles, reading occult literature, attending lectures of adepts or being read by clairvoyants.

Before we can heal others of diseases in mind or body we must heal ourselves, and be thoroughly normal and sane. Little by little we can grow wholesome and strong in the helpful religion of the "New Thought" through faith, practice and persistency. We can not jump into the arena of thought and become strong men by any short-road across lots. There is manifestly too much credulity doing business in the "New Thought" movement. We can not afford to be identified with the "gold brick," "bunco," and "shell game" of mental evolution.

Do It Now.

Arranged for SUGGESTION by A. K.

WAS heute nicht geschieht, ist morgen nicht gethan,
Und keine Tag soll man verpassen:
Das Moegliche soll der Entschluss
Beherzt sogleich beim Schopfe fassen,
Er will es dann nicht fahren lassen,
Und wirket weiter, weil er musz.

—Goethe's *Faust*.

TRANSLATION.

Tomorrow will not do what is not done today;
Let not a day be lost in dallying,
But seize the possibility
Right by the forelock, courage rallying,
And forth with fearless spirit sallying,—
Once in the yoke and you are free.

—Version of Charles Brooks.

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Lose this day loitering—'twill be the same story
Tomorrow—and the next more dilatory;
And days are lost lamenting o'er lost days.
Are you in earnest? Seize this very minute—
What you can do, or dream you can, begin it,
Coldness has genius, power, and magic in it.

—Version of John Anster, LL. D.

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What's left undone today, tomorrow will not do;
Waste not a day in vain digression.
With resolute, courageous trust,
Seize every possible impression,
And make it firmly your possession.
You'll then work on because you must.

—Version of Bayard Taylor.

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What happens not today, tomorrow is undone;
Suffer no day to waste.
Upon the possible, let resolution strong,
By the foretop seize in haste;
Then afar it can not stray;
Thus make effective and make safe.

—Version of Annie Kaulbach.