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# SUGGESTION

**A Magazine  
of the  
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for those  
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# SUGGESTION

A Magazine of the New Psychology

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

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No. 5

## Infant Mortality—Its Cause and Conquest.

By HERBERT A. PARKYN, M. D.,

Medical Superintendent Chicago, 4020 Drexel Boulevard, Chicago.

**A**n examination of the mortuary records of any large city will show that the percentage of deaths among infants and young children is simply appalling, and that this enormous percentage is scarcely decreasing perceptibly from decade to decade, in spite of the hundreds of medical colleges, the thousands of professors in these colleges, the 150,000 graduates of medical colleges practicing in the United States, and the State and municipal boards of health in every State, city and town in the republic.

That there has been a slight decrease in the annual percentage of deaths among young children within the last twenty years must be admitted, and our heartfelt gratitude should be extended to the earnest workers whose efforts have brought about even this slight decrease. But, in spite of the efforts of the thousands of physicians who are devoting attention to the study of children's diseases, that appalling percentage of infant mortality still remains—a travesty on our boasted progress in the practice of medicine and our claim for intellectual superiority over the lower animals; for the death rate among the young of the human animal through sickness is several hundred per cent greater than the death rate from natural causes among the young of the lower orders of animals.

Paradoxical as it seems, it is nevertheless a fact that infant mortality is greatest under conditions which should reduce it to the minimum, if education, science and civilization play a part in the

affairs relating to the health of the race. From a theoretical viewpoint, one would expect that the percentage of deaths among infants and young children would be much smaller in our large cities, with their great educational institutions, where the highest medical authorities can be consulted and where the most modern hygienic appliances for heating, lighting, draining, etc., can be almost universally employed, than in the villages or in rural districts of less civilized countries than ours.

But facts will not bear out the theory, for in the most civilized countries the death rate is greater in the cities than in the villages, greater in the villages than in the rural districts and greater in the rural districts of civilized nations than in the rural districts of semi-civilized or even barbarous nations. The percentage of infant mortality is greater in the United States than in China, and greater among the Chinese than among nations whose tailors are still employed in making only fig-leaf clothing or its abbreviated equivalent.

There can be but one significant conclusion drawn from these facts, i. e. that the closer we live to Mother Nature the healthier are our offsprings. It is the substitution of house for tepee, of clothes for fig leaves, of whiskey for water, of bullets for arrows, of medicines for incantations, which followed the arrival of the white man's civilization from Europe, that has filled the Indian tribes of North America with disease and so decimated their ranks that a few more years will find them as extinct as the mammoth, and the common wooden cigar-store Indian of today will become a matter of historical interest to be gazed on with awe by our children's children.

Although the study of children's diseases has resulted in a slight decrease in the death rate through the introduction of more rational methods of treating children in whom sickness has already manifested itself, and by surrounding them with better hygienic conditions, yet the small decrease in the annual death rate is out of all proportion to the amount of study and energy being given to the subject; and it is my opinion that but little further progress will be made so long as our investigators continue to devote their time and energy solely to studying the diseases and their symptoms and searching for remedies for these diseases in the realm of drugs and serums.

Treating sickness after it has developed in a child is not removing the causes which made the sickness a possibility, and al-

though surrounding sick children with better hygienic conditions and adopting more rational methods of treatment has slightly decreased the percentage of deaths, the great reduction in the death rate will only come when the attention of our scientific investigators, as a body, is directed, not to the children and their diseases, but to the parents—chiefly the mothers—their habits of eating, drinking, breathing and thinking.

Mothers are the vines and the children the fruits thereof. Give us a generation of mothers with correct habits of eating, drinking, breathing and thinking; treat infants according to the dictates of common sense and nature's laws, and the percentage of infant mortality will drop from its present fearful height to almost *nil*. That this is true I have demonstrated to my own satisfaction, but whether it can be accomplished or not will depend on the number of thinking people who will investigate and prove the claims I have made.

When I first began to practice medicine, after graduating from a regular medical college, I looked upon sickness or disease as an intruder, coming from—well, dear knows where—and I believed that after I had located a patient's trouble, made a diagnosis, and had prescribed one or more of the several hundred drugs whose physiological action I had studied, I had done all that was necessary and could sit back and watch my mixture of medicines drive out the intruder. Sometimes the desired results followed the administration of the medicine and sometimes they did not, even when the same medicines would be given to two patients with apparently identical physical troubles. Then I began to give some attention to Suggestive Therapeutics, and I found I could get about as good results without medicines as I did when I prescribed them. Then, little by little, my attention was drawn to the beneficial results that followed exercise in the open air, a change of scene, a change of diet, etc., till I was forced to conclude that health depended more on right thinking and right living than on all the drug stores in creation.

#### DRUGLESS TREATMENTS.

The marvelous results that followed the treatment of all classes of physical troubles in which I used suggestive therapeutics and hygiene, without prescribing a drop of medicine, caused me to lose all faith in drugs, and I turned my attention entirely to the treatment of the sick by natural methods alone. I had proved, to my own satisfaction, that sickness could be developed by incorrect think-

ing; that every organ of the body could be influenced by thought action and the organs of nutrition stimulated to perform better work by certain lines of thought; that perfect nutrition means perfect health; that good health was the greatest preventative against sickness; that the hundreds of physical symptoms of which patients complained were the result of poor nutrition and poor elimination; that by building up a patient's general health all his physical symptoms disappeared as his general nutrition improved, and that the ideal treatment was a treatment in which a patient was instructed in correct methods of living and his mind directed into channels of thought that would stimulate his mind and body.

So long as my patients consisted of adults and children who could understand what I said to them, things went smoothly; but I was confronted with a new difficulty when I was called on to treat very young children or infants still nursing at the mother's breast.

At first I thought I should have to resort to old methods and use medicine, as I had been taught, but I could not believe that infants required methods of treatment so radically different from the treatment of adults. My conclusions regarding the natural system of healing kept forcing themselves upon me until my treatment of children who had been weaned consisted in telling their mothers what to give them to eat and drink. Some good results followed the adoption of this plan, but it was by no means successful in every case, and the mothers frequently experienced difficulty in getting their children to take the food and liquids as I directed, for the children wanted to do only what the mothers did, and I found that many mothers used such adverse suggestions in the presence of their children that it was impossible for them to get the children to follow the prescribed instructions.

Then I discovered that the majority of sick children had mothers whose habits of living were far from those of the normal, healthy woman, and by instructing the mothers how to eat, drink, breathe and think, their children soon picked up correct habits of living by imitation and their health improved as the health of the mothers improved.

This was a revelation to me, and subsequently when a young child was brought to me for treatment I invariably gave the mother the treatment instead of the child, and taught the mother the effect her verbal suggestions had in controlling the habits of living of her child, and also in molding its life and character.

The results I obtained were very gratifying, but when I adopted

the same plan in treating children who were still nursing the results were almost beyond belief, for in scores of instances I saw the fretful, sickly, emaciated, pale child restored to the perfect health and contentment of childhood without giving him a drop of medicine. Aye, I have seen results that I would be afraid to tell here lest some of my readers might think I was trying to tax their credulity.

THE HEALTH OF THE CHILD DEPENDS UPON THE MOTHER.

The child nursing at the breast of a mother whose habits of living are incorrect is liable to contract any or all of the sicknesses so common among infants at present. If a mother with a nursing child suffers from constipation or dyspepsia or rheumatism, or if she has suffered from painful menstruation or chronic sick-headaches before pregnancy occurred, her nutrition and elimination are not good, and her child's nutrition is not only poor in quality, but contaminated with the waste of her body, which should be eliminated by *her* organs of elimination instead of poisoning her child and exposing him to the hundred and one ailments usually considered incidental to infancy and childhood.

The successful results I have secured in the treatment of infants and children since following this plan of treating the mothers would fill a large volume; and by keeping track of the patients I find that the children brought up in homes in which correct habits of living have been installed are not nearly so prone to sickness as when their parents were in poor health. Of course, in many instances where the infants and children have been in a critical condition it has been necessary for me to give them direct personal attention at once, but even while I am doing this I insist on giving treatment and instruction to the mothers, realizing that the best and permanent results can be accomplished only by having the mother live and think like a healthy woman.

I am well aware that many will ask, "What has the health of the mother to do with a child who has taken sore throat from getting its feet wet or has been exposed to drafts or contagion from diphtheria, mumps or scarlet fever?"

I can only reply that children brought up in homes where correct habits of living are practiced are almost immune to troubles of the nature mentioned. It is the children of sickly parents that eat and drink incorrectly and are kept in close, stuffy rooms in winter, unaccustomed to drafts of fresh air, that have a monopoly on the diseases of children.

If treatment by suggestive therapeutics, given through the mother, has such a beneficial effect on the health of sick infants and children already born, think what the effect would be on the health of a child from the day of his birth if his mother received suggestive treatment before he was born! I have had the opportunity of treating many expectant mothers with the most gratifying results, for not only was the health of the mothers improved and labor made much easier, but the children have been strong and healthy from birth and are rarely sick a day.

Accordingly it is from practical experience and observation that I assert that the only way to greatly lower the percentage of infant mortality is to teach parents how to make their own health perfect by correct living and thinking. And parents should also study the law of suggestion to learn the effect even a single spoken word can have upon the health and life of their offspring. Children are great imitators, and up to a certain age believe almost everything they hear. In consequence they should have correct habits of living to imitate, and nothing must be said to them or spoken in their presence that a parent would not have them believe or act upon.

Will there be a decrease in infant mortality within the next ten years?

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## Thoughts are Things.

Think poverty and you create poverty; think opulence and you create opulence, for "whatsoever a man sows, that shall he also reap," not something else, but that. Thought directed upon the thing or condition you most desire will bring it into expression, on the same principle that a seed is developed. The promise and potency of ultimate highest development is in the seed or graft from which it evolves. This is a truth of experience, a fact which no one disputes. No one expects to reap a harvest of grain from a sowing of tares.—  
*De Witt Van Doren, Ps. D.*

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**Faith steps forth on seeming void.  
And finds the solid rock.**



## Guard Thy Thoughts.

**G**UARD thou thy thoughts!  
For deeds we do, and every word we speak  
Are outcome of some picture of the mind;  
And thoughts are pictures. Then let thoughts be pure;  
And as each image shall be pure and good,  
So will it be expressed in word or act.  
Thoughts rule our life, our health, our happiness;  
And as we think, so are we, so become. —*Selected.*

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## An Everyday Creed.

By permission from the *Boston Brown Book.*

I believe in the efficacy of soap.

I believe that work is the best panacea for most ills, especially those of the mind, and that fresh air, exercise and sleep are the best medicines for the body.

I believe in fun and laughter, both as a tonic for the blues and as an outlet for high spirits.

I believe in the beauty of flowers, sunsets and mountains; in the music of birds and brooks.

I believe that there is a bright side to everything, and that we would be more aware of the good about us were our hearts more responsive to its touch.

I believe in human kindness.

I believe that an ounce of frankness and explanation is worth a pound of repentance and forgiveness, and will often prevent heart-ache and bitter misunderstanding.

I believe in the simple life of the home, free from formality and social conventionality.

I believe in the hearty handshake, in hospitality, comradeship, friendship, love.—*E. Stocking.*

## This, too, Shall Pass Away.

**A** MIGHTY monarch in the days of old  
Made offer of high honor, wealth and gold,  
To one who should produce in form concise  
A motto for his guidance, terse yet wise—  
A precept soothing in his hours forlorn,  
Yet one that in his prosperous days would warn.  
Many maxims were sent the king, men say.  
This one he choose: THIS, TOO, SHALL PASS AWAY.

Oh, jewel sentence from the mine of truth,  
What riches it contains for age and youth!  
No stately epic, measured and sublime,  
So comforts, or so counsels, for all time  
As these few words. Go write them on your heart,  
And make them of your daily life a part.

Has some misfortune fallen to your lot?  
This, too, will pass away; absorb the thought,  
And wait, your waiting will not be in vain;  
Time gilds with gold the iron link of pain.  
The dark today leads into light tomorrow;  
There is no endless joy, no endless sorrow.

Are you upon earth's heights? No cloud in view today?  
Go read your motto once again: This, Too, Shall Pass Away.  
Fame, glory, place and power,  
They are but little baubles of the hour,  
Flung by the ruthless years down in the dust;  
Take warning and be worthy of God's trust.

Only the sunny soul respects its God;  
Since life is short, we need to make it broad;  
Since life is brief, we need to make it bright.  
Then keep the old king's motto well in sight,  
And let its meaning permeate each day;  
Whatever comes, THIS, TOO, SHALL PASS AWAY.

—Anon.

# A Defense of Christian Science

By ALFRED FARLOW, BOSTON, MASS.,  
Head of the Publication Committee of the Christian Science Church.

Written for SUGGESTION.

In a recent issue of SUGGESTION there appeared an article in which the author attempts to classify Christian Science with what is commonly called mental suggestion. He introduces his discussion with some discourteous assertions and insinuations concerning the attitude of Christian Scientists toward their leader. It may be that some overzealous Christian Scientists have at times made claims for Mrs. Eddy that she has not made for herself, but such practice is not indorsed by the sober and intelligent persons who constitute the rank and file of the Christian Science movement, nor should it be looked upon as surprising, since those who have more zeal than discretion may be found in all religious movements; therefore, to base an argument on such a case in an essay purporting to honestly and sincerely set forth Christian Science practice, is injudicial and out of keeping, to say the least.

Wise and consistent Christian Scientists make no special claims concerning their own prospective longevity or that of their leader—however, it can not be denied that Christian Science has contributed much to the health and longevity of its adherents.

Far from containing contradictions, the Christian Science text-book is entirely consistent with its premises and can be readily understood by those who are willing to "compare spiritual things with spiritual." Our critic declares, "There is a germ of truth buried in Christian Science," and that "It is hardly necessary to add that this germ is suggestion." Then he informs us that after investigation he has found the "basic principles of Christian Science to be utterly unscientific as well as unchristian," and yet he has not undertaken to show wherein this science differs from the basic truth of Christianity which Jesus the Christ taught, namely: "God is Spirit." Christian Scientists insist that every statement contained in their text-book, "Science and Health, with Key to the Scriptures," is a consistent deduction from this Christ-teaching.

Since all must concede the propriety of attaching the word "scientific" to spiritual understanding, the mind that was in Christ Jesus, Christian Science, when understood, must be recognized as scientific. Jesus' declaration, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou

hast sent," makes it clear that it is possible to truly know God and His manifestation, and this true and demonstrable knowledge of God is surely both Christian and scientific. It has never been claimed by Mrs. Eddy that Christian Science is in harmony with the teachings of all the schools, but it is asserted that it accords with the science presented to the world by the great Master of Christianity.

Our critic refers to Mrs. Eddy as a self-appointed leader, and uses the term "blind following." When Mrs. Eddy became the leader of the Christian Science movement she was the only Christian Scientist, and inasmuch as it was not consistent that her appointment should be made by a Methodist, Baptist, or other denomination, there was nothing for her to do but to lead without being told to do so, and this should not disturb outsiders since Mrs. Eddy's students rejoice to follow her as she follows Christ, and uniformly bear testimony that they have reaped a rich reward in freedom from sin and suffering by so doing.

Those who are identified with the Christian Science movement are not following "blindly"; they are as certain of the truth of Christian Science as they are of that of a mathematical proposition, since they are proving it by daily demonstrations.

This letter is written in behalf of the conviction that Christian Science should be given a distinct, individual classification, and that the privilege of settling all disputes as to what really constitutes its teachings and practice should be left to its founder and other practical Christian Scientists.

No one knows his own mental *modus operandi* better than the practitioner himself through whom a given case is healed. It may be admitted that apparent results are effected through all sorts of mental suggestion, but we assert that the stability and character of results are always in exact accord with the character of arguments employed in producing the results.

A discordant bodily condition is the result of an erroneous mental state, and if the mental process by which the cure is attempted consists in merely exchanging one belief for another, we can not hope for the same permanent results which may be effected by imparting the truth which destroys the procuring error.

One who believes that 4 plus 4 equals 9 might be cured of that belief by being persuaded that 4 plus 4 equals 10, but he would have another and greater error in the place of the first; whereas, if it be demonstrated to him that 4 plus 4 equals 8, he is permanently cured of his error. The former cure is unreal, unscientific and temporal;

the latter is real and permanent. The cure which is grounded on a divine, spiritual basis as genuine and lasting, while a cure based upon materiality or human will is unscientific, and, therefore, counterfeit.

To say that Christian Science does not differ from hypnotism because both Christian Science and hypnotism are applied mentally, is quite as erroneous as to say that there is no distinction between the conversation of two persons because they both talk. Our critic's positive claims lead us to believe that he is familiar with what he names suggestion. We would, therefore, ask him to name the specific suggestions which he would employ in healing a case of sickness—for example, consumption. Will he mention just what he would suggest to a consumptive person in order to heal him? If he will do so, perhaps we may be able to mark the questioned distinction.

It has never been denied by Christian Scientists that they heal by mentally imparting the truth to their patients, but it should be noted that the superior value of Christian Science in healing the sick is due to the superior quality of its arguments. Is it proper to say that the sermon of one clergyman is equally as healthful and beneficial as that of another because they both preach?

Our critics claim indicates that in his belief Christian Science is on a par with hypnotic suggestion, simply because the Christian Scientist argues mentally to his patient. In this connection he loses sight of the vital point at issue, namely, the nature of the argument. Every mental plea that the Scientist employs in healing the sick is made for and in behalf of the omnipotence, omniscience and omnipresence of God, while the ordinary suggestion is only the projection of human thought, mere opinion without the word of God or the testimony of Jesus for its basis. In the former practice the dependence is upon God; in the latter the dependence is upon suggestion, the influence of one mentality over another. In the former, human will disappears and the divine mind takes control; in the latter the sole dependence is upon human will, and this is contrary to the example of the Master, who prayed, "Not as I will, but as thou wilt."

Mere external appearance is not sufficient to decide this question. The essence of the thought employed must be considered, and for the doubter only time and experience can finally and forever settle this important question. It ought not to be difficult, however, to decide that the method which gives most power to God and least to human sense and reason is most Christian and most desirable.

## The Habit of Not Feeling Well.

Few people realize that their ailments are largely self-induced. They get into a habit of not feeling well. If they get up in the morning with a slight headache or some other trifling indisposition, instead of trying to rise above this condition they take a positive pleasure in expatiating upon their feelings to any one who will listen. Instead of combating the tendency to illness by filling the lungs with pure, fresh air, they dose themselves with "headache tablets" or some other patent specific warranted to cure whatever ill they think they are suffering from. They begin to pity themselves and try to attract pity and sympathy from others. Unconsciously, by detailing and dwelling upon their symptoms they reinforce the first simple suggestions of illness by a whole army of thoughts and fears and images of disease until they are unfitted to do a day's work in their homes or offices.—*Success*.

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## Germs Harmless to the Healthy.

Pneumonia, at least in the cities, now ranks close to America's greatest disease—tuberculosis in its various forms—and we are giving much attention to the study of anti-toxins for it. And that is well—if we remember that in a healthy body many germs, even the deadliest, are as harmless as a mince pie in a cupboard; and if we also remember that in a body that isn't healthy all kinds of obnoxious germs have taken hold and are busily biting away the foundations of life. The scientific men have observed that no sooner do they get one sort of germ under control than another, which either was previously unknown or was previously mild, assumes a virulent character and undoes almost all that science has done. The only real gain has been through knowledge of how to keep clean and how to keep well. That's why we live longer than we used to as a race. That's how we can laugh at the germ and put off the grave as individuals.—*Saturday Evening Post*.

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**Do not ostracize the sawbuck and still  
expect that things will taste like those your  
mother used to make.—*The Philistine*.**

# Personal Magnetism.

By LEROY BERRIER, DAVENPORT, IOWA.

Written for SUGGESTION.

## II.

**I**N a previous contribution it was shown that magnetism is attracting power and that it constitutes the primal form of both substance and energy. All the manifold forms of matter and energy are differentiated forms of magnetism. Thus, we arrive at a monistic conception of the universe so far as substance and force are considered, but how about mind, or its psychic aspect?

Let us see, in the simple phenomena of attraction is there any sign of thought? Why do the magnetic atoms attract each other? Why do they combine and recombine to make up a million different forms and beings? Perhaps my scientific brother will answer, "in obedience to universal law." Yes, in obedience to universal law, and that law is psychic.

To my mind the quality that causes one atom to draw near to another is the simplest form of thought. The magnetic atom is, therefore, not only the primal form of substance, and force, but also of mind.

Having established the fact that what we term magnetic attraction is the expression of mind, we have established premises for far-reaching conclusions. First, the mental magnetic quality is the quality of every atom that constitutes the universe, therefore we have discovered the universal mind, the cosmic mind. The possibilities of the Infinite or Cosmic mind are infinite, therefore every atom is endowed with infinite possibilities. Every atom is a microcosm sentiently and magnetically and man is also a miniature duplicate of the microcosm. Every atom is a magnet whose magnetism is the expression of its infinite endowments. Man is a magnet whose magnetism expresses his Infinite self. His attracting propensities are mental qualities and his mind is unlimited, infinite in possibilities.

The space of our universe is completely filled with atoms, or magnetic points, which are thinking points, therefore the great all constitutes an Infinite psychic-unity. There is no outside of it so far as we know and inside of it there is naught but the Infinite one in manifold expressions.

At this point it will be well to give further consideration to the silent and unseen law of attraction. Attraction on all planes is due

to the universal law of affinity, that is to say, all things and beings are attracted to each other through affinities. The law of attraction is the law of affinity or love.

It is evident that in order to formulate a system for the cultivation of personal magnetism an understanding of the law of attraction is absolutely essential. What constitutes the power of attraction in personal magnetism? In answering this question we unveil the secret of man's greatest and Divinest quality. I have already spoken of the law of affinity and attraction but will again refer to it. There is no attraction between points where there is no affinity, and just in proportion to the degree of affinity there is attraction, other things being equal, that is to say, when there are present the necessary powers to express the affinity. Two bodies or beings might be in affinity, but still not possess sufficient power to strongly attract each other. This does not, however, have any bearing on the universal law of affinity and attraction. We already know the secret which enables us to acquire vital power for the expression of affinities and now we are after the secret of affinities. For our purpose I shall name that secret love. I have already stated this fact, but you will bear with me in its repetition at this point.

Every form of being loves and loves to be loved. In this fact lies the secret of affinity and attraction. The greatest personal magnet is the greatest lover. It makes no difference whether the deed is one of writing a book, delivering a lecture, manufacturing a horseshoe nail, selling a yard of ribbon, conducting the affairs of a nation, or the establishment of friendships, the power of either deed to attract the desired end will be magnetic just in proportion to the love that is put into it. A positive and enthusiastic love awards the quality of Supremeness to man's personal magnetism, in fact it constitutes the underlying principle of attraction.

The expression of love presents many aspects on the human plane. Man is indeed a wonderful magnet whose magnetism consists in the grand, beautiful and loving way of thinking, speaking and acting. All things and beings are so constituted primarily, that they desire to respond to these qualities, one or all, as the case may be.

"All the world loves a lover," said the Philosopher of Concord. All the world is attracted to and pays glad and willing homage to the grand and beautiful, whether it be a life, a lecture, a poem, a picture or a deed. The underlying law of personal magnetism is the underlying principle of all art. Art is the simple expression of the Infinite self, yet it is the grand, beautiful and loving way of living, thinking



and doing, this on the human plane constitutes the quality of attraction.

I will repeat again, man is a wonderful magnet whose magnetism is attracting in a thousand different ways. His desires are no more than the manifestation of his attracting powers, they are Infinite in quantity and quality, and he knows but few of them. Our lives are made up of a succession of desires and efforts to satisfy them. As soon as we attract one thing, or when one desire is gratified there is another, the process is unending.

All that has ever limited man and all that ever will limit him, is his own mind. Through his mind his magnetism and the Infinite self are expressed. Let us view the aspects of the underlying law of self expression and attraction from another point; it is an interesting one and I wish to make it clear. It must be understood that man can not relate himself to anything to which there is nothing within him that constitutes an affinity. Every thing that comes to fulfill our desires and much that seems to come unsolicited and undesired comes in response to our magnetic attraction. Every act, thought and written or spoken word carries with it a quality which is the cause of a return, of reaction. It is impossible to separate that cause of reaction from the initiatory origin.

How few of us realize the fullness of this truth, which might be termed the law of reaction or equity! When we arrive at an understanding of it, we must necessarily see that all experiences which are in any way related to the not self, primarily originate in self, they are no more than reactions, returns. The law that governs between the act and the react is affinity.

I desire to state here that we are now approaching very closely the moral law of the universe. That law consists in the inviolableness of the law of reaction and affinity. It is impossible to escape the reaction of our deeds, thoughts and words. Do what we may, we can not escape from that which we attract under the law of affinity. These facts are the basis of the statement that all the not self simply reflects the self. In pointing out this law of magnetic attraction I have made it possible for all who comprehend it to govern experiences. If all that comes to us is a reaction in exact accord with the law of affinity, attraction, then all that is necessary in order to attract what we desire, is to govern our acts, thoughts and words. In the reflections of ourselves we are often astonished, we do not recognize ourselves. We ask, "Can it be possible that this or that which has come to us is a reaction, a return of that which we have sent out?" Such,

however, is the truth. The master of circumstances and experiences must be the master of self. We now know that we all possess latent powers the use of which confers self mastery, self formation. A very large majority of us never unlock those powers and cultivate them and until we do so we need not expect to attain mastership in the art of life.

It is not possible to present a complete elaboration of the underlying laws of self-formation and mastership in brief magazine articles and if the reader wishes to peruse the subject further I wish to refer him to my book or to my Mastership Course.

It has seemed impossible for me to bring any of these contributions to a close. Thoughts crowd into my mind and clamor for expression, but I will shut them off with a brief analysis of the personal magnetism of the Editors of SUGGESTION. This relates entirely to their personal magnetism as it is wielded through the literature emanating from their offices. There is something about all their literature and especially SUGGESTION, that is convincing and attracting, it is attractive for the reason that it is convincing. The question is why does it convince?

I will tell you; simply for the reason that the Editors are enjoying splendid health, success and happiness, and through enthusiastic and friendly interest in others they are prompted to utilize SUGGESTION as a means to assist its readers to the enjoyment of the same conditions. I fancy that I hear them say, "We want every member of the SUGGESTION Family to realize their birthright, viz.: Mastership in the art of life. We are all attracted to them through their magnetism in friendly interest in our welfare."

I will continue this subject in the next issue.

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**T**RUST men and they will be true to you; treat them greatly and they will show themselves great.—*Emerson.*

\* \* \*

Let us be content to work,  
To do the things we can, and not presume  
To fret because it's little.—*Elizabeth Barret Browning.*

\* \* \*

Dare to be true. Nothing can need a lie;  
A fault which needs it most grows two thereby.

—*George Herbert.*

## Power of Mentality.

BY MELVILLE CLEMENS BARNARD—Bensonhurst-by-the-Sea, New York.

The following paragraphs are printed by special permission from *Barnard's Mentality*, a series of lessons in Mental Equipoise.

**M**ENTALITY is not Hypnotism, Occultism, Spiritism, but simple exercises for the Mind, causing a realization of Existence and the development of Dormant Power, and showing how one by his Mentality may outline and dominate his destiny. Mentality means self-mastery, self-control, with selfishness subtracted.



Thought is the dynamic force that dominates the being and declares its destiny. The *mater*, the self-controlled one, holds a steady hand on the throttle-valve of his being.



Believe in yourself. If you do not believe in yourself nobody else will. The world will prove you to find the price set upon your Personality. Rather overestimate your worth than underrate it.



Doubt daggres decision.



The man who doubts his ability will never startle the world by his talents.



The man who resolves to dare Doubt and Disaster, who compresses his lips, grits his teeth, locks his muscles and moves forward finds there is nothing he cannot do. We know little of the possibilities that rest in each of us, of the latent power that lies dormant till fully aroused.



We enlarge our intellects, we cultivate our sensibilities, but we often neglect the development of our will.



'Tis the Will that changes history. 'Tis the Will that charges the ramparts of Doubt and Defeat.



Dare to stand alone. Dare to quarry out of the gray granite of your Mind one original thought bearing the stamp and genius of Personality.



Dare to assert yourself. The man who follows the crowd is the one the crowd will not follow. The man who takes the initiative is

one the World Crowns. Overcome Natural Inertia. Assert yourself—move forward. Believe in yourself and others will be compelled to believe in you.

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Each man must determine his own destiny; others can advise, but he must decide his career for himself.

◆ ◆ ◆

Many a man has met with failure because he had advisers who wanted him to take up some vocation not adapted to his talents. Your talent is your call. Consider what your lifework is, find out the niche in which you belong and then go forward.

◆ ◆ ◆

Bullets are useless without the fire behind them. Words are also useless without the fire of enthusiasm, earnestness and character as the driving power.

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History is but the biography of great men. Eliminate individuality and we have no history.

◆ ◆ ◆

Be like the rubber ball—the harder you are thrown down the higher rise.

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## Keep to Your Orbit.

Keep to your orbit; scatter not your force  
 In devious ways; each star that gems the night  
 Moves on its separate and appointed course  
 Unswerved while centuries dawn and take their flight.  
 —Ella Wheeler Wilcox.

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EACH PART of the being needs to be fed on its appropriate food. Beautiful sights are the nourishment of the eye; melodious sounds, of the ear; fragrant odors, of the nostrils; pure thoughts, of the mind; love, of the heart. Ugly sights, discordant sounds, foul odors, inharmonious thoughts, starve the being and create discontent and unhappiness. Everything one does to beautify his person and surroundings, to cultivate music, to rear flowers, to study the best thoughts and cultivate affection for all forms of life creates the heavenly state of spiritual satisfaction—happiness.—*Universal Republic.*

## Whatever Is, Is Best.

By JANET TAIT, CHICAGO.

Written for SUGGESTION.

**T**HE universe is governed by the supreme and eternal law. Everything that has being necessarily exists by virtue of this law. There is no possible place for any conceivable thing outside of the universe of cause. There can be no change in the phenomena of nature which may not be traced to an intelligent cause, working in accordance with unvarying principles. There is no such thing as chance. The first quickening gleam of faith thrilled man's heart when reason dawned. And while the light of wisdom remains in the mind's zenith, man's faith in the universality and justice of law will not waver.

All the glory of nature has been evolved from the surging elements. Back of all the noise and conflict was the guiding presence, brooding in solitude through unknown ages, awaiting the fullness of time to mold the plastic substance into the innumerable forms of symmetry and beauty. The hidden gems of the earth, the flowers of the fields, the trees, the waving grass and every living creature have come into being in accordance with a supreme design. Invisible, yet omnipresent, the Supreme Intelligence is patiently and unremittingly at work, unfolding and revealing life's infinite harmonies.

It is difficult to see through tearful eyes the beauty of the day, or to feel with a disconsolate heart the enfolding love and tender sympathies. But suffering consumes the dross. Experience broadens the mind. Knowledge gives eyes to faith and wings to love.

The world's pain and discord is the result of unbalanced forces in the transitional stage of evolution. Humanity is seeking adjustment and right relationship to the whole. And back of the turmoil and strife is the guiding presence of the still small voice which is ever speaking to man in the gentlest of tones, "This is the way, walk ye in it."

Inherent in every atom there is a compelling force which urges it to seek affinity with others in the shaping of a more beautiful structure, a more perfect form. Not one atom can go astray or escape its destiny. Infinite Intelligence, the spirit of wisdom and justice, is the absolute power which governs the world, guides the planets and suns, and attunes the universe with the music love. This power has always kept faith with man. It is leading humanity toward the ultimate goal of gladness and peace.

Though we may not see clearly with eyes freshly opened to the bright light of this revelation, our spirit witnesses with the Infinite Spirit, and we know that whatever is is best.

# Observations On the Subjective Mind.

BY PROF. ALBERT B. OLSTON, LINCOLN, NEB.

Written for SUGGESTION.

IN the brief space given to me to make some observations upon "The Belgian Boy's Spirit Cures," I will, at this time, confine my remarks to the methods of treatment and the alleged *cures*, leaving the so-called physical phenomena (table tipping, etc.,) out of the present consideration. The data before me, being a somewhat superficial article—a newspaper clipping, sent to me by SUGGESTION, makes it such that the subject can be treated only in a general way, as too much has to be assumed as correct to permit of serious analysis. However, the article brings up several interesting points in our study of mental phenomena.

The one which suggests itself first, is the ever present and potent factor auto-suggestion, which must be taken into consideration in weighing the efficacy of any system of cure, whether it be the pellets in the little box in your vest pocket recently handed to you by a regular physician, the shocks received under electrical treatment, manual medicine, or the administration of remedies prescribed under the premise of "spirit guidance." No longer is the *cure* necessarily a "demonstration" of the truth or scientific value of a treatment, for any theory or system around which the sick will gather, can soon pile up its large list of recommendations as "evidence," though the treatment may have little or no real therapeutic value apart from the mental stimulation, the auto-suggestion: "This is going to do me good. I will improve under this treatment."

For some minds, the more mystery surrounding the cure the greater its therapeutic value. Thus, the "spirit" premise—the intervention in one's behalf of one who lives in that realm where the mind is thought to have a wider range—may be more effective for some minds than a prescription from the physicians who wait upon the chief executives of the day. This hint at the operation of belief, faith, or suggestion must suffice.

As regards the wisdom of the prescriptions from the viewpoint of materia medica, the data is inadequate in the absence of diagnosis and corresponding prescriptions.

The point of greatest interest is in the *source* from which the prescriptions come; namely, the subconscious mind of the boy psychic—in our way of thinking. Under the premise of "spirit control," the psychic's subconscious mind may transcend the intellectual limit-

ations of the conscious mind—of its own conscious education—by reaching out into the domain of other living minds for information, through the telepathic law, much as the books of a library are used for reference and information. We can not say from the data furnished us that this boy gives evidence of his rare faculty, but we present it as a factor—a subconscious characteristic—that must be taken into consideration before the “spirit” hypothesis is accepted as the solution for the phenomenon. In other words, in dealing with the “spirit” hypothesis we must give natural law the preference so long as it is adequate to account for the phenomenon.

The deeper student of the *subconscious* has become impressed with the acumen, the remarkable conception of this stratum of mind. It has manifested some of its keenest perceptions, its most remarkable telepathic activity under the premise of “spirit” control as is evidenced in the phenomena of Mrs. Piper under the careful observation of certain eminent members of the Society for Psychical Research.

The subconscious mind of the psychic when it believes itself to be the personality of some departed person, may and frequently does exhibit most wonderful telepathic energies in order to collect the information necessary to sustain its assumed identity. If we deny it this characteristic and faculty the spiritualists of today, presenting the phenomena of Mrs. Piper, have the best of the argument. But, acknowledging the telepathic power and the deductive faculties of the subconscious mind, we are able to account for the most remarkable of well recorded psychic feats. In the absence of the telepathic theory we are certainly confronted with insurmountable difficulties in dealing with cases like the one under consideration. Most all well informed psychic researchers today accept the telepathic theory as conclusively proven. Thus we may maintain the position that this Belgian boy *may* have prescribed for the absent patients quite in keeping with medical treatment of the day. I am projecting the *possibilities* from what we scientifically know of the prerogatives of the mind, instead of from the indications of this case, as the data is too incomplete for more than assumption.

The chief value of well authenticated cases of this nature lies in the light they shed upon the possibilities of the *telepathic* powers in future diagnosis and cure. Sufficient data is already at hand to warrant the statement that the near future will minister to the sick more effectively through the intelligent exercise of subconscious laws, than the world has ever yet experienced from the ranks of medical

fraternities. The law of suggestion will be wielded with a therapeutic power exceeding any suggestions that have to pass through the conscious mind of the patient. This will be telepathic suggestion—a linking of the well and strong subconscious mind of the physician with the subconscious mind of the patient.

The student of the "new psychology" who would prepare himself for safe and scientific analysis of cases like the one under consideration, must give some careful preparation to first principles, or fundamental premises. Space permits me to mention only the chief ones. The first are the characteristics and powers of the subconscious mind. In these characteristics will be seen the multiple personalities the mind may assume under certain persuasions. The researcher will marvel at the fidelity and consistency of the subconscious mind in acting out its assumed roll, as in the assumption that it is the spirit of some one deceased. Greater still will be the wonder when its marvelous memory and acumen are observed. Its creative and constructive powers are to be seen in many of the great achievements of genius done automatically and independent of conscious effort. The second principle is the *telepathic* power which we recognize as a subconscious power. This power presents possibilities and interests eclipsing anything that radium can show, as it is the greatest power of the human mind, and the human mind is the greatest work of creation.

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**It is your business to analyze that which demands your attention.**—*W. H. Horn.*

◆ ◆ ◆

SOCRATES TAUGHT THAT ALL VIRTUES AND TRUE SUCCESS GROW FROM "RIGHT MINDEDNESS," ALTHOUGH HIS WORD FOR THIS IS UNUSUALLY RENDERED, LOOSELY, "SELF-CONTROL." WHEN HE WAS THROWN INTO A DUNGEON TO AWAIT A MALEFACTOR'S DEATH AS A CORRUPTOR OF YOUTH AND A SETTER-UP OF STRANGE GODS, THINK YOU HE DEEMED HIS DOCTRINE A FALLACY OR HIMSELF A FAILURE? OR, WHEN HE THERE CALMLY TALKED WITH HIS PUPILS OF HIS STEADFAST HOPE OF IMMORTALITY, DID HE AS CONFIDENTLY EXPECT THE APPROVING SMILE OF THE AGES?  
—Anon.

◆ ◆ ◆

LEARN TO KEEP YOUR OWN TROUBLES TO YOURSELF. THE WORLD IS TOO BUSY TO CARE FOR YOUR ILLS OR SORROWS.  
—Exchange.

◆ ◆ ◆

NO MAN IS LORD OF ANYTHING  
TILL HE COMMUNICATES HIS PARTS TO OTHERS.  
—Shakespeare.



# Practical Observations from an Osteopathic Standpoint.

By C. W. YOUNG, D. O., ST. PAUL, MINN.

Written for SUGGESTION.

IT IS with great pleasure that I accede to the request of the editor of SUGGESTION for permission to reprint my article on "Bowel Movement," appearing in the December *Liberator*. I have been a diligent reader of SUGGESTION for four years and I have carefully studied Dr. Parkyn's mail course with much resulting benefit. All persons engaged in the healing art ought to thoroughly understand the teachings found in these publications. Some doctors by intuition, or by individual observation, learn how to use some of the principles of suggestion. Others who may have ten times more book learning are failures.

Suggestive therapeutics have a broader scope than is commonly understood. They include practical methods for accomplishing at least five different things:

First—To root out from the patient's mind thoughts that are unhygienic or that injure life, such as fear, hate and kindred emotions.

Second—To implant in the patient's mind such thoughts as stimulate the vital forces and make life worth living, such as love, courage and their various modifications.

Third—To bring healing through the unexpressed thought of the physician by the aid of telepathy.

Fourth—To make such impressions on the conscious mind as are transmitted to the unconscious mind, resulting in normalizing the flow of fluids, the transmission of nerve force, and the functioning of bodily organs.

Fifth—To teach the patient how to live hygienically or partake of "life essentials."

It seemed to me that some of the earlier numbers of SUGGESTION unduly exaggerated the power of suggestion, claiming, for example, that all the results obtained by the osteopaths were obtained by it. I concede that suggestion probably plays a more important part in securing results than most practicing osteopaths are ready to admit, but I am fully convinced that much of our success is derived from physical effects irrespective of what the patient thinks and in the absence of any helpful impression being made on his mind. For example, I have checked a paroxysm of asthma immediately after bringing pressure upon the phrenic nerves, without saying a word to the patient and without his being induced in any way to expect such a result.

The coming complete system of healing will accept all essential truth respecting the art of healing and must include a knowledge of the best ways to use both mental and physical forces. One of the greatest hindrances to scientific investigation is the tendency of investigators to formulate a theory and then to hang on to it with a death-like grip. Theory may be of slight service as a working hypothesis, but one ought to know how to let go of it as he would a red-hot iron when it does not work or to limit the extent of its application only so far as the facts will warrant.

Healing forces without limit have been discovered. Many, whose names will be immortal, believe that they alone have discovered the great panacea, whereas they have discovered only a part of the great system of healing under which all diseases may be cured, if the patient is teachable, and no essential part of his body is destroyed and he has sufficient vitality to react to the application of healing forces. The work now most needed is that of determining the relative worth of these numberless discoveries and how best to combine them. What we want is perspective. Suggestion seems to me to be endeavoring to accomplish these great ends and of hastening the coming of the time when drug stores, saloons and butcher shops will vanish, when hospitals will be needed only for cases of accident, when humanity is free from pain and sickness, when death is known only as a painless passing away in old age, and when civilization is continued, while humanity secures the health of the wild animal, which does not know how to violate the laws of the body.

I will conclude by adding the article mentioned in the first paragraph, which is as follows:

An accumulation of feces in the large intestine is the most common of all harmful results from unnatural ways of living. It is the original source of 90 per cent of all diseases. The fact that you have one or more large movements of the bowels every day does not prove that no accumulations are present, but if you miss a day or two once in a while you may be sure poisonous masses are gathering in your colon. This poison is absorbed by the blood and causes colds, catarrh, neuralgia, rheumatism and many other diseases.

If you wish to be healthy, you must regard constipation as one of the earliest and one of the surest symptoms of coming trouble. Never regard it as a slight inconvenience or as an insignificant matter. Its coming announces in unmistakable terms that you must change your habits of life and get closer to nature. You will make a great mistake if you put any faith or reliance on cathartics. They are a delusion almost as great as the delusion that fresh air is dangerous. Cathartics are objectionable for three reasons. First, they do not thoroughly cleanse the bowel, but they leave

old hardened masses adhering to the side of the bowel. Second, they are all poisons and bring degenerative changes in living tissue. The pill does not act on the bowels, but the bowels act on the pill, flooding it with mucus to get rid of it. Third, cathartics do not cure constipation, but they aggravate it.

While returning to natural methods of living, it is well to flush the bowels thoroughly with warm water. After old hardened masses have gathered, it may require the use of a gallon or more of water every day for a week or two, to get the colon thoroughly cleansed. Your bowels will not become paralyzed because you flush them, but, as a rule, flushing is not a cure, and if you continue this practice year after year without learning how to live right and eat right, you are likely to become nervous and weak.

---

Oh, man, forgive thy mortal foe,  
 Never strike him blow for blow;  
 For all the souls on earth that live  
 To be forgiven must forgive.  
 Forgive him seventy times and seven,  
 For all the blessed souls in heaven  
 Are both forgivers and forgiven.

—Tennyson.

\* \* \*

Be noble, and the nobleness that lies  
 In other men, sleeping but never dead,  
 Will rise in majesty to meet thine own.

—Lowell.

\* \* \*

Couldst thou boast, O child of weakness!  
 O'er the sons of wrong and strife  
 Were their strong temptations planted  
 In thy path of life?

—Whittier.

\* \* \*

In every mortal life, however marred,  
 Lies undeveloped an immortal ore,  
 Changed not by time, unreached by ruthless fate,  
 The bold divine of some redeeming trait. —W. H. Hayne.

## Wonders Wrought by Faith.

Three news items which appeared in recent issues of *The Constitution* furnish food for thought for students of psychology. In Augusta a child is reported to have been cured of paralysis by drinking water brought from the famous Lourdes spring in France. In Montgomery, Ala., a painter who was addicted to the morphine habit was stricken dumb as the result of a prayer that he might become speechless if he ever used the drug again. In Atlanta young Neal McGuire was cured of paralysis in a remarkable manner in church last Sunday.

Suggestion was undoubtedly a potent factor in each of these cases, supported by a strong faith. Some people contend that the days of miracles are past, but the thousands of people who are daily being restored to health without drugs in this and other countries negatives the assertion. The same class of people ridicule the idea of faith cure.

I take the position that no cure is made without faith. It makes no difference whether the healer is an allopath with much medicine, a homeopath with little medicine, or an osteopath with no medicine, the electrician with powerful batteries or the mental healer with subtle suggestion, faith is just as essential now as it was in the days of the Great Healer. Some one may urge that this will not hold good with children. To this I answer the faith is supplied by the parent, who does the thinking for it until it reaches an age where it can think for itself.

The efficacy of patent medicines depends not so much as to what the bottle contains as it does to the strength of the suggestion made on the label. The assertion that it has cured others brings hope to the sufferer that it might cure him and inspires faith.

Suggestion is a powerful factor in our lives, and we should be very careful never to make a bad suggestion when it is just as easy to make a good one. In the case of the Montgomery painter some may claim that his affliction was an evidence of the wrath of God. God is a God of love. The painter made a strong auto-suggestion that he hoped God would strike him dumb if he ever took another dose of morphine. When he took it the prayer was recalled and the force of self-inflicted punishment was irresistible. Had he made a good suggestion equally as strong, like this: "So help me God, I never will take another dose of the drug," the result would have been different and he would have been cured of the habit.

In the case of Neal McGuire no one claims that medicine or surgery had any part in curing the young man. His spiritual physician suggested to him on Saturday that he would get well, which was helpful. While at church he was impressed with the solemn service and became in a thoroughly passive state. The emotions of the soul were aroused and no doubt he prayed for divine assistance. In leaving the church he was impelled to stretch forth his hand and this act, prompted by the faith within him, made him whole. The surgeon may bind the wound, but God does the healing.

All healing is from within, for it is in Him we live and move and have our being. The sooner this is realized the sooner we will learn that it is not necessary to take drugs to be healthy nor to die in order to be happy.—*R. B. Harrison, in Atlanta Constitution.*

Atlanta, Ga.

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## Power to Rule the Realm of Mind.

The following lines are from the pen of the Rt. Rev. Samuel Fal-lows, A. M., D. D., LL. D., and they appeared in the *Chicago American*: I can not too strongly affirm the power we possess to rule the realm of mind. I utterly deny the fatalistic doctrine that as a man is born so is he to be. I indignantly repudiate the teaching that a material organization is to despotically dominate the immortal soul. I spurn with all my nature the Punch and Judy theory of the universe exploited by Robert Ingersoll.

The weakest volitional power can be made strong. Cranial protuberances, by the central force which God gives to every man, can be hammered and molded in the right shape or form. The narrow, quivering chin can be broadened and rendered firm. The shifting eye can be made steady. The hang-dog look can be changed into the upward, steady gaze of conscious power. The brain cells at once respond to the psychical demand; they begin to multiply, to enlarge, to be filled up with the best gray matter.

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**One day with life and heart  
Is more than time enough to find a world.**

—Lowell.

## Ideas from the Pen of a Thinking Woman.

Health is merely life manifesting normally. Disease is life hampered or hindered in manifestation. Every living thing has implanted within it desires that tend to normal manifestation. This is what we call natural.

When any article is offered for your consumption, ask yourself, Is it either food or drink? The stomach is made for receiving these. The natural taste craves nothing else. Food must be nourishing and agreeable to a normal taste—an unspoiled child's, for instance. Drink—there is but one.

All kinds of treatment for disease may well be subjected to this test. Is it natural? Restoration to health means simply the removal as rapidly as may be done without too great violation of nature's mild methods, of the hindrances to health—of the causes of the disease.

Since disease is due to an accumulation of waste in the system—is an unnatural condition—it is allowable to increase the elimination by any means that do not disturb or impair the natural functions. In other words, we may use Nature's own methods to aid nature, and we must resort to no violence, unless we wish to be repaid by violence.

Whatever is natural is favorable to normal life. Whatever is unnatural produces abnormality.

When any rule for health is presented to you, ask yourself, Is it natural? If it is, it must be wholesome. If it is unnatural, it must be unwholesome.

When a plausible lecturer talks of the necessity of eating sand to have health, and adduces the example of horses that have been shut up for awhile, ask yourself if a caged animal is living a natural life, and is therefore a criterion to judge from. Then ask whether men and horses have the same needs.—*Lora C. Little, in The Liberator.*

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HE WHO DRIED THE TEARS OF CHILDHOOD HAD A NOBLER  
MISSION FAR,  
THAN THE MASTER OF A SENATE OR THE FINDER OF A STAR:  
ONE WHO MINISTERED TO SORROW IN THE HOVELS OF THE  
POOR,  
THAN A GILDED PRINCE OF COMMERCE AT THE FRUITFUL  
ORIENT'S DOOR.  
—Anon.

## Mental Science Fifty Years Ago.

In the course of his reading recently the writer met with a British periodical that was published fifty years ago, and the first article that attracted his notice was one entitled "Medical Faith." If it had been written today it could not have set forth more pointedly the view that is so current now respecting the limitations that belong to medical practice and the significant part that faith plays in it. One of the more striking passages in the essay is this: "Contrary to the common notion that a disease, if left to itself, will go on to a fatal conclusion, it is much more apt to go on to a recovery. 'Men,' says Dr. Simpson, 'laboring under diseases, even the most acute, and consequently much more so under slighter ailments, do not as a general rule die, even when left without any medicinal treatment whatever.' There is an internal energy in the system, recognized as the *vis medicatrix naturæ*, which constantly works to the effecting of a cure; and often it does so with so much success that the less positive interference from without the better." This is good mental science doctrine, but is quite as startling, no doubt, to the lay believer in *materia medica* of today as it was when uttered a half century ago.—*Practical Ideals.*

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Oh, heart of mine, we shouldn't  
Worry so.  
What we've missed of calm we couldn't  
Have, you know!  
What we've met of stormy pain  
And of sorrow's driving rain,  
We can better meet again  
If it blow.

For we know, not every morrow  
Can be sad;  
So, forgetting all the sorrow  
We have had,  
Let us fold away our fears,  
And put by our foolish tears,  
And through all the coming years  
Just be glad. —James Whitcomb Riley.

# SUGGESTION

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



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



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



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

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



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





## EDITORIAL



\* \* \* \* \* ALL THINGS  
ARE OF ONE PATTERN MADE; BIRD, BEAST AND FLOWER,  
SONG, PICTURE, FORM, SPACE, THOUGHT AND CHARACTER  
DECEIVE US, SEEMING TO BE MANY THINGS,  
AND ARE BUT ONE. —Emerson.



"EVERY HUMAN BEING WHO HAS ARRIVED AT THE AGE OF DISCRETION SHOULD MAKE AN INDIVIDUAL DECLARATION OF INDEPENDENCE. THE SOUL, IN ITS OWN REALM, SHOULD WEAR THE PURPLE AND THE CROWN OF AUTHORITY—IT SHOULD BANISH FROM ITS DOMINIONS THE IMPUDENT HOSTS OF SUPERSTITION AND TYRANNY. OVER THE FORTRESS OF EVERY SOUL SHOULD FLOAT THE FLAG OF INDIVIDUALITY."

The article, "A Defense of Christian Science," by Alfred Farlow, which appears in this issue, was received too late for more extensive editorial comment this month.

Mr. Farlow, who is head of the Christian Science Publication Committee of the United States, has taken exception to an article written by one of our contributors, and although he has presented the Christian Science side of the question very ably, yet he virtually admits the chief claim of our contributor that Christian Science cures are made by the operations of the Law of Suggestion.

This admission, coming as it does almost from the fountain head of the Christian Science movement, is a signal victory for the advocates of Suggestion and it shows that Christian Scientists are beginning to do some thinking for themselves instead of following blindly. The point of the wedge has entered, and as the Christian Scientists one after another realize that there is a simple, demonstrable, scientific explanation for phenomena they could not understand, the ranks of enthusiastic Suggestionists will be rapidly augmented.

Mr. Farlow made no reference to the article by the editor in the June number of SUGGESTION, "Why Christian Science Cures," but in

NEW yearly subscriptions to SUGGESTION received this month will run to January 1, 1906.

SUGGESTION for December the editor will discuss Mr. Farlow's article at length and will show conclusively not only that the force by which Christian Science cures are made does not differ in any way from the force employed by the Suggestionist.

We should also like to hear from some of our readers who have ideas on the question.

Watch for the December number.

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The new premium book, "The Deluge and Its Cause," advertised elsewhere in this number of SUGGESTION, is now in press and will be sent free to any subscriber sending in one new annual subscription.

I can not recommend this book too highly to the readers of SUGGESTION. It will make you think. It will make you study, for it opens up an entirely new line of interesting and instructive thought. It will explain many things that have bothered you to understand.

Don't fail to get a copy of the first edition of this book. The demand for it will become so great that it will likely be necessary to print many editions, but a copy of the first edition will be given away as a premium for one new annual subscriber.

Send in a subscription from that friend of yours. The year's subscription will cost him \$1 and you will get a copy of "The Deluge and Its Cause" free.

After the first edition has been given away the price of \$1 will be put on the book alone, and it is worth the money several times over.—EDITOR.



**WANTED:** Every reader of this magazine to adopt the motto:  
**DO IT NOW.**

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Every book should be in a way a biography of the author who progresses to a thought or point, and then gives a record of his travels thereto.  
—Isaac K. Funk, LL. D.

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## The Medical Press.

**A** FEW years ago the average editor of the average medical journal would not allow the word "hypnotism" or "suggestion" to appear in his journal except as terms in quackery. He certainly would not publish articles favorable to suggestive therapeutics.



It is different now. All medical journals print papers and communications on suggestion in the cure of disease. Of course, these editors think drugs are absolutely necessary in many cases, just as a few years ago they thought they were necessary in *all* cases. But new ideas are gradually taking root in the medical profession, and in a few short years suggestion will be used by physicians in nine-tenths of all cases.



In the *Medical Brief*, St. Louis, Mo., for July, appears an editorial on suggestion, in which the editor states very truthfully:

"The doctor should never lose sight of the fact *that the healing power lies in the patient, and not in the healer.*"



Some day it will be understood THAT THE HEALING POWER LIES IN THE PATIENT, AND NOT IN DRUGS.

In the same issue of the *Medical Brief* is a contributed article by Dr. Edwin Gooddel, Newark, N. J., entitled "Hypnotic Suggestion in the Treatment of Epilepsy."

This article contains so many good points that all interested should send 10 cents for a copy of the *Medical Brief* and study this article in question. It is a pity that every physician who is dosing unfortunate epileptics with drugs can not read this article and learn the better way.



Here is one paragraph from Dr. Goodell's article:

It seems quite difficult, however, to convince most medical men that too much should not be expected from the bromides; that the beneficial effects obtained from them in epilepsy are not permanent, as demonstrated by the frequent attacks that follow a complete cessation of the drug treatment; that the constitutional effects of the bromides may in chronic cases prove serious; and that epilepsy is an incurable disease when treated exclusively by drugs, except in the rarest of instances. To benumb the cerebral centers by a drug or combination of drugs so that they cease to respond to reflex irritation

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from any peripheral source is not curing the disease. Such a principle of treatment is absurdly irrational, and opposed to physiological and psychological research.



That the injurious effects of drugs are recognized by the medical profession is shown from the following extracts from a regular medical journal:

Dr. N. B. Shade, of Washington, D. C., in an article published in the *Medical Summary*, refers to many unfortunate effects of prescribing opium and morphine, intimating that the depressing after-effects of the administration of these drugs more than offsets the temporary good accomplished by their use. He mentions a very prominent congressman whose life, in his opinion, was cut short by the administration of morphine hypodermically in the case of pneumonitis. Some of the brightest minds of the present age are now being devoted to the development of a therapy in which the primitive bad effects of many important drugs are eliminated.



*Query:* As many important drugs have "bad effects," why give them so generally? Who wants to suffer from the "bad effects" of drugs? Why put poison into the stomach when more scientific and more rational treatment is at hand?

H. A. P.



WANTED: Every reader of SUGGESTION to send the name and address of one thinking person. MAILING DEPARTMENT, SUGGESTION.

## A Few Paragraphs.

**I**f you think this magazine is worth \$1 per year, why don't you tell somebody?



Here is a short sermon:

In nature there is a constant change; nothing is at rest. The tides ebb and flow; the whirling earth brings the flying seasons; winter and summer, cloud and shadow, rain and mist; the swelling bud and golden leaf—all teach the lesson of growth, of progress. Looking at the lesson of nature, what ought we to learn? This: That it is not good to hold the same ideas, thoughts and desires year after year.

Let us cast off the thoughts of yesterday, even as we put away

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the ideas of childhood. Man should grow and progress intellectually. There is no growth without change. Hence we should hold our minds ever open to receive the truth anew.

As the pearly nautilus builds a new and larger chamber each year, so should man form a new and more lofty idea as the seasons glide. The thoughts of yesterday will not answer for the thoughts of tomorrow. Life should be an ever widening spiral. This is all of the sermon. No collection.

Thank you; you are welcome. Come around next month and bring hubby or your beau or Aunt Sally. It will be cooler, but we will look after the heating and also see to the ventilation. The choir will now sing the new anthem, "Do It Now."



WANTED: A few copies of *SUGGESTION* for *September, 1902*, August and September, 1903, and January, 1904. Address, Subscription Department, 4020 Drexel Blvd, Chicago.



Sometimes letters come to the editorial rooms asking about health rules. One very important rule relates to mastication. Did you ever see a cow masticating? There can never be the maximum of bodily vigor until the lost art of chewing has been learned. You can not chew soft, sloppy, mushy foods. Such foods were never designed by nature for man's use. Eat food that may be masticated. And see that you learn how to masticate. How many movements of the jaw can you make in masticating a piece of toast? Count. From 75 to 100 will be about right; possibly 125. Find out. What are your teeth for? What is the saliva for?

The art of chewing is one of the foundations of health. But you can not chew and whistle or talk at the same time.



WANTED: The names of those who are not afraid of an idea. EDITOR, *SUGGESTION*.



Have you made any improvement, intellectually or mentally, since last month? Have you tried to strengthen the mental muscles? Have you more will power, more determination? Is your memory better? Have you increased your vital force? Have you more of

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that indefinable something called personal magnetism? Have you made any progress in the real things of life? Are you stronger in mind and body?

These are all pertinent questions, and if they can not be answered in the affirmative, why not? Who is to blame?

Let us turn over a new leaf. Do It Now. Every one has the power to grow, to advance, to live on a higher plane. Before each of us is a ladder or stairway. The steps may be close together for some, wider apart for others. You only have to use your own ladder. Take one step at a time, but *take the step*. Move onward.



WANTED: The names of News Dealers who do not sell this magazine. Send information to the Manager, 4020 Drexel Blvd, Chicago.



Readers of this magazine who fail to find it on sale at any news stand where the leading periodicals are sold will confer a favor by notifying the editor.



The editors have to thank many friends for their kindness in sending in thought-compelling quotations, selections, sentiments, poems, etc. More can be used.



If you have a thinking friend, send his or her name and address and the editor will be pleased to send a sample copy of SUGGESTION.



It is reported that a society has been formed in London by prominent members of the established English church to study the subject of "faith healing." A rector is reported as stating:

"There is undoubtedly something in faith healing that we of the English church do not at present understand. Our business, therefore, is to find out what that something is, and, if possible, fully to recognize and use it in the established church.

"We are at present simply seeking the truth. We certainly do not go as far as the Christian Scientists in saying that pain does not really exist at all.

"What we do say is that since some of these faith healers have

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the power of effecting cures—and there is no doubt as to that—we of the church must see if we ourselves also have not that power. We shall not all have it. It is a gift.”

If the members of this investigating society will read standard works on suggestive therapeutics they will soon understand the basic principles of “faith healing.” These principles are so simple that they can be easily overlooked. We search the vast expanse of the heavens for the truth when every one has the truth within.

There is no mystery about healing. There is only one kind of healing—only one law of healing. Nature does not provide a dozen separate methods of cure; there is no difference in the ultimate principles—faith cure, divine healing, mental healing, absent healing or any other kind of healing—the same law operates in each and every case.



WANTED: A thousand more to take advantage of the subscription offer in this issue. For one dollar SUGGESTION will be sent to new subscribers to January, 1906. Subscription Department, 4020 Drexel Blvd., Chicago.



WANTED: Quotations and sentiments embodying the principles of the New Psychology. Address EDITOR, this office.



WANTED: The names and addresses of those who should read the Nature Cure Department that appears in each issue of this magazine. Send names to EDITOR, 4020 Drexel Blvd., Chicago.



WANTED: Names of those who think. Subscription Department, this office.

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Do not be troubled because you have not great virtues. God made a million spears of grass where he made one tree. The earth is fringed and carpeted, not with forests, but with grasses. Only have enough of little virtues and common fidelities and you need not mourn because you are neither a hero nor a saint.—*Beecher.*

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## QUERIES

### It Was Not Telepathy.

#### EDITOR SUGGESTION:

Dear Sir—An experience of a few days ago seems to demonstrate thought transference to me and I give it to you to ask your opinion.

I was at the St. Louis Fair, on the Pike. Before the Temple of Palmistry there was a high platform on which were a young man and a girl eleven or twelve years of age. She was blindfolded, and as he said, hypnotized. He gave us a little talk, saying he was going to give an exhibition of mind reading, or thought transference, that the little girl would call off at once whatever article, name, date, or anything of the kind that was shown to him. He then came down to the street level and a man showed him his watch. The girl immediately said "Watch." What kind? "Gold, hunting case, stem winder." "What is the time?" "Just eight o'clock." He was then shown a charm which the girl called immediately, giving the initials engraved thereon.

All the above I can explain by a prearranged system of questions, but what follows I can not explain except on the theory of actual thought transference. By the way, it was dusk and it would have been impossible for the girl to see the writing shown in the following test. I took out my private memorandum and cash book, on the first page of which was written, "F. J. Cushing, 1013 Chamber of Commerce Bldg., Chicago, Ill."

Immediately on my showing it to the man he said, "What is this?" The girl hesitated a second or two and replied "Day Book." "What initials?" "F. J.," she replied. "The last name?" "Cushing," instantly. "Place of business?" "Chicago."

She gave my name as promptly as if she had known me intimately and had been asked it, also my address. I can see nothing in the questions asked that could give the slightest clue to my name or address, and, as she was blindfolded and it was too dim for her to have seen the writing if there had been no hindrance to her sight, it seems to me as though there had been a clear demonstration of thought transference. Knowing the position you have taken in SUGGESTION regarding this subject I bring the matter to your attention and should be glad to know your opinion regarding it.

Yours sincerely,

FRANCIS J. CUSHING,

1013 Chamber of Commerce Bldg., Chicago.

[This is not an exhibition of telepathy, but an entertainment of the same class as that given by the Zantcigs a few years ago.

Old readers of SUGGESTION will remember our controversy with the Zantcigs, who have been on exhibition all over the country. These people were professional palmists, also, and used the "telepathy exhibition" to draw patrons like the performers spoken of by my correspondent.

The Zantcigs were a great attraction at the Buffalo Exposition,

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but their headquarters were in Chicago where they had a "temple" of palmistry in the business part of the city and during the summer months gave performances at the entrance of another temple at San Souci Park.

Having taken exception to my explanation of their performances in answer to a query almost identical to my present correspondent's query, they agreed to be put under test conditions, but when the time came for the test they had left the city. Since evading the test they seem to have dropped out of sight.

I herewith publish the explanation I gave of their entertainment and it will answer my correspondent's query.—EDITOR.]

## The Zantcigs and Telepathy.

I am sorry to say that the free performance given by the Zantcigs, although exceedingly clever, is not an exhibition of telepathy. I witnessed their performance at Buffalo myself and two years ago saw them a score of times at Sans Souci Park, in Chicago. This park is located a short distance from my office and I went there frequently for the express purpose of watching their clever performance. It is by long odds the best performance of this nature ever given in this country, and has no doubt convinced thousands of unbelievers that telepathy is an established fact.

It probably required months of practice in private before the Zantcigs gave their first performance in public and with years of practice in giving public exhibitions they have worked their system of signals to a point so fine that they have frequently deceived the initiated.

Sequences of words are used in such a way by the male performer that the lady seated at the blackboard is able to translate them and give her answer. This is an old trick and I have frequently seen it clumsily used. But the Zantcigs have perfected it to such a degree that the answer to a question is often in possession of the female performer before the question itself has been asked. For instance, suppose the lady has added or subtracted a row of figures correctly, the male performer, seeing a lady standing near with a pocketbook in her hand, decides to investigate the pocketbook next. He says to the man who puts the figures on the slate: "Is that correct?" or "That is right, is it?" or "Is that satisfactory?" Now each

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of these sentences means something to the woman and are translated by her as sequence 47, sequence 54 or sequence 65. Sequence 54 may mean lady's pocketbook next. Thus, in giving an apparently careless answer to a bystander who has placed figures on the slate, the male performer has said to his partner as plainly as if he had used the actual words, "I wish you to enumerate the articles I shall find in this lady's pocketbook." He then picks up the lady's pocket book and opens it and sees a handkerchief, a pencil, a glove buttoner, cards, a railway ticket and some coins. These are things found in nearly every lady's purse, so the first words he says aloud will give a clue to two or three of the articles. He may say, "Tell me now, what is this?" or "Describe what I have." This is translated by the woman as 1, 6, 7, or 3, 4, 2, which may mean handkerchief, cards, and coins. However, she replies, "You have a lady's pocketbook." Then the male performer, who has perhaps been looking at the date on one of the coins, says: "Yes, that is right. Now tell me what is in it" or "That is correct. It is a lady's pocketbook. Now tell me what is in the book." This is translated by the lady partner as 5, 9, coin 1893, which being translated means some samples of dress goods, a knife and the date on one of the coins is 1893. However, the lady in reply says: "There is a handkerchief, calling cards and some money." Then he asks for the date on the coin and the other articles. These are given and his reply to her may mean sequence 23, which translated might be, "I shall next look at a gentleman's watch and I wish you to tell the number on it." He then takes hold of the watch, opens it, looks at the number and says, "Please tell me what I have, look sharp," or "Tell me about this now, be quick," which translated may mean, "The number is 164,532, gold stem-winder, or 64,789, silver, keywinder."

The messages are not always sent in advance of the questions as above described, but when they are the performance appears truly remarkable and goes along very smoothly.

In Chicago I used to make up peculiar names, such as Xulupus for a Christian name and Zobarkus for a Surname. It is an easy matter for them to give ordinary names but I had great amusement in watching him "transfer" these names to his partner. His whole trick was revealed in his efforts.

One evening I went to the park with two watches in my pockets,

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and, after he had given her the signal for the numbers on one of them, I asked him if she could tell the number if he did not speak to her. He said she could, but knowing she already had the number I said: "Well, get her to tell the number on this one," and I pulled out the other. He said: "That is not the same watch." I said: "No, it is another." He looked at it and was about to say something to her, but I checked him and said: "Remember! you said you would not say a word." Twice I checked him as he was about to speak to her, and finally he said: "Oh! I have not time for that, you do not believe in telepathy." Then he proceeded to make some other test with someone else and left me with the numbers on my watches untold.

I had a similar experience at another time with the books spoken of by my correspondent. They did not succeed with the trick when I insisted that he should say nothing to her after I had selected the paragraph in the book. He requires to see the paragraph you point out and then his simple command, "ready now, begin," or "Now, then, go ahead quickly," may be translated page 124, paragraph three, or page 46, paragraph two. The female partner has a duplicate book in her hand and simply turns to the page and paragraph and begins to read. Thousands have accepted this as telepathy.

I have watched these performances for hours and have never failed to see the signal given. But I must say it is done in a very adroit manner. Personally, I believe in telepathy, but it is spontaneous in its operation and is not so completely under the control of the will that it can be employed for public performances such as is given by the Zantcigs. I have seen many different performers who used different systems of communication, but I have always, so far, been able to see how the trick was carried on.

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## About Sleeping.

### EDITOR SUGGESTION:

Dear Sir—Could you sometime give a hint as to the correct position for sleeping, I used to sleep "all curled up," but since I have practiced right breathing I like to lie flat on my back, although the doctor books say never to do that.

F. W. B., Mich.

[A healthy man can sleep in almost any position; on his back or on either side. However, owing to the fact that the stomach empties itself from the right end it is generally considered advisable

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to sleep on the right side, especially after eating; but it is not advisable to make a hard and fast rule for this.

If a person will partake of the life essentials properly after his health has been built up it will not make much difference in what position he sleeps, nor how hard or how soft the bed may be. I have known men to sleep on their backs on a narrow board for weeks at a time and no healthier persons were to be found.

If I were you I would not make any fast rule about the position in which you slept, whatever it be, on the back or sides. Simply lie in whichever position you can secure the greatest comfort, but have plenty of fresh air in your room and use light covering.—EDITOR.]

## Catarrh.

### EDITOR SUGGESTION:

Dear Sir—I would thank you very much if you could suggest treatment for catarrh and catarrhal deafness. Do you believe there is a cure for either?

[I have answered several inquiries through these columns concerning catarrhal deafness and catarrh. These troubles are symptoms of the general condition of the body and are nearly always preceded by trouble in the stomach and bowels.

The stomach and bowels are the main organs of nutrition and when sufficient food is not being properly digested and assimilated the blood supply becomes imperfect and different structures of the body, including the auditory apparatus, become affected.

I have seen many cases of catarrh completely cured and many cases of catarrhal deafness relieved, if not permanently cured, by improving the general health, but this can be done only by giving careful attention to the life essentials—air, water and food—and employing the dynamic force of the mind through suggestion or auto-suggestion to stimulate the main organs of nutrition.—EDITOR.]

The present is not prisoner of the past.

—Emerson.



There is nothing to do with men but to love them; to contemplate their virtues with admiration, their faults with pity and forbearance, and their injuries with forgiveness.—Dewey.

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## The Wisdom of Epictetus.

[WHO WAS EPICTETUS? Epictetus, born of Grecian peasants about 2000 years ago, was sold as a slave, his master being a profligate Roman of the court of Nero. As it was a fashion in those days for the society leaders to number among their possessions musicians, metaphysicians, artists, etc, just as it is fashionable today to own fine statuary, paintings, works of art, so Epictetus, who possessed ability, was educated in the philosophy of the stoics. When the master of Epictetus perished with the court of Nero, we find Epictetus teaching a philosophy that is even now eagerly studied by many. Advanced thinkers today are glad to read the words of the Roman slave. Read the *Discourses of Epictetus* and marvel that such thoughts were uttered over ten thousand years ago—by a slave.

Did this peasant slave live 2,000 years before his time? Why are his utterances read today? How many words that are spoken in this age will be treasured two thousand years to come?

Epictetus lives today because he had a mind that cared nothing for precedent or for the opinion of others. He stood alone, an intellectual giant among the grovelling minds of the decaying Roman empire. He did not use predigested thoughts. He did his own thinking and he fearlessly followed his thoughts to their logical conclusion. Epictetus was not respectable; he was not admitted into society; his words were written by a few of his followers, and the age in which he lived considered him simply a crazy fool. The moral is plain:—When you hear something that you do not understand or appreciate remember that you may be hearing the words of another Epictetus.—  
E. E. C.]

### SAYINGS OF EPICTETUS.

**A**S a multitude, when they without reason demand of you anything of your own, do not disconcert you, so do not be moved from your purpose even by a rabble when they unjustly attempt to move you.



Neither should a ship rely on one small anchor, nor should life rest on a single hope.



A man should choose (pursue) not every pleasure, but the pleasure which leads to goodness.

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## SUGGESTION.

It is the part of a wise man to resist pleasures, but of a foolish man to be a slave to them.



Choose rather to punish your appetites than to be punished through them.



No man is free who is not master of himself.



The vine bears three bunches of grapes: the first is that of pleasure, the second of drunkenness, the third of violence.



Time relieves the foolish from sorrow, but reason relieves the wise.



He is a wise man who does not grieve for the things which he has not, but rejoices for those which he has.



Epictetus being asked how a man should give pain to his enemy answered, "By preparing himself to live the best life that he can."



Fortify yourself with contentment, for this is an impregnable fortress.



Be careful to leave your sons well instructed rather than rich, for the hopes of the instructed are better than the wealth of the ignorant.

PERSONAL—Some very good verses have been received from S. A. F. H., but they are not suitable for publication in a New Psychology Journal. Will S. A. F. H. kindly send address?—EDITOR.

## EDITOR SUGGESTION:

Dear Sir—The best article I ever saw on appendicitis was yours in August issue. I have interviewed fifteen victims of that disease and your article very nearly fits all the cases. I think stuffing or overeating is a helping cause, that should have been touched on in your article, though.

Yours truly,

E. E. STREVEY.

New Albany, Pa.

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# COMMON SENSE PHILOSOPHY

BY CAPT. L. W. BILLINGSLEY,  
LINCOLN, NEBRASKA.

## “Forget It.”

BY CAPT. L. W. BILLINGSLEY, LINCOLN, NEB.

Written for SUGGESTION.

Slang is abroad in the land, and has been doing business a few thousand years. Slang like anything else can be overworked; yet it has some strong features. A catchy phrase often is the crystalized experience of people, condensed in a few words, containing practical truths. One of the best is, “Forget it.”



If people would put “Forget it” into practical everyday use, there would be millions more brighter faces and lighter hearts. Will some one kindly tell me what the sense is in carrying around a long, sad, melancholy face, with a heavy heart, thumping away at the old stand, just because something “went wrong” back in the past or even if we “went wrong”?



It is all right to recall past experiences—for the “big school of experience” is the best educational institution in the world—but recall it in a philosophical sense. Note wherein you can make improvement in your evolution into better conditions. But don’t burden, pain, and mortify memory with heartache as to follies and “might have beens.” Cut it out—cut it out. If necessary cut a big mental club and thump it out.



Remember this, that all experiences are stored away in your subconscious mind, and any time a necessity or emergency requires the presence and aid of any past experience, it will promptly come on call. If you are going to take up your time each day in nursing, dusting off, and fondling the rusty, musty, moth-eaten phantoms, and miseries of the past, you will corrode the pleasures and duties of the

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eternal NOW. So "forget it"—"forget it," I say in twenty-story italics.



Some people act as if they felt guilty in smiling and forgetting for a moment some dear old sorrow. They hug and hold to sorrow like the Greek brave did the fox—until their heart is eaten out. To them life is not worth living without their pet sorrow—they are apparently happy in their unhappiness. Such a mode of life, is a shameful waste of energies. Don't make a graveyard out of your mind.



We all ought to be wiser, better, braver, stronger and broader for past mistakes and experiences. No man amounts to a row of pins, unless he has had a full measure of troubles and hardships. One of our greatest pleasures now is in occasionally thinking of past dangers and troubles that we bravely met and overcame. We need difficult experiences to take us beyond the soft goslin period, and make us strong. Look troublesome conditions resolutely and squarely in the face, and they will begin to sneak away.



One other thing bear in mind, "misery loves company." Misery is a magnet that draws like minds to it. Tramps herd together. They would be very miserable with the happy and prosperous. If you would have any old worries and troubles loafing and intruding their company in your mental palace—just round them up, separate and part them from your wholesome thoughts, and kick out the whole caboodle, and slam the door on them. If they sneak back on you, repeat the dose, and you will soon get rid of them—for they like friendly treatment. Bear this in mind, health and happiness are just as catching as disease and misery.

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The Editor of SUGGESTION has received several clippings regarding certain abnormal power of vision said to reside in a son of Dr. Frank W. Brett, of South Braintree, Mass. Some correspondence has passed between SUGGESTION and Dr. Brett, but as the doctor declines to discuss the matter in a fair and unbiased spirit, it is not thought best to present the matter to the readers of SUGGESTION at this time. This magazine is looking for facts; and when there is a disposition to hamper investigation, the editors turn their attention to other and more promising fields.

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# NATURE CURE FOR CONSUMPTION

## A Sign of Progress.

**T**HE rational (nature) cure for consumption is slowly being recognized by the medical profession as the only cure, and progressive physicians are advocating the establishment of "open air" camps in the woods. Leading physicians are now making the positive statement that drugs are useless in the treatment of pulmonary tuberculosis.



Those who believe in the natural system of healing will welcome these facts. In time it will be recognized that what is true of consumption is true of every disease (symptom). If consumption can be cured by right living, so can rheumatism, dyspepsia and a hundred other complaints. Let us obey nature's laws and all disease will disappear. There will be as many germs as ever, but germs never trouble the healthy person. The germ theory of disease has passed out—gone with the numerous "consumption cures" and other medical vagaries.



All interested should remember that the open air treatment for consumption can be inaugurated anywhere.

This form of treatment simply means living in the open air all the time, sleeping in the yard, or on a porch, or having the bed arranged so the head of the sleeper is outside the window. It is not necessary to go one or two thousand miles to commence the Nature cure system. Begin now. Learn a few breathing exercises and go to work. The open air treatment is to be kept up winter and summer. The cure is complete.



Thousands are today committing slow suicide by drinking bottled "consumption cures." ALL such cures are frauds. Any one who offers to sell a consumptive cure is a fraud, and any doctor who persists in prescribing drugs for consumption is ignorant, or criminal. If your friend is being killed by continued drugging, send us his name and address and we will send him some back numbers of this magazine. Possibly you may assist in saving life. Why not?

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## Nature Cure.

The article following appeared in a Chicago daily for September 10. It seems suitable to reproduce in this department. Certainly if every parent adopted rational means in the raising of children, consumption and all other diseases would be no more. There seems no occasion to bathe a child twice daily, and the alcohol could be omitted; brisk rubbing is all that Nature requires. Undoubtedly the great majority of infants are killed by their parents through ignorance. They are "coddled" to death. Cold baths, fresh air and exercise are good for all youngsters. Thousands of children are killed by over-feeding and by indiscriminate eating at all times:

### FATHER TELLS HOW TO MAKE CHILD BEAUTIFUL.

JOHN KRELL, WHO RAISED THE CHILD TAKING THE FIRST PRIZE AT THE ST. LOUIS WORLD'S FAIR, RELATES HIS EXPERIENCE.

NEW YORK, Sept. 10.—The man who alone and unassisted raised the child which was awarded the first prize at the World's Fair in the contest of the nations for the world's finest specimen of childhood was happy yesterday to tell how he had done it.

The man is John Krell, the interior decorator who achieved distinction in the decoration of the New York State and Missouri State buildings at the St. Louis Fair. His prize-winning child is Virgil Krell, who is two years and eight months old. Here is his story:

When Virgil was born his mother was very sick, and since then she has been such an invalid that the whole care of the child devolved upon me. I think I have done pretty well.

I decided that he would get along without doctors and that we would depend mostly on Nature to bring up the child. To that end I have kept him in the open air most of his life. My work as an artist permitted me to do this. He has been out of doors all the time except when he was sleeping at night. He took his day naps in the open air. He has gone barefooted most of the time. Dirt did not hurt his feet any. He liked it and the dirt was easy to wash off. It was part of the process which made him grow.

When he was born he was the homeliest little mite that ever came

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into this world. I felt discouraged then and so did his mother. But with common-sense treatment we saw him grow into what he is.

I have given him two baths every day of his life. Then, after the last bath I have given him a daily alcohol rub. I have increased the severity of the rubbing until now he stands a more vigorous rubbing with rough towels and brushes than a man could stand who was not accustomed to it. I commenced that treatment when he was two months old.

He has had continuous exercise since he was old enough to double up his fist. First I started by swinging him by the arms, then by his feet. The regular baby books say this is very harmful. Well, you see what it has done for my child. He soon learned to hang on to things by his hands. Then he learned to pull himself up, and when he was six months old he could hang by himself from the curtain pole. As he grew older I taught him gymnastic exercises, and now he is as good as a German Turner.

With his diet I have been careful, but rational. Since he was weaned from the bottle, and that was early, his first meal has been at 7 o'clock, and has consisted of a large bowl—as large as he wanted—of a cereal and milk. I gave him plenty of that. At 10 o'clock he gets a boiled egg, and if he wants two I give them to him. He has two eggs every day. If he only wants one in the morning he will take another in the afternoon. While I am not one of these persons afraid of germs all the time, I believe the city water has certain germs which would not be good for an infant. But every day he drinks fully two quarts of milk.

I give him all the bread he wants. Then I give him all the fruit and cooked vegetables he can eat. He never has any kind of meat and I hope he never will have any. But once in a while I will pour a little of the juice from a broiled steak on a piece of toast and give it to him. I have never given him candy, cake or any kind of pastry.

Then, the treatment of a child is very important. This child has never been rocked to sleep.

Never scold a child. He may do wrong things, but not intentionally. When he is old enough he will know better. Don't spank him. When he is too young to know what you tell him he will not be old enough to know why he is being spanked.

My boy goes to bed at 7 o'clock and wakes at five.

I should say that the most important thing for a parent to have is patience. A child needs patience more than anything else.

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# Psychic Research

## A Question for Spiritualists.

**M**ANY are in doubt as to the spiritual origin of so-called spiritualistic phenomena because of the inconsistencies so often noted in such communications. If the spirits of the dead can converse with the living, and they are living in realms of infinite truth, why should they lie, deceive, prevaricate? If there are bad spirits and evil spirits, how can we be sure that we are talking to a real friend or to an impostor? If people on the earthly plane can deceive us, how much more easy for an infinite spirit to deceive us, should the spirit feel so inclined? Who is to judge between the true and false? And in the end it is only a mortal judgment, and so it follows that all the proof we hear that a message is from a certain spirit is our own belief.

This conflict between so-called spiritualistic messages is one of the strongest proofs that such communications, when not fraudulent, are but the echoes of subjective activities, played upon by telepathic impulses and psychic forces of which we know hardly anything. As well attribute the mysterious power of radium to spirit action as to claim that the vagaries of a planchette are caused by action of the spirits of the dead.

Mr. B. F. Underwood, in a pamphlet called "Spiritualism From a Materialistic Standpoint," makes use of the following language:

"One spirit will tell you one thing, and another something diametrically opposite, and this in regard to matters of fact, and not merely concerning speculative points. For instance, it is still debated among spiritualists and mediums whether there are brutes in the spirit world, because some spirits say yes, while others as positively say no. And yet we are on the very 'boundaries of another world,' and in daily conversation with its inhabitants! . . . Some of our pretended invisible friends and teachers tell us that, animals losing their identity at death, their spirits are resolved into 'elementary primates,' and afford food for the spirits of human beings. Other spirits solemnly declare—through the mediums—that no food is used or needed in that invisible world. I once heard a distinguished trance speaker say that the relation of the sexes is continued after death; that human beings are there begotten, ushered into existence, and pass through

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the stages of infancy, childhood, adolescence, and manhood and womanhood, as they do here. Other communications—one from Socrates and another from Lord Bacon, among the many—assure me that the notion of births in the world of spirits is false, and must have come from some lying, mischievous spirits . . . Appealing to men and women of common sense, I ask: Is it not evident that these utterances and messages about the land of spirits are simply the vagaries of the mediums' own brains?"

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## How a Spider Thinks.

If you anchor a pole in a body of water, leaving the pole above the surface, and put a spider upon it, he will exhibit a marvelous intelligence by his plans to escape. At first he will spin a web several inches long and hang to one end while he allows the other end to float off in the wind, in the hope that it will strike some object. Of course, the plan proves a failure. He waits until the wind shifts, perhaps, and then sends another silken bridge floating off in another direction. Another failure is followed by several other similar attempts, until all the points of the compass have been tried. But neither the resources nor the reasoning power of the spider are exhausted. He climbs to the top of the pole and energetically goes to work to construct a silken balloon. He has no hot air with which to inflate it, but he has the power to make it buoyant. When he gets his balloon finished he does not go off upon the mere supposition that it will carry him, as men often do, but he fastens it to a guy rope, the other end of which he attaches to the island pole upon which he is a prisoner. He then gets into the aerial vehicle, while it is made fast, and tests it to see whether its dimensions are capable of bearing him away. He sometimes finds that he has made it too small, in which case he hauls it down, takes it all apart, and constructs it on a larger and better plan. A spider has been seen to make three different balloons before he became satisfied with his experiment. Then he will get in, snap his guy-rope and sail away to land as gracefully and as supremely independent of his surroundings as could well be imagined.—*Frank H. Sweet, in June Lippincott's Magazine.*

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I like a sermon that keeps preaching at me for a month; not one that tires me before the closing prayer. —R. W. Travis.<sup>3</sup>

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# Gems of Thought

THE following sentiments and quotations have been selected by the readers of SUGGESTION. If you have a favorite verse, quotation or motto, submit it for publication; the editor will be pleased to receive any selection expressing the thoughts and aspirations of the New Psychology. Always send the name of the author when possible.

If a man would live well, let him fetch his last day to him, and make it always his company-keeper. JOHN BUNYAN.

A man ought to know a great deal to acquire a knowledge of the immensity of his ignorance. LORD PALMERSTON.

I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go. My own wisdom and that of all about me seemed insufficient for the day. ABRAHAM LINCOLN.

Nothing was ever achieved without enthusiasm. EMERSON.

Religion without joy—it is no religion. THEODORE PARKER.

Consider what God can do, and you will never despair of success. THOMAS WILSON.

The wealth of a man is the number of things which he loves and blesses, which he is loved and blessed by. THOMAS CARLYLE.

Character is higher than intellect. . . . A great soul will be strong to live as well as to think. EMERSON.

He is a wise man who does not grieve for the things which he has not, but rejoices for those which he has. EPICETUS.

Kind hearts are more than coronets,  
And simple faith than Norman blood. TENNYSON.

There never was a person that did anything worth doing, who did not really receive more than he gave. HENRY WARD BEECHER.

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Don't criticise Christmas Day as a symbol of bygone days or defunct religions; anything which makes people glad, even if but for a day, encourage it.—*Progressive Lyceum*.

Don't try to blow out some one's candle because you have an electric light; if you hold your light properly it will be so bright that he will be attracted from the flicker of our candle. So with our conclusions of life, if they are better than some one else's conclusions live them, and our life will attract them from their faulty faith.—*Progressive Lyceum*.

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## Our Letter Box

WE will publish occasional letters herein from our friends—letters of comment, advice, criticism or condemnation. Friends are reminded to be brief, to use ink; don't be afraid to speak out boldly. We are watching and waiting for suggestions that will be helping to the magazine and our readers. If you have an idea, do not hide it under a barrel.—THE EDITOR.

### The Magic Seven.

THE DAILY TELEGRAPH.

Frank Carrel, Proprietor and Managing Editor.

QUEBEC, July 9, 1904.

#### EDITOR SUGGESTION:

Dear Sir—I have recently returned from Ontario and feel disposed to give you the benefit of a little incident that occurred in connection with SUGGESTION. I sent a copy of the magazine to a party living in Westport, who read it with such interest that he sent it to his four brothers having it go the rounds from one to another. They all derived so much benefit from reading the magazine that they each subscribed. The five young men in question are bank clerks and I have no doubt they will be benefited much by the excellent reading found in SUGGESTION. I have also been informed that the same magazine that went the rounds of the five brothers, then fell into the hands of an outsider, residing at one of the boarding houses, and three of the boarders subscribed.

Now, if this is a sample of how your circulation is increasing, SUGGESTION is certainly destined to occupy first place among the great publications of the day.

Yours truly,

FRANK CARREL.

#### Necessary for His Comfort.

R. F. D. No. 2, GARDEN CITY, Mo.

#### EDITOR SUGGESTION:

Dear Sir—Enclosed find \$1 to pay for SUGGESTION the coming year. My subscription expired with the November or October issue. You may extend to January if you will, according to your letter. I have read SUGGESTION for two years, and think it the best magazine of its class. I can not afford to do without it. It is a pity that it could not be read and understood in every family. I always have a good word for it.

Sincerely yours,

M. D. CRAM.

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## REVIEW NOTES

AUTHORS OR PUBLISHERS of books dealing with subjects within the field covered by SUGGESTION are invited to send short review notices (with copy of book) which will be inserted in this department.

### Health Magazines.

THE leading magazines in the United States, aside from SUGGESTION, devoted to hygiene and rational living, with their addresses, are as follows:

*Good Health Clinic*, Syracuse, N. Y.; *Good Health*, Battle Creek, Mich.; *Physical Culture*, Townsend building, Twenty-fifth and Broadway, New York; *Health Culture*, 151 West Twenty-third street, New York; *Health and Beauty*, Townsend building, Twenty-fifth and Broadway, New York; *Vim*, 45 Union Square, New York; *Health*, 1562 Broadway, New York; *Dietetic and Hygienic Gazette*, 503 Fifth avenue, New York; *Healthy Home*, Athol, Mass.; *Medical Talk*, Columbus, Ohio; *How to Live*, Alma, Mich.; *The Liberator*, 610 Northwestern building, Minneapolis, Minn.; *Vaccination*, Terre Haute, Ind.; *Stuffed Club*, Denver, Colo.; *The Vegetarian*, 120 Dearborn street, Chicago.

In the Sunday edition of the Los Angeles *Times* there is a regular department devoted to the care of the body which is conducted along advanced hygienic lines, and will be found interesting and helpful to those interested in the question of health.



Any one taking an interest in matters pertaining to health and right living and those who desire to secure health through rational means should send for sample copies of the above magazines. With probably two or three exceptions these magazines advocate the treatment of disease without any drugs whatever, and all of the magazines mentioned place hygienic methods first in the treatment of the sick.

The seeker after hygienic knowledge will be amply rewarded by perusing these magazines. The above list is published solely for the benefit of those who are seeking health and vigor, and the magazines mentioned are cordially recommended to all.

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*Nautilus*, published at Holyoke, Mass., can hardly be classed as a health magazine, and yet it has many inspiring and healthful articles which will be appreciated by all who are studying on hygienic topics.



Other magazines more or less interested in questions of health are *Human Culture*, San Francisco, Cal.; *Human Nature*, 130 Dearborn street, Chicago, Ill.; *Self-Culture*, Chicago, Ill., and the *Phrenological Journal*, New York. These last four mentioned magazines are devoted especially to phrenology.



Send for sample copies of any of the above magazines; all mentioned have clubbing lists, and by subscribing for two or more reduced rates may be obtained.

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Regarding Dr. Leavitt's book on Psycho-Therapy, which is being advertised in SUGGESTION, Capt. L. W. Billingsley writes as follows:

"Dr. Leavitt's late work on Psycho-Therapy is a great book. It is the most forceful, helpful and inspiring book on Psycho-Therapy, or mental healing, of the many I have read. It should be read by all who have sufficient intelligence to comprehend, absorb and assimilate its helpful contents. Then its benefits would be of immeasurable value to humanity. Its style, with many apt quotations from sages, seers and scientists, makes it a very attractive book in that behalf. Within six days I have read it through twice and made in it pencil notes and annotations. The disciples of 'New Thought,' 'New Psychology,' in fact all the cults believing in mental healing as employed by the 'Man of Nazareth' should own and read it."

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JOURNAL PUBLIC HEALTH; devoted to improved sanitation and rational hygiene; monthly; 50 cents per year; sample copy upon request; published by Mrs. C. P. Wood, Evansville, Ind. The Bayonne, N. J., *Times* has this to say about the *Journal*:

"*Journal Public Health* is a new venture among monthlies, but it looks like one that will live. It breathes a really healthy tone. Evidently the keynote of the article is that 'an ounce of prevention is worth a pound of cure.' A magazine like this should be in every

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home. If all the *Journal Public Health* teaches were practiced for a year in Bayonne, the death rate would be reduced at least 50 per cent and the general well being would be increased 100 per cent. This is not an optimistic view so far as our observation goes."

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UPON RECEIPT of 12 cents to pay postage we will send a copy of HEALING CURRENTS FROM THE BATTERY OF LIFE to New Psychology clubs or Advanced Thought libraries in the world where it will be freely circulated. The suggestions in this book are healing people, and we want it to reach as many as possible and do much good.

Address, College of Freedom, 6027 Drexel avenue, Chicago, Ill.

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## The Psychic Secret of Youth.

There has been laid upon the book table an interesting volume of 216 pages, entitled "Death Defeated; or, The Psychic Secret of How to Keep Young." The author of this book is a fine exemplification of its practical teachings, for though in his eighty-fourth year he is hale and healthy, toiling in his medical office or at his writing desk for twelve or thirteen hours each day.

In this book the doctor gives a running sketch of twenty distinguished characters of history, their foods, their drinks, their employments and how they attained their great age. Among these are Herodotus, Heriod, Plato, Ovid, Seneca, Plutarch, Cevnare, Voltaire, Rosseau, Buffon, Graham, Shelley and other vegetarians.

The whole tendency of the book is toward the most rigid practice of hygiene and vegetarianism. The following is an illustration:

"The vegetarian antelope and the vegetarian horse are the fleetest of beasts; the vegetarian reindeer is the most enduring; the vegetarian elephant the strongest. The vegetarian gorilla is the real monarch of the forest, for he has been known to kill a lion with a club."

"Those choicest of nature's products, fruits, grains and nuts, are magazines of energy in its purest, most potent form.

"They are veritable parcels of vital dynamite and are prepared

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by nature for transmutation by the marvelous processes of digestion and assimilation into the strongest muscle, the most active and vigorous nerves."

"The flesh of animals is only vegetable food at second hand, polluted and contaminated by its sojourn in the animal body."

"Second-hand diet is as much inferior to diet at first hand as is a second-hand coat to a brand-new article."

"Think, O animal flesh-eater, of the kindness of domestic animals! They think, they reason and are affectionate. How, then, can you cause them pain? How can you knock them in the head—cut their throats—kill them? How can you feast upon their dead bodies? How can you eat the corpse of an old, dead, mangy, scrofulous-infected hog? The next century will pronounce the people of today cannibals."

The nineteenth chapter discusses drastic drugs and poisonous medicines "that kill more than they cure." Thoughts produce diseases—the law and force of suggestion explained. The healing force of the religion of love lengthens human life. "General Washington was bled to death by physicians. Lord Beaconsfield died while two doctors of different schools were quarreling over his sick body."

The twenty-second chapter treats of primordial life; unholy marriages; child marriages in India; the proper age to marry; how to improve the race; married, but not mated; what is the remedy; is suicide ever justifiable? Page 198 gives a list of the longest-lived persons on earth.

"Serenity of mind, determined will, temperance, grains, fruits and nuts certainly conduce to length of years. A French physiologist has said, 'A man is as old as his arteries.' How can the hardening and shrinking of the arteries be prevented? By the selection of foods and drinks—by using less silica, lime and earthly salts. These in excess impair digestion and nutrition, overload the blood, increase calcareous deposits, impede the circulation and so causing weakness of various organs, especially the heart and kidneys, hasten degenerate changes and later death. Statistics show that for many years the Shakers have been the longest-lived people on earth. They are vegetarians and the only organized body of New Testament Christians (holding 'all things in common') in the world."

This book is published by the Peebles Medical Institute, Battle Creek, Mich. Price, \$1; postage, 12 cents.

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## A Book for Thinkers.

**T**HE new premium book, "The Deluge and its Cause," advertised elsewhere in this number of SUGGESTION is now in press and will be sent free to any subscriber sending in one new annual subscription.

I cannot recommend this book too highly to the readers of SUGGESTION. It will make you think. It will make you study, for it opens up an entirely new line of interesting and instructive thought. It will explain many things that have bothered you to understand.

Don't fail to get a copy of the first edition of this book. The demand for it will become so great that it will likely be necessary to print many editions, but the first edition will be given away as a premium for one new annual subscriber.

Send in a subscription from that friend of yours. The year's subscription will cost him \$1.00 and you will get a copy of "The Deluge and its Cause" free. Subscription price in Chicago, \$1.25; foreign, \$1.50, or six shillings.

After the first edition has been given away the price of \$1.00 will be put on the book alone and it is worth the money several times over.

H. A. P.

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## The New Psychology Club of Sumter.

There has recently been formed in Sumter, S. C., an association of magnetic healers known as the New Psychology Club. The object of the club is to further the interests of those interested in drugless healing.

The officers of the club are Prof. J. W. MacIver, president; Dr. W. H. Harris, vice-president; Rev. H. C. Tindal, secretary; Mrs. B. C. Milligan, treasurer.

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THE POWER BOOK LIBRARY, of Auburndale, Mass., builds practical psychology into practical success. It is not a correspondence school for instruction in the science-arts, and it eschews hypnotism, palmistry, chirography-reading, and the like, as the author claims that they are backing no all-round practicability. It works wholly within

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the sphere of the individual self, aiming at correction of faults, discovery of weakness, development of *conscious* personal power.

The author, Frank Channing Haddock, Ph. D., says in "The Goal of Self-Knowledge": "This goal is not knowledge but is self-hood. The most difficult word man learns is the supreme truth that he wants not scholarship, wealth, happiness, power *for* himself. Himself is the huge want of the centuries. Yourself is your inexhaustible and everlasting kingdom. Only as you come to that can you come to all. If you gain a universe, and neglect self, you lose your gain. The universe exists for you because *you exist in it*. It is yours to absorb it, to eat it, drink it, breathe it, feel it, believe it, trust it, love it, own it, digest it, build it always into your greater self. The goals of the library are body-power, will-power, mind-power, success-power.

Information may be had by addressing the library.

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WORRY, HURRY, SCURRY, FLURRY, CURED.—This is a little pamphlet of thirty-two pages and it is written for those who believe in worrying. The object of the booklet is to show people the uselessness of worrying and also the method to pursue if you wish to stop worrying.

Many people know that worrying is very wasteful, having a bad effect on mental and physical vigor and yet they do not know how to begin to stop. If these people will read this little booklet they may pick up a few ideas on the subject of how not to worry.

A new subscriber, remitting one dollar for SUGGESTION can have a copy of this little booklet as a premium if desired. The price of the booklet is 25 cents a copy. Its actual value will probably never be calculated. The booklet is for sale by William Towne, Holyoke, Mass.

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## Natural System of Therapeutics.

The New York School of Electropathy now occupies new and extensive quarters at Elmira, N. Y. This school teaches only advanced therapeutics along rational lines, and is in full sympathy with the natural system of healing. Those interested should send a postal for additional information. Address New York School of Electropathy, Elmira, N. Y.

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## The Secret of Youth.

**T**HE following timely paragraphs are from the *Medical Age*:  
"To drink the waters of the fountain of youth is still, in the opinion of some, within the range of possibility. A recent writer observes that man began in a gelatinous condition and ends in an osseous or bony one. He is soft in infancy; he is hard in old age. Aging is a process of ossification. After middle life has passed a more marked development of the ossific character takes place. The arteries become thickened with calcareous matter, and there is interference with circulation, upon which nutrition depends. The whole arteries from youth to old age is one of steady accumulation of calcareous deposits in the system. Entire blockade of the functions of the body is a mere matter of time, and the refuse matter deposited by the blood through the system stops the delicate machinery we call Life. The blood contains compounds of lime, magnesia and iron. In the blood itself are these earthy salts. In early life they are thrown off; in age they are not. Almost everything we eat contains these elements for destroying life. Earthy salts abound in the cereals, and bread itself, mistakenly called 'the staff of life,' is one of the most calcareous of edibles. Nitrogenous food also contains these elements, hence a diet made up of fruit is best for people advanced in years. *The daily use of distilled water is, after middle life, one of the most important means of preventing secretions and derangements of health.* Diluted phosphoric acid is one of the most powerful influences known to science for shielding the human system from the inconvenience of old age. *Use it daily with distilled water and so retard the approach of senility.* To retain perpetual youth, avoid all foods rich in earth's salts, use much fruit, especially juicy, uncooked apples, *and take daily two or three tumblerfuls of distilled water* with about fifteen drops of diluted phosphoric acid in each glassful. Thus will your days be longer in the land."

It may be added that lemon juice or fruit juice will have a better effect than the diluted phosphoric acid mentioned above; and distilled water in ample quantity can be easily and cheaply produced by the use of a Sanitary Still, manufactured by the A. H. Peirce Company, 78 North Green street, Chicago.

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FOR bleaching and purifying the complexion in a rational and scientific manner the Elite complexion mask is highly recommended.

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