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SUGGESTION

A Magazine of the New Psychology

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

Vol. XIII. CHICAGO, DECEMBER 1, 1904. No. 6

Suggestion the Basic Principle in Christian Science Healing.

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

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PART I.

IT has always been the policy of SUGGESTION to give every one a fair hearing through its columns, but to avoid religious discussions. However, last month we published an article by Mr. Alfred Farlow, head of the publication committee of the Christian Science Church, entitled "A Defense of Christian Science." At first glance it might appear that we were encouraging religious discussion, but, as Christian Science is nothing more nor less than a system of healing by suggestive therapeutics, we felt that a contribution from an authority like Mr. Farlow would prove of interest to our readers and gave the article space in SUGGESTION, although I am free to say that I don't believe a Christian Science magazine would accord the same privileges to a writer who would attempt to show that suggestive therapeutics was a more successful method of healing than Christian Science.

I shall not attempt to discuss Christian Science from a religious point of view. I believe some contributor to SUGGESTION did say it was unchristian and unscientific, but our readers will have to judge for themselves how much Christianity there is in Christian Science and how closely Mrs. Eddy's teachings follow the teachings of Christ. They can do this by purchasing a Bible and a copy of

"Science and Health, with Key to the Scriptures." They can buy a Bible for 10 cents, but they will have to pay \$3.50 for the privilege of finding whether or not Mrs. Eddy does follow Christ.

Poor "mortal mind" can scarcely conceive of the financial returns she will receive when her disciples have converted the Chinese Empire to her view of Christianity, to say nothing of the countless other millions of poor heathen who are afflicted by mortal mind, for every convert must own a copy of "Science and Health and the Key," otherwise he can not be a true Scientist. But the result of its healing power will be just as great, even if he can not read it. For even the Christian Scientists themselves, even if they can read it, do not understand it, and I question if Mrs. Eddy herself understands what she has written. I have known many to be healed after purchasing the book, but I have also seen people healed after purchasing a Hindoo talisman or an electric belt. But the key to "The Key" is \$3.50, no more, no less—remember, \$3.50—and the Bible 10 cents, or a cheap edition for 5 cents. The 5-cent book will tell you what Christ *did* say, what He meant and what He did, whereas the \$3.50 book will tell you what He didn't mean when He said what He did say! And if you believe in whatever coherent verbosity you may discover in the \$3.50 book, you can not believe anything written in the 5-cent book, for the 5-cent book records what ancient men and the apostles saw, heard, tasted, smelt and felt through their five senses, and since these five senses, according to Christian Science, constitute "Error," as opposed to "Truth," there can be no Truth in the biblical records. Besides, even in reading the Bible or "The Key" you will have to use Error, Evil, Sin, Devil (your eyes) to enlighten your Soul, Spirit, Life, Truth, as to what the books contain (or suggest), and since Truth can gain nothing from Error you will gain nothing from what you read. According to Mrs. Eddy's teachings paper and ink are matter—non-existent—mortal mind—illusion—that of which immortal mind takes no cognizance—the opposite of Truth; in consequence there can be no Truth in them or in the ideas expressed in any book made of paper and printed in ink. She teaches that Truth, Life, Love can not commingle with Error; that there is no Divine Idea—Truth—in matter, consequently there can be no Truth in the Bible nor in "Science and Health, with Key to the Scriptures." At least this is what Christian Science teaches, and if the Christian Scientists deny this, then the whole structure of Christian Science, including its tenets, crashes to dust—nothingness—death—devil.

THE THEORY OF CHRISTIAN SCIENCE.

Here is the theory of Christian Science in a nutshell: "God is all and in all. God is Spirit. There is no spirit in matter, therefore matter is non-existent. Matter is only an illusion of mortal mind. The senses are only an illusion of mortal mind. Deny the evidence of your senses, pay no attention to hygiene, eat what is set before you and you will be healed."

This is the sum and substance of Christian Science. It does not profess to minister to the soul, for soul can not be sick. It does not teach that souls should be saved. Its whole theory, practice, aim and results are in the line of healing.

Seventy testimonials from people who were healed by Christian Science are given in Mrs. Eddy's "Key to the Scriptures." This seems to be the whole object of the system—healing under a veneer of religion. People healed by Christian Science accept it as the true religion on its merits as a healing power. But is this any reason why the cures made by prayer to a hideous wooden idol should be evidence that the idol is the true God and the worship of him a true religion?

CHRISTIAN SCIENCE EFFICACIOUS IN CERTAIN CASES.

That Christian Science is efficacious in healing certain mental and physical ailments is incontestable, but its efficaciousness does not demonstrate its truthfulness. We can move mountains in the name of Error as well as in the name of Truth, provided our belief is sincere. If Mrs. Eddy had traveled in countries where Christianity is unknown and science absolutely ignored she might have seen a variety of priests, mountebanks and medicine men influencing the minds of their patients and votaries (and curing just the very diseases she and her disciples profess to heal) by all kinds of wild grimaces, acrobatics, amulets, charms, incantations and howling prayers made to the most inartistically constructed and hideous looking idols.

WHY CHRISTIAN SCIENCE HEALS.

The restoration of health following Christian Science treatment depends neither on Christianity nor science, but is due to a natural attribute of the human mind. Healing does not depend upon any creed or school, or upon any authority invoked, nor does it depend upon the piety or learning of the operator or healer, but solely upon the expectant mental attitude and receptivity of the

human subject, but the most successful operator is the one who best understands how to develop this expectancy and receptivity in his patient.

A brief examination of the history and development of Christian Science will convince any thinking person that all Christian Science cures are made through the Law of Suggestion.

About the middle of the last century Dr. P. P. Quimby entertained the public and healed the sick by what he called "mesmerism." Now every student of the Law of Suggestion knows that mesmerism is a phenomenon of Suggestion, and that only people of a certain mental caliber are susceptible to mesmerism. This means that Dr. Quimby's field of healing was limited, at first, to the mesmeric subjects. It was not long, however, before he discovered he could heal people whom he could not mesmerize, and his field of usefulness extended. The mere fact that the sick went to him in an attitude of expectancy was sufficient to heal many of them.

At this time Dr. Quimby did not know to what to attribute the cures he made. He knew they were made in some way by the mind, and he also recognized that there was but one principle of cure. I will quote from his own writings:

DR. QUIMBY'S THEORIES.

"Also that, disease being a deranged state of mind, the cause I found to exist in our belief. The evidence of this theory I found in myself; for, like all others, I had believed in medicine. Disease and its power over life, and its curability, are all embraced in our belief. Some believe in various remedies and others believe that the spirits of the dead prescribe. I have no confidence in the virtue of either. I know that cures have been made in these ways. I do not deny them. But the principle on which they are done is the question to solve; for disease can be cured, with or without medicine, on but one principle. I have said I believed in the old practice and its medicines, the effect of which I had within myself; for, knowing no other way to account for the phenomena, I took it for granted that they were the result of medicine."

Dr. Quimby possessed great discernment, but we must remember that little or nothing was known during his life of the Law of Suggestion. In fact, it was not till several years after Quimby's death that Liebault and Braid, in Europe, had discovered that all cures made through mental treatment were the result of Suggestion.

However, Dr. Quimby had discovered that thinking of disease tends to produce it; and that thoughts of health assist in producing health. He taught his patients to deny disease and think of health. In other words, he asked them to deny the evidence of their senses and assume they were made whole.

"My theory teaches man to manufacture health," said Dr. Quimby, "and when people go into this occupation disease will diminish, and those who furnish disease and death will be scarce. Disease being in its root a wrong belief, change that belief and we cure the disease."

The mental and physical cures made by Dr. Quimby while working under this theory were considered very remarkable at the time—so remarkable, in fact, that Rev. Dr. W. F. Evans, one of Dr. Quimby's students, says of them: "Had he lived in a remote age or country, the wonderful facts which occurred in his practice would have now been deemed either mythical or miraculous. He seemed to reproduce the wonders of gospel history."

Now I will ask the reader to note that up to this time no suspicion of a religious element tinged Dr. Quimby's theories. In fact, Dr. Quimby spoke of his work as "The Science of Health and Happiness," although it appears that he occasionally used quotations from the scriptures in elucidating his work. Not that he attributed the results of his work to divine agency, but merely to emphasize certain arguments (suggestions). For instance, if he wished to develop application he probably said: "Remember what the scriptures say, 'Whatsoever thy hand findeth to do, do it with all thy might.'"

It was at this stage of Dr. Quimby's philosophy that Mrs. Mary Baker G. Eddy, then Mrs. Patterson, who had been a confirmed invalid for six years, hearing of the remarkable cures being made by Dr. Quimby, sought treatment from him, *believing he could cure her*. Mrs. Eddy had a talent for literary work and was the possessor of a mine of quotations from the Bible and Shakespeare. She began immediately to improve under Dr. Quimby's treatment; and, to show that neither Dr. Quimby or herself understood the force by which she was being healed, I will quote from an article written by her and published in the Portland *Evening Courier* in 1862, three weeks after beginning treatment—three weeks in which Dr. Quimby reasoned and argued with her—suggested to her—used his Mortal Mind to impress her Mortal Mind with certain thoughts and theories:

MRS. EDDY'S IDEAS IN 1862.

"When our Shakespeare decided that 'there were more things in this world than were dreamed of in your philosophy,' I can not say of a verity that he had a foreknowledge of P. P. Quimby. And when the school Platonic anatomized the soul and divided it into halves, to be reunited by elementary attractions, and heathen philosophers averred that old Chaos in sullen silence brooded o'er the earth until her inimitable form was hatched from the egg of night, I would at present decide whether the fallacy was found in their premises or conclusions, never having dated my existence before the flood. When the startled alchemist discovered, as he supposed, an universal solvent, or the philosopher's stone, and the more caring Archimedes invented a lever wherewithal to pry up the universe, I can not say that in either the principle obtained in nature or in art, or that it worked well, having never tried it. But, when by a falling apple an immutable law was discovered, we gave it the crown of science, which is incontrovertible and capable of demonstration; hence that was wisdom and truth. When from the evidence of the senses my reason takes cognizance of truth, although it may appear in quite a miraculous view, I must acknowledge that as science, which is truth uninvestigated. Hence the following demonstration:

"Three weeks since I quitted my nurse and sick room en route for Portland. The belief of my recovery had died out of the hearts of those who were most anxious for it. With this mental and physical depression I first visited P. P. Quimby; and in less than one week from that time I ascended by a stairway of one hundred and eighty-two steps to the dome of the City Hall, and am improving, ad infinitum. To the most subtle reasoning, such a proof, coupled, too, as it is with numberless similar ones, demonstrates his power to heal. Now for a brief analysis of this power.

"Is it Spiritualism? Listen to the words of wisdom: 'Believe in God, believe also in me; or believe me for the very work's sake. Now', then, his works are but the result of superior wisdom, which can demonstrate a science not understood; hence it were a doubtful proceeding not to believe him for the works' sake. Well, then, he denies that his power to heal the sick is borrowed from the spirits of this or another world; and let us take the Scriptures for proof. 'A kingdom divided against itself can not stand.' How, then, can he receive the friendly aid of the disenthralled spirit, while he rejects the faith of the solemn mystic who crosses the threshold of the dark unknown to conjure up from the vasty deep the awestruck spirit of some invisible squaw?

"Again, is it by animal magnetism that he heals the sick? Let us examine. I have employed electro-magnetism and animal magnetism, and for a brief interval have felt relief, from the equilibrium which I fancied was restored to an exhausted system or by a diffusion of concentrated action. But in no instance did I get rid of a return of all my ailments, because I had not been helped out of the error in which opinions involved us. My operator believed in disease independent of the mind; hence, I could not be wiser than my teacher. But now I can see dimly at first, and only as trees walking, the great principle which underlies Dr. Quimby's faith and works; and just in proportion to my light perception of truth is my recovery. This truth which he opposes to the error of giving intelligence to matter and placing pain where it never placed itself, if received understandingly, changes the currents of the system to their normal action; and the mechanism of the body goes on undisturbed. That this is a science capable of demonstration becomes clear to the minds of those patients who reason upon the process of their cure. The truth which he establishes in the patient cures him (although he may be wholly unconscious thereof); and the body, which is full of light, is no longer in disease. At present I am too much in error to elucidate the truth, and can touch only the keynote for the master hand to wake the harmony. May it be, in essays instead of notes! say I. After all, this is a very spiritual doctrine; but the eternal years of God are with it, and it must stand firm as the rock of ages. And to many a poor sufferer may it be found, as by me, 'the shadow of a great rock in a weary land.'"

Now note that in this statement Mrs. Eddy does not attribute her improvement to a divine agency, but to Dr. Quimby, and she says distinctly that Quimby denies that the power he uses to heal is borrowed from the spirits of this or another world, but we find her beginning to use scriptural quotations with a free hand.

The day after her article was published another paper criticised her remarks and she replied to the criticism as follows:

"P. P. Quimby stands upon the plane of wisdom with his truth. Christ healed the sick, but not by jugglery or with drugs. As the former speaks as never man before spake, and heals as never man healed since Christ, is he not identified with truth, and is not this the Christ which is in him? We know that in wisdom is life, 'and the life was the light of man.' P. P. Quimby rolls away the stone from the sepulcher of error, and health is the resurrection. But we also know that 'light shineth in darkness, and the darkness comprehendeth it not.'"

In this she fairly attributes Godlike powers to Dr. Quimby and asks if the power by which he healed were not the Christ within him. This was mere conjecture on her part, and seems to have been prompted by the fact that up to the time she wrote her first article for the *Portland Courier* both she and Dr. Quimby were unable to determine the actual power by which the cures were made.

May not this thought, prompted by her defense of Dr. Quimby's theories, have been the first "Suggestion" to her which led later to the publication of "Science and Health" and the foundation of the Christian Science movement? For certain it is that shortly after her cure by Dr. Quimby she began to heal patients herself, and we find her using Dr. Quimby's theories with an admixture of scripture.

(Continued.)

[NOTE.—The quotations in the preceding article are taken from a pamphlet by Julius A. Dresser, entitled "The True History of Mental Science," price 25 cents, published by the Alliance Publishing Company, New York.—EDITOR.]

[The remainder of Dr. Parkyn's article will be found in the January and February issues of SUGGESTION, as it was not thought best to occupy twenty-five or more pages with the entire discussion. The complete discussion has been published in pamphlet form, together with the article by Mr. Alfred Farlow, head of the Christian Science publication committee for the United States, which article

appeared in the November issue of SUGGESTION. Mr. Farlow's contribution is probably the best defense of Christian Science theories which has been published, and certainly Dr. Parkyn's complete article, which is virtually a reply to Mr. Farlow, is the most lucid and comprehensive attack on the basic theories of Christian Science that has been written. The complete article, including the parts to appear in January and February, may be had as a premium for a yearly subscription, or will be sent postpaid for 25 cents; special rates in lots of twenty or more.—E. E. C.]

Reunion---A December Ode.

ALICE SPICER, COLORADO SPRINGS, COLO.

Written for SUGGESTION.

WHERE are the flowers that suffered wintry death,
 The blooms that made my summer days so bright?
 Their fragile petals once so gay and light
 Faltered from withering stems to earth beneath.
 And yet, tho' time has brought them to decay
 I still behold them, brighter than before.
 Their perfect bloom and beauty richly store
 The wayside of my soul's December day.
 Secure they grow within my spirit's hold,
 And fairer as my mortal nears its end—
 Transcendent grace to memory they lend;
 There we hold fellowship within the fold
 Where all created beings are one Friend—
 At one with One whose nature's manifold.

**HOLD YOUR THOUGHT, YOUR MIND, YOUR WILL AND PRIN-
 CIPLE AND YOU WILL SUCCEED.**

—Eva C. Huling.



**WHENE'ER I MEET MY SAILING PEERS,
 "ALL'S WELL" I TO THEIR HAIL REPLY.**

—Edith M. Thomas.

Man's Inner Temple of Power.

By ROBERTA Y. HAYNES, WASHINGTON, D. C.

Written for SUGGESTION.

THE infirm of will are fond of abusing destiny. Destiny—Fate, is an invention of the weak to excuse their own cowardice. The strong are their own destiny. All things are possible to the resolved and reliant. We can do nothing we do not believe possible. Unbelief is a paralysis. Fear is hypnotic. Associate with those who believe in you, and you will believe in yourself; the flowers of hope and aspiration only unfold themselves in the atmosphere of sympathy.

* * *

Without faith nothing good or great or beautiful was ever done. Faith saves us because it gives a vision of the *possibility* of the ideal—not from the old literal perdition of fire and brimstone, but from evil here and now. Faith in goodness—in God—is a salvation in the nature of things, and not by any arbitrary arrangement of an Angry God to be appeased by our subscription to certain dogmas. For the less dogmatic is our faith, the more vital. It is a product of life, and not of thought. Who ever reasoned away a single doubt? Only when we feel the necessity of faith does it come, and we believe from the inner impulses of the spirit seeking what it finds necessary to its own existence.

* * *

When we complain that we do not see God, it is not that He is not, but that our eyes are dulled; He looks at us through every flower; He calls to us in every aspiration of the soul; He manifests His infinity in our own heart. The kingdom in Heaven is *within*. There the Eternal Spirit, the same in you and me and all of us, sits in divine serenity, untouched by the trifles of an outer life. This abyss of being yawns in every human soul, yet few and infrequent are the conscious realizations of it.

* * *

In great crises and times of emotional exaltation we become conscious of a great Force or Power within us, not ourselves—or what we hardly dare to identify with ourselves—so great and terrible does it seem, which we had hitherto never dreamed of as

existing. This is the Over Soul of Emerson's transcendental philosophy, the Prana of the Vedanta philosophy, the subliminal self of the new thought, as old as the world, even before the world and all that it contains, the same infinite sea that beats upon the coast of every soul and unites each one in the All.

The True System of Cure.

DR. DU BOISE has been struck with the ineffectiveness of medicinal treatment and the great inconvenience of diagnostic research in treatment through the stomach. * * *

For him the real tonics are, confidence inspired in the patient, the destruction of his fears, the rehabilitation of his reason, the education of his will, a good physical and moral hygiene. Doubtless the mental state of the patient corresponds to a bodily condition, to a peculiar cerebral constitution, but it is possible by education to modify his mentality and to dissipate his false ideas, his association of ideas, his illogical reasoning, his auto-suggestions, which play a considerable part in the birth and development of nervous maladies. A nervous patient is not cured, even when physical cure has improved him, as long as he has kept his state of mental apprehension; a complete cure can take place only through a change in his mentality.—*From a review of a new book on "Psycho-neuroses and Their Moral Treatment," by Dr. DuBois, professor of neurology in the University of Berne, Switzerland, translated for Literary Digest.*

Not in the clamor of the crowded street,
 Not in the shouts and plaudits of the throng,
 But in ourselves are triumph and defeat.

—*Longfellow.*

Insist on yourself; never imitate. That which each can do best, none but his Maker can teach him.—*Emerson.*

The habit of looking at the bright side of things is worth more than a thousand a year.—*Samuel Johnson.*

Echoes of the Fore-World.

(A STUDY IN AUTO-SUGGESTION.)

By FELIX L. OSWALD, M. D.,

Author of "Mind Marvels," "The Remedies of Nature," etc.

Written for SUGGESTION.

PHILOSOPHERS have long thought it probable that the evolution of genius has its germs in the inherited experience of many generations, and there is no doubt that intuitions and presentiments might often be traced to a similar origin.

There is such a thing as hereditary suggestion. Among the echoes of the past which are now and then awakened in the human soul there come warning voices transmitted from the lives of our forefathers from stores of dear-bought wisdom, from encounters with the perils of bygone centuries, etc.

Prof. Louis Blanchard, of the San Salvador Observatory records the suggestive fact that the aborigines of Central America have a gift of reading the omens of earthquakes—"a faculty," he says, "often as clearly independent of personal experience as the instinct of young birds that start at the scream of a hawk."

The children of the Norway fishermen are born weather-wise, and Czar Peter III shrunk in horror from the approach of Alexis Orloff, his secret enemy and eventual assassin. No master of ceremonies could have impeached the conduct of the wily courtier, but something about his voice or face told the sensitive autocrat that a man of that type would encompass his ruin. And only when that presentiment had been justified by the tragedy of Czarko Selo, it was remembered that the Orloffs had for centuries been a generation of intriguers. They had more than once co-operated with the hereditary enemies of the Romanoffs, and it is probable enough that somewhere and somehow one of these conspirators had crossed the path of the czar's predecessors and provoked the development of an instinctive antipathy.

Presentiments, indeed, whisper their most audible warnings to the descendants of tribes who have been trained in a school of peril. The chronicles of Plutarch abound with the records of boding dreams. *Foraders* (literally premonitors) haunt the castles of many Scandinavian war chiefs, and Walter Scott's tale of the Two Drovers strikingly illustrates the omens of second sight, together with their ten-

dency of warnings by proxy, voices that might be overheard in the din of crowded cities become distinct in solitary highland cabins.

Faint echoes of admonition are transmitted from, who shall say what distances of space and time? The instinctive dread of darkness may have been developed in woodland where our Darwinian ancestors were treated to midnight surprise parties of tropical giant-cats.

Sanitary intuitions can often be explained in the same way. Colic and fevers preached their *argumenta ad hominem* till the loathing of poison plants became a second nature; and it is a most significant fact that protective instincts of that sort do not extend to certain mineral poisons (e. g. the tastelessness of white arsenic), as if Nature had deemed it superfluous to provide safeguards against out-of-the-way perils.

The aversion to atmospheric impurities is very pronounced in some primitive nations who have not yet brought their disease-resisting faculties to what pathologists call a state of abnormal tolerance. The Bedouins of the African coast lands shrink in dismay from the effluvia of city slums, and, according to the naturalist, Bates, several tribes of the Amazon valley seem to scent the germs of pulmonary disorders and can not be induced to enter the ill ventilated dwellings of the Portuguese settlers. "Do you bring influenza, senor?" they will ask a cough-afflicted Caucasian who appeals to the hospitality of their wigwams.

But individuals of our own race here and there share that gift of prophetic diagnosis. "I would sooner walk five miles in the rain," said a Tennessee mountaineer who had visited the St. Louis Fair with an excursion and forced his way to the platform of a crowded street car; "I knew there was some mischief settling on my lungs."

Professor Tschudi, in his "Animal Life of the Alps," mentions an experiment with a pair of pet chamois, who had followed their owner to his winter quarters in the lowlands, and romped about the yard with considerable indifference to a change of diet, but became uneasy the first time their protector tried to shelter them in a goat stable. Their frightened snorts mingled sneezing and coughing sounds, and, finding the door battery-proof, they actually effected their escape by flying leaps at the roof shingles.

The popularity of Plato's Academy may have had something to do with his custom of open-air lectures. Young Indians who could not be coaxed to linger in a schoolhouse for ten minutes together, crowded the camp meeting grove of Father De Smeth, and could be

seen squatting in the shade of forest trees, spelling out their primer lessons with indefatigable interest.

And a hereditary instinct appears to tell millions of homeseekers that frost is an antidote—Nature's specific for the cure of numberless germ diseases.

There is room in the summerlands of Spanish America, in the Edens of Mexico and Brazil—

“But in vain the soft wind calls”—

for ancestral experience prevails against the plea of the senses; instinct has not misconstrued the significance of the fact that for a long series of centuries nine out of ten international wars have ended with the victory of northland nations over their southland neighbors.

The theory of Hereditary Suggestion, in fact, unlocks riddles that no other key will wholly fit, and might elucidate phenomena which can no longer be attributed to the pranks of supernatural agencies, but whose possibility constantly repeated experience redeems from the ban of skepticism.

Why the Japs are Good Fighters.

The Japanese themselves attribute their high average of physical strength to a plain and frugal diet and the system of gymnastics called jiu jitsu, which includes a knowledge of anatomy and of the external and internal uses of water. Although during the period of their ascendancy the samurai kept the secret that their great physical superiority was due in a great measure to the internal and external use of water, the belief that if used liberally and intelligently water is an infallible weapon against disease is now generally held. By those who go in for jiu jitsu an average of a gallon a day is drunk. It is noteworthy that rheumatism is almost unknown in Japan. It is probable that the absence of meat from the diet, combined with the use of plenty of water, accounts for this immunity.—*Waverley*.

“PLANT AS IF YOU EXPECTED TO LIVE FOREVER,
LIVE AS IF YOU EXPECTED TO DIE TOMORROW.”

Fear and Its Effect.

By PROF. EDWARDS.

FEAR gives rise to thoughts that are likely to mar our happiness and success in life. Fear is a deadly foe to health and progress. Fear is a mental monster that fills the mental atmosphere with dark and threatening clouds. Fear arouses presentiments of evil, causing a man to tremble, preventing him from acting and causing him to expect trouble which never comes. Fear is largely a result of Cautiousness, Vitativeness, Approbativeness and other faculties interested in self and in the progress of self. The central faculty of fear is Cautiousness, though fear is never fully alive in the mind before Destructiveness is there to stir up the presentiments of Cautiousness. Cautiousness is the sentinel and guard, ever



whispering "Beware!" and being the prudential instinct, it protects us through its timely monitions; but, centuries of hereditary influences and supersensitive activity of this faculty have had a tendency to develop this whispering sentiment, until it is so very active, especially in some people, that it distorts the features of the face, prevents action, poisons the blood, clouds man's mind with gloomy thoughts, making him a pessimist, a crank, a grumbler, and preventing his otherwise deserved success. Look at the face of one of those pessimistic sufferers, who probably never experienced a happy hour in his life. Notice his features, the downward aspect of his lips, the downward course of all the lineaments of his face—look and see if you think that his is a happy face. Notice also the

extreme width of the head in the upper and back portion of his side-head, or where is located the angular gyrus, the faculty of fear, which controls the platysma myoides, or the muscles which play at the corners of the mouth.

Too much lemon juice makes the lemonade sour; too much Cautiousness and Destructiveness make the mind sour. Do you think that a man like the above will speak well of the Government? Do you think that he can digest his food? Do you think he can love his wife and be happy? Do you think he can love his God? Do you think that he can draw customers into his place of business? Do you think that he will be a success in life? If you do, you do not know much about the effects of fear and gloom, nor do you know much about the effects of pessimistic thought action.

Fear has a very detrimental effect upon man. Fear impoverishes the blood; it interferes with digestion; it poisons the blood; it destroys nutrition; it weakens the heart; it interferes with kidney action; it constipates the bowels; it undermines health; it dissipates the sex fluids; it weakens character; it clouds the mind, and darkens the soul!

Never, dear mothers and wise fathers, never scare your children; never tell them ghostly stories; never tell them that bears and hob-goblins will come and take them; and never tell them that accidents, danger, trouble and misfortune are ahead of them. If you do you will help to make them a failure in life. Encourage them, if you can not do anything else. Tell them that health and success, joy, peace and plenty are ahead of them.

It is very sad to see what an influence fear has upon human life and human action. For is it not a fact that it enters into babyhood and childhood, manhood and old age, religion and prayer, business and finance, love and emotion, war and peace, etc.? It is a canker-worm gnawing at the heart and soul of life, business, trade and politics.

It is our duty to work against this pessimistic monster, otherwise it will destroy our happiness the same as geometra brumata destroy the vitality of the tree.

Thought building is possible according to the teachings of phrenology. Our thoughts today become our dreams of tonight, the actions of tomorrow, the character of the future and the destiny of eternity. Learn how to think or you also are likely to have a face like that of our pessimistic friend who decorates (?) this article.
—*Self Culture, Talent and Success.*

Be Kind.

When Robinson Crusoe found himself on an uninhabited island he immediately set to work *to do the best he could under the circumstances.*

We find ourselves in this world without choice of our own.

Whence we came from we do not know.

Whether we have had any prior existence we do not know.

Exactly where each of us will go when we leave this world we do not know.

We find it a world of mixed good and evil—happiness and suffering.

Now, what is the wise thing to do?

We answer: Strive to make it as happy a world as we can—strive to lessen evil—strive to lessen suffering—strive to stop every form of cruelty and crime.

Strive, in the words of the seal of our American Humane Education Society, for "Glory to God," "Peace on Earth," "Kindness, Justice and Mercy to every living creature."—*George T. Angell, in Our Dumb Animals.*

I THANK WHATEVER GODS MAY BE
FOR MY UNCONQUERABLE SOUL.

—W. C. Henley.



THE TRUE INCENTIVE TO A USEFUL AND HAPPY LABOR
MUST BE PLEASURE IN THE WORK ITSELF.

—William Morris.



WE ARE THE ARBITERS OF DESTINY!
LORDS OF LIFE! WE EITHER MAKE OR MAR.

—T. B. Aldrich.



OBSTRUCTION IS BUT VIRTUE'S FOIL.
THE STREAM IMPEDED HAS A SONG.

—Ingersoll.



TO THE RECEPTIVE SOUL THE RIVER OF LIFE PAUSETH
NOT NOR IS DIMINISHED.

—George Elliot.



THERE IS AN INMOST CENTER IN US ALL,
WHERE TRUTH ABIDES IN FULLNESS.

—Browning.

Mathematical Prodigies.

INDIANAPOLIS has a mathematical genius in the person of George Hunter, a boy only 8 years old, and who accomplishes the most astounding feats with figures. He calculates instantly, without the aid of paper and pencil, the answers to problems which would puzzle even a professor of mathematics using the ordinary methods. Young Hunter's parents are well to do, and his remarkable faculty will be developed, if possible. It may be that when he reaches manhood's estate he will lose this gift, as has been the case with so many cases on record. On the other hand, he may enjoy a successful career, as has been the case with a few of such prodigies. A writer in the *Rochester Post-Express* recalls the career of George Parker Bidder, who was one of the most remarkable mathematical geniuses and who followed up his precocious youth with a successful manhood.

Bidder was born in 1806 at Morton Hampstead, in Devonshire, England, where his father carried on a small business as a stone-mason. When only 4 years old Bidder showed a most extraordinary ability for calculation. His peculiar talents soon attracted general attention, and his father found it more profitable to travel about the country and exhibit his son as the "calculating phenomenon" than following his humble trade. The boy was taken to London, and his peculiar talents were investigated by the most learned men of his time, whom he astonished by the rapidity with which he answered the most difficult questions. The following question was solved by him in forty seconds: "Suppose the ball at the top of St. Paul's cathedral to be six feet in diameter, what did the gilding cost at $3\frac{1}{2}$ d per square inch?" The answer, £237 10s 1d, was given before the examiner had time to put the figures of the example on paper. The following question was answered in sixty seconds: "Suppose a city to be illuminated with 9,999 lamps, each lamp to consume one pint of oil every four hours in succession, how many gallons would they consume in forty years?" The answer contains nine figures—169,489,050 gallons. Another curious question was: "Suppose the earth to consist of 971,000,000 inhabitants, and suppose they die in thirty years four months, how many have returned to dust since the time of Adam, computing it to be 2,850 years?" This problem offered no difficulties to the lad, who nonchalantly rattled off the answer in less than thirty seconds. Fortunately for the boy, he attracted the attention of some eminent scholars, who had him edu-

cated at Camberwell and afterward at Edinburgh, where he carried off all the prizes for the study of higher mathematics. After his graduation from college he pursued the profession of engineer and became associated with Robert Stephenson and assisted in constructing the Birmingham railway. Later in life he entered Parliament, and many stories are told of Bidder's wonderful skill in detecting a flaw in some set of elaborate calculations. He died at Dartmouth in 1878.

Another extraordinary child was Zerah Colburn, who was born at Cabot, Vt., in 1804. His remarkable genius for abstruse mathematical problems was displayed at an early age, and when 8 years old he solved the most difficult problems by the mere operation of his mind. Asked by an eminent mathematician to give the square of 999,999, he replied almost instantly, giving the figures, 999,998,000,001, without any hesitation. He observed that he produced the result by multiplying the square of 37,037 by the square of 27. He was then asked to multiply the answer twice by 49 and once by 25, a task which he accomplished in less than two minutes, although the answer consists of seventeen figures. In five seconds he gave the cube root of 413,993,348,677, and to all questions of a similar nature he succeeded in giving correct answers. Professors and scientific men endeavored to obtain a knowledge of Colburn's methods, but the boy declared that he was unable to explain how the answers came into his mind. He was ignorant of the commonest rules of arithmetic, and could not solve a problem on paper, not even a simple feat in multiplication or division. Colburn's faculty of computation left him when he reached manhood, and he died at the early age of 36.

A singular instance of this curious development of the calculating faculty, and differing in several respects from Bidder and Colburn, is the case of Jedediah Buxton, who, though he can not be called an infant prodigy, is one of the most remarkable of the mental calculators whose names are a part of the history of the curious. Buxton was born in 1707 at Elmerton, in Derbyshire, where his father was schoolmaster. Notwithstanding his father's profession, Jedediah's education was neglected. He was not even taught to write. It was not until he had arrived at man's estate that he showed any aptitude for mental arithmetic. Once interested in the subject, however, his mind developed with amazing rapidity. He had a remarkable memory, and while in the midst of a problem he could desist and resume the operation again where he had left off.

even if it were a year after. A remarkable thing about the man was that he would allow two persons to propose different problems at the same time and he would answer each without the least confusion. He could also talk freely while working out his problems. Buxton died in 1772.

Many other examples of these "freaks of nature" are known, and among them may be mentioned a negro of Maryland, who, with no education whatever, possessed a wonderful gift for solving difficult mathematical problems. With the exception of Bidder, few of these geniuses have amounted to anything, and as time went on they either lost their marvelous power or died before they could make it serve some useful purpose. Young Hunter, of Indianapolis, may be an exception, but the chances are that in ten or fifteen years his mysterious gift will leave him.—*World's Events*.

Brotherhood.

The crest and crowning of all good,
 Life's final star, is BROTHERHOOD;
 For it will bring again to Earth
 Her long-lost Poesy and Mirth;
 Will send new light on every face,
 A kingly power upon the race,
 And till it comes, we men are slaves,
 And travel downward to the dust of graves.
 Come, clear the way, then, clear the way;
 Blind creeds and kings have had their day,
 Our hope is in the aftermath—
 Our hope is in heroic men,
 Star-led to build the world again.
 To this Event the ages ran;
 Make way for BROTHERHOOD—make way for MAN.

—Edwin Markham.

**WHATEVER WE HAVE DARED TO THINK
 THAT DARE WE ALSO SAY.**

—William Lloyd Garrison.

The Nutritive Value of Fruits and Fruit Juices.

BY OTTO CARQUE, CHICAGO.

Written for SUGGESTION.

MODERN physiology shows that there are two important factors in sustaining health and vigor of the body—first adequate nutrition, and second the conservation of vital force. Foods we receive direct from the hands of Nature contain the necessary elements for our body in the highest form of organization and will therefore insure perfect nutrition, while in the process of digestion they require only a small expenditure of nerve power; they are superior to artificially prepared foods, which make a heavier draw upon our nervous energy, overtaxing and weakening the organs of digestion and elimination, in fact every organ of the body.

In the carbohydrates of the plant foods Nature has organized those elements which supply heat and energy to the body. They exist in different forms, principally as starch and sugar. In fruits we find the heat-giving portion as glucose or grape sugar already prepared for immediate assimilation. Here the rays of the sun have practically taken the place of the cook by bringing the carbohydrates into the most perfect and soluble form.

Besides, fruits contain substances which invite the ready flow of the digestive juices, and when they are thoroughly masticated and reach the stomach a large proportion of their nourishing ingredients is at once dissolved and thus passes directly into circulation, without burdening the digestive organs.

On the other hand, cereals and starchy foods have to undergo more or less artificial preparation and require more vital force for digestion, as all starch must be turned into fruitsugar by the digestive juices before it can be absorbed by the blood vessels. Fruits have certainly formed the principal item in the nourishment of primeval man, who was not yet acquainted with fire and tools necessary for the proper preparation of cereals.

That fruitsugar is the main source of animal heat and energy, has been proven by many scientific experiments. By analyzing the blood going to and from a muscle of a living animal it has been found that more blood traverses an active or working muscle and more sugar disappears from it than from a resting muscle. Professor Mosso, an Italian investigator, found by careful examination that sugar, if taken in not too great quantities and not too concentrated, lessens or delays fatigue and increases working power.

It should be, however, borne in mind that sugar as we find it in its natural state in the various fruits, in the sugar cane and in some succulent plants where it is organized by Nature during the process of growth and intimately associated with other nourishing ingredients, is far better adapted for nutrition than the crystallized sugar of commerce, which is a chemically isolated food principle and never apt to fully supply the needs of the body. The popular notion that refined sugar (same as so-called superfine flour) is a wholesome and nutritious food, a notion propagated by those who have given the matter only a very superficial study, is working vast mischief. Experiments prove that the regular use of refined sugar, whether in the form of candy, syrup, or diluted in water, in time produces catarrh of the stomach and induces various disorders of the digestive organs, thus undermining health and vitality.

On the other hand, the juice of the sweet fruits is a wholesome, nourishing and life-giving fluid, and no artificial concoction whatsoever can compare with it; for fruit-juices contain albuminous matter to nourish the brain, muscles and nerves, sugar to warm the body, and organic salts for the tendons and bones. Fruit-juices especially constitute an excellent nerve and brain food, and should therefore be regularly taken by all who earn their living by their clearheadedness.

"The effect of unfermented fruit-juices is simply wonderful in restoring strength. I must warmly write of it, for it is what I have been wanting all my life and never found before; something that would put strength into weak arms and steadiness in tired heartbeats, clearness into the working brain and sense of well-being in the whole frame and leave it there.

"For years, daily, after working up to 11 o'clock mornings, there has come that reaction, the fatigue which writers and nervous people know, that no food or medicine ever seemed to relieve, and which made the rest of the day's work a dragging effort. A glass of fruit-juice changes all this, and on three or four glasses a day I work with an ease and sustained strength which makes me a novelty to myself. It is food and drink both, like milk, only a thousand times better; and, though no vegetarian or dietist, I would rather live on cracknels and fruit-juice wholly than go without it."

In localities where the drinking water is polluted, fruit and fruit-juices are well-nigh indispensable to keep well and immune against infectious maladies, as the natural acids of the fruits are inimical to the growth of microbes. Careful experiments conducted in the laboratory of hygiene of the American Medical Missionary College have shown that fresh fruit-juices possess the power of destroying germs, especially those which are capable of growing in the alimentary canal.

The polluted condition of the water we drink in many localities, and nearly every large city in the United States, is responsible of many contagious diseases. Rivers and lakes, which of course furnish the entire supply of drinking water for many communities, are gradually being changed into immense sewers, carrying the refuse matter away from other towns and cities located further up the stream or further down the shore of the lake, only to be washed by the tides and winds into the intake-pipes of our waterworks and pumped into the homes of our richest and poorest citizens.

There also exists a popular but entirely unfounded notion, that the earthy salts contained in spring—and the so-called mineral waters are also of great value for the proper functions of our bodily organs. Modern physiology, however, has repeatedly shown that the inorganic substances of mineral waters, such as lime, sodium, potassium, sulphur, iron, etc., can not be assimilated, but frequently remain in the body to obstruct and impair vital action. Our digestive organs are unable to derive any nourishment whatsoever direct from the mineral kingdom, and the miraculous effects attributed to the different mineral waters can not stand a thorough physiological investigation.

The healthy action of the grape is especially celebrated. It is chiefly effective in the treatment of affections of the digestive organs, namely catarrh of the stomach, liver affections, dyspepsia and habitual constipation. It acts favorable in scrofula, lung complaints, asthma, enlargement of the spleen, intermittent fever and chronic affections of the urinary system. It is recommended also in gravel, diabetes and Bright's disease.

The apple also takes a high rank among the fruits. Its great advantages are, that it can be successfully raised even in more northern climates; that it returns, by proper care, larger yields than any other sweet fruit. The apple contains a larger percentage of phosphorus than any other fruit and vegetable and is therefore wonderfully adapted to renewing the essential nervous matter of the brain and spinal cord.

The acid of the apple is also of great value in eliminating from the body all noxious matters which, if retained, makes the brain heavy and dull, besides causing jaundice, skin eruptions and other troubles.

Indeed fruits and fruit-juices are indispensable for the maintenance of perfect health and longevity. One of the chief causes of premature senility is the accumulation of too much earthy salts in the tissues and bones, being produced by our perverted dietetic habits. With the advancing years the calcareous deposits in the system increase, destroying the elasticity of the bloodvessels and thus interfering with the strength and circulation of the blood. The movements of the heart are becoming

weak, the tissues of the body are gradually ossified, and all the vital functions are impeded. Life may be prolonged many years by avoiding foods too rich in mineral matter, which, if not assimilated in the system, induces hardening of the arteries and capillaries, the first signs of old age. The free use of fruits during all periods of life is therefore of great value, especially as the mild organic acids contained in their juice dissolve and eliminate the over-supply of earthy salts, uric acid and other poisons from the system.

It has been clearly shown that fruits and fruit-juices should take prominent place in our daily bill of fare, if we would enjoy mental and physical vigor. But the majority of people rely more or less on artificial food principles which are not readily accepted by the organism, and lead, if regularly taken, to serious troubles of the digestive organs.

It should be the highest duty of our generation who enjoys the benefit of the wonderful progress of science, to demonstrate again and again the fact that it is far more sensible to take the luscious fruits and their cooling juices in the pure and natural state, in which they are nutritious and wholesome, than to pay them as tribute to King Alcohol.

Nothing is impossible to the man who can will.

—*Mirabeau.*



If geniuses are born, as we sometimes hear, they must yet be born again of study, struggle and work.

—*Horace Bushnell.*



The only knowledge that a man has is the knowledge he can use.

—*Lord Macauley.*



The best of us being unfit to die, what an inexpressible absurdity to put the worst to death.

—*Nathaniel Hawthorne.*



The secret of power, intellectual or physical, is concentration.

—*Ralph Waldo Emerson.*

Back to Nature.

The crowding in the cities continues apace. One would think, as one views the efforts at centralization that are going on in the great cities of the land, that room is at a premium and that the prairies of the West, and even the vast, unoccupied fields and forests of the East, are entirely mythical. In New York and Chicago they first covered the streets with surface railways, then they built elevated roads, and now they are tunneling subways underneath. Sky-scraping buildings are being erected one after another, and everything that the ingenuity of man can invent is resorted to in order to huddle the people and the people's business as closely as possible together.

There may come an age and a sentiment in the future that will look back upon this crowding process as a species of inconceivable insanity. The antiquarian of the future may yet walk through the canyon-like streets of our big cities with a great wonderment in his mind that there ever lived a class of beings who preferred to crowd themselves so foolishly together when they had room to spread out almost without limitations. In the days to come, when men have learned to be sane and reasonable, when the crime of greed has been frowned away and when the folly of all this rush and hurry and worry that makes life so hard for us has been realized and remedied, doubtless we will be regarded as having had far less sense than is credited to those who preceded us two centuries or more ago.

The tendency of the people of this age is to centralize in the cities. It is neither a wise nor a good tendency. For the greater part of those who dwell in the great, noisy, overgrown towns would be infinitely better off in the country. The poor, especially, who are crammed into stifling and vile tenements; the children, the aged and the physically and morally weak—they should live in the open fields and out upon the broad plains for their own and their neighbors' good. The cities were bad enough when they were but half the size they now are, but with the system of jamming and crushing that at present characterizes them, they have come to be next to impossible. Those who doom themselves to lives of drudgery, care and suffocation therein when God's green country calls and beckons them to come, persecute and torture themselves cruelly and without necessity.

Not long ago someone tried to sound the shibboleth, "Back to the land." The cry died on the lips of him who shouted it. The poor, crowded, jaded and drudge-cursed dwellers of the cities would not hear nor heed that cry, and more's the pity. It is the wise man and the wise woman who live their lives away from the rush and roar of the towns, "in the green lanes of the country, where the clean winds are blowing and the nights are filled with stars."—*Los Angeles Times.*

"How Does It Seem to You?"

It seems to me I'd like to go
Where bells don't ring, nor whistles blow,
Nor clocks don't strike, nor gongs don't sound,
And I'd have stillness all around.

Not real stillness, but just the trees'
Low whisperings, or the hum of the bees,
Or brooks' faint babbling over stones
In strangely, softly tangled tones.

Or maybe a cricket or katydid,
Or the songs of the birds in hedges hid,
Or just some such sweet sounds as these
To fill a tired heart with ease.

If 'twern't for sight and sound and smell,
I'd like a city pretty well,
But when it comes to getting rest
I like the country lots the best.

Sometimes it seems to me I must
Just quit the city's din and dust
And get out where the sky is blue;
And say, how does it seem to you?

—*Eugene Field.*

AS A MATTER OF FACT, A MAN'S FIRST DUTY IS TO MIND
HIS OWN BUSINESS. —George C. Lorimer.

Formation of the Physical Body.

BY HERBERT N. CASSON.

PROFESSOR ERNST HAECKEL, in his book, "The Riddle of the Universe," tells how the bodies of human beings were first formed. His ideas are as follows, put into easy words that any one can understand:

He says that for thousands of years it was believed to be wicked for people to learn how their own bodies were formed. No one, not even a doctor, was allowed to take a dead body to pieces for the purpose of studying how it was made. Any man who did this was put in prison or sentenced to death.

The name of the first man who was brave enough to find out the facts was Vesalius, a Belgian doctor. He was sentenced to death because of his knowledge, but he escaped and fled to a foreign country. He was chased from place to place, and soon afterward lost his life in a shipwreck.

Sixty-five years ago it was discovered that every human body as well as every other living thing is made up of millions and millions of tiny cells, just as a beach is made up of tiny grains of sand.

Some animals are so low and so small that they are made up of only one cell. Under the microscope they look like tiny jelly-fishes. They are called the infusoria and the rhizopods. A human body is composed of millions of these little cells of ever so many different kinds.

So far as our bodies are concerned we are very much like the lower animals. For instance, a man has the same kind of backbone as a cow or a horse. The arm of a man and the wing of a bird are made of the same sort of bones. The skeleton of a frog is very much like that of a man.

Apes are nearest to men in the way that their bodies are made. They have five fingers, thirty-two teeth and 200 bones, just as a man has. There is gray matter in their brains just as there is in ours. In fact, there is more resemblance between the body of a man and that of an ape than there is between an ape and a baboon, which is the lowest and most stupid kind of monkey.

Apes have a family life of their own. They are not guilty of some of the crimes that occur in the cities of civilized human beings. They are only a few degrees lower than some tribes of savages.

The highest thing in the world is a human mind, yet there is not a thing in the mind of man which can not be traced up from the minds of the lower animals. Any one who has taken notice of dogs and horses

knows that they have good memories, that they know right from wrong, and take notice of all kinds of living things. You will notice that all living things can feel, move and act when they are touched.

All living things have memory of some kind and what we may call ideas. Even plants and trees have a certain kind of ideas. If a tree is growing close to a wall it knows enough not to put out any branches on that side which is nearest to the wall.

Even the lowest living things have their likes and their dislikes. They try to get what they like and to keep away from what they do not like. It was these likes and dislikes that made them begin to think, and the clever animals got along better than the stupid ones.

The first human beings, of course, were stupid and brutish compared with us; but they were clever when compared with the lower animals. Little by little they learned more and climbed higher and higher. They were always struggling to get enough food and to protect themselves from their enemies. This constant struggle made them grow wiser and wiser, until at last after many ages civilization began.—*Chicago American*.

LIFE IS REPAID BY THE JOY OF LIVING IT.

—David Starr Jordan.

◆ ◆ ◆

TO A GOOD MAN NOTHING IS EVIL, NEITHER WHEN LIVING
NOR WHEN DEAD.

—Socrates.

◆ ◆ ◆

A MAN IS RICH IN PROPORTION TO THE THINGS HE CAN
AFFORD TO LET ALONE.

—Thoreau.

◆ ◆ ◆

THE ARENA OF THE NEW STANDPOINT OF SCIENCE IS THAT
OF THE PUPIL'S OWN MIND.

—Elmer Gates.

◆ ◆ ◆

WITHIN ONE'S SELF MUST BE THE SOURCE OF STRENGTH,
THE BASIS OF CONSOLATION.

—Marcus Aurelius.

◆ ◆ ◆

THE HOUR IS NOT WASTED THAT BRINGS WITH IT TRAN-
QUILITY OF MIND AND AN UPLIFTING OF THE HEART.

—Bradford Torrey.

Why We Grow Old.

If at thirty or thirty-five you expect to be an old man or woman at fifty-five, you will be one, because the mind makes the material correspondence of whatever it sets itself permanently upon. Any person continually in fear of something will bear the marks of such fear graven in his or her face. If you so look forward to such decay of the body as a thing that must come, it will come. People who keep young in their minds show it in the condition of their bodies. Three-fourths of our people look the old man or old woman at sixty because they have always received it as an inevitable necessity, from which there was no possible escape—that they must be on the downhill side of life at that age. It is to them "a law of nature." It is for them only the law of ignorance. There are still a great many "laws of nature" of which we know little or nothing. To say "impossible" to the idea that people can not live longer than the present average of life, and at the same time be strong and healthy at a "great age," is to put ourselves in the long catalogue of past dunces who said it was impossible for steam to propel cars and ships, or for electricity to carry news. Every generation finds out some new power in Nature, and not all of nature's unrecognized powers are confined to the propelling of machinery.

It is a great aid to the preservation of youth and vigor to be able to sit still and keep still in mind as well as in body when there is really nothing to do, because in such condition mind and body are recuperating and filling up with new force. The body is not fed with material food alone. There are other elements, now little recognized, which act upon it and give it strength, and the grand source and means of receiving these lie partly in that mental and physical quietude of mind which acts only when it has full power to act. If, then, wisdom guides action either by brain or hand, a great deal more is accomplished, and a balance of life's forces is kept in reserve.

In this age of rush, hurry, and tumbling over each other, thousands imagine it is necessary to be doing something all one's waking (or, we will say, business) hours to attain success. Leisure is almost a sin. This is a great mistake. Thousands on thousands are so "doing" all the time. What does their "doing" amount to? A pittance, a bare subsistence, and why? Because there is no discretion as to what the person's force is put upon. One woman wears her body out at forty in polishing stoves, scrubbing tinware, and in hundreds of other little jobs. Her mind is all absorbed in these details. Another one sits quietly and an idea comes to her whereby all this work may be accomplished without any physical effort on her part, and by those who can do nothing else. She is the more likely to preserve her health and vigor. Health and vigor are the belongings of a relatively perfect maturity that is even more attractive than what is generally called youth.

It is this habit of mind which keeps people perpetually swinging their legs and feet or beating tattoos with their finger-nails. All this is useless outlay of force, as much as sawing wood. To sit still and centre yourself on what is going on, or, if you can, when there is nothing to do, think as nearly nothing as possible, and, if you can, doze or go into a waking dream, is to store up strength for future effort, be that effort mental or physical.—*Prentice Mulford.*



EDITORIAL



OPPORTUNITY

Send forth your heart's desire and work and wait—
The opportunities of life are brought
To our own doors, not by capricious fate,
But by the strong compelling force of thought.

—Ella Wheeler Wilcox.

Our Platform.

SUGGESTION is a magazine of the New Psychology for thinkers. It shows how to obtain health, happiness and success through the development and use of natural, inherent powers, within the reach of every one. It discusses psychic research, suggestive therapeutics, drugless healing, advanced thought, rational hygiene, nature cure for consumption and all other diseases, personal magnetism, will power, mentality, the cultivation of memory and mental poise, and kindred subjects. SUGGESTION deals in facts and does not discuss questions of religion, theology, nor questions hinging upon the authenticity of scripture, nor purely speculative matters regarding the here or hereafter.

SUGGESTION is for the thinker who seeks a foundation of fact for all beliefs and theories. SUGGESTION is not interested in abstract theories, arguments or beliefs or creeds. The dominant idea advanced in SUGGESTION is that man has inherent power to overcome the difficulties, obstacles and disappointments of life through his own efforts.

If you approve of the above, would you object to telling a friend?
H. A. P.

New subscribers who remit \$1.00 before January 1st will receive thirteen issues of Suggestion.

Something to Do Today.

IN this issue of SUGGESTION, and in the last issue also, our friends will find three perforated coupons; you will find them just before the advertising section. I want you to turn to the coupon page and carefully tear out the three notices; then write your name and address on each.

* * *

What are you to do with these three slips? Mail them to three thinking friends the next time you write. Put the slips with your writing material and let them tell their own story. Cut out these coupons every month and send them away. Always write your name and address.

* * *

When six of these coupons are returned to us with your name we will extend your subscription six months. By sending out these slips judiciously you can have your subscription extended indefinitely, for every time six coupons are received we will credit you with a six months' extension. Now isn't this easy? Just like clipping coupons from a gold bond. Will you begin today? Did you cut out the coupons last month? No? Well, hunt up the November SUGGESTION and start in clipping. I could write a page more about these coupons, but I think you understand. We want thinking people to see SUGGESTION.

* * *

The only way we can reach the mass of thinkers is through our readers. So I ask you to help us. Tear out the three coupons, sign them and send to three of your friends—one coupon to each friend. Don't send the whole sheet to one person. If any one can suggest a better way to bring SUGGESTION before the notice of thinkers I will send him a \$5 bill for the suggestion. H. A. P.

New subscribers who remit \$1.00 before January 1st will receive thirteen issues of Suggestion.

Suggestion the Basic Power of Action.

Occasionally some good soul reads an article warning the public against the evils of suggestion, and straightway the good soul is moved to pass along the warning. We read that suggestion is a fearful thing, contrary to Nature and an invention of the Evil One. Sometimes we read that suggestion is pretty good, but it must not be worked overtime; some one says suggestion is a crutch to be abandoned when more strength is obtained, and so on.

Bless all your dear souls, what is the matter, anyway? Is suggestion such a horrible thing? Do any of these critics know what they are talking about? Let us see something about this mysterious suggestion.

When a mother lulls her babe she uses suggestion. Every twinkling orb is a suggestion of the grandeur of creation; every falling leaf is a suggestion—to him who knows. Every kind act is a suggestion, and life is a suggestion, reaching from the cradle to eternity.

Is suggestion a thing of evil? Every word, every sound, every sentiment, every advertisement, every argument is a suggestion. "Man's whole education is the result of suggestion." Every sermon is a suggestion; every prayer is a suggestion; every pleading word from a mother's lips, every touch of love's hand, every laugh from a baby's lips—all these are suggestions. Are they

"* * * of such hideous mien

That to be hated needs but to be seen?"

Jesus used suggestion when He said, "She is not dead, but sleepeth," thus conveying a strong suggestion to the subjective mind of the stricken one. The average physician of today would have said, "She is dead," and the undertaker would have buried her alive.

Do we ever outgrow the need of suggestion? Do we ever outgrow the need of help, assistance, counsel, friendship, love?

When man ceases to learn, when Wisdom closes her volumes and writes "finis," when the human heart ceases to throb with love and pity, when the gates of human endeavor are closed and the founts of desire are dry, when all seas of human thought are chartered, all realms of mind explored—then the law of suggestion may be stricken from the book of Truth, for it will not be needed.

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But there are such terrible things. There is hypnotism, and black art, and sorcery, and the mysterious secrets of the occult world. Yes, friend, these things exist in the haunted chamber of ignorance and superstition. They are not realities.

Let us hear no more about the dangers of suggestion. When the laws of mind are known and universally recognized, a large share of disease, worry, sin, despair, unhappiness, vice and superstition will disappear.

But sometimes bad persons use suggestion. Yes, true; and sometimes bad persons eat.

Let me tell you something:

EVERY ACT OF EVERY SENTIENT CREATURE FROM THE DAWN OF TIME TO THE END OF ETERNITY WAS, IS OR WILL BE THE RESULT OF SUGGESTION.

Now let us all think this over. Let us try to find the lesson hidden in the above statement, for there is a lesson there for everyone

E. E. C.

Danger Signals.

ONE of the standard medical journals recently contained an article on the tongue as a diagnostic guide, from which the following is taken:

"When we ask our patient to protrude his tongue, we do it with the object in view in reading the bulletin, to ascertain the nature of the foe within. So doing, we gain a certain knowledge as to the kind and location of the enemy at which we are about to direct our missiles. Were it not for these impressions on the tongue, we would often be at a great loss to know what remedial agent would best suited for the demands of our patient."

This extract gives the prevailing idea in the medical world regarding disease: that it is a "foe within"; that it is an "enemy" at which "missiles" should be directed. Believing that disease is an enemy, a something to be chased out of the body like a rat out of a wood pile, it is not surprising that the old school physician often fails to benefit the patient. Disease is a symptom.

When the body has been abused nature displays a signal. Nature has many hundreds of signals but they all mean one thing: danger—something is wrong. When an axle needs oil it creaks. The creaking is a symptom. It is a signal; the laws of nature say:

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"Put on some lubricant or there will be trouble. There will be friction, heat, flame, destruction."

When you fail to supply Nature with sufficient liquid to carry on the work of the body she displays various symptoms; one is thirst, another is cold hands and feet, etc.

Symptoms are not to be cured; the wise physician at once looks for the cause. By experience he knows where it will probably be found. He removes the cause, the danger signal is withdrawn, and the patient gets well. But the physician did not cure; he did not find an "enemy"; he did not project a "missile" at some intruder; he did not evict a colony of germs. Nature cures whenever a cure is possible. In all cases of sickness two things are necessary:

One of these is Common Sense.

The other thing is Nature.

Common sense and Nature are two very fine healers. Try them next time you get the danger signal.

A Few Suggestions.

"The last number of SUGGESTION greatly pleased me." Tell your friend. Send him one of the coupons.

* * *

How can I increase my will power? Begin *now*. Is there anything that you ought to do? Then DO IT NOW. Now you have had your first lesson.

* * *

How can I make a success in life? Life is made up of minutes. Live each minute successfully and trouble yourself not about the future.

* * *

This issue of SUGGESTION reaches 15,000 copies. If every reader would send us the name of a thinking friend we would soon have a circulation of 30,000. Many of our friends have sent that name. Have you?

* * *

Eternity is made up of clock-ticks. We live one moment at a time. Is it hard to fill a minute with proper effort? Begin now and realize your worth and possibilities. Go to work vigorously to redeem the error of the past.

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SUGGESTION.

We thank our friends for a choice selection of mottoes, verses, sentiments, clippings, etc. Do not forget SUGGESTION when you see a bright saying. Pass it along. Others will enjoy it, and you know "a drop of ink makes millions think."

* * *

January 1, 1905, will soon be here. Are you ready for it?

* * *

Make 1905 the banner year of your life.

* * *

If you have not improved mentally, morally and physically during the past year, whose fault is it? Have you carried out the ideas advanced in SUGGESTION? Why didn't you? Have you made any gain? Who is to blame? Is your mentality stronger? Are you more vigorous? Have you a right to occupy space on the earth?

* * *

The Problem of Human Life: Have you ever thought a moment on this question? What are you alive for? Why are you here? Are you here by chance, or are you here because some intelligence willed you to be here? Think it over.

* * *

Are you going to tell a friend about SUGGESTION? When?

E. E. C.

All For Twenty-Five Cents.

Some friend—unknown—has sent us a copy of Anna Eva Fay's 25-cent "Somnolency Dream Book." Anyone can easily have twenty-five cents' worth of run out of this book in twenty-five minutes. There appears in the book a statement by Sir William Crooks testifying to Anna Eva Fay's wonderful powers as a medium. Sir William is a very bright scientist, but he has been fooled by the gentle Anna. When a man actually believes in spiritualism and earnestly desires to receive some wonderful tests he is never disappointed.

It may be remarked in passing that testimonials regarding the authenticity of spiritualistic phenomena coming from Sir William or any other believer, are not worth the paper they are written on. Testimonies of value must come from agnostics who have no theories to uphold, and who look only for the truth, regardless of consequences. But to return to our twenty-five-cent feast.

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The book tells the meaning of dreams, and it is hard to conceive of the possibility of more trashy stuff. Listen:

Appetite—To dream you have a good appetite means that riches are coming your way.

Beans—To dream of eating beans always signifies trouble and dissension. (Wonder how our Boston friends like that.)

Devil—To dream of the devil denotes that many dangers will threaten you, all or which you will overcome.

Ladder—To dream that you ascend a ladder signifies honor; but to dream that you descend a ladder betokens danger. ('Always go up a ladder in your dream, folks.)

Monsters—To see a monster in the sea is not good; but out of the sea every fish and great monster is good.

But that is enough of such twaddle; and we only print this because some folks take Anna Eva Fay seriously, and think she has wonderful occult powers.

Do you suppose that any person outside of a lunatic asylum would perpetrate the following, taken bodily from the same dream book?

CHARMS AND OMENS WHICH THE UNTHINKING MAY PASS BY,

THE WISE MAN HEEDS.

By Anna Eva Fay.

THE CHARM OF DREAMING.

When you go to bed, place under your pillow a common prayer book, open at the part of the matrimonial service, in which is printed, "With this ring I thee wed," etc.; place it on a key, a ring, a flower and a sprig of willow, a small heart cake, a crust of bread, and the following cards: The ten of clubs, nine of hearts, ace of spades and the ace of diamonds; wrap all these round in a handkerchief of thin gauze or muslin; on getting into bed cross your hands and say:

Luna, ever woman's friend,
To me thy goodness condescend;
Let me this night in visions see
Emblems of my destiny.

If you dream of storms, trouble will betide you; if the storms end in fine calm, so will your fate; if on a ring, or of the ace of diamonds, marriage; bread, an industrious life; cake, a prosperous life; flowers, joy; willow, treachery in love; spades, death; diamonds, money; clubs, a foreign land; hearts, illegitimate children; keys, that you will rise to great trust and power, and never know want; birds, that you will have many children; geese, that you will marry more than one.

HOW TO MAKE YOUR LOVER AND SWEETHEART COME.

If a maid wishes to see her lover, let her take the following method: Prick the third or wedding finger of your left hand with a sharp needle (beware a pin), and with the blood write your own and lover's name on a piece of clean writing paper, in as small a compass as you can, encircle it with three round rings of the same crimson stream, fold it up, and exactly at the ninth hour of the evening bury it with your own hand in the earth,

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SUGGESTION.

and tell no one. Your lover will hasten to you as soon as possible, and he will not be able to rest until he sees you; and if you have quarreled, to make it up. A young man may also try this charm, only instead of the wedding finger, let him pierce his left thumb.

APPLE PARINGS.

On the 28th of October, which is a double saint's day, take an apple, pare it whole, and take the paring in your right hand and standing in the middle of the room, say the following verse:

St. Simon and Jude,
On you I intrude;
By this paring I hold to discover,
Without any delay,
To tell me this day,
The first letter of my own true lover.

Turn round three times and cast the paring over your left shoulder, and it will form the first letter of your future husband's surname; but if the paring breaks into many pieces, so that no letter is discernible, you will never marry; take the pips of the same apple, put them in spring water, and drink them.

TO PREVENT ILL-LUCK.

To fight and ultimately triumph over ill-luck, whenever you have met with some threatening omen, you had better touch iron with the bare hand, or form a double horn by pointing out with the first and fourth fingers, the other fingers and the thumb folded in. Sometimes the hiding of the thumb under the four folded fingers will effectively combat some evil influence at work to harm you.

THE WEDDING RING CURSE.

When a maiden, in play, puts someone's wedding ring to her left hand ring finger, she will not marry for seven years.

HOW A MAIDEN MAY TELL WHEN SHE WILL BE WED.

If a maiden wants to know when she will be married, let her fill a glass with water and then hold inside a little below the rim, a blessed ring, kept hanging by means of a folded hair of her own, the extremities of which she presses between thumb and index finger. The ring will slightly sway, and every time it will touch the glass it will mean one more year until her wedding day.

HOW A GIRL MAY TELL WHO HER LOVER WILL BE.

On the night between the last day of February and the first day of March, let the maiden who wants to know her future bridegroom, place a mirror under the pillow and when retiring, enter her bed backward, saying aloud: "Mars and Marion, show me in my sleep the man I shall marry and let him practice his trade before my eyes." And the man will appear in her dream.

THE PETTICOAT FATALITY.

Any woman or girl who puts on a petticoat wrong side up will meet with some downright impertinence during the day.

Notice.

Dr. Parkyn may be seen for consultation or treatment every morning from 10 to 12 at 4020 Drexel Blvd., Chicago. Telephone, Douglas 687.

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QUERIES

Rational Methods in Constipation.

EDITOR SUGGESTION:

My Dear Sir—It is impossible for me to carry out your instructions to the letter; if I did it would necessitate my taking a sip of water at least every fifteen minutes during my working hours.

I am engaged in the real estate business, and frequently have to take long drives in the country, which, of course, renders the above impossible.

However, I take a drink and the accompanying auto-suggestion whenever it is convenient. I feel first rate in every way now, except the pain in my back and the distension and uneasy feeling in the abdomen.

If my bowels don't move about once a day the pain and distress is greatly increased and I am compelled to employ some means to be sure of a daily movement. I was engaged in the drug business for six years and have found Podophyllin in one-fourth grain doses to act best with me. I have great confidence in the treatment you have outlined and shall stick right to it, but I don't dare stop taking Podophyllin for fear of the results that have invariably followed. What more can you suggest? W. P. California.

[I am glad to learn that you are following instructions so faithfully, and I am certain that you can arrange to take the liquids even while driving in the country. What is the matter with taking a pint bottle of water in your pocket, or, as certain classes of my patients do occasionally while in Chicago for private treatment, fill a bottle with water, bore a hole through the cork and insert a rubber tube? The water can be drawn up through the tube without exposing the bottle, and if the bottle be carried in the inside pocket the action need never be seen.

I am afraid you will not succeed very well in bringing about a normal action of the bowels as long as you resort to the use of podophyllin. Why not take plenty of fruits and vegetables and prunes and figs?

Now that you are taking so much water you will find there will not be nearly so much absorption of toxic materials from the intestines. If you let the bowels rest even for two or three days, and if they do not move at the end of the three days, use an enema or gly-

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cerin suppository. You have been depending so long on the use of the drug to move the bowels that they seem to depend on it; but if you will do as I suggest, the normal action will start in a few days, and thereafter you will have no further trouble with them.

If the distention of the abdomen does not disappear quickly, it will be advisable to eat but little food for a few days, and see that everything you do eat is thoroughly masticated. This, with the sipping of the water and abdominal breathing, will soon overcome this trouble, and it is just possible that even before you see this in print you will feel much better.

Write me in about two weeks, telling me how you have succeeded.
—EDITOR.]

The world needs more thinkers.



There is only one disease—mal-nutrition.



Truth is distilled from a multiplicity of ideas.



He is unreasonable who is grieved (troubled) at the things which happen from the necessity of nature.



The only time we can call our own is not today or tomorrow, but *now*. It is half a life's battle to realize this.



Yes, it is a pity that your friend does not agree with your opinion, but think how disagreeable it would be if *everybody* thought just as you did.



Suggestions, items, notes, clippings, etc., are always in order. Do not expect to see your contribution in print next month. This magazine is made up forty days or more before date of publication.

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COMMON SENSE PHILOSOPHY

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

Self Poise.

Mental poise is essential to secure the best results with every one who does strenuous brain work. The ability to divorce from your mind all positive thoughts is a great source of power and health.

* * *

Mental exhaustion and depletion of life's forces lead to despondency and disease, with inability to enjoy life or attain success. Deliberate meditation means rest for mind and body.

* * *

We daily see people who seem to be on the "dead run," breathless and hurried; such persons accomplish little, as they run in continual monotonous ruts of thought. They have little or no ability to bring themselves into states of mental rest.

* * *

Even in sleep some do not get proper rest, as in dreams they are rushing over the hurry path. Nothing pays such a big dividend to an active mind, as periods of reverie, mental abstraction, and reposeful meditation. The never rest people do not accomplish great results.

* * *

Deliberation even in tying your shoes is far better than an impatient, jerky, spasmodic habit, as you save much vital force. I have seen a man expend more force in opening a box than was necessary to walk a mile.

* * *

Some persons literally bang and tear themselves to pieces by their mental moods of unrest. All the great and little acts of our lives should have in them elements of poise; thereby all we do can be made sources of pleasure, instead of nervous friction.

* * *

To dismiss all trains of thought and calmly pass into a half dreaming reverie is one of the greatest means of acquiring strength of mind and body. To sit quietly in that state for only a few seconds is decided relief. This must not be confused with downright

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laziness. Some apparently lazy are strong thinkers. Patrick Henry was deemed a lazy man by his neighbors, as he fished so much with line and hook. But they found it different after he aroused the colonies with brilliant appeals. He said he thought out most of the matter for his speeches while fishing and communing with Nature in the great forests.

* * *

Presence of mind is mind not thrown off its balance. It means the ability to call up at a moment's notice in any emergency all your judgment, reason, tact and fertility of ideas. It is protection to any person in the affairs of life or any sudden alarm, or unexpected turn of affairs. Poise is the ready and rested garrison of your thought fortress. A worry mind is a tired garrison that allows the mental fortress to be captured. Often you have heard a person say: "If I had had my wits about me, I would not have done it."

* * *

Moses and Christ, the Divine seers and magicians, had their minds much of the time in a state of repose. Moses went up into Sinai mountain alone forty days and communed with God. Jesus often left the multitudes and alone communed with his Father—God. This enabled him to concentrate his thoughts, and thereby gain the mental poise and power He used in healing the sick.

DR. H. A. REID, OF PASADENA, CAL., writes a very strong letter commending Dr. Funk's book, "The Widow's Mite and Other Psychological Phenomena." Dr. Reid has been identified with Psychic research for many years and he states that Dr. Funk's book is "the most fair and thoroughgoing and exhaustive popular presentation of the whole subject of psychic phenomena and spiritualism, in their bearings on modern theology, sociology, statecraft, civil economics and human progress in general that has yet been produced." Dr. Reid further states in a very interesting letter that: "You can settle down to it that so-called spirit photography is an *acquired fact of science*, no matter how much Mr. Hegyessy or anybody else may cry 'fraud.' The proofs are cumulative, positive, conclusive. The explanation or natural law underlying this phenomena remains to be worked out."

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NATURE CURE FOR CONSUMPTION

Tuberculosis Superstition.

Amid the mass of foolish and dangerous fallacies regarding tuberculosis which appear from time to time in the press, it is encouraging to note here and there some sensible remarks from a physician of the "regular" school. For instance, here is an extract from a communication to a local contemporary in regard to a proposition of the local health board to examine school teachers for consumption:

"At the 'Tuberculosis Congress' held in Hotel Majestic, New York City, June 2, 3, 4 and 5, 1902. Dr. H. E. Lewis of Burlington, Vt., and many other physicians present, inveighed against the present exaggerated and rabid views disseminated by 'bacteriologists' regarding consumption. Dr. Lewis declared that the claim that 'tubercle bacilli' cause consumption 'has no foundation whatever—it is only a fiction, created as a relief for medical men in distress.' The fact is that for the past twenty-five years or more the patient has been neglected for the 'germ.' This statement needs no stronger confirmation than the patent fact that 'bacteriology' in its quarter-century of large promises and animal torture has accomplished absolutely nothing beyond the old-time methods in consumption, that 'tuberculin' and 'serums' have failed, and that today, air, sunshine, diet and hygienic surroundings are the only remedies known. —*"Care of the Body" Department, Los Angeles Times.*

The Germ Craze.

It even is a debatable question if there really are any essentially bad germs. The ones found in consumption, diphtheria, pneumonia, etc., do not come until the disease is well established, and seem, therefore, to be the *result* rather than the *cause*; so we may well believe that they were put there for some benign purpose. This may sound heretical, but did anyone ever have any of these diseases without first having a cold and exhibiting congestion which lowers

3

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the resisting power of the system? If this were not so the race would be wiped out in a fortnight, for we breath, on any windy day, germs enough to destroy a nation, and they are practically of every kind classified.

No, let us be hygienic, careful; with plenty of fresh air and God's bright sunlight. Let us eat with moderation; sleep well; keep the circulation going; "throw physic to the dogs," and stop worrying about germs. Nature will take care of the rest.—*Charles Clayton Teall, D. O., in Osteopathic Health.*

The Rational Way to Fight Tuberculosis.

From an editorial in the *New York Herald* are taken the following paragraphs:

Dr. L. Flick is one of the most recent exponents of these advanced views. He even goes further than most advocates of the new treatment by advising that the patient must get fresh air, irrespective of weather, night and day, even at the expense of numerous draughts in the bed chamber. Mere climate, he avers, is not always a necessary factor, provided the victim is well fed, leads an outdoor life and keeps up his pluck.

The more such doctrines are preached the better for the army of sufferers who look for practical help. While the fear of catching consumption from the casual victim is greatly exaggerated by various overzealous health boards, it is equally true that the erroneous belief that the disease is incurable has also gained altogether too much currency. In fact, if such opinions were well founded not only would doctors, nurses and friendly attendants be stricken by the thousands, but the poor tuberculous patient would be branded as a common leper.

It is a good sign of the times that broad and rational methods of dealing with the "white plague" are so steadily gaining ground and mere bacteriological theories are wanting in their more direct application. Let us continue, then, to have less scare about the business and more rational and better directed aims. The main question is, which can hold the fort, the microbe or the patient? We confess that our sympathies are always with the latter. Fresh air, sunlight, good food and plenty of pluck may yet rob the bacillus of all its real terrors.

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Contributors' Department

Matter for this department should be short and terse. Don't waste words. Don't send long communications. Boil them down. Open to all.—EDITOR SUGGESTION.

Character Can Not Be Suppressed.

Editor of SUGGESTION:

Dear Sir—In the October number of your magazine I notice excerpts from Mr. Bridgewater's letter—all very interesting. His view that we are not benefited physically by leading serene, upright, honorable lives he clinches, apparently, with his pessimistic remark that "the kindest and most loving member of a family often dies" while the turbulent, malicious, dare-devil one kicks out and survives. This does seem to happen often, but may it not be noticeable because it is the exception and not the rule? But at any rate it is no more true of human life than of nature or the animal world, where every day we see the rare plant or high-bred animal succumb to hardships under which the commonplace thrive and flourish. I hope to see more on this point.

But unlike him, I certainly do believe that our faces express what we are. It is not possible that a "most lovable man," "true as steel" can be "hopelessly homely"; such a spirit looking through "those windows of the soul," the eyes, must ennoble and lift above the ordinary, features cast in whatever mold.

Emerson, in his essay "Spiritual Laws," repeatedly emphasizes this. He says:

"A man passes for what he is worth. What he is engraves itself upon his face, on his form, on his features, in letters of light which all may read but himself."

"There is confession in the glances of our eyes; in our smiles; in salutations; and the grasp of hands."

"If you would not be known to do a thing, never do it. A man may play the fool in the drifts of a desert, but every grain of sand shall seem to see."

"Concealment avails him nothing. His sin bedaubes him; mars all his good impressions. Men know not why they do not trust

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him, but they do not trust him. His vice glasses his eye, demeans the cheek, pinches the nose, sets the mark of the beast on the back of the head, and writes O fool, fool, on the forehead of a king."

"The lesson is, Be, and not seem. Real action is in silent moments. The epochs of our life are not in the facts of our choice of a calling, our marriage, our acquisition of an office but in a silent thought which revises our entire manner of life."

Very truly,

Dallas, Tex.

MRS. MARY L. HOLLOWAY.

All work is worship, holy, all employ.

—*Thomas Lake Harris.*



"Count that day lost whose low descending sun views from thy hand no worthy action done."

My Creed.

DO NOT keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them, and while their hearts can be thrilled and made happier by them; the kind things you mean to say when they are gone, say before they go. The flowers you mean to send for their coffins, send to brighten and sweeten their homes before they leave them. If my friends have alabaster boxes laid away, full of fragrant perfumes of sympathy and affection, which they intended to break over my dead body, I would rather they would bring them out in my weary and troubled hours, and open them, that I may be refreshed and cheered by them while I need them. I would rather have a plain coffin without a flower, a funeral without an eulogy, than a life without the sweetness of love and sympathy. Let us learn to anoint our friends beforehand for their burial. Post-mortem kindness does not cheer the troubled spirit. Flowers on the coffin cast no fragrance backward over life's weary way.—*Warren P. Lovett.*

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Psychic Research

SUGGESTION FOR INSOMNIA.

The following article entitled "Hypnotize Yourself" is clipped from the *Kansas City Star*, and purports to tell a person suffering from sleeplessness how to put himself to sleep. If we number any sleepless readers among our subscribers they might try the experiments for themselves. Such methods of inducing sleep may assist a person who has not followed the instructions given in this magazine for building up his health. It is seldom a person in good health suffers from sleeplessness. Eat properly, drink sufficient fluids, breathe deeply, exercise moderately and you will find it next to impossible to stay awake after going to bed.

During natural sleep there is a reduction in the quality of blood supplied to the brain in the daytime, consequently anything which favors a reduction of the quality of blood supplied to the brain assists in producing sleep. The simplest method to reduce the blood supply to the head is to eat a light supper before going to bed if your digestion is good. If your digestion is not perfect—look after the life essentials till it is perfect. With the improvement in digestion you will probably begin to sleep anyhow—if not try the supper, and then if you please the following:

HYPNOTIZE YOURSELF.

You can easily cure your insomnia by autohypnotism, unless it be a case of too long standing. Of course, the mere mention of the word "hypnotism" suggests an ocean of mysteries. Yet you probably hypnotize yourself a dozen times daily without knowing it. Of course, you do not put yourself involuntarily to sleep a dozen times a day. Sleep is not a necessary accomplishment of hypnosis. But you can make yourself sleep, as well as do many other things not listed in the routine of your natural inclinations.

You will rise in the morning at an hour which you have impressed upon your involuntary mind before going to bed. This phenomenon can work both ways. Hence you can train yourself to fall asleep at a moment which you have kept fixed in your mind during the day; not the first time you try it, perhaps, but you can soon train yourself to do it. Your bedroom can be converted into a fully equipped laboratory by such simple acquisitions as a candle, a hand mirror, a lead pencil, a

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bottle, a stick of crayon, a sheet of wrapping paper and such common articles as are counted among the sundries of the humblest abode.

Place a lighted candle behind a round bottle blown of colored glass—an ordinary green bottle—and gaze at the spot where the light focuses on the opposite side. Let the room be dark. Previously disrobe and be in bed, ready for sleep. Concentrate your stare upon the light spot on the bottle and in time your eyes will grow so fatigued as to naturally close. The head should be high, as sleep is produced by the blood leaving the brain. When the head is elevated, gravity aids to drain off such of the vital fluid as is not needed to nourish the brain during sleep. The bottle will serve as a screen against the glare of the candle. The latter can be cut short in order that it may burn itself out soon after sleep ensues. Should you be nervous about letting the candle burn while you sleep, set it upright in a china plate, sticking it fast with a few drops of its hot grease. Then when it dies out it can do no harm.

Draw a large picture of the human eye upon white paper, using a soft black crayon. Hang the paper where the rays of your candle or night lamp will illuminate it. Stare at this eye for a quarter of an hour, if need be. Try to refrain from winking. If the eye be sufficiently staring in its aspect it will finally "stare you out." Your eyes will grow fatigued and you will fall asleep.

Make a cone about eighteen inches long out of a sheet of white paper. Place the large end to your eyes and stare at the candle through it. Having maintained your stare thus for about three minutes, close your eyes. You will still see the outlines of the candle. Gaze at the image, steadily—that is, continue to endeavor to see it—and after it has disappeared imagine that you see it until it reappears. This experiment frequently induces sleep in a short time.

Stare into the pupils of your own eyes reflected in a mirror placed conveniently upon a stand or table close by your bed and at a distance of ten inches from your face. Stare until your piece of candle burns out. Even before that time your eyes will probably be closed in sleep.

Hold one end of a long lead pencil between your teeth and allow your gaze to run up and down its polished surface until the eyes close of their own accord. The same effect can be produced in the dark by staring at an imaginary spot at the tip of your nose. Touch your forehead with your finger. Then roll your eyes up under your lids and imagine that you are looking through the top of your head at this particular spot. Do this for three minutes and drowsiness will probably cause the eyes to fall and the lids to remain closed in natural repose. One method recommended by a hypnotist is to close your eyes and count the bright spots coming and going on your eyelids. Any one can see such spots if he closes his eyes.

Close your eyes and imagine that you are looking at the ceiling. Having done this for a moment, make yourself believe that you are looking into the corners of the ceiling, one after the other, in order. One hypnotist recommends the following: Close your eyes. Drop your head forward upon your chest. Then imagine that you are looking up and down your spine, from behind.

Imagine that you are counting the number of bricks on the corner of a high building. Commence at the bottom and count up. If you reach the top before falling asleep, then start at the top and work downward. The eyes must be closed during this experiment, which is recommended by a teacher of hypnotism. This same

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authority teaches his subjects to pretend to sleep by taking a comfortable position and snoring lightly. This, he says, tends to encourage sleep, the same effect being produced by trying to yawn again and again, thus encouraging natural yawning. Of course, you must be in a comfortable position, ready for sleep, during these tests. It is also recommended to slowly turn over the leaves of a book, imagining while you do that you see the word "Sleep" in large black letters printed on each page. You will turn them more and more slowly and finally cease, unconsciously, and fall asleep.

With eyes closed, imagine that you are stretching a piece of elastic two inches long. Go through the actual movements again and again until you have stretched it as far as your arms will reach. One hypnotist encourages sleep in his patients by placing a cork between their teeth and causing them to bite hard on it for a minute or two. He also instructs them to shut their eyes and imagine that lemon juice is being dropped into their mouths, a drop at a time. This causes an increase of saliva, and, it is claimed, produces a soporific effect at the same time.

If these methods fail he requires the subject to roll his tongue back in his mouth and hold it steadily by pressing it against the palate. It is also claimed that sleep can be induced by rolling a small rubber ball or large marble between the hands and imagining that you can see it roll. A more common method is to instruct the subject to breathe deeply and rapidly "sixty-three" times, bearing the idea in mind that the sixty-third breath will find him asleep.

A decorative rectangular border composed of small, repeating circular motifs. In the center of this border, the word "HYGIENE" is printed in a large, bold, serif font. The word is flanked by two small clusters of the same decorative motifs.

Drink More Water.

If the span of human life is not greatly increased in these passing years it will not be from lack of exact knowledge as to how it may be done. Recently some three or four "elixirs of life," or preventives of old age, have been announced, all of them sure things. Thus, we are told by an old-time physician that the secret of immortal youth lies in consuming large quantities of distilled water every day. He himself drinks about a gallon a day, or nearly thirty barrels a year, and is still hale and hearty, though over eighty years of age. While this recipe for longevity may hardly be considered infallible, there is undoubtedly much virtue in the copious drinking of water, whether distilled or not. The tendency is to drink too

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little to keep the bodily functions in a healthy state. More water, more sleep, a careful diet, and less worry doubtless constitute about as good a platform for attaining health and long life as any that may be put together.—*Leslie's Weekly*.

Why Teeth Decay.

Query.—Why do human teeth decay so early? Animals usually retain their teeth until they reach what may be called their old age.

M. R. B., La.

Answer. For various reasons for most of which modern "civilized" habits and practices are accountable. Among these are:

1. Non-use. The average individual uses his teeth very little from babyhood up. He requires everything he eats to be soft, and he washes it down with hot drinks and slops of all kinds.

2. Lack of proper nourishment, exclusive use of decorticated and superfine flour. A constant diet that is lacking in the phosphates, fluorids and other bone and tooth building and hardening materials fails to build substantial teeth. They are soft in structure, tender and sensitive in use, and the owner as a consequence shirks any vigorous or in any sense tonic use of his teeth. Decay is the inevitable result, and hence the rapidly increasing race of dentists—most of whom get rich!

3. Use of too much hot food, which it is assumed requires no mastication.

4. The resultant indigestion keeps the teeth bathed in faulty and hyperacid secretions, which erode the enamel and set up fermentations and decomposition. There are other causes.—*Dietetic and Hygienic Gazette*.

He who bears in mind what man is will never be troubled at anything which happens.



If you wish to live a life free from sorrow, think of what is going to happen as if it had already happened.

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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.

TELEPATHY: Mental Telegraphic Communication: What It is, and How It Is Done. By R. Dimsdale Stocker, Author of "Clues to Character," "The Language of Handwriting," "The Human Face," etc. L. N. Fowler & Co., 7, Imperial Arcade, Ludgate Circus, London. Fowler & Wells Company, 24 East Twenty-second street, New York; price, 40 cents, mailed.

Table of Contents.—Preface; Introduction; What Is Man? His Soul Life; The Rationale of Telepathy; The Nature of the Mind; How the Mind Acts; Telepathy Applied; Instances of Telepathic Communications.

"The conclusion seems to be irresistible that the five senses do not exhaust the means by which knowledge may enter the mind. In other words, the investigator seems to be driven to the conclusion that thought transference must now be included among scientifically proved facts."—*Ed Bennett, in the Society for Psychological Research.*

TWO POPULAR LECTURES. By Dr. George W. Carey. (1) "Let There Be Light"; (2) "And There Was Light." Price, 25 cents; 387 Summer street, West Somerville, Mass.

These lectures are well worth reading by the student of human consciousness and those interested in the problem of human existence, especially from a psychological point of view.

THE DUALITY OF THOUGHT AND LANGUAGE; An Outline of Original Research. By Emil Sutro: Published under the auspices of the Physio-Psychic Society, 1204 Broadway, New York; 277 pages; cloth.

THE SOUL IN SILHOUETTE. By Edward Earle Purinton, Morgantown, W. Va. A book of poems, handsomely bound and printed, with phototype of the author. Price, \$1, postpaid. This is a volume of advanced thought poems, metaphysical, sentimental, speculative, prophetic, etc.

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Mr. Purinton's many admirers will be pleased with this volume. The prelude furnishes a good example of the style running through the volume, and is here given:

I sing the Soul Sublime. The world asks why.
I do not know,
Except that every flower must droop and die
Unless it grow.

And if it grow, although its stalk at first
Was scentless while
Engrossed within the soil whence blossoms burst
From vestment vile,

At last the petals render forth complete
Its fragrance hid
When men misjudged; a spirit pure and sweet,
Though weeds amid.

And thus the Soul of Me, if unrestrained,
Must grow until
It wafts the message all the bud contained,
Where'er it will.

HARMONY—PSYCHOLOGY. Two papers. By Alma Stamford, Santa Barbara, Cal.; pamphlet; 10 cents.

A PROPHECY OF THE COMING AGE. A compilation in verse dedicated to those who are looking forward to freedom from slavery in all its phases, and to those who wish for the fulfillment of the desires of their best moments. By Alma Stamford, Santa Barbara, Cal.; pamphlet; 15 cents.

BOOKS RECEIVED.

HATHA YOGA, or the Yogi Philosophy of Physical Well-Being. By Yogi Ramacharaka. Price, \$1. 243 pages. Yogi Publication Society, 4000 Cottage Grove Avenue, Chicago, Ill.

A COURSE OF INSTRUCTIONS IN THE SCIENCE OF BIOCHEMISTRY. By Dr. George W. Carey, 337 Summer street,

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West Somerville, Mass. Pamphlet 44 pp.; no price. This pamphlet clearly explains the theories of biochemistry and shows the fallacy of the germ theory of disease. Biochemistry is a system of therapeutics which teaches that disease is caused by a lack of certain mineral salts which are cell foods. In other words biochemistry teaches that disease is caused by a lack of certain mineral elements in the food, and the biochemic physician seeks to administer the proper element. This system calls for twelve or more tissue salts, those ordinarily used being, potassium phosphate, sodium sulphate, potassium chloride, calcium fluoride, phosphate of magnesia, sulphate of potash, phosphate of soda, calcium sulphate, silica phosphate of lime, chloride of sodium, and phosphate of iron.

It may be seen that the biochemistry system of healing is in line with the most advanced thought on therapeutics. The tissue salts are given in infinitesimally small portions, highly triturated, and they have no injurious effects. They can not be considered as drugs for they produce no symptoms.

A Course of Instruction in DYNAMIOPATHIC PHILOSOPHY of the Dynamic of Vital Forces in Health and Healing. By Rev. Dr. Johannes Heiniger, City Mission Publishing Company, Pittsburg, Pa. 107 pages—pamphlet.

BALTHAZAR, THE MAGUS. By A. Van Der Naillen, Chevalier of the Order of Leopold of Belgium, author of "On the Heights of the Himala," etc. R. F. Fenno & Co., New York. 270 pp.; with an appendix showing diagrams of geometrical forms produced by sound vibration. This is a novel in which are considered many subjects of popular interest such as occultism, psychology, vibration, origin of life and mind and power; nature of matter, telepathy, astral phenomena, etc.

RATIONAL METHODS OF SELF-TREATMENT. By M. F. Clarke. Price, 25 cents; pamphlet. New Life Publishing Company, Lewiston, Idaho.

Readers of this magazine who fail to find it on sale at news stands and railroads will confer a favor by notifying the editor. ♡ ♡ ♡ ♡ ♡ ♡

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Business Talks

BY THE MANAGER



Growing Money in Mexico.

Don't fail to read the 2-page advertisement of the Motzorongo Company in this issue. The readers of SUGGESTION have invested nearly \$200,000 in this company, and its stock has been raised from \$10 to \$12.50 per share, and on November 15th the price was fixed at \$15. It will soon go to \$25. Quite a number of SUGGESTION's readers have visited the plantation and are very enthusiastic over the property and their investment. Most of them have doubled their holdings of stock after visiting the plantation. Several wrote flattering letters, which were printed in SUGGESTION at the time.

Why not visit the plantation for a holiday? You can ride every foot of the way by train, as there is a railroad running through the plantation for thirteen miles and stopping at two stations on the property. But before making the trip secure some stock. You can get it now on easy monthly payments and your money will be well invested. The editor of this magazine has visited the plantation and will guarantee the correctness of all claims made by the company. Write for a handsome booklet on tropical farming, to the Motzorongo Company, 228 Reaper block, Chicago. Write now.

A Hygienic Corset.

Women study suggestive therapeutics, dive into Christian science, mental science, psychology, etc., to try and find health, but if they have a waist that measures anywhere from twenty-four to thirty inches, and wear corsets which bunch all the internal organs together, prohibiting deep breathing, good liver and stomach action, and other duties necessary to the welfare of the body, they will search in vain. They must have an unrestricted waist line; the

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organs must lie in place as nature intended; the lungs must be allowed full play and the heart its freedom.

A year or two ago a few reformers were crying, "Off with the corset, off with the corset."

Women went to lectures, heard women insult their precious corsets, saw them adorn themselves in gowns which were made to wear without stays, and which looked "frumpish" and impossible, and, going home, were heard to say: "I'll stick to my corset, even if my chest does cave in and everything conspiring against me to carry me off before my time. I won't look like a fright."

But others said: "I am willing to leave off my corset if I can get something to make me look neat at the waist line—with my figure I couldn't possibly leave off my corset."

Fathers, husbands and brothers beg their women folks to be *athletic*. "Leave off your corset, Mary, and get well." Mary answers, "I can't do it, John; I would be such a fright."

And so the world has wagged along, women seeking health, only to stop in their search if it involved the giving up of their corset. But today a corset is made, and is fast winning its way into feminine favor, which not only will give a woman a dainty, artistic figure, but it will allow her perfect freedom. She can breathe, sing, dance, play golf, row, play tennis, ride horseback, and feel perfectly at ease in the new *breathing* corset—made soft and pliable, with strips of elastic alternating with watch-spring steels.

All hail to the first real hygienic corset (not corset waist) ever put upon the market. Let the reformers who cry, "Off with the corset," take a back seat. The dear women are to have their beloved stays and *health* in the bargain. N. M. P.

* * * *

For literature pertaining to the breathing corset, address: The Wade Corset Co., 78 East 131st street, New York.

The Hygienic Value of Fruit Juice.

Disease and old age may be held at bay by right living and right thinking. As an aid to the proper care of the body, fruit juices in their natural state are unexcelled.

Apple juice, or sweet cider, has more therapeutic properties

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than the world dreams of. Several glasses of the finest cider daily will do more for health than all the drugs of the ages. I understand that guaranteed pure cider may be had from F. C. Johnson, Kishwaukee, Ill. It may be news to many that the elixir of life is to be found in fruit juice, but, then, there are many things we do not know.

The best breakfast, in my humble opinion, is a pint or two of pure water and pure fruit juice in equal parts. Try it and you will wonder where the headache went. This advice may be worth \$16, but it is freely given with the best intentions. E. E. C.

About Shaving.

This is about a razor strop and is not about shaving, after all. I have used a Radiumite strop for nearly a year, and it will do all that is claimed for it. Read the ad. Some men do not know how to strop a razor. Any woman can spoil a razor in three seconds. Be sure you know how to use a strop. Then get a Radiumite strop; have your razor put in order; after shaving, strop the razor on each side—back first—about fifty times; if necessary, one hundred times. Just before you shave, repeat the operation. This will keep your razor in good order indefinitely. I know. I have been experimenting with strops for eleven years. E. E. C.

Are You a Scientific Salesman?

The Sheldon School of Scientific Salesmanship (Chicago) teaches the science of selling goods; every reader of SUGGESTION who is interested in selling anything will be benefited by investigating the methods of this school. There is a law of salesmanship; some follow the law blindly and have a greater or less measure of success; others walk in the light of perfect knowledge.

Why not know the psychological basis of success? If you are a salesman on any line, why not be one of the best? Why not know all there is to be known? There is always something to learn. Take my advice and send a postal to the S. S. of S. S. and tell them that you are curious to know. Have I written enough to arouse your interest, or do you want me to preach through another half page? E. E. C.

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The Colton Rest Cure.

This is an institution at 5429 Monroe avenue, Chicago, which makes a specialty of the milk treatment so strongly recommended by Ella Wheeler Wilcox. Mrs Wilcox is a graduate of a "milk cure," and she thinks that milk and osteopathy are all this world needs in the way of cure. Those who would know more about the matter should write to the above address and investigate. If we never investigate, we never learn.

About a Sink Strainer and a Soap Shaker.

Ladies interested in hygienic housekeeping will take an interest in the advertisement of the Vrooman Sink Strainer which appears in this magazine. Many ladies are attempting to keep house without a sink strainer, and to such I would say that 25 cents invested in the Vrooman Sanitary Sink Strainer will give \$50 worth of comfort in twelve months. If your dealer does not sell the strainer send 25 cents and receive one by mail, post paid. If you use this strainer a week and do not like it, let me know and I will see that your money is refunded. For 5 cents additional a small stand is included with the strainer, which allows it to be used in any kind of a sink.

If your kitchen is not equipped with a sink strainer and a soap-shaker you miss half the fun of housekeeping. I do not know where you can buy soap-shakers, but I have told you all about the sink strainer. Did you ever see a soap-shaker? E. E. C.

How to Increase Your Chest Expansion.

I wish to call the attention of the SUGGESTION family to the advertisement of the simplex spirometer which is appearing in this magazine. The simplex spirometer is an apparatus which accurately registers the amount of air expelled from the lungs. By the use of the simplex spirometer you can determine exactly just how much you are increasing your chest expansion from day to day.

Everyone who is trying to develop his lungs should use one of

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these instruments. In two months by the use of this instrument I increased my lung capacity from 270 to 385 cubic inches. It is impossible to injure the lungs by using this spirometer and it is an instrument that should be in every home, school room and gymnasium.

The more air you can take into your lungs the greater will be your vitality. Why not send for a circular to 38 Calumet avenue, Brooklyn, N. Y., and find out? We offer this spirometer as a premium for new subscribers, and if you are interested write to me, but if you wish to purchase one write to the address I have just given. A spirometer in the home is more valuable to health than many drug stores.

E. E. C.

Brush Up Your Memory.

There has been considerable printed in this magazine about will power, memory, personal magnetism, and similar subjects. The memory quickly responds to careful training, and the culture of memory means the growth of will power. If the reader is interested in the development of a good memory let him send to the Dickson School of Memory Training, Kimball Hall, Chicago, and ask for a pamphlet on memory training. It is well worth while or I would not say so.

E. E. C.

The Death of Prof. Neils R. Finsen.

Prof. Neils R. Finsen, discoverer of the method of curing lupus or tuberculosis of the skin and other skin diseases with light rays, and director of the Finsen Ray Institute in Copenhagen, is dead. For many years he suffered from a complication of diseases. So intense was his devotion to his work that he neglected himself day and night, to the despair of his friends, hardly sparing time enough from his duties for sleeping and eating. His death is attributed to overwork, aggravating the diseases from which he had suffered all his adult life. Professor Finsen was forty-three years old, and a native of one of the Faroe Islands. The institute of which he had been the head since 1896 is supported through private benefac-

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tions and a Danish government endowment. For all this help, Professor Finsen died poor.

Professor Finsen's great discovery, that sunlight and electric light rays contain properties that can be used to cure skin diseases, was the outgrowth of his experiments begun as a student in Copenhagen University. In a small attic of the old surgical academy building, the investigation started. A fellow student, Sophus Bang, shared Finsen's enthusiasm for a complete reform in therapeutics. When ill health came to both, Bang sought refuge in Switzerland, and since has become one of the foremost anatomists of Europe. Finsen remained at home to carry on his investigations in the foggy and cold climate of Copenhagen.

In 1890 Professor Finsen was graduated from the Copenhagen University, receiving his doctor's degree. Three years later he published in a medical journal an article on "The Influence of Light on the Skin," which aroused general attention because of his assertion that cases of smallpox could be cured by putting red curtains at the windows of the sickroom. This was the beginning of the final triumph. Smallpox became epidemic in 1894 in Copenhagen, and the new method was put to the test. The red-room treatment became popular with both the medical profession and the public, for by it not only was the disease cured, but the red rays prevented suppuration and left the patient unmarked by the dreadful scars.

The red-light treatment was but one application of Professor Finsen's theory that light rays were healing, and at the best was but a negative result; it cured only when the disease had run its course. To develop the positive element of the light-ray cure, Professor Finsen began experimenting with artificial light rays. Soon he found it possible to concentrate rays of the ordinary electric light in such a way as to cure a lupus patient, who for eight years had tried every known method. The cure attracted great attention, and both moral and financial support came to the young investigator and discoverer.

In 1896 the municipal hospital of Copenhagen gave room on its grounds for several small buildings, in which Professor Finsen's experiments continued on an increasing scale. Then the Danish government came to the support of the institution, and it was enlarged and removed to Rosenvaenget, a pleasant suburb of Copenhagen.

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In December, 1903, Professor Finsen received the Nobel medical prize from the Norwegian parliament. This high testimonial to his great discovery is no less significant than the fact that although only nine years have elapsed since the first use of the Finsen rays, institutions for the use of the rays are now established in every civilized country. [The American branch is located in Chicago.]—*Scientific American*.

Hard on the Doctors.

Dr. Benjamin Rush, the famous Philadelphia leader of medical practice, says, "It is impossible to calculate the mischief which Hippocrates has done by first marking nature with his name and afterwards turning her loose upon sick people."

Dr. James King, surgeon extraordinary to the king, says, "I declare my conscientious opinion, founded on long observation and reflection, that if there were not a single physician, surgeon, apothecary, man-midwife, chemist, druggist or drug on the face of the earth there would be less sickness and less mortality."

Dr. Mason Good, a learned professor in London, says, "The effects of medicine on the human system are in the highest degree uncertain, except, indeed, that it has already destroyed more lives than war, pestilence and famine combined."—*The Critique*.

ONE DAY WITH LIFE AND HEART
IS MORE THAN TIME ENOUGH TO FIND A WORLD.
—Lowell.

This is a Free Advertisement.

Any one noting the advertisement of the Dr. White Electric Comb Company in any publication will kindly send me a copy of the journal or call the attention of the publishers to this notice. The Dr. White Electric Comb Company never pays an advertising bill and this notice is to warn the public and all publishers against said company.

(Signed)

ELMER ELLSWORTH CAREY,
4020 Drexel Boulevard, Chicago.

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