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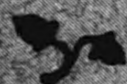
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1905

*The* New Psychology Magazine

# SUGGESTION

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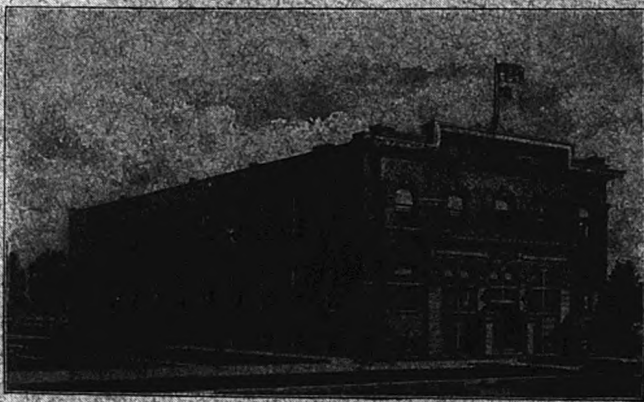


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## ARE YOU IN PAIN?

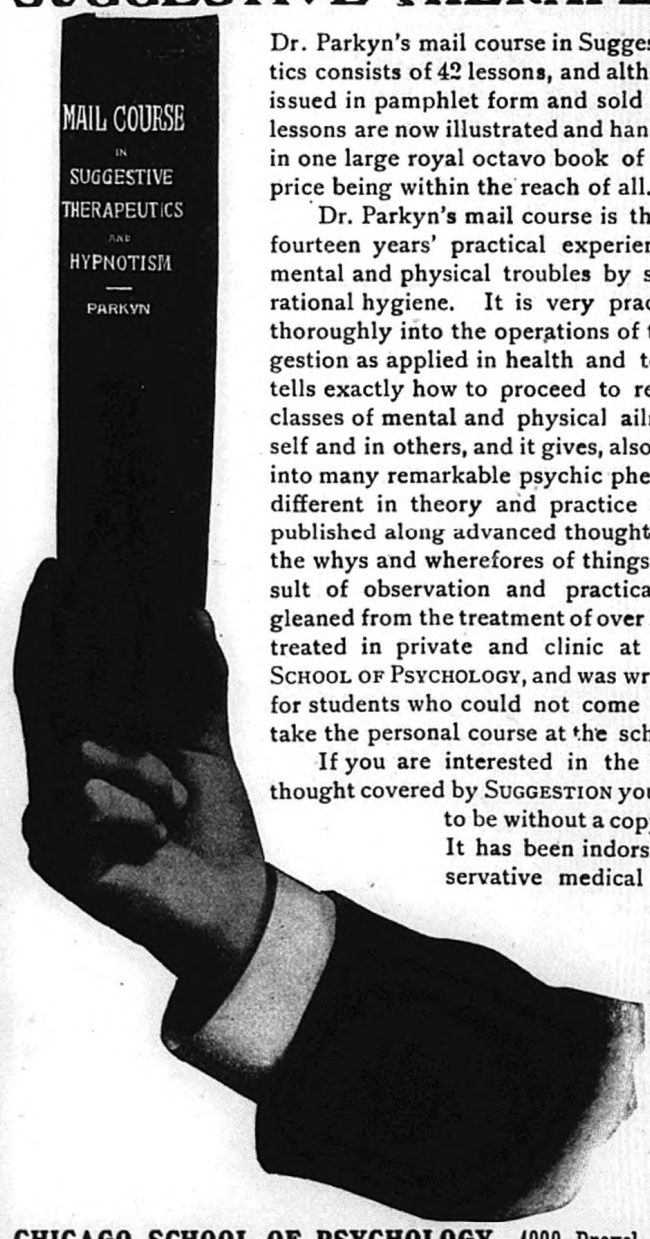
**Y**OU will probably ask this question more frequently than any other. To be able to relieve pain, whether it be a slight nervous headache or the most excruciating suffering from a severe neuralgia, brings the height of pleasure to both patient and attendant. The ideal remedy must not only do its work, but it must also do it quickly. Touching this point Prof. Schwarze (*Therapeutische Monatshefte*), writes upon the treatment of the forms of dysmenorrhoea associated with pathological antelexion, retroflexion in the virgin uterus, and the different forms of congenital deformity of the uterus. This class includes tenosis of the external and internal os and all forms of dysmenorrhoea in which no anatomical changes can be demonstrated. He believes the coal-tar analgesics are of use, as well as the preparations of iron and sodium salicylate. Other practitioners find that it is necessary, in many cases, to administer codeine in small doses, and antikamnia and codeine tablets would seem to have been especially prepared in its proportions for just these indications. **The codeine in these tablets is especially prepared, does not induce habit, is non-constipating and is chemically pure.**

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# SUGGESTION

A Magazine of the New Psychology

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

SUGGESTION PUBLISHING Co., 4020 Drexel Blvd.

VOL. XV.

CHICAGO, NOVEMBER 1, 1905.

No. 5

## How to Practice Auto-Suggestion

By HERBERT A. PARKYN, M. D.

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

I HAVE told you many times of the mental and the physical effects one can produce on one's self by repeated auto-suggestions, also how one can be influenced by mental pictures, but I want to tell you of another practical method for employing auto-suggestions—a method I frequently teach my patients to use, and through which I have been able to get most excellent results in certain cases. It consists in earnestly talking aloud to some object in one's room, as if the object were a living being that required to develop the desired mental traits. The object to be talked to may be a bed-post or a door-knob, or a likeness of some stranger, but the best object is a fair-sized, substantial "Brownie," which can be held in one hand while the lecture is being emphasized with the other hand by emphatic gestures such as one unconsciously employs when talking earnestly.

For instance, a self-conscious person should imagine the Brownie has come to him for treatment for self-consciousness, and he must lecture his Brownie, telling him how brave and aggressive he must be, how fearlessly he must approach people, what confidence he must have in himself, the ease of manner with which he

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will thereafter approach people, the grace he will exhibit in all his movements, how he will develop "personal magnetism," etc., etc.

The victim of self-consciousness knows better than anyone else the mental traits he would like to develop and the ease and grace he would like to exhibit in all his actions. Consequently, in telling his Brownie earnestly how he must feel and act, a self-conscious person, for the time being, is thinking brave, aggressive, fearless, confident thoughts, and these thoughts even unconsciously take form in action.

#### POWER OF SPOKEN SUGGESTIONS.

Ask any minister if he is helped by his own sermons and he will tell you what many ministers have told me; i. e., that they are always helped and strengthened by the sermons they earnestly deliver to their congregations. It is not an uncommon thing to see a minister moved to tears by his exhortations to his congregation to live better, nobler, purer lives. It is not likely the mere preparation of a sermon will produce this emotional effect, although it will have a beneficial influence on the person preparing it. Earnest spoken suggestions are required to produce the powerful effect that plays upon the emotions and leads to tears.

Auto-suggestions taken silently have a positive effect, but the effect is much more powerful if they are repeated aloud with earnestness. Somehow the sound of one's own voice, with its emotional modulations, lends additional strength to the auto-suggestions.

Speaking from actual, personal experience, I know that when I give a powerful suggestive treatment to a patient I am beneficially affected by my own suggestions, and I attribute not a little of my own excellent health to the effect upon myself of the health suggestions I make to patients daily.

For instance, every time I suggest to a patient that he must breathe deeply, I am reminded to breathe deeply myself. When I talk about the necessity for drinking water or masticating the food thoroughly, I feel compelled to practice these things myself. The repeated suggestion of hunger, to a patient without an appetite, makes me hungry, and the admonition to those who eat too much, to eat less, guards me from over-indulging the appetite I develop after suggesting hunger to a number of patients in succession.

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Similarly, the suggestions to a patient who requires to develop a strong will, influence me beneficially, and the suggestion, "Develop the principle of self-control by overcoming your inclinations and forcing your disinclinations," is fairly burned into my mind, I have repeated it so often, and I find it continually influencing my actions.

Have you ever noticed how you keep your voice raised for some time after you have finished a conversation with a deaf person? I know from experience, that after giving treatment to a patient who hears with difficulty I am likely to talk in a very loud tone to the patient who follows him.

While treating patients for stammering I make a practice of using a loud, firm tone of voice and enunciate my words slowly and distinctly. I do this in order that they may feel compelled to imitate me, but sometimes for several hours after treating a number of stammering patients, I find myself clinging to the slow, distinct, exact method of speech I used in their presence.

The suggestions of strength, determination, aggressiveness, confidence and fearlessness I make to timid patients, make me feel as if I could overcome and conquer anything, unaided, and suggestions for happiness, cheerfulness, etc., also have their positive effects on me, for in suggesting earnestly to a patient, I have to draw up in any own mind a picture of the conditions I desire to bring about.

You must pardon so much reference to myself, but I want to make this lesson as practical as possible, and I have only been telling you of my own experience and the practical benefit I myself have derived from making verbal suggestions in a loud, earnest tone of voice.

#### PRACTICAL BENEFITS.

The benefit to be derived from this practice cannot be over-estimated and, as I said before, I have seen most excellent results follow in patients who have earnestly lectured or talked to their "Brownies."

Some may ask: "What shall I say to Brownie that will cover my own case?" The simplest rule to follow is this:—

Determine in your own mind the conditions you desire to bring about in yourself, and then suggest to your Brownie that these conditions must develop in him and tell him earnestly what to do to assist in bringing about the desirable conditions. In thinking

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## Feats of the Indian Fakers Psychologically Considered

By C. EDWIN GOODELL, M. D., M. E., PH. D.  
Newark, New Jersey.

[The following is an extract from an article in the July issue of the *Medical Brief*, St. Louis, one of the leading medical journals.]

**T**HERE are undiscovered potentialities in every human mind which only await the magic word of a positive command to be awakened from a state of lethargy to the realization of supremacy and power. I may say, furthermore, that there is nothing within the range of possibility which cannot be accomplished by the one who recognizes the unlimited power of the mind and directs it with irresistible energy toward the thing desired.

Many of us encounter, and others read of instances of wonderful psychic abilities, but even so, do not imagine that it made its debut without considerable effort. This may be more fully realized when we take into consideration the extended time required for the development of the eastern adepts, of which I will speak later. One of the most wonderful exhibitions of psychical skill that I have had the pleasure of witnessing away from my native soil was while touring India, some twenty years ago, in company with a well-known American magician, who was in search of mystic material to add to his already extensive repertoire. Not being engrossed in the subject of psychology at that time, but familiar with American magic, I was considerably astonished and, I may say, amazed, at the sight we beheld at an open-air seance given by one of those Oriental wonders, the yogi, or Indian fakir.

The occasion, if I remember rightly, was the Viceroy's natal day, a day of general festivities. Upon approaching the vast audience assembled our attention was particularly attracted to one of these fakirs, a wiry little fellow, who, upon giving a shrill whistle, threw what we supposed to be a rope, in the air, which straightened itself out in its upward flight, instead of falling to the ground, as one would naturally suppose, and was left dangling, as if from the sky. Presently the fakir clapped his hands, gave another whistle, and out jumped a small boy from somewhere, no one being within ten or fifteen feet of the fakir, and he being clothed in nothing but

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a small breech clout. The boy, being in full view of the audience, was picked up from the ground by the fakir and tossed into the air towards the hanging rope. Catching hold of the rope the boy began to climb, monkey-fashion, until he was lost to view in the clear sky. After a few moments up went the fakir until he, too, was lost to view. All eyes at this time were riveted in space, watching for their return; when lo, down came sections of the boy, head, arms, legs and trunk, which fell with a dull thud upon the ground, and again upon looking toward the rope we saw the fakir descending, at first looking like a mere speck in the heavens, but gradually becoming larger as he neared the ground. Upon his reaching the ground the dismembered portions of the boy gathered themselves together, ran towards the fakir and instantly disappeared, leaving the whole assembly in wonderment.

The next phenomenon brought to our view was the mysterious basket trick, a modified form of which may be seen upon the stage at the present time. The fakir produces a small, fragile bamboo basket, which may be examined by the spectators. After thoroughly inspecting same, the wizard places it upon the ground in full view of the audience, closes the lid, opens it again, still showing it to be perfectly empty. The lid is again closed, but in a moment begins to rise and a young girl appears inside the basket. The fakir immediately approaches the basket, forces the girl down with the lid, and upon drawing a long, sharp-pointed sword pierces the basket on all sides, thus causing the girl to scream. Each time the sword is withdrawn we could see the blood streaming from its blade. The groans of the child and the sight of the blood were sickening in the extreme. As the last dying gasp of the child was heard, the fakir opened the basket, showing it perfectly empty, the child having disappeared. Upon examining the basket once more we found no evidence of blood anywhere in the basket or upon the ground.

We looked at one another in amazement. My companion said to me, "Are we awake, or are we all asleep?" I could say nothing; candidly speaking, I was dumfounded.

The seance ended there, and I have never witnessed anything like it since.

Other instances of these wonderful exhibitions of skill have since been reported by various travelers. The report of officers of an English warship, in company with several English civil officials,

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is full and complete regarding these wonderful psychological manifestations. One officer says: "The first time I saw one of these brown fellows doing his tricks I'll tell you it opened my eyes as wide as saucers. We were lying in an East Indian port, several miles out, when he came swimming through the surf and scrambled up the anchor's chain, as nimble as a monkey. He wore no clothing except a narrow cloth around his loins, and had nothing else upon him but a red cloth about a yard square. The first thing he did was to pick up from the deck a ball of twine which some sailors were using, and as he unwound the string from the ball it went straight up in the air, instead of falling to the deck, in accordance with the law of gravitation. He next took from the hand of an officer a half coconut, and holding this aloft, caused twelve buckets of water to flow from it. Mind you, this fellow came over the rail of the ship. He could not have had a confederate or any means of assistance on board, because we had just come to anchor after a voyage of several thousand miles. Everything he used in his tricks belonged to the officers and other men on board. An audience crowded close around him, and there was no possible chance for deception. The fakir then took a large earthen dish, poured into it a gallon of water, and held it in his left hand, the other being lifted to his forehead. The vessel began to diminish in size and shrank until it entirely disappeared. Suddenly we saw a brown object, no larger than a grain of sand, which grew larger and larger until the dish regained its original dimensions, filled with water, which he spilled upon the deck. His last performance left us so amazed that I, for one, went into a splitting headache from thinking about it. He held up for inspection the red cloth which he brought with him. In order to keep it from getting wet as he swam out, he had it tied to the back of his neck in a tight little bundle. He passed it along and every one examined it closely. There was evidently nothing unusual about it. It was a plain piece of goods of coarse texture. After spreading it out flat upon the deck he walked around it several times, muttering to himself and turning his eyes upwards. Something began to move beneath the cloth. It grew in size as we looked, and out hopped a monkey, chattering and grinning like a little savage. In another minute an ugly cobra poked its venomous head from under the edge of the cloth and wriggled out in plain view. A much larger object began to stir beneath the mysterious red cloth,

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and a girl about twelve or fourteen years old arose to her feet and stood smiling there among us.

The looks of amazement on the faces of the men in that group is something I shall never forget. Before any one could stir, the fakir clapped his hands, then his creatures vanished into air. Quickly folding up his little cloth he leaped into the sea and swam away with the graceful, easy strokes of a strong swimmer.

In order to judge concerning the performances of the yojis, Indian fakir, etc., it is needful to bear in mind that these people possess the power of producing hallucinations in the minds of other persons, simply by forming pictures in their own minds, which they mentally impress upon the minds of the spectators; not upon one, only, but upon hundreds and thousands at once, making what is known as a collective hallucination. The basis upon which all exhibitions of this magical power rests is a knowledge of the relations that exist between objective and subjective states of existence. If we conceive in our mind of a picture of a thing we have seen before, an objective form of that thing comes into existence within our own mind, and is composed of the substance of our own mind. If, by continual practice, we gain sufficient power to hold on to that image and prevent it from being driven away and dispersed by other thoughts, it will become comparatively dense, and be projected upon the mental sphere of others, so that the latter may actually believe to see objectively that which exists merely as an image within our own mind; but if we cannot hold on to that one thought—a mental picture—and control it at will, we cannot produce its reflection upon the minds of others, and therefore such psychological experiments as the moving of ponderable objects, levitation, rope and basket mysteries, spirit materialization, etc., etc., often fail, not on account of any absolute impossibility to perform them, but on account of the weakness of those who desire to experiment, but have not the power to concentrate and control their own thoughts, and render them sufficiently solid for transmission. A novel way of demonstration is to hypnotize a person and silently formulate in our mind a fictitious scene representing a burning building and a mother with her child in her arms appearing at an upper window; or, we may mentally picture the murder of the subject's wife, mother or child. The subject, standing several feet away, with his face to the wall, perceives the scene with vividness which we have formulated and

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projected mentally, with all the emotion that such scenes would naturally excite.

Here we witness a psychical manifestation, a phenomenon, a transference of ideas from operator to subject, thus producing what may be termed a telepathic hallucination.

There can be no doubt of these yogi performances being illusions, because an attempt to photograph any of them reveals nothing but an empty plate. You are simply made to see things which do not really exist.

Never mind what hypothesis you accept as to the origin of these phenomena; the important thing is that the phenomena are produced, and that the fakir and medium get them and produce them because they followed the necessary rules for producing them.

In conclusion, I would say that these observations have a direct bearing upon telepathy. They show that the observer must forget self and concentrate his mind upon the operator or the process in hand; he would, in this case, naturally be expectant. The operator, in turn, has his whole mind concentrated upon the scene to be enacted.

By carefully observing the incidents of this kind and keeping a careful record of them, I have gathered considerable evidence of the influence of one mind over another.

These phenomena, therefore, may be accounted for upon the theory of telepathic suggestion. There are, permit me to add, many occurrences which seem to support the hypothesis that the exercise of the will-power of an individual being for the control of his own functions, induces a like impulse in the brain or nerve centers of another, the more powerful the concentration of the will-power of the one and the less the effort of the other to resist its effects, the greater the induced impression will be. The physical and psychical phenomena of Hindooism and Spiritualism, therefore, may be explained by telepathy, magic, or muscular automatism and illusion, or unconscious misrepresentation telepathically projected. The Hindoos, owing to that intent love for solitary meditation, which has been one of their most pronounced characteristics as far back as 580 B. C., have developed the subjective mental faculties to such an extent that Western civilization look on in wonderment. Hypnotism (suggestion) is, therefore, the key that unlocks the secret cabinets of this science, and robs it of its further mysteries. A man

and a girl about twelve or fourteen years old arose to her feet and stood smiling there among us.

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who can hypnotize any part of his own anatomy, cause his heart to stop visible pulsation, his external surface to grow cold, his eye to become fixed and his breath to depart, has, indeed, a wonderful power, and is endowed with a full complement of concentrative ability.

140 K. Kinney Street.

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## The Ethics of Conversation

By ETHEL BLACK KEALING, Indianapolis, Ind.

Written for SUGGESTION.

**I**T IS quite a universal practice, in approaching a sick chamber, to assume an uncanny manner and to speak in a subdued voice—presenting gloomy, despairing thoughts, which only tend to develop twofold gloom to the patient.

'Tis well to learn to prevent from the aim of imparting pity, or thinking that you are an instrument of sympathy; and, that co-operating with the laws of a sick chamber, you must establish sympathetic despotism over the whole chamber. Teach yourself to eliminate that part of your conversation which would strengthen the current of ill effecting thoughts, within the patient's mind.

Many manifestations, apparently, of sympathy, are in their true nature impositions upon the patient.

You must appreciate that the appliance of the well-known theory of healing, found in the realm of mental forces, is practicable in the sick chamber. Your electric force, if appreciated and if properly applied, will aid you in controlling the physical conditions of the patient.

The elements by their power in transferring electricity from one condition to another, or from one body to another body, frequently exhaust the transmitter, but the sick body gains new vigor and transmitter soon overcomes the exhaustion sustained, thereby.

Be it comprehended that the mental power has acquired an ascendancy over the physical body sufficiently to control it; and it has been determined that the power of mind rules over matter; that our own thoughts act upon our environments as strong waves of power—hence, arises the so-called magnetic action.

In the sick chamber friends frequently rush in and exhaust,

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more or less, the vitality of the patient—though in ignorance of such a result; this result can be avoided by the admittance only of friends who are thoughtful students, and who appreciate the true ethics of conversation in a sick chamber.

The question of health lies at the basis of our magnetic action; there is but one way to demonstrate this theory, and that way is through process of experimental analysis. Is not the question of good health capable of intelligent investigation?

\*\*\*\*\*  
**DO IT NOW**

FRANK FARRINGTON in New York Sun.

**W**HEN you've got a job to do,  
 If it's one you wish was through.

Do it now!

Do it now!

If you're sure the job's your own,  
 Don't hem and haw and groan—

Do it now!

Don't put off a bit of work.

Do it now!

It doesn't pay to shirk.

Do it now!

If you want to fill a place  
 And be useful to the race,  
 Just get up and take a brace.

Do it now!

Don't linger by the way.

Do it now!

You'll lose if you delay.

Do it now!

If the other fellows wait,  
 You hit up a faster gait—

Or postpone until it's late,

Do it now!

\*\*\*\*\*

## Building Stones of the Body

**W**HILE the mineral elements make up only a relatively small part of our food, they are nevertheless very essential constituents, indispensable for a healthy and adequate nutrition; in fact, we may truly call them "the building stones of the body." The process of assimilation which is effected by an exchange of fluids through the cell walls is based on electrolysis going on in millions of invisible batteries by the play of electrically charged molecules, whose negative and positive effects depend on the presence of certain organic salts. Experiments proved that animals fed by compulsion on food freed from mineral matter died sooner than those not fed at all.

Another point remains to be mentioned here which can never be too strongly emphasized. The mineral elements can only be assimilated by our system in an organized form, such as they are contained in all natural foods in which they are chemically associated with other nourishing ingredients during the time of the growth of the plants. Mineral waters and artificial preparations, like extracts, proprietary medicines, etc., which contain these elements as proximate principles, are of no value for our nutrition.—Otto Carque, in "Health."

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## An Experience With Auto-Suggestions

By W. J. COLVILLE.

**I**N the year 1885, when my attention was first called to the then rather novel subject of mental healing, I was a chronic sufferer from periodical sore throat, to which I had been subject from infancy and the tendency to which I always believed I had inherited.

A friend, whose identity was afterwards disclosed, sent me a very useful and kindly anonymous letter, consisting entirely of references to Bible texts, all of which referred to some good work which had been accomplished through the agency of East Wind, which, at that time, was my special foe, according to the evidence of mortal supposition. During February and March, in Boston, I suffered more than at any other season of the year, and it was in

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February, 1885, that I received this gracious missive, and when I was so seriously afflicted with throat difficulty that it made the fulfilment of my engagements as a vocalist almost impossible.

Not knowing anything, practically, at that time of the actual working of suggestion in any case similar to my own, I had no active faith in mental therapeutics as a means of rescue from my dilemma, nor was I in the least indisposed to test the efficacy thereof. I remember as though it were but yesterday, looking up the more than twenty passages to which my friend's letter called my attention, and after reading them all carefully and becoming intensely interested in the train of thought they awakened within me, I began experimenting privately on my own behalf with such formulas as suggested themselves in consequence of this mediation.

I remember walking along Tremont Street on a particularly cold and windy day, repeating silently to myself, "East Wind is good; it is my friend, I am now being benefited by it." The effect which this auto-suggestive treatment produced within me was truly wonderful, and when I publicly expressed my gratitude to an unknown benefactor for thus helping me to help myself, I announced my intention of forming classes for the study of the mighty theme, the outline of which I seemed to have grasped, immediately I took the new attitude to and old condition.

I have never united myself with any exclusive school of practice, but during the past twenty years I have been a witness to thousands of startling demonstrations of the reality of mental practice. I do not presume to limit the action of universal Spirit, therefore I am always open to accept a revelation of truth, regardless of the channels through which truth may flow. But, so far as my individual experience goes, I have derived more benefit from positive, persistent affirmation of harmonious relations with my surroundings than from all other methods and practices combined.

Whenever I practice suggestion for my own or others' benefit, I invariably base my treatment upon the beautiful doctrine that we are in a friendly universe, environed only by beneficence. I am a firm upholder of the doctrine that light, air and exercise are necessary in general circumstances to mental and bodily health, but experience has clearly and abundantly taught me during my journeyings around the world, which have subjected me to almost every variety of temperature and environment, that our own

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thoughts and feelings,—the attitudes we take to our vicinage,—have immeasurably more than all else to do with our health, success and happiness.

I find that the three most important times for making suggestions are:

1st. After retiring at night before going to sleep; it is well to go to sleep naturally while making agreeable suggestions.

2d. On rising in the morning before undertaking any work.

3d. Whenever a difficulty has to be met and exposure to a seeming danger is imminent and unavoidable. I dislike details because I wish only to pronounce the names of desirable conditions, and the most effective way to banish discord is to proclaim harmony.

Such in briefest possible outline is the record of my own experience, which I relate solely with the hope that it may afford an encouraging hint to some who have not yet realized the working of the law of suggestion.—“Practical Ideas.”

(Note.—Those who wish to investigate the subject of Auto-suggestion are referred to a recent book by Dr. Parkyn, entitled “Auto-Suggestion; What It Is and How to Use It for Health, Happiness and Success.” This book gives explicit directions for the use of Auto-suggestion and tells how it may be employed in the everyday affairs of life. 192 pp.; 15 chapters; linen cloth and gold. A copy of the book will be sent without charge to any one sending a paid in advance new yearly subscription to SUGGESTION. Address 4020 Drexel Blvd., Chicago.)

\*\*\*\*\*  
 \*  
 \* Thank God every morning when you get up that you \*  
 \* have something to do that day, which must be done, whether \*  
 \* you like it or not. Being forced to work, and forced to do \*  
 \* your best, will breed in you a hundred virtues which the idle \*  
 \* have never known.—Health. \*  
 \*  
 \*\*\*\*\*

\* \* \*

We often do more good by our sympathy than by our labor.—  
 Canon Farrar.

\* \* \*

Give—it is like God.—Tupper.

\* \* \*

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# SUGGESTION

A MAGAZINE OF THE NEW PSYCHOLOGY

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

ELMER ELLSWORTH CAREY,  
Associate and Manager.

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

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

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

\* \* \* EVERY subscriber to this magazine is formally notified when his subscription expires, and a renewal remittance should be made promptly. Unless a renewal order is received this magazine will be discontinued. If you wish to preserve copies of SUGGESTION in regular order, do not fail to send in your renewal promptly. It is not necessary to send the subscription price at the same time, but we must have your written order for renewal.

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

\* \* \* PLEASE NOTE: Address all communications to SUGGESTION Publishing Company, and make all remittances payable to this company.

\* \* \*

Be such a man, live such a life, that if every man were such as you, every life like your life, this earth would be God's Paradise.—Phillips Brooks.

\* \* \*

That best portion of a good man's life—his little, nameless, unremembered acts of kindness and of love.—Wm. Wordsworth.

\* \* \*

The making of friends who are real friends is the best token we have of a man's success in life.—Edward Everett Hale.

\* \* \*

Facts are stubborn things.—Smollett.

\* \* \*

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## EDITORIAL



**I**F you wish to do a kind act, send to this office the name of one or two thinkers who are interested in one or more of the following subjects:

Personal magnetism, — memory culture, — nature cure, — suggestive therapeutics, — drugless healing, — psychic research, — rational hygiene, — advanced thought, — law of suggestion, — formation of character, — will power, — the New Psychology, — auto-suggestion, — health, — happiness, — success.

Please send names to The Editor, 4020 Drexel Boulevard, Chicago.

To all such names we send sample copies of the magazine; we wish to secure every thinking person in the United States as a subscriber.

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### Water Drinking

**S**OMETIMES a person writes to us that it is harmful to drink two or three quarts of water daily; sometimes a friend argues that we ought to drink only when thirsty, etc. Drinking, like breathing, is a matter of habit. Few persons breathe deeply or take in all the air that is necessary for health; few drink enough pure water.

It is a mistake to think that water drinking is harmful. Water does not tax the system like food; it undergoes no chemical change; no vital force is used in eliminating water, as evaporation, gravity, capillary attraction, osmose, etc., perform the greater portion of the work without any drain on the vital powers. Pure water in the body dissolves and carries out waste material, mineral matter, poisons, impurities, and this absorption of the debris of the body is performed without any appreciable effort on the part of the system.

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However, an ounce of fact is worth a ton of theory; the Japanese drink a gallon or more of water daily, and they are not suffering from physical exhaustion, although eight or ten glasses is thought to be sufficient for the average person.

Note this clipping:

One of the most valuable features of the spa regimen is simply water. For the plague of intestinal sluggishness some of our best specialists recommend a glass of hot or cold water immediately before rising. There are thousands of people at this moment poisoning themselves with drugs whose whole outlook on life might be completely changed by this commonplace remedy. Jiu jitsu, the Japanese scheme of physical training, is said to include in its more rigorous forms the daily consumption of two or three gallons of water. The fact is that water exercises a cleansing effect on the inside as well as the outside of the body and enables the secretive organs the better to fulfill their part in the great work of nutrition.

## Auto-Suggestion

**I**F YOU are reading this magazine for the first time, and think you would like to subscribe, please turn to the book department and read a review of a book on that most fascinating subject, "Auto-Suggestion;" then remember if you subscribe you can have a copy of that book post free by simply asking for it.

Your request must accompany your subscription remittance. Send all orders to SUGGESTION PUBLISHING COMPANY, 4020 Drexel Boulevard, Chicago.

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Foreign except as noted above, 6 shillings.....	1.50

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\* \* \* \* \*

\* Nor knowest thou what argument thy life to thy neighbor's creed has lent.—Emerson. \*

\* \* \* \* \*

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## 100,000 Thinkers

**T**HE editor received many letters of encouragement; many contributions; many mottoes, clippings, verses, etc.; but few, very few, of these letters contain the name of a thinking friend. We want the letters and the contributions and the mottoes, but

WE WANT THE NAME OF THAT THINKING FRIEND.

WHO IS HE?

\* \* \*

Please, please remember this. Do you know how many real thinkers there are in this country? Surely not over 250,000, and probably not over 100,000.

\* \* \*

We want every thinker to see a copy of this magazine. There is only one way to reach these thinkers, and that is through our readers and subscribers. Your thinking friend will thank you if you tell him or her about SUGGESTION; and the editor will thank you for sending his name. So you are doubly blessed; who is ready for the double blessing? The time is now.

---

## The Germ Craze

**A** SCIENTIST, who has investigated the matter, states that men who are employed in the Paris sewers are as healthy as the average person, and no other 800 men, in that city, are so free from zymotic diseases.

This is a hard blow to the "germ theory." Certainly if germs abound anywhere they abound in the Paris sewers, which are large rivers of filth, on which the workmen move about in boats.

Why don't the "germs" find these 800 workmen and make them sick? The reason is simple; germs never made anyone sick nor caused a single case of disease.

Dr. Alexander M. Ross, an English physician and surgeon with a string of titles a yard long, says:

"I do not question the existence of infinitesimal micro-organism; but they are the result, not the cause, of disease. They are the scavengers; their legitimate work is to clean out the sewers

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of our bodies. Wherever there is decay, pus or decomposing matter these little life-savers are doing their work of neutralization, sanitation and purification. They feast upon effete and decaying animal matter. They are beneficial helpers to an important end."

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## Notice

**D**R. GEORGE DUTTON (now deceased), whose very excellent books are mentioned in some of the literature sent out from this office, is not in any way connected with the "Prof. R. E. Dutton" of Lincoln, Neb., who formerly made very exaggerated claims regarding his knowledge of "occult" subjects.

A friend informs us that "Prof." Dutton is now on the "fraudulent" list kept by the postoffice department.—E. E. C.

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## Let Me Do It Now

**M**ANY times in this magazine attention has been called to the following quotation:

"I expect to pass through this world but once. Any good thing, therefore, that I can do, or any kindness that I can show to any fellow creature, let me do it now. Let me not defer or neglect it; for I shall not pass this way again."

The authorship is in doubt, many names having been mentioned in connection therewith. Here is the latest contribution bearing on the question:

1271 Eighth Street, Oakland, Cal., Aug. 18, 1905.

Editor SUGGESTION:

Dear Sir—In your August number, reference is made to the uncertainty of the authorship of "I expect to pass through this world but once," etc. In the course of much reading, I have come several times upon these lines, always ascribed to Charles Wesley. They also appeared in a sketch of his life which I read years ago. Very truly yours,

BEULAH A. GRONLUND.

Will one good Methodist read look into this matter? Does the above quotation appear in the writings of John Wesley? If so he has an added claim for the thanks of humanity, for the sentiment is most noble and elevating, and worthy to come from the pen of a great man.

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\* \* \*

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## Words That Will Endure

**B**ELOW are given a few quotations, sentiments and mottoes. We wish to print some envelope slips containing selections worthy to be perpetuated. If you have a quotation which you think worthy to be considered, please send us an exact copy of same, with author.

\* \* \*

What is the most inspiring quotation you know?

\* \* \*

We want quotations that will be acceptable to Jew and Gentile, Mohamedan and Japanese; Agnostic and Christian; in a word, quotations that express truth without creed or doctrine; quotations that always appealed to humanity and always will, ages past and ages to come.

\* \* \*

"Faith steps out on seeming void,  
And finds the solid rock."

\* \* \*

This, too, shall pass away.

\* \* \*

This one thing I do.

\* \* \*

Never strike sail to a fear.

--Emerson.

\* \* \*

I am the master of my fate,  
I am the captain of my soul.

--Henley.

\* \* \*

Those love truth best who to themselves are true.  
And what they dare to dream of dare to do.

--Lowell.

\* \* \*

**D**IE when I may, I want it said of me by those who know me best, that I always plucked a thistle and planted a flower, where I thought a flower would grow

--Abraham Lincoln.

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Do it now.

\* \* \*

Pitch upon that cause of life which is most excellent, and custom will render it most delightful.

—Pythagoras.

\* \* \*

**T**HE world reserves its big prizes for but one thing, and that is initiative. Initiative is doing the right thing without being told. Next to doing the right thing without being told is to do it when you are told once.

—Elbert Hubbard.

\* \* \*

So long as we love we serve. So long as we are loved by others I would almost say we are indispensable; and no man is useless while he has a friend.

—Robert Louis Stevenson.

\* \* \*

**“I** EXPECT to pass through this world but once. Any good thing, therefore, that I can do, or any kindness that I can show to any fellow creature, let me do it now. Let me not defer or neglect it, for I shall not pass this way again.”

—Author Unknown.

\* \* \*

As a man thinketh in his heart, so is he.

—Proverbs.

\* \* \*

**T**HOUGHT tends to take form in action; you can do any rational thing that you have in mind if you are earnest; the power of thought is unbounded, the universe is but a thought externalized; man is limited only by his beliefs and desires. “Hitch your wagon to a star” is a wise saying; success is the portion of him who commands it. It has been said “man, know thyself;” better say, “Man, know thy strength.”

—From SUGGESTION, a magazine of the New Psychology, Chicago.

\* \* \*

Happy is he who has learned to do this one thing: To do the plain duty of the moment quickly and cheerfully, whatever it may be.—Spurgeon.

\* \* \*

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**T**HERE is one MIND common to all individual men. Every man is an inlet to the same and to all of the same. He that is once admitted to the right of reason is made a freeman of the whole estate. What Plato has thought he may think; what a saint has felt, he may feel; what at any time has befallen any man, he can understand. Who hath success to this UNIVERSAL MIND is a party to all that is or can be done; for this is the only and sovereign agent. —Emerson.

\* \* \*

**T**O LIVE content with small means; to seek elegance rather than luxury, and refinement rather than fashion; to be worthy, not respectable; and wealthy, not rich; to study hard, think quietly, talk gently, act frankly; to listen to stars and birds, babes and sages, with open heart, to bear all cheerfully, do all bravely, await occasions, hurry never; in a word, to let the spiritual, unbidden and unconscious, grow up through the commonplace. —Wm. Henry Channing.

\* \* \*

**T**O LOVE justice, to long for the right, to love mercy, to pity the suffering, to assist the weak, to forget wrongs and remember benefits—to love the truth, to be sincere, to utter honest words, to love liberty, to wage relentless war against slavery in all its forms, to love wife and child and friend, to make a happy home, to love the beautiful in art, in nature, to cultivate the mind, to be familiar with the mighty thoughts that genius has expressed, the noble deeds of all the world, to cultivate courage and cheerfulness, to make others happy, to fill life with the splendor of generous acts, the warmth of loving words, to discard error, to destroy prejudice, to receive new truths with gladness, to cultivate hope, to see the calm beyond the storm, the dawn beyond the night, to do the best that can be done and then to be resigned.

—Robert G. Ingersoll.

\* \* \* \* \*  
 \* The highest culture is to speak no ill.—Ella \*  
 \* Wheeler Wilcox. \*  
 \* \* \* \* \*

\* \* \*

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## Notes and Comment

**I**T IS the aim of the editor to make this magazine more interesting, instructive and useful. If any of our friends can show us how this can be done we will consider the act a favor; if any one can show us a more useful magazine devoted to the problems of health, happiness and success, I would like to see it. I will be pleased to know of a publication that gives more positive, direct and detailed information on these subjects. If we are not doing as well as other publications, I want to know it.

\* \* \*

If you, kind reader, think that SUGGESTION is at the head of the procession, why not tell some one?

\* \* \*

We have not yet received the names of all the 250,000 thinkers in this country; every day we get letters like this:

"I have just read your magazine for the first time, and hasten to send my subscription; I did not know that any publication advocated such ideas, etc."

\* \* \*

Help us to find the thinkers.

\* \* \*

If you have any ideas on any subject of general interest why not write them out briefly for us. If you think, why not help others to? When every thinking person writes a short letter every month for publication, we will progress rapidly. Learn to put your ideas on paper; there are hundreds of publications that will be glad to print them. The leading metropolitan dailies generally have departments for letters from the people. In Chicago the following papers make a specialty of such departments:

Record-Herald—Sunday edition.

Daily News—Every day.

Examiner—Every day.

Evening American—Every day.

Send us the names of the papers in your city that have such departments, and I will print them in SUGGESTION for the benefit of press writers.

\* \* \*

A letter in the Chicago Daily News will reach probably 500,000 readers; a man could not talk to so many persons in a dozen life-

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times. The press has a great power, and thinking persons should use it to educate the masses.

Don't complain about the ignorance and indifference of the people; what are you doing to remove the ignorance and indifference? Do something yourself besides complain.

Here is a clipping from a London paper showing the tendency of the age:

### The Modern Man

[C. E. Jerningham in *London Truth*.]

Question—Can you write? Answer—No; I use a typewriter.

Q.—Can you sing? A.—No; I use a phonograph.

Q.—Can you play any musical instrument? A.—No; I use a mechanical piano player.

Q.—Can you sew? A.—No; I use a sewing machine.

Q.—Can you draw? A.—No; I use a camera.

Q.—Can you walk? A.—No; I use a bicycle, a motor car, a tram car or a train.

Q.—Can you see? A.—No; I use glasses.

Q.—Can you hear? A.—No; I use a trumpet.

Q.—Can you digest? A.—No; I use digestives.

Q.—Can you sleep? A.—No; I use narcotics.

Q.—Can you form an independent political, literary, artistic or ordinary opinion? A.—No; I belong to an "organized" political party and take my opinions in this direction from the wire-pullers. As regards literature and art, I receive my impressions of those matters from the reviews in the newspapers, and in ordinary circumstances I follow general public opinion.

Q.—Can you breathe? A.—No; I use artificial respiration.

Comment is hardly necessary.

\* \* \*

The editor has advocated the abundant use of pure air and pure water ever since this magazine was started eight years ago. Deep breathing and water drinking are the great foundation stories of the structure of health. In the last few years this idea is finding its way into the public prints and the medical journals, and occasionally a physician will recommend his patients to drink more water. Here is the same testimony from a writer in the *Vegetarian Magazine*:

To the Editor: In one of the numbers of your journal you gave advice to a person who had had an operation for a supposed trouble with the small inoffensive appendix—really a packed ascending colon—in which you say to use water sparingly. Now I have been a physician since '53, graduated from the Hygia-Therapeutic College, of which the great wise Dr. Trall was the master mind.

He was a 100 years ahead of his time. The world has not yet found out all his wonderful philosophy. So you see I have been on the advanced column for a long time. Am constantly learning new things. Did not understand fully, until late years, the effect and value of drinking water. I have drank one or two or three quarts of distilled water (the only kind fit for drinking here), and have been greatly benefited. Am small and weighed an average of 135 pounds. After drinking water freely for some months, was reduced to 110 pounds, which has been my weight since. Was always limber and spry, but

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much more so since then. Have been a vegetarian for fifty years, with a few relapses and none for some years now. Am seventy-six and feel as young as I did twenty years ago. Don't look my age.

Have induced several to drink distilled water, and they have gotten rid of many pounds of waste matter, which almost everyone carries around.

No one wants to learn anything about their bodies. Strange, is it not? When the human race gets beyond being cannibals and lives on fruits, grains and nuts, eating only what grows in the air and sunshine, and sparingly of that, we shall have a race of people which has not yet been conceived of.—  
DR. OLIVE F. McCUNE.

According to an article in a medical journal, the Wisconsin Medical Recorder, the favorite poisons (drugs) used by allopathic physicians are strychnine, mercury, opium, digitalis, atrophine, chloroform and cocaine. These poisons are given in varying quantities, according to the opinions of the physicians.

The physicians giving these poisons imagine that a disease can be cured by administering a poison; we look back with amazement at the medicines used by medical men one hundred years ago; I am sure the people of 100 years hence will look back with horror and amazement upon the medical practices of today. I believe that some day it will be a crime for any one to administer poison to another. Today physicians are licensed to give the most deadly poisons, and they cannot be held accountable if the patient dies.—E. E. C.

What do we live for if not to make life less difficult to others?  
—George Eliot.

\* \* \*

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\* **T**HE bread of godlikeness is conduct, and godlikeness is  
\* not only godness, but wisdom and power. What we  
\* shall be and what we shall believe depend on what  
\* we DO with our ideals. AS A MAN THINKETH IN HIS  
\* HEAD SO HE MAY, OR MAY NOT BE; BUT AS A MAN  
\* THINKETH IN HIS HEART SO HE IS. Touch a man's  
\* head and he thinks; touch his heart and he does what he  
\* thinks.—John G. Woolley.  
\*  
\*\*\*\*\*

\* \* \*

“Between aspiration and achievement there is no great gulf fixed. It is given to all to aspire, but few allow themselves to achieve.”

\* \* \*

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## Advanced Thought

**T**HIS department is intended to cause thought and discussion on the higher phases of all questions of human interest; the great questions of being, life, creation, mentality, origin of thought and force are now before the world for discussion. They serve one useful purpose: While man will probably never solve the riddle of existence, he can use it as a mental whetstone; it will cause him to think, and thinking insures progress in all lines of endeavor. Clippings and comments are solicited from those who are trying to advance the best interests of humanity.

\* \* \*

**T**HE worm and the ant are still unconscious of the existence of the great, dominating intellect of man, working and eating and starving and fighting in the same world, on the same globe of arable earth spinning through space with them. They are perpetually in the presence of a dominant power—a power so enormous, considered by their own capabilities, as to be able to kill them wholesale, perhaps with purpose, perhaps without thought, perhaps in anger, perhaps rightly and in pursuance of some huge unseen law permeating the progress of creation—yet of the presence of that power in the form of man they are totally ignorant. With those two examples of ordered life as premises, the logic of the conclusion to be drawn is plain enough. If it is possible for ants and worms to go on living their lives and doing their work on an ordered scale, unconscious of great, ingenious, cruel, or godlike personages moving and working in the same world—personages whom they cannot see, and whose existence, even granting them higher powers of reasoning, they can only infer from occasional catastrophes such as the upsetting of the earth-mould in which they live, or their own death—is it not at least possible that man himself moves in a world tenanted by unseen beings gifted with powers of life and death which he does not understand, just because he has not eyes to see, or ears to hear, or hands to touch the great beings moving round him?—Sir Oliver Lodge.

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# ✎ HAPPINESS ✎

**R**EADERS are invited to express briefly their ideas about happiness. What is it? Where is it? How may it be obtained? Quotations, stories, and clippings are also desired. Give the authors to all quotations, and copy same carefully.

MAE LAWSON, Herself, Horton, Kansas: The only "sure shot" to Happiness is: "Tend to your own business and make 'the other fellow' do the same," and he will do it without "making" if you set the fashion.

\* \* \*

MM. J. MULROON, D. O., Porthill, Ida.: Happiness is the joy experienced when one is following that vocation that Mother Nature intended for him.

\* \* \*

Happiness is the free exercise of the mind in pursuits congenial to it.—*Macaulay.*

\* \* \*

HENRY PITTOCK, Holland, Mich.: I have noted with much interest your thoughts and your contributors' thoughts upon Happiness, and as I am now enjoying much of it and have for some years, I will give you a receipt that I find never fails, and may it find lodgment in many minds: "Christ for me, Christ in me, complete in Him."

\* \* \*

E. H. HASTINGS, Warwick, Mass.: Happiness is a progressive sensation; the satisfaction proceeding from any gratified desire, and constantly merging, by the perfect law of growth, into a discontent that calls for either an enlargement and variety of the same or its displacement by a new and unrelated one. It is measured by the depth and intensity of emotion involved, the thought impulses generated, the permanent effects and degree of creative suggestion present, and we may safely say that the greatest happiness arises from the highest and noblest desires.

\* \* \*

\* A. J. AVERELL, Medford, Ore.: Real negative fitness is food for positive good. . . . Find an outlet in the pursuit of an Ideal, and you will have happiness.

\* \* \*

Happiness consists in a harmony and correspondence between the soul and its environment.—*Anon.*

\* \* \*

R. J. RAYMOND, Raymond Mental Inst., Minneapolis, Minn.: To learn how not to worry is to learn the secret of happiness. Happiness is what all the world is seeking, but is never found outside of faith. Freedom from worry keeps us filled with an inspiration that is ceaseless. It is to feel and consciously know the real joy of living. You need no longer to depend upon theories, for you have a condition. You are at rest, peace, and harmony, and you find as Goethe found,—that

Rest is not quitting  
The busy career;  
Rest is the fitting  
Of self to one's sphere.

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SEWALL MORSE, 5 Elm St., Springfield, Mass: Happiness is the ideal condition of the mind, produced by coöperation (harmony).

WHEELER E. SMITH, Pueblo, Colo.:

Happiness is simply a relative term varying in degree and intensity, inversely to the mental, moral and spiritual concept and ideal of the individual; what would constitute happiness for one would be misery for another.

Is a state of happiness to be desired?

Not in this life; if so, it would bar us from heaven; if we were perfectly happy we would have nothing to desire, and it is only through desire, that growth is possible and the higher degree of happiness attainable.

Were all happy, would there be any incentive to progress?

No, we would soon revert to the brute.

What are we alive for, anyway?

To attain our destiny, which is to achieve, to aspire, to grow, like the seedling to the mighty Oak, to look up, to grow in wisdom, knowledge, power, and spirituality, to become Lordlike, to reach degrees of happiness, knowledge, power and wisdom, which mortal mind hath not yet conceived.

\* \* \*

COUNT TOLSTOI: Human happiness is only attainable when each individual will do his utmost—one in the workshop, another in the field, and another to compose sonatas. It only matters that each fulfils his duty, creates some good positive, and rest will come of itself.

S. BENNETT DAVIS, Stanton, Me.: Happiness exists in a right relation of things; a congenial fitting of means to ends, for the welfare, interests and inclinations of an unbounded and felicitous love.

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## Auto-Suggestion

New subscribers should ask for a free copy of the book on Auto-Suggestion when they remit. This is one of the most interesting and practical books published. It shows how the great power of Auto-Suggestion may be used in every-day life to attain health, happiness, and success; 192 pages; cloth and gold binding; finely printed; no more valuable book has been published.

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SUGGESTION PUBLISHING CO.,  
4020 Drexel Blvd., Chicago, Ill.

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All yearly subscriptions for SUGGESTION received this month will run to January 1, 1907, if you mention this offer. A copy of the new book on Auto-Suggestion will be sent to each subscriber if the request accompanies the subscription.

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**If you have built castles in the air your work need not be lost; that is where they should be built; now put foundations under them.—Thoreau**

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# NATURE CURE

## Pure Air and Sunshine for Tuberculosis

"No medicine in a bottle ever cured tuberculosis," said Dr. Homer M. Thomas of Chicago in an address before the Chautauqua Assembly at Ottawa, Ill., on Saturday. "The four basic principles upon which rests salvation from tuberculosis," said the speaker, "are: Pure air, pure water, pure food, pure thoughts."

In this keynote utterance of a very thoughtful and carefully prepared address are summed up the results of twenty-five years of scientific struggle for the mastery of the white scourge, which has demonstrated the absolute failure to effect a cure with drugs.

Dr. Thomas presented a strong plea for those restrictive measures which will apply the remedies that science has finally determined are potent to save thousands of the fairest and best in our land from consumption. Of the 90,000,000 people in the United States today 9,000,000 will die of tuberculosis unless we develop methods for its prevention. Of these deaths 500,000 will occur in Illinois and 200,000 in Chicago. The age of those dying from consumption averages from 18 to 40 years, the most productive period of life.

The habit and environments which make us receptive to tuberculosis, says Dr. Thomas, are "worry, overwork, overexercise, constipation, overstimulation." Where pure air, pure water, pure food, judicious exercise and abundant sunshine can be had the disease cannot exist.

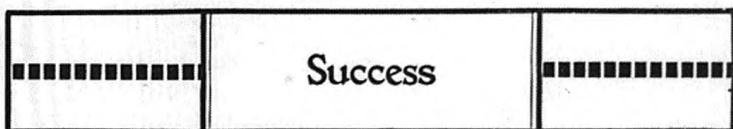
As three-fourths of all cases of tuberculosis conveyed from person to person are contracted in the home and one-fourth are due to workshop environment, according to Dr. Thomas, it is very obvious that immunity from the disease is only secured through keeping the home and the workshop clean, dry, airy and bright.—Editorial in Chicago Record-Herald, August 22.

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Every man is like the company he is wont to keep.—Euripides.

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Why not send us some good rules of conduct? Write out seven rules embracing your ideas and we will be pleased to see them.

Here are nine rules which we fixed upon in the SUGGESTION office:

1. Don't worry; fear nothing.
2. Do it now.
3. Believe in yourself thoroughly.
4. Be optimistic.
5. Be kind; be honest; be faithful.
6. Whatever you do, do it with your might.
7. "Hitch your wagon to a star."
8. Live as though today would be your last.
9. If you haven't what you like, try to like what you have.

\* \* \*

The following rules of life were formulated by an English statesman, name unknown:

1. Have a definite aim.
2. Go straight for it.
3. Master all details.
4. Always know more than you are expected to know.
5. Remember that difficulties are only made to overcome.
6. Treat failures as stepping stones to further efforts.
7. Never put your hand out farther than you can draw it back.
8. At times be bold; always be prudent.
9. The minority often beats the majority in the end.
10. Make good use of other men's brains.
11. Listen well, answer cautiously, decide promptly.
12. Preserve, by all the means in your power, "a sound mind in a sound body."

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**I** HAVE so little to do that I am surprised how I can find time to write you so often. Do not stare at the seeming paradox; for it is an undoubted truth, that the less one has to do, the less time one finds to do it in—one yawns, one procrastinates; one can do it when one will, and therefore one seldom does it at all; whereas, those who have a great deal of business must (to use

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a vulgar expression) "buckle to it," and then they always find time enough to do it in. I hope your own experience has, by this time, convinced you of this truth.—Letter of Lord Chesterfield to his son, September 30, 1757.

\* \* \*

## To Achieve Success

**A** NEW YORK lawyer whose income is now \$12,000 a year and who began life a little less than a quarter of a century ago as a clerk in a law office at \$8 a week gives this recipe for success:

"Success will come to the man who recognizes that genius lies in doing all the commonplace things of life well and promptly, and especially in doing them better than other people. A certain number of hours a day devoted to a given ambition will do more than any meteoric plunge for success in any field. Keep plodding from day to day and don't lose sight of the object."

William Meyer, another New Yorker whose career began as a clerk and who is now rounding into an international merchant with an income each year that is not far from \$50,000, says: "Success must come to the man who will try to do the things of life better than any one else, and, if he can't do that, do so much more than any one else that he must be in demand. From \$8 a week to \$8,000 a year was a steady pull for me, and when I reached that mark I thought I was doing very well and was rather proud of my success, but I soon saw that if I allowed myself to be content with that I would go back, because no one stands still; they either go ahead or go back. So I took a new grip on things and started ahead, and I'm in the same position today. I must go on. There are no secrets of success; success is an open book.

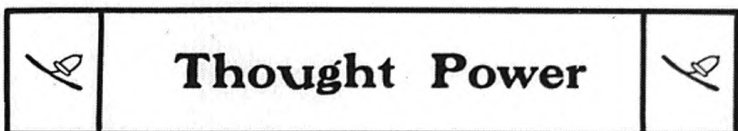
There are thousands willing to do great things, for one willing to do a small thing.—MacDonald.

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 \* A wide spreading, hopeful disposition is the only true \*  
 \* umbrella in this vale of tears.—T. B. Aldrich. \*  
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\* \* \*

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IN THIS department from time to time will be given well-certified instances of the effects of suggestion in producing health or disease. The mind can influence the body for good or ill, and the far reaching effects of psychic force are marvelous to those who have not studied the Law of Suggestion. Short articles, communications or clippings are solicited for this department.

## The Power of Auto-Suggestion in Business

From an interesting and brainy booklet called "Advertising Wisdom," issued by the Cramer-Krasselt Co., of Milwaukee, are taken the following paragraphs:

The effect of the use of continuous effort was never more aptly illustrated than by Billy Van. Van, although one of the best known vaudevillians in the country could never get a dating at Pittsburg, neither could he get a hearing from the manager of the best Pittsburg house. One morning after many letters had been received from Van and his booking agent, the Pittsburg gentleman walked into the city through the smoke and grime of the factory emissions to find a neat little envelope on his desk.

It was addressed with the additional information:

"From Billy Van—Don't open unless you want to book him."

The curiosity of the managerial mind overcame that dignity and the fateful billet was opened. Inside was a picture of Van as well as that of an Inner Seal, made famous by the National Biscuit Company. And the artful William had written, "Dear Sir: This is a picture of Billy Van. The trade mark is one that you will notice during the day many times. Whenever you see it think of Van, and say to yourself, 'I will employ Van for two weeks.'"

The missive was tossed aside to be forgotten for a few minutes, but on looking at the boardings across the street from the theater there was boldly emblazoned the Inner Seal and Mr. Manager saw it.

Going to lunch several were passed, and in his dreams, the manager admits, his inner thoughts became Inner Seals.

Every morning a new mailing idea awaited him from Van with the Inner Seal and the catch phrase, "I will employ Van for two weeks."

Upon the sixth day Van received a telegram. It read: "You may come on. You are employed."

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Clara Hoffman, imagining she had a bone in her throat, was actually strangling to death in a Cincinnati hospital when Dr. Charles Langdon, expert alienist, was called in by the dumfounded hospital doctors. Langdon solemnly poked an instrument into Clara's throat, yanked it out, showed her a match sliwer and told her she was cured. Instantly her strangling ceased, and she left the hospital laughing—ignorant of the fact that a kink in her brain rather than a bone in her throat had nearly cost her her life.—*Detroit News-Tribune.*

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The idea that thought has a positive, dynamic effect is beginning to be recognized in all circles; as an example of how advanced ideas

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are being adopted, the following communication was printed recently in the Chicago Daily News, a newspaper having a daily circulation of 300,000:

Here is a case that came directly under the writer's observation: A young woman who never had any facial blemishes previously one day noticed that a mole was coming on the middle of her left cheek. It grew until it became a source of annoyance. She was painfully conscious of its presence night and day. Her friends told her that it was a mole, that it had come to stay and would continue to grow larger.

One day while looking at it in the mirror she became angry with it and talked to it thus: "Are you a mole and have you come to stay? And you are going to grow larger? Well, you can stay and grow larger if you want to, but I'm not going to bother with you any more or be annoyed by you. I'm not going to give you any more thought."

And she didn't. The young woman took her mind completely off the subject and some six weeks or two months later suddenly the thought came to her: "How about that mole?" She put her hand to her face, but could not feel it. She went to the mirror and found no trace whatever of the mole. It had disappeared as if by magic and she never knew how or when it went. She was holding it in evidence by her thought and when she dropped the thought it disappeared.

Would that more of us were like the good woman, who, when smallpox broke out in her neighborhood and her friends were moving away and urging her to move, said: "Indeed, I'll not move out for the likes of that." And she didn't move, nor did she take the disease, while others were dying all around her.

How vitally important it is that we hold the right thought for ourselves and send out the right thought to others! As a gentleman said to me: "You cannot be a success if those around you hold the thought of failure for you."

The men and women who are successful in life are those who hold the concentrated thought of success and fear no evil.—*Katherine A. Driscoll.*

## BUSINESS PSYCHOLOGY

EDITED BY PROF. P. J. MAHON, FACULTY SHELDON SCHOOL  
C H I C A G O

THIS DEPARTMENT is devoted to the application of the principles of Psychology to the practical affairs of business; it will be especially valuable to young men and women entering upon a business career; stenographers, clerks, salesmen, managers, merchants, etc., will find here timely articles on the science of business salesmanship. All communications and questions for this department should be addressed to the editor, Prof. Mahon, 1002 Republic Building, Chicago.

### Look to Your Weapons

**I**N SPITE of what we think or claim to the contrary, man is all the time a belligerent animal. We speak very blandly of the "peaceful walks of trade." It is a nice, soothing expression and it matches to a dot with the "peaceful arts of industry." But a little reflection will show that they are both rather shallow phrases. They do not mean exactly all they say. The term "business," which

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fairly covers them, is really significant of a kind of warfare. Practically all business men are "in it" for conquest. The veriest clod in the field will start up to tell you he is "not there for his health." In the main, also, you will find it is the world's business classes, by the greed and rivalries of their commerce, that impel the nations into wars of blood. Even our up-to-date history proves this fact. This so-called "peaceful pursuit" has too often blazed its path by violence and spoliation. Of course there were baser motives for many a past war, but here we are just making a panoramic survey.

Let us also glance at the detail. In every kind of business transaction, every "deal," contract and proposition, there are always two interested parties. We have the buyer and the vendor, the employer and the worker, the exporter and the consignee, the borrower and the lender, and so on, and so on. These are what lawyers term the party of the first part and the party of the second part. It may well be that both are filled with the aims and spirit of peace. In all honorable trade the law of mutual benefit should inspire their dealings. In all enlightened lands the forms of courtesy will mark their intercourse. They smile back and forth as cordial friends. But—

But they always "sit in the game" on opposite sides.

There's no getting out of that. It is true they are engaged on the same affair, but each has to view it from a different standpoint. Each has his own axe to grind. Each hopes to win some advantage from the other. Leaving out the barest thought of guile or crookedness, each is actually striving to "get the better" of the other. He wants the other to think just as he does, and act as he desires on the matter at issue. He seeks to pilot or to sway the other's will. The minds of the two parties are therefore in conflict. They must fight until they can agree. It is all distinctly a battle of brains.

Now, when a soldier is called into action his chief care is for his arms and equipment. In the bloodless campaign of business the weapons must be sought in the mind.

The human mind! Oh, what an arsenal of power is here! What mighty engines for combat and what cunning ramparts for defense!

Mr. Warrior, are you ready for the fray? Our conclusions must be practical or they don't count. Have you looked into your mental resources to see in what they consist? Is there aught you can train or improve or furbish into higher efficiency? Are you sure that

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everything is in order "to smite or to shield," or perchance to bide your time in "masterly inactivity?"

You have often said that psychology—or mind science—has nothing to do with your fitness or success. Just here you may perceive it is vital to both. On its threshold you will learn that you are armed with three great batteries, Intellect, Sensibilities, and Choice, which you can use with conquering skill in all your undertakings. It may be you will remember them better as Knowing, Feeling and Willing. Look well to these batteries.

Is your knowledge of the right kind, compass and quality? Is it on tap all the time and can you properly express and apply it? Are your emotions or soul-faculties of the high order that will never permit a base or selfish act? Are they crowned by the sympathy that ruleth all things? Is your will so sturdy and gritty that resolve and accomplishment mean the same thing to you? Have you correct views on suggestion and its wonderful potency in stiffening your own will and molding that of others? These and similar questions must decide whether you are ready.

If not, you have still much to learn of Business Science. It is a spacious garden and psychology blooms everywhere within its bounds. It is a region of wonder and delight to the clean of heart.  
—P. J. M.

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\* If I would reap courtesy and hospitality, kindness and \*  
\* love, I must plant them.—Holland. \*  
\*  
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\* \* \*

If instead of a gem or even a flower, we could cast the gift of a lovely thought into the heart of a friend, that would be giving as the angels must give.—Mac Donald.

\* \* \*

The disposition to give a cup of cold water is far nobler property than the finest intellect.—Howells.

\* \* \*

Every right action and true thought sets the seal of its beauty on person and face.—Ruskin.

\* \* \*

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# The People's Forum

THIS DEPARTMENT will be devoted to short contributed articles on any subject. The editor believes that every publication should give some space to the free expression of opinion on all questions. It is not necessary that any of the articles relate to any matter within the scope of this magazine.

Write clearly, briefly, sensibly on any topic in which you are interested, and space permitting, your letter will appear. Here is a chance for the Press Writers to get a new audience.—EDITOR.

## Propositions for Discussion

THE propositions given below are submitted by C. P. Nicholas of Toluca, Cal. Readers of SUGGESTION are invited to discuss them, but discussions must be brief; simply outline your ideas; our readers will understand. We have not room for long arguments.

BY C. P. NICHOLAS.

1. How many persons from the various sects, denominations and "isms" could agree on the following, and would such agreement be desirable?
2. Neither we nor any one of us knows it all.
3. It is a physical impossibility for the human brain, at its present maximum degree of development, to conceive the magnanimity and duration of the universe.
4. We are seeking after knowledge and truth wherever found.
5. By continual exercise in the direction of that which is sought, the mind, like muscle, becomes more capable of performing what is desired of it, and the limit of its possibilities is not known.
6. It seems reasonable that if we embrace a spiritual being which is to have a "hereafter," that it must necessarily have had a "heretofore."
7. The universe, of which we are an insignificant component part, is governed by immutable laws which it is our mission to first understand and then conform to, thereby attaining a condition (not an end) we know nothing of up to date.

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Be not simply good—be good for something.—Thoreau.

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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.

All yearly subscriptions for SUGGESTION received this month will run to January 1, 1907, if you mention this offer. A copy of the new book on Auto-Suggestion will be sent to each subscriber if the request accompanies the subscription.

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### For Lovers of Books

The second edition of Dr. Parkyn's book on Auto-Suggestion is now ready. There has been an unusual demand for this book, and two thousand copies were disposed of as fast as they came from the bindery.

In the second edition some typographical errors have been eliminated, and two very important chapters have been added, making fifteen chapters and 192 pages. The book deals with the problem of health, happiness, and success from the personal standpoint. What must I do to achieve health, happiness, and success? This book tells you. It tells how to apply auto-suggestion in the every-day affairs of life. It tells how to form a character; how to break bad habits and to form good ones; it tells how to improve the mental forces, and how to strengthen the physical forces; it tells what personal magnetism is, and how to acquire it.

When the second edition was printed one hundred copies were carefully printed on extra fine paper of beautiful finish and texture. These sheets were carefully bound by the famous Roycroft book bindery at East Aurora, N. Y., where the most artistic books in the world are made. The binding is watered silk, fine leather, gold leaf stamping—real gold, mind you, and each volume of the one hundred is numbered and signed by the editor. The resultant volume is a gem. It is a real work of merit, bound in the highest style of the bookbinder's art. Every book is numbered, and Dr. Parkyn's autograph appears in each.

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ent could be given. Good for young or old, man or woman. The price of copies of this "edition-de-luxe" is \$2.50—worth \$25.00. And we will help the good work along in this way: Send \$2.50 and the name of your friend and we will send the book as directed, and also include a year's subscription to SUGGESTION.

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Anyone who is not pleased with the book as above described can return the same and money will be refunded.

## Books

**MIND READING.** This is a little pamphlet that retails for 25 cents; it tells how many apparently wonderful things are done; it explains "muscle reading" and tells how Bishop when blindfolded securely could write down the number of a bank note; any one can do the trick with a little practice after reading this book. It tells how dogs and horses are trained so they become "mathematical wonders." After reading this book many apparently marvelous "psychic" exhibitions will seem very commonplace.

Given with a new subscription or a renewal, but no other premium will be given; ask for the book when you send your subscription. Send your subscriptions to 4020 Drexel Blvd., Chicago.

\* \* \*

**ANCIENT WISDOM EXPLAINED.** A six-month correspondence course of twelve lessons, linking the Golden Age of the Past with the Golden Age of the Future; by Estella Bachman; 25 cents; 12 lessons \$2.00 Bachman-Brokaw Publishing House, Pasadena, Cal.

These twelve lessons are worth \$2.00 of any thinker's money. Send 25 cents for the first lesson on my recommendation and discuss these subjects:

"In the Beginning," "World Making," "The Story of the Rocks," "Our Earth's Ring System," "Origin of Coal," "Where Gold

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Came From," "What Primeval Persons Saw," "The Lost Key Found."

Lesson One also gives the complete index to the succeeding eleven lessons; the last lesson deals with the mystery of perfect individuality in perfect unity in equal freedom; the only path to a completely harmonious development for any person; perfect freedom possible here and now; and the golden age of the future.

All those who took an interest in "The Deluge and Its Cause" will be delighted with this course, as Prof. Vail's theories are further elaborated throughout the series.

\* \* \*

THE EQUITIST. A new national weekly magazine, will illumine truth and dispel error by a fearless discussion of every phase of Sociology and Evolution, from the standpoint of Equal Freedom and Annular Evolution. Its readers will be encouraged to discuss with its editors every "ism" involved. It will aim directly at the total extinction of all the powers of extortion; by first securing that unity of conception which can come only from clear thinking, and which, in its turn, necessitates the use of clearly defined words.

The cause and cure of the many ills which beset humanity—social and political, including temperance, vice, crime and poverty, trusts and "graft," public and private—will be thoroughly discussed.

Editors: Estella Bachman and Warren Edwin Brokaw. Regular contributor: Isaac Newton Vail, in charge of Annular Evolution Department.

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\* \* \* \* \*  
 \* Muscle control is the secret of grace as mind control is \*  
 \* the secret of charm.—Sada Louise Cowan. \*  
 \* \* \* \* \*

\* \* \*

Oh, but a man's reach should exceed his grasp, or what's a heaven for?—Robert Browning.

\* \* \*

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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.

### Life's Problems

By SAMUEL BLODGETT, St. Louis, Park, Minn.

**I** THINK T. H. Musick has stated conditions of life very well, as far as he has gone, but I hope I may be permitted to put in an objection to a term he uses, for it is misleading.

It is confusing to state that life forms have "wonderful intelligence," and then call this intelligence a "directive principle."

Intelligence proposes, has principles, motives, aspirations, and proceeds to work accordingly, but principles do nothing of themselves. They lay no plans, and they have no purpose. The intelligence is in the person behind the principle.

As soon as there is a union of the male and female elements a person is there, and with favorable environments that person proceeds in making an organization suited to its nature, whether it be a plant, an animal, or a human being. It carries that organization to maturity, holds it for a longer or shorter time, then lets go of it and it disappears.

Being of the same nature of its parents, it organizes into them, everything after its kind. The preceding is not mechanical, and it is not chemical. It is more than a combination of material elements: it is a life creation. The maize creates maize, the sheep create sheep, the human creates the human. These creations are of the same material elements, yet they are very different. When one undertakes to make a mechanical or chemical comparison it is a flat failure.

The life or soul does not disappear if it leaves progeny, but exists in its creations, and is perhaps multiplied many fold; and we have no reason to say the personal identity which organized the form is lost when it lays it down. When science has gone to the end of its capacity it is best to humbly acknowledge its ignorance.

\* \* \*

### Bramwell on Hypnotism

**I**N HIS work on "Hypnotism, Its History, Practice and Theory," Dr. Tilue Bramwell displays knowledge so scholarly, and at the same time so practical, that it is somewhat startling to read, in his chapter on the management of surgical and medical cases, the following passage:

"The selection of patients for hypnotic treatment and the hope of relief for cure held out to them, ought naturally to be regulated by the same principles as those governing ordinary medical practice. Thus, if the case is one of chronic disease, it ought to be clearly explained to the patient that cure is absolutely out of question. He should be told that at most there may be a thin overlying strata of functional nervous disturbance, and there is only a possibility, not a certainty, of this being removed by hypnotic treatment." (p. 269.)

Dr. Bramwell has had patients sent to him by Professor William James, and is among the foremost specialists in Europe; and he not only gives ample evidence of fact in the treatment of patients, but he also appears perfectly aware of the fact that suggestions take effect with one in consciousness, and with only slight or even doubtful hypnosis. Otherwise in opening an interview with a suggestion like that quoted, he would appear to be handicapping his

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subsequent efforts for the patient's benefit so severely that he might be mistaken to be both tactless and ignorant.

Most of those who have made a practical study of mental suggestions have attained their present knowledge by means of hypnotism, and hypnotism itself is a powerful suggestion acting upon the operator, as well as on the subject, that hypnosis is a necessity for suggestibility. This is a false suggestion, from which Dr. Bramwell and others freed their minds by obtaining success, without unconsciousness, while the patient was merely quietly relaxed, and in a receptive condition, in an operating chair. But it is necessary to broaden our ideas much further than this, and recognize that we begin suggesting to our patients not only before they relax, but before they sit down, and from the first moment they enter our room; and if we begin by telling them they cannot get well, we should not be surprised if our attempts in an opposite direction only partially succeed.

Our path through hypnotic experiment inclines us so strongly to the notion of a defined line separating suggestible from non-suggestible states that we seek to correct the mistake by pushing back the line from unconsciousness to include relaxed receptive conditions, instead of by abolishing the line altogether.

There is no moment when a person is not suggestible. This is, of course, well known to all readers of SUGGESTION, but the repetition appears pardonable in view of the importance of the fact, and because such an authority as Dr. Bramwell seems to imply the contrary.

That Dr. Bramwell still belongs to the class who believe that only nervous and functional disorders are curable by suggestion, would undoubtedly make many deny his right to be considered an authority on the subject at all: but, throughout his work appears a scientific spirit, which, if not free from materialistic bias, is obviously an honest attempt to reach the truth.

CLAUDE WHATELY JOHNSON.

\* \* \*

## Phantasms of the Living

JOHN E. RYER, Seattle, Wash.:—I observe that problems of Spiritualism deeply interest many of your readers and that SUGGESTION is somewhat dogmatic in regard to them. There is too much reliable evidence to longer dispute the fact that in cases of violent or sudden death the intense desire of the stricken person to communicate with some most intimate friend or relative, often enables his consciousness to break away and go instantly to the other person and make itself felt and known.

On the other hand, all my study of natural life and death and of those who have most nearly attained a natural death, satisfies me that nature intends that death shall be a satisfied ending of a given round of connected existence of substance and consciousness when both shall be—not lost—but reabsorbed by the universal factors. In normal death we observe that the desire for life ceases or fades away before the final ending and I have never heard, and have no belief, that any such life continues to have any organization or is able to make itself felt by any other person after the bodily vibration ceases. While we do not know that the consciousness disrupted by accident does have at least a momentary power to make itself felt, I see no reason to believe that it retains that power for any length of time, but am confident that *suggestion* will be able to account for all the later apparent phenomena.

The intense reluctance of the mass of society to accept my theory of death comes largely from the irrational suggestions of all the schools of religion, and the general inability to appreciate the infinite reality of the divine consciousness and the real relationship between humanity and divinity.

\* \* \*

E. T. E., Santa Rosa, Calif., writes that in breathing, exhalation is more important than inhalation; that a longer time should be occupied in exhaling than in filling the lungs. The idea is to empty the lungs at each exhalation as completely as possible.

[EDITOR'S NOTE.—There is no objection to this direction, but there is one sure thing; to get air out of the lungs it is first necessary to get it in the

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lungs; and if we breathe deeply and thoroughly, expand the chest walls, the contraction naturally forces the air out. There is a lot of faddism about breathing: such as breathing with one eye open, breathing through one nostril, breathing on one foot, breathing with your fingers crossed, etc.; but the essence of all breathing is to *breathe deeply*; fill the lungs as fully as possible at every breath, and never mind about counting 1, 2, 3, 4; 1, 2, 3, 4; etc.

True, some persons will take no interest in anything unless it has a "fad" tag pinned on it or a mystery brand attached somewhere.

The wild deer breathes naturally and he uses both nostrils all the time. Who ever heard of a horse standing on his left hind foot and breathing alternately through the nostrils, all the while solemnly keeping time with his right fore foot: 1-2-3-4, 1-2-3-4.]

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From MRS. R. D. BISHOP, Chicago, Ill.: In a late number of SUGGESTION I observe that you undertake the apparently difficult task of explaining phenomena scientifically. May I ask how you would account for the following:

My mother, who lived half a mile from me in the country, called, and after she left I felt impressed to write automatically these words: "Your mother sees the footprints that she made this morning. She thinks they are not hers and is stepping in them," signed and written in the hand of an old friend (deceased) of my mother, but a stranger to me.

Upon being questioned she said she had noticed the prints and wondering if they were her own, set her feet in them. Although thoughts are constantly being transferred at a distance in various ways, I believe the recipient is seldom conscious of them unless they relate to serious matters, while the above was of a very trifling nature. Of course spiritualists would call it a simple test, but would that be scientific?

Science seems too short-sighted to see beyond the imaginary line that separates the unseen things of this world from the unseen things of the next. And too hard of hearing to listen to the whispers of the so-called dead that emanate from the very home of thought, and floating across that border line reach the sensitive brains of the so-called living. After all, are the living as much alive as the dead?

\* \* \*

CLIFTON S. WADY, 25 City Hall Place, N. Y.—A verse by Edmund Vance Cooke in the *Saturday Evening Post* entitled, "The Horrible Example," has in the following been changed in its two final lines, to bring out a truth known to all thinkers, and acknowledged by the very fact of such popular humorous (?) verse as this. The verity of suggestion is widely admitted. What we are waiting for is the wider practical application of such knowledge:

"Little Clara Cough-it-off felt very much abused;  
And coughed to make her mamma think that she was badly used.  
She found it rather hard at first, but practice made it easy,  
Till she could cough as good as though she really were diseased;  
She coughed against her medicine and said it made her sick;  
She coughed because she wouldn't give her back the spoon to lick;  
She coughed until she had to cough"—the foolish little miss!  
A steady pretence will come true: suggestion's based on this."

\* \* \*

MAUD L. LESSER, Syracuse, N. Y.:—I like SUGGESTION best because of the varied lights it throws upon the subjects introduced, thus almost forcing the reader to think and decide for himself as to which is correct; or perhaps to harmonize the varied lights into a new color tone a little more beautiful than those given. Reading SUGGESTION produces a mental activity that is very refreshing and creates a longing to advance.

\* \* \*

G. A. R. COMRADE, Mexico, Calif.:—What is needed in the United States? Answer: Patriots in time of peace.

\* \* \*

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# Drugless Healing

## Legality of Drugless Therapeutics

**T**HE medical profession is continually attempting to prevent the practice of drugless systems of healing. Prosecutions are announced in various quarters, and it is gratifying to know that all such attempts to stamp out drugless methods have not been supported by the higher courts.

The supreme court has decided that mental healing or absent healing is just as legal as the system used by the allopaths. The United States circuit court of appeals, fifth district, has also decided in the Helen Wilmans case that absent healing is entitled to the same consideration as curing by means of drugs.

Recently in New York a county judge released a Christian Science healer who had been indicted for treating a case.

It is gratifying to know that these decisions place drugless methods on a sure footing, and any advanced practitioner may point to them when threatened with arrest.

Mr. Eugene Christian, of New York, who gives advice about diet, has been arrested at the instigation of the doctors. Undoubtedly he will be discharged in the higher courts, although the lower courts may attempt to sustain the contention of the doctors that it is a crime to cure without drugs.

In the decision granting Mrs. Wilmans a new trial, the following language was used by the appellate court:

The evidence not tending to sustain the charge that she did not intend to administer the advertised treatment for which she was paid, a verdict of not guilty should have been directed on these indictments. If the accused intended to administer, and did administer the treatment that she advertised, she was not guilty of the fraud charged, although the treatment might be in fact valueless. The mere allegation that she was engaged in business of mental healing was not an allegation of a "scheme or artifice to fraud."

The case should be tried with the distinct understanding that the practice of mental healing is, in federal law, as lawful as healing with drugs. The question involved her belief in her representations and promises. While her belief was not the subject of direct proof, it might be ascertained from circumstances and by the proof of her actions and declarations. If her method of treatment was as baseless as mundane astrology, it made no difference, if the accused believed in it and practiced it in good faith and without positive intention to defraud. If, without belief in her professions or

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proposed treatment, and with knowledge that her representations were false, she made them to defraud, the fact that mental healing is a lawful vocation did not protect her.

The case must, of course, be tried and tested by the rules of law and by the common human understanding. But when a question of fact is tested, although it may involve the existence of a power not generally recognized, evidence bearing on the question must be considered as in other cases. Science has not yet drawn, and probably never will draw, a continuous and permanent line between the possible and the impossible, the knowable and the unknowable. Such lines may appear to be drawn in one decade, but it is removed in the next, and encroaches on what was the domain of the impossible and the unknowable. Advance in the art of electricity, and experiments in telepathy, hypnotism and clairvoyance warn us against dogmatism. The experience of the judiciary, as shown by history, should teach tolerance and humility, when we recall that the bench once accounted for familiar physical and mental conditions by witchcraft, and that, too, at the expense of the lives of innocent men and women. In that day it was said from the bench that to deny the existence of witchcraft was to deny the Christian religion. Juries would have done better. Then and now questions of fact were best tried by jury.

Finally, in dealing with the issues raised by the record, the court does not intend to express any opinion as to the substantiality of mental science, or whether it is founded on some occult natural law, or on mere parade and mummerly. The court is not a society for psychical research, charged with the duty of forming and announcing opinions on that subject. It endeavors only to make it plain that there is nothing in this case to require a departure from the ordinary rules of evidence and familiar criminal procedure.

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## Mental Healing

Every day I see in medical journals references to suggestive therapeutics or the power of suggestion as a healing agent. Many physicians in a dim way know that the mind has a great influence on the body but they do not know the laws of mental medicine.

Physicians have often been astonished to find that patients slept soundly after taking a supposed narcotic, when it was afterward discovered that a different medicine was administered which contained no soporific principle. Suggestion is one of the most potent forces with which man has to deal; suggestion will kill or cure, according to circumstances.

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## Psychic Treatment for Mental Diseases

(Those who are inclined to doubt the efficacy of suggestive therapeutics, and who consider mental healing as a fad, should read the following article from the "Literary Digest."—Editor SUGGESTION.)

That mental cure, scientifically applied in cases to which it is adapted, is now approved by authorities of the highest eminence, is shown by the recent publication of a work on "The Psychoneuroses and Their Moral Treatment," by Dr. Dubois, professor of neurology in the University of Berne. In

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a highly eulogistic review written by Louis Proal for the *Revue Scientifique*, Paris, July 30, this writer calls the book 'the work of a philosopher-clinician, who, adding to great experience profound psychological knowledge, knows how to apply to therapeutics the considerable influence of the mind over the body.' That this influence has long been understood, M. Proal admits. It has, in fact, been known since remote antiquity, but he asserts that its recognition by regular physicians and its systematic use as a legitimate method of medical treatment in mental disease is comparatively recent. Says M. Proal:

"It was not until about twenty years ago that the influence of the moral over the physical nature was scientifically utilized. \* \* \* Effected first by means of hypnosis, and then by suggestion in the waking state, moral treatment has become with Janet and Magnan and especially with Professor Dejerine and Dr. Dubois a rational psychotherapy, that is to say, an education of the reason and the will.

"A complete transformation is taking place in the treatment of neurotic mental disease. At both Paris and Nancy the preference is now given to psychotherapeutic treatment without hypnosis: appeal is made to the reason and the will of the invalid, and more satisfactory results are obtained than was formerly done by physical agents. At the outset of his career, Professor Dejerine believed, like his confreres, that isolation, rest, diet, douches, massage, and electricity would be sufficient to cure the sick, but the results were not favorable. Later he thought that mental treatment was preferable to physical and having applied it he had the greatest success. \* \* \* For a long time Dr. Dubois has adopted the same plan, recognizing that mental disease needs mental treatment. \* \* \* Like Professor Dejerine, Dr. Dubois 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 toms 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 associations 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 a physical cure has improved him, so long as he has kept his state of mental apprehension; a complete cure can take place only through a change in his mentality.

"Dr. Dubois's book contains not only a general description of his method, but observations and rules adapted to the character of patients and the nature of their diseases. This psychotherapeutic treatment, which might appear simple, requires great intellectual and moral qualities in the physician who would practice it successfully. It will not respond to mediocrity; success depends on the worth of the practitioner. He needs not only much medical knowledge and experience, but also the gifts of moral observation and psychological analysis, authority to command confidence, persuasive speech, convincing logic, a sense of fitness, much tact in telling the truth to patients without wounding their sensibilities, a calm and firm character, great gentleness, much patience and perseverance, and ardent faith in the effectiveness of moral treatment.

"Philosophers, teachers, and all who have to do with education, as well as the sick themselves, will read Dr. Dubois's book with great profit, for it is not only a medical work, but also a treatise on scientific pedagogy. It contains psychological analysis and profound moral observations on the hygiene of the mind, the power of ideas, the role of mental representation, the danger of false ideas and precipitate judgment, and the reaction of the emotions on organic unction. By reading the fine pages written on this subject by Dr. Dubois, the educators of youth will see at what point they should stop cultivating in their pupils an excess of sensibility and imagination, which will be injurious to bodily as well as mental health, and how useful are right reason and the critical spirit in the prevention and cure of mental disease. His medical advice blends so well with his philosophical advice that in reading this treatise on neurology we cannot help comparing it with certain chapters of Seneca and Montaigne."—*Translation made for THE LITERARY DIGEST.*

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# HYGIENE

## Fasted Forty-five Days

**I**N THE July issue of this magazine appeared an article by the editor, entitled "Health Through Fasting." Those who take an interest in the subject may care to read some of the experiences of Mr. Austin J. Shaw of New York, who weighed 235 pounds and who abstained from all food for forty-five days to reduce his weight and improve his health. At the end of his forty-five days' fast Mr. Shaw said:

"Strange as this may seem to some people, at the end of my forty-five days' fast I felt stronger and better than ever before in my life. During those forty-five days I never once tasted food, but took plenty of cold water and fresh air. The most important feature of my experience is that I eliminated fear. That is what brings about bad results in fasting. I could easily have fasted fifty days, but there was no occasion for it, as I had obtained the results I desired. I lost twenty-six and three-quarter pounds. When I began my fast my weight was 199½ pounds and at the close I tipped the scales at 173 pounds.

"On the forty-fifth day I took a Turkish bath. This was to prove whether or not my heart had been affected by my long fasting. I came out of it feeling as fine as could be. All during my fast I had a doctor to take my pulse every day. It averaged sixty a minute—never went below sixty and never above eighty. The few occasions it reached eighty were caused by great excitement.

"Before I fasted I suffered from palpitation of the heart when I ran to catch cars, but now I can sprint like a youngster and my heart does not beat out of its normal course.

"My fast, I hold, is remarkable because I worked constantly during these forty-five days. Sometimes I worked twelve hours and again eighteen.

"Other people who have fasted have shown very bad results. They have become emaciated and have looked badly. Now not once during my fast would any one have known that I was going without food, and as far as I am concerned I didn't even know that I was fasting. I will admit, though, that the first meal I ate did taste pretty good. It consisted of tomato soup and a cereal biscuit. Since then I have eaten only eight meals. I never eat meat, and I never take tea or coffee. In addition to this I do not drink with my meals. I believe that people eat too much, and that an occasional fast does the system good.

"Nine-tenths of the strength I gained during my fast I attribute to the deep breathing of pure air and drinking pure water. The absence of fear, however, I believe, kept me from feeling any discomfort or showing by my appearance the lack of food. I lost most in weight at first, the last days averaging only one-quarter of a pound.

"I do not believe that any one could fast for forty-five days as I have done and come out of it in as good condition unless prepared. I had fasted before, otherwise the long fast would have been too much for me. Three years ago, in a period covering six months, I succeeded in reducing my weight. I began fasting for three days; then I would wait for a couple of weeks, and increase the length one day until I reached ten days. A year ago I fasted fourteen days.

"I never eat any breakfast now, and I have converted my family to this system with good results."

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## Postal Card Sermons

RAY STEWART, 1340 D St., San Diego, Cal.: In reply to June number Postal Card Sermonettes, "What can every one do to help humanity?" Be generous, kind-hearted, thoughtful, broad-minded, and cultivate a happy disposition; and above all love your fellowmen.

\* \* \*

By GEORGE D. TRIPP, Stanfordville, N. Y.:

\* \* \* Build a character so strong that it needs not earthly friends for happiness.

\* \* \* Grief is the offspring of doubt and selfishness.

\* \* \* "I can and I will" combined with common sense, or good judgment, are the best tonic.

\* \* \* While the mind is the most important, the body must have the right kind of exercise and proper food, as well as the mind.

\* \* \*

From H. WARREN, 83 Sisters Avenue, Clapham Common, London, S. W., England: I have your August number, and as you invite communications, write to say that I appreciate your article, "Are You a Drifter?" and as the article arouses some ideas and a desire to communicate them, I write to do so. In order not to drift we must have a goal, and a final goal, towards which we shall work, and the question thus arises: "What state of life is it desirable to attain to?" The answer drawn from the Jain ideal, as far as I understand it, is this: Permanent, continued, unlimited knowledge; permanent and continued bliss, no misery or pain; always yourself with no breaks of births and deaths; one continuous life forever; right beliefs and convictions and right actions; social surroundings, neither high nor low; infinite capacities of activity, no weakness. This is said to be the nature of the pure soul, not only of man, but any living creature. The idea is that this ideal state has to be developed by working for it, that as far as the past is concerned we have always been in an impure state, and the unnatural life and actions which we lead obscure the pure natural natures of the soul. And the way to work toward this condition of life is by non-injury to living beings.

\* \* \* \* \*  
\* So act that your principle of action would bear to be \*  
\* made a law for the whole world.—Kant. \*  
\* \* \* \* \*

\* \* \*

In every person who comes near you, look for what is good and strong, honor that and rejoice in it.—Ruskin.

\* \* \*

Be generous in your sympathies and you will not lack kind words of appreciation.—Whittier.

\* \* \*

To give of yourself is the greatest blessing of all.—Hall Caine.

\* \* \*

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# Newspaper Psychology

**I**N this department will be published newspaper clippings relating to the following subjects:

Trance, Catalepsy, Telepathy, Dual Personality, Clairvoyance, Premature Burial, Sensation in Amputated Limbs, Ghosts, Apparitions, Subjective Voices, Hypnosis, "Absent Healing," Relic Cures, Faith Cures, etc., and on other matters of Psychology.

Have you any clippings relating to so-called cases of Newspaper Psychology? We will print some every month to show that the public is taking an interest in Psychical matters.

These clippings are written generally by men who know nothing of the subject and generally some or all of the statements are not correct.

When possible write to the parties mentioned and get a statement; then send us the statement with the clipping.—Editors SUGGESTION.

Clifton S. Wady, writer, 25 City Hall Place, 11th Floor, New York City: The newspapers are often treasure-houses for the reflection of an everyday kind of psychology that, presented in an incidental way, might prove interesting to the minds of your readers. Anyway, I inclose three briefly introduced bits of this kind for your consideration. I had thought of a department to be called Newspaper Psychology, but you may prefer all such items for use as "fillers," not being exhaustive or full in treatment of the subject.

I have some hope that Dr. Krebs may get down to the practical and give us something of the real stuff after this first installment spent (wasted I thought) in a song and dance before readers who didn't need initial words.

Too much in the magazine savors of mere filling material: not that it was earnestly meant to be suggestive and helpful in practical ways, or to truly answer the question of a soul or eager mind.

"Success" is a terribly vague term; and means absolutely opposite things to two minds that don't think alike. You want manuscripts answering the question: "Why am I not more successful? What do you mean by being more 'successful'?" What is success?

To a magazine given up to the "study of the soul" it would seem that Success ought to stand for achievement toward high ideals—not the acquisition of wealth in cash, or a foothold on the ladder of fame.

The word Success occurs in the Bible (text-book of the soul) but once, and then it is mistranslated! The fact seems to be that Success is nothing to do with this world—TRUE success; but is often quoted when the word "prosperity" is meant. There are two distinct planes of life; and Success on the worldly plane (as commonly meant) is exactly antagonistic to success on the spiritual plane. What makes for the one "fights" the other. Which is your meaning? Success that means mere money, or success that means growth of the soul? In view of the above I am led to add: The more successful a man is the less Successful he is! Am I any clearer than you are!

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## DEPARTMENT OF PSYCHIC RESEARCH AND PRACTICAL PSYCHOLOGY

By DR. STANLEY L. KREBS, Greensburg, Pa.

**M**ATTER intended for this Department should be addressed to Dr. Krebs, at above address; manuscript cannot be returned; matter accepted cannot be published in any specific issue; persons having had experience in psychic matters are invited to communicate with Dr. Krebs.

THIS DEPARTMENT will be a regular feature of SUGGESTION, and will contain much material never before published. Dr. Krebs is interested with such scientists and investigators as Professor James H. Hyslop, Dr. R. Hodgson, Professor William James, Professor Elmer Gates, etc. He is one of the recognized authorities in this field of research. Correspondents residing in the east may address him at The Laboratory of Psychology, Chevy Chase Circle, Washington, D. C., of which he is a director and where much of his work is done.—Editor SUGGESTION.

### Some Tremendous Conclusions and the Remarkable Pathway to Them

**I**N THE second article of this department we pointed out the inspiring fact that science really believes it has sighted the human "soul," and how the search for it was started.

We now ask: Upon what basis or hypothesis did these scientists proceed, and are they still proceeding? Practically upon the following:

#### PREMISE AND CONCLUSION.

Let me here kindly and solemnly appeal to my thoughtful reader: If any of you can find a flaw, foible or logical infirmity of any kind in the following statements, I most earnestly beg you to point it out, for thousands of hard-earned dollars and the best brains on earth are invested in investigation along this line, and if they are off the track of truth and on a side switch, in the name of truth and humanity it ought to be known, and the sooner and clearer the better.

Here is the statement: "If the soul exists, it must be a center of force; if it is a center of force, it must manifest; and if it manifests, it must be detectible."

Glance more closely at this four-fold sequence. If a thing really exists it disturbs some other things on its own plane around it which would not be disturbed if the given thing were not there, or did not really exist, i. e., if it were a mere creature of fancy, or a

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generalization of reason. This disturbance we call the manifestation of the given thing.

Therefore, if there is such a thing as a soul, if it is something more than the mere figment of a pious fancy, something more than a generalization of a "regenerate" reason, it must disturb some other things on its own plane; in other words, it must manifest, and as soon as it manifests it becomes detectible somewhere, somehow. And this brings us to

#### THE DEFINITION OF THE "SOUL,"

Which we will simply state at this place, marshalling the facts leading to this definition later: If there is a faculty of consciousness, if consciousness possesses a power, which is not confined by body, flesh or matter, nor limited by time and space, that faculty would be "a soul."

Sift down all your Bible teaches you about "the soul," all your religious hymnology enshrines in poetic meter, all your seers have intuitively visioned and your prophets and poets inspirationally dreamed about it, and we come back at last to the thought given in the above definition.

What! if I have a faculty of mind, if my consciousness possesses a power which is

#### NOT "CABIN'D, CRIBB'D, CONFIN'D"

by body, flesh or matter in any form, not limited by space and time, as I know my waking mind is alas! a faculty which is royally independent of those things that have always acted as burdens and barriers to the performances of the primary consciousness—I repeat, if I have such a glorious and transcendant consciousness or sub-consciousness as that, then it would be a good enough "soul" for me, and I would be willing to sacrifice this physical life of mine a thousand times over, if necessary, to preserve such a time-killing and space-annihilating consciousness from disintegration. For a consciousness not limited by the categories of space and time, seeing and knowing at any distance instantaneously and sending its own thought impulses and emotions thither in like fashion, free and independent of the usual bars to ordinary mental action, would feel at home anywhere in the universe, and, therefore, the universe would be its home, its lasting and proper environment. And such, if you will allow me to continue this paragraph of speculative thought, I am profoundly

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convinced is the fact. There are good reasons for believing that human personality is a far more wonderful sublime and widely-related affair than most of us have ever hitherto suspected. I am convinced that we need to enormously enlarge the conception of ourselves and of our cosmic inter-relations. We will arrive at this same truth from another direction later on in this series.

But this is not all. For in the phenomena of the deeper consciousness we find evidences not only of the existence and reality of the soul, but evidences that this soul survives so-called death, new corroborations of the old doctrine of immortality, so near the heart-pulse of humanity. Recall here what the great church historian, Dr. Phillip Schaff, said. (See first article of this department.)

But this is not all. For in these recondite forms of consciousness, which are now exhibiting themselves to men of science, we trace an entirely new argument, also, for the existence of a Supreme Mind, of a Cosmic Consciousness, or, if you will allow me to use the term, of "God."

It is for these profound reasons that Psychics possesses such a peculiar charm and rouses such a deep and absorbing interest among the men and women who are studying it. They feel they are at last really and consciously and surely approaching the Holy of Holies, where the Shekinah dwelleth. Psychic science is so absorbing because it constitutes a scientific reaction against the materialistic philosophy which domineers, openly or subtly, so much of our current and higher thought. Psychics is a natural, necessary and gratifying reaction. Many minds have been longing, nay I may say burning with an intense desire (which constitutes true and pure prayer) for evidence of soul forces, which should contain a glimpse of the fulfillment of the ancient prophecy of man's supremacy over matter, and not his everlasting mergement in its grosser forms and effects. Psychic Science is supplying this evidence. "They that hunger and thirst after righteousness (truth) shall be filled." "They that seek shall find."

We reach these tremendous conclusions through the study of the deep things of psychology.

Let no reader be frightened off by the dry sound of the term

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"psychology." Psychology is simply the way men have of studying their own minds, and what, really, is more interesting and important than your own mind? Scientists have

### THREE WAYS

of conducting this study today. 1. Introspective psychology. 2. Physiological psychology. 3. Psychics.

Introspective psychology studies the activities of the waking mind, of the supraliminal or ordinary mind. It classifies sensations, images (or memories), concepts, ideas, feeling, reasoning, willing, etc.

Physiological Psychology studies the localization of sense centers in the brain cells, the relation between brain and mind, between neurosis and psychosis—the psycho-physical parallelism.

Psychics studies every other activity of consciousness not studied by the other two branches. It investigates the exceptional states of consciousness, the unusual, the extraordinary and recondite.

Telepathy, therefore, belongs to Psychics, for it is, as yet, exceptional and extraordinary.

### TELEPATHY DEFINED.

Telepathy is one mind communicating with another mind otherwise than through the known channels of the senses. It is thought-transference direct, that is, without any special intermediary, messenger, or material medium of transmission.

Reader, have you ever been struck with the startling fact that to convey an idea or feeling from your brain to another's you are compelled to use some form of matter with which to effect the transference? i. e., you are obliged to have recourse to one of the five senses. Matter has ever been the indispensable

### BRIDGE FOR IDEAS

to travel over. To illustrate (and by means of an illustration in which all humanity is heartily and heartfully interested): Suppose you wish to transfer the idea or feeling from your heart to your sweetheart's that you love her. You can use the sense of sight; you can write the words "I love you" on a sheet of paper, and when she reads the line it sets the optic nerve shaking at a certain rate, which motion ramifies along the branches of said nerve until it reaches the occipetal cortex of the girl and there is changed back into the thought which started in your head. The paper and eye constituted the

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bridge for the idea. Or, you can whisper in her ear, "I love you," and through the bridge of the auditory nerve she catches the idea. Again, if you send your beloved enough flowers, roses, carnations, and lilies, she also gets the idea that you like her pretty well. Or, you can convey the idea by the sense of taste, through the lips! This seems to be the most popular method everywhere!

Hence, I say, matter, in some form, has always been the indispensable bridge for the passing of thought.

For this reason telepathy seems so strange, so weird, so unnatural, so impossible and unbelievable to most people. They know no other way of crossing the stream of air or ocean of ether which separate brains from one another, than by the usual bridge of matter.

But the tremendous fact is that consciousness has shown a thousand times over that it has a way of its own to cross that chasm without the gross material bridge.

Sometime ago in a sermon on "The Things of God That the Natural Man Receiveth Not," Dr. Charles H. Parkhurst of New York City said: "When we had a thought, years ago, which we wanted to convey to a friend in Europe, we put it aboard a steamer in the form of a letter. Then, thanks to Cyrus Field, who by the way was a member of my church, a fine electric line was substituted for the steamer. And now Marconi is thinking across the ocean by the aid of a medium a million times finer than even wire. By and by, probably, we shall be able to think across the water without going to the trouble and expense of setting up apparatus at even the shore ends of the route. For mental telepathy is already a demonstrable fact, when exercised by certain individuals. There can be no doubt that two persons, or even a greater number of persons, may communicate thought to one another without any material medium."

I repeat, the tremendous fact is that consciousness has shown a thousand times over that it has a way of its own to cross the chasm between brains without the gross material bridge. Let us watch consciousness at its mystic work. Let us sit at the feet of Nature and humbly learn.

(In our next article we will rehearse ordinary and extraordinary cases of Spontaneous Telepathy.)

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# Food Philosophy

Edited by EUGENE CHRISTIAN, 306 West 79th St., New York City, N. Y.

**I**N THIS department will appear articles discussing the philosophy of food from a rational and yet progressive standpoint. All communications and inquiries should be addressed to Mr. Christian, 306 West 79th Street, New York. Unless otherwise stated all items in this department will be written by Mr. Christian.

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## First Principles

**W**HEN we are able to apply the same philosophy to people that we do to other material things, we can begin to form a fairly correct estimate of the true relation between food and man. The facts are that people are built up out of certain materials very much on the same plan as houses, carriages, and such things.

The first thing an architect or mechanic does toward building a house, or machine, is to determine the material to be used. The next thing is to know how to combine and proportion it so as to get the best result.

The constructing of people after all is not such a different proposition, except that the structural work is an automatic process, but as in the case of the house and the machine, the quality of the material used, and the way it is combined and proportioned, will determine almost entirely the quality of the man.

The doctors have been the custodians of the people's health for a couple of thousand years, and they have never told us yet even the kind of material we should use, to say nothing of how it should be combined and proportioned. Realizing this fact a good many years ago, I decided to work it out myself. The following are a few fundamental laws, not theories:

The human body is composed of a certain number of organic chemical elements; all of these elements are to be found in certain foods. If we were half as smart and advanced as we boast of being, we would have long ago worked out, what foods to eat, and what not to eat, to produce and avoid certain physical changes in the body, which we all abhor, viz., Age and Disease.

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Food should be selected, first, according to the work we have to do; second, and especially according to the temperature of our environment.

Certain foods produce the cell, other foods fill them. Certain labor tears down a vast number of cells, while other kinds take energy from the cell.

We need no general class of food when the thermometer is hovering about zero, and an entirely different class when it is lingering about 100.

Certain chemical elements in fruits act wholly as solvents, that is, to help digest food, while too much of this will crystalize the tiny molecules of food, rendering it entirely indigestible. Certain foods product nothing but heat and so on, and so on.

We ought to know enough to balance the bill of fare. We ought to know when and how much to eat of muscle and tissue building food. We ought to know how to fill the cell when it is made. When the sun has heated the atmosphere to a hundred, and is pressing it into us at the rate of fifteen pounds to the square inch, we should know enough to not eat too many heat-producing foods.

I don't wish to convey the idea that you should think and study constantly about these things while you are eating. Many people drop into the bad habit of making medicine out of their food—of laboring with a meal—of taking each article of food with a lingering suspicion as to whether or not it will do them harm. All this is wrong, but every one should know enough about the chemistry of the materials out of which they are building their body, bone and brain, to know instinctively what to eat, and what not to eat. It is a subject of enough importance to justify them in becoming sufficiently familiar with it to know what their bodies need, like they know the meaning of a word at sight reading.

The mind is the supreme ruler and should be enthroned and put in control. It is pitiful, as well as ridiculous, to hear people say they are fond of certain things, and can't eat them. If certain things are not good for them, the mind should instruct the body or the cells that are craving this objectionable thing, to quit it, and it should obey.

When the mind is convinced that tobacco and liquor are harmful, the appetite should cease. It is a childish weakness to allow the craving to go on. These are some of the problems that every

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one must solve before the diet can be perfected, disease eliminated, and perfect health guaranteed.

I will give some suggestions about how these things may be done in the next issue.

My new book, "Uncooked Foods," gives a fair idea of how foods should be prepared, combined and proportioned, reckoning from the requirements of the normal body.

Inquirers are also at liberty to write me personally concerning them.

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## FORWARD

By LAWRENCE LEE ANTHES.

Written for SUGGESTION.



**B**E not dismayed by a mountainous task,  
 Each step forward leads to the last;  
 There's one little word, the hardest of all,  
 Which when you've passed it,  
 Seems infinitely small.  
 That word is BEGIN, but the battle's half won,  
 When with a slight effort it's changed to BEGUN.



Toronto, Canada.

\* \* \*

Be noble! And the nobleness that lies in other men, sleeping, but never dead, will rise in majesty to meet thine own.—Lowell.

\* \* \*

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

\* \* \*

"The only real possible failure is not to be true to the best one knows."

\* \* \*

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## DIRECTORY OF

# Advanced Thought, Hygienic and Reform Publications

In this directory, which will be corrected, amended and published from time to time, will appear a brief description of all papers devoted to advanced thought, new thought, metaphysics, practical psychology, psychic research, occultism, astrology, hygiene, dietetic reform, suggestive-therapeutics and allied subjects.

Additional names of publications will be added as soon as received; editors and friends are requested to send copies of publications devoted to advanced thought and reform; religious, spiritualistic, political, business or purely literary publications or publications on general lines will not be listed. It is desired to make this directory complete and accurate, and the co-operation of all friends of advanced thought is asked for this purpose. There is no charge for this service.

The subscription price of foreign magazines given includes postage; foreign postage on American publications is one-half the subscription price.

Next month it is hoped that this list will be far more complete.

Doubtless there are many journals that should be listed in the directory that have never been called to my notice. Every week I hear of some new freak journal or some crank publication or advanced thought publication that should have a representation in the following list. If any reader knows of such a publication, kindly let us know. We want the assortment to be as complete as possible. Do you know of any advanced thought publication not represented? If so, kindly inform us.—E. E. C.

**THE OCCIDENT**, devoted "to the study of soul growth through self-development effected by the intelligent application of the higher laws." Monthly; 4 large pages; 50 cents a year; *Miss L. Frances Estes*, Editor; 124 Highland street, Brockton, Mass.

**THE BUSINESS PHILOSOPHER**; devoted "to the principles determining the evolution of success," showing how thought force may be used in business matters; a psychological publication for business men and women; monthly; \$1.00 per year; *The Science Press*, Republic Building, Chicago.

**THE SCOTTISH HEALTH REFORMER AND ADVOCATE OF RATIONAL LIVING**; devoted to nature cure, vegetarianism and reform in all matters relating to health, diet and hygiene; monthly; six shillings per year, postpaid; Paisley, Scotland.

**THE NEW CRUSADE**; the reformation of dress is one of the most important objects of *The New Crusade*, which is an endeavor to find a cure for the degrading materialism of the present day in a return to that simplicity of life and thought which is characteristic of all primal and national vigor; ———; ——— pp.; ——— per year; 8 Queens Road, Bayswater, West Central, London, England.

**PRIMITIVE OCCULT JOURNAL**, devoted "to the wonderful possibilities of the Human Family and the Godly powers within all"; monthly; 20 pp.; \$1.00 per year; Editor, *Dr. A. B. Hamel*, Helena, Montana.

**THE OCCULT REVIEW**, a monthly magazine devoted to the investigation of supernormal phenomena and the study of psychological problems; ———; ——— per year; Editor, *Ralph Shirley*, 164 Aldersgate street, London, E. C., England.

**THE MAZDAZNAN**, "a magazine of modern thought for Mental and Physical improvement; monthly; \$1.00 per year; *Otoman Zar-Adusht-Hanish*, Chicago, Ill.

**INSPIRATION**, a magazine of information, inspiration and exhortation; monthly; 30 pp.; 50 cents per year; Editor, *B. F. Williams*, Des Moines, Ia.

**THE ADEPT**; devoted to astrology, evolution, monism; monthly; 16 pp.; 50 cents per year; *Frederick White*, editor, Markville, Minn.

**THE OPEN ROAD**, a magazine for those who believe in out-door life; 32 pp.; 50 cents per year; *Charles Wisner Barrell*, editor, 137 Grant Ave., Jersey City, N. J.

**THE LIFE**; devoted to Christian Metaphysics; monthly; 48 pp.; \$1.00 per year; *C. J. Barton*, editor; Kansas City, Mo.

**VACCINATION**; issued monthly for the Anti-Vaccination Society of America; 50 cents per year; *Frank D. Blue*, editor; Kokomo, Indiana.

**THE MYSTIC MAGAZINE**, published monthly by the Mystic Publishing Company at Framingham, Mass., under the direction of the Eternal and Universal Brotherhood of Mystics; price 10 cents per year; edited by *Ananda*.

**THE AMERICAN JOURNAL OF PROGRESSIVE THERAPEUTICS** (formerly *The American X-Ray Journal*); this journal has departments for electrical science, X-Ray photography, Electro-therapy, radio-therapy, thermo-therapy, hydro-therapy, mechano-therapy, and psycho-therapy (suggestion).

**SUGGESTION**, a monthly magazine of the New Psychology for thinkers devoted to Psychic Research. Auto-Suggestion, drugless healing, personal magnetism, advanced thought, health, happiness and success; \$1.00 per year; foreign, 6 shillings; *Herbert A. Parkyn, M.D.*, editor, 4020 Drexel Boulevard, Chicago.

**EXPRESSION**; a Journal of Mind and Thought; monthly; \$1.58 per year; edited by *Alma Gillen*; 147 High St., Kensington, W., England.

**THOUGHTS NEW AND OLD**; quarterly; devoted to science and philosophy of life; the law of financial success and modern methods of mental medicine, etc.; 25 cents per year; edited by *Edward H. Cowles, Ph.D.*, Santa Cruz, Calif.

**THE NEW THOUGHT JOURNAL AND OCCULT REVIEW**; a magazine devoted to practical idealism and the study of nature's finer forces; monthly; 16 pages; \$1.00 per year; edited by *Geo. H. Bratley, F.T.S.* Published by the Talisman Publishing Co., 52b, Station Parade, Harrogate, Yorks, England.

**THE HEALTHY HOME**; a journal of common sense medicine. Athol, Mass.; monthly; 50 cents per year; *W. H. Brock & Co.*, Publishers. Athol, Mass.

**BEAUTY AND HEALTH**; a monthly magazine for women, devoted to physical culture, health and dress reform, natural foods and sociological questions, etc.; edited by *Bernarr Macfadden*; 50 cents per year; Spotswood P. O., N. J.

**A STUFFED CLUB**; a monthly magazine advocating freedom from medical and ecclesiastical rules; devoted to reform in diet and therapeutic methods; advocates a drugless system of cure, based on proper diet. *Dr. H. J. Tilden*, editor; \$1.00 per year; Denver, Colo.

**THE PHILISTINE**; a periodical of protest and progress; an exponent of reform in thought, religion, education and the ideals of life; for those who are not afraid; edited by *Elbert Hubbard*. Price \$1.00 per year, and worth it; East Aurora, N. Y.

**THE CHIROPRACTOR**; a monthly journal devoted to the interests of Chiropractic. Published by The Palmer School of Chiropractic, Davenport, Iowa, U.S.A. *Dr. D. D. Palmer*, discoverer and developer of Chiropractic, Editor. Subscription, 50 cents a year. (See page "ad" in magazine section.)

**JOURNAL OF THE OUTDOOR LIFE**; monthly; journal whose aim is to be helpful to all persons leading an outdoor life for their health, but particularly to be of assistance to the vast army of persons who are suffering from pulmonary tuberculosis, which is preventable and curable—curable not by patent medicines, but only by plenty of fresh air, rest at first, and an abundance of nourishing food; \$1.00 per year; Saranac Lake, N. Y.

**GOOD HEALTH CLINIC**; monthly; advocates rational hygiene; is opposed to drug medication; official organ of the International Health League; *E. Elmer Keeler, M.D.*, Editor; 50 cents per year; Syracuse, N. Y.

**THE NEW WAY**; a New Thought magazine devoted to the unfolding of the higher life; "it is the purpose of this magazine to give its readers the best expressions of the broadest and most instructive messages of truth upon vital, definite and special theories"; monthly; \$1.00 per year; 1107 E street, Northwest, Washington, D. C.

**THE HARBINGER OF LIGHT**; monthly; devoted to zoistic science, free-thought, spiritualism and the harmonical philosophy; \$1.50 per year; Melbourne, Australia.



**THE VEGETARIAN MAGAZINE**; monthly; an illustrated magazine of better living—an authority on foods, their selection and preparation—discountenances the use of flesh, fish, and fowl for food—upholds the right of life for the whole sentient world—advocates justice, humanitarianism, purity, hygiene, temperance, stands for a stronger body, a healthier mentality, a higher morality. *Uriel Buchanan, Ph.D., editor*; \$1.00 the year; *The Vegetarian Co., Chicago.*

**THE WISE MAN**, "a periodical dealing in a sound, thorough, not too profound way with the various subjects of Occult Science that are recognized as of practical value to mankind; monthly; 32 pp.; \$1.00 per year; *Editor, Leander Edmund Whipple, 500 Fifth Avenue, New York.*

**THE VEGETARIAN**, devoted to vegetarianism and dietetic reform; monthly; organ of the English Vegetarian Federal Union; — pp.: 75 cents per year; 34 Memorial Hall, Tarrington street, East Central, London, England.

**HISTORIC MAGAZINE AND NOTES AND QUERIES**; devoted to history, folklore, mathematics, literature, science, art, arcane societies, etc., monthly; \$1.00 per year; *S. C. Gould, Editor, Manchester, N. H.*

**THE NEW THOUGHT JOURNAL and Occult Review**, devoted to practical idealism and the study of nature's finer forces; monthly; 16 pp.; \$1.00 per year; *Geo. H. Bratley, Editor, Talisman Publishing Co., 52b, Station Parade, Harrogate, Yorks, England.*

**HEALTH**; devoted to physical culture and hygiene; monthly; \$1.00 per year; *Chas. M. Turrell, M.D., Editor, 321 Fifth Avenue, New York.*

**VIM**; a magazine devoted to mental and physical improvement; monthly; 34 pp.; 50 cents per year; *Edgar C. Beall, M.D., Editor, 500 Fifth Avenue, New York.*

**PHYSICAL CULTURE**; devoted "to subjects appertaining to health, strength, vitality, muscular development and the general care of the body, and also to all live and current matters of general interest, enlightenment, entertainment and amusement"; monthly; 94 pp.; \$1.00 per year; *Bernarr Macfadden, Editor, 29 East 19th street, New York City, N. Y.*

**HEALTH CULTURE**; a journal of practical hygiene; monthly; 48 pp.; \$1.00 per year; *W. R. C. Latson, M.D., Editor, The Health Culture Co., 151 West 23d street, New York City, N. Y.*

**NAUTILUS**; a New Thought magazine of optimism and success for people who are alive; monthly; 32 pp.; 50 cents per year; *Editor, Elizabeth Towne, Department 17, Holyoke, Mass.*

**THE NEW THOUGHT MAGAZINE**; an exponent of the practical feature of the New Thought as applied in every-day life; monthly; \$1.00 per year; *William Walker Atkinson, Editor, Caxton Building, Chicago.*

**ELKA**; a magazine of 20th Century Psychology practically applied to the to the art of living; monthly; 50 cents per year; edited by *H. C. Wright*; *The Wright Publishing Co., Corry, Pa.*

**THE NATUROPATH AND HERALD OF HEALTH**; devoted to natural healing and living methods, on the basis of self-reform and popular hygiene, hydrotherapy (priessnitz, kneipp and just systems), osteopathy, heliotherapy (sun, light and air cure), diet physical and mental culture, to the exclusion of drugs and non-accidental surgery; monthly; 48 pp.; \$1.00 per year; *Benedict Lust, Editor, 124 East 59th street, New York.*

**HEALTH WITHOUT DRUGS**; a journal of dietetic reform; devoted to the teaching of the properties of foods in daily use rightly combined and proportioned, by means of which the prevention and cure of disease: opposed to vegetarianism; 5 cents per copy; *Miss Sophie Leppel, editor, 26 Clovelly Mansions, Gray's Inn Road, London, England.*

**THE ENGLISH MAGAZINE OF MYSTERIES**; monthly; \$1.00 per year; *Apocalyptic Pub. Co., 15 Tothill St., London, S. W., England.*

**PSYCHO-THERAPEUTIC JOURNAL**; monthly; devoted to the rational consideration of hypnotism, suggestion, mental science, will power, human radiations, drugless healing, and the treatment of disease by psychic and mental processes with due regard to diet, hygiene, and the observance of natural laws of health; \$1.00 per year; edited by *Arthur Hallam, 3 Bayley St., Bedford Square, London, W. C., England.*

**THEOSOPHICAL QUARTERLY**; published by 'the Theosophical Society of America, 159 Warren St., Brooklyn, N. Y.

**THE THEOSOPHICAL FORUM**, Flushing, N. Y.; \$1.00 per year.

**THE OCCIDENTAL MYSTIC**, a monthly periodical of advanced thought; devoted to occultism, spiritualism, osteopathy, palmistry, suggestion, and new thought; \$1.00 per year; *Arthur S. Howe*, 6 Cottage Row, San Francisco.

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**INGERSOLL MEMORIAL BEACON**; monthly; a non-partizan monthly devoted to Science, Free Thought, Rational Right-Doing, and to Good Government of, for and by the People. 50 cents per year; Motto: Let everybody be reasonable. *Ingersoll Beacon Co.*, Chicago.

**THE METAPHYSICAL MAGAZINE**; quarterly; devoted to science, psychology, philosophy, metaphysics and occult subjects; \$1.00 per year; *Leander Edmund Whipple*, Editor, 500 Fifth Ave., N. Y.

**TOMORROW**; a monthly handbook of the changing order for progressive people; advocates social, industrial and economic reform through co-operative societies; \$1.00 per year. *Parker H. Sercombe*, Editor, 2238 Calumet Ave., Chicago, Ill.

**LUCIFER**; a semi-monthly reform magazine of advanced thought; devoted to the emancipation of women; opposes the enslavement of womanhood and motherhood; \$1.00 per year; edited by *Moses Harmon*, 500 Fulton street, Chicago, Ill.

**HUMAN CULTURE**; discusses phrenology, character reading, laws of conjugal selections, heredity, child culture, and vitality; devoted to human nature, human science, human culture, health, progress, success, and happiness; *Mrs. Emily H. Vaught*, Editor and publisher; monthly; \$1.00 per year; 130 Dearborn street, Chicago.

**HUMAN NATURE**; a monthly journal devoted to the practical application of phrenological principles to the everyday affairs of life; 50 cents per year. *Professor Allen Haddock*, Editor, 1025 Market street, San Francisco, Calif.

**THE ORACLE**; exponent of West Gate Philosophy; 50 cents per year; 8 pp.; monthly; *Charles H. Mackay*, Editor; Brighton, Me.

**MEDICAL TALK FOR THE HOME**; monthly; advocates common sense methods of cure, friendly to all forms of natural and drugless healing, although advocating the use of drugs and proprietary medicines to some extent; opposes medical laws, vaccination, serums, etc. *Dr. C. S. Carr*, Editor; Miss Evelyn Pickens, Ass. Ed., 100 pp.; \$1.00 per year; Columbus, O.

**THE ARYA**; A monthly magazine and review devoted to Aryan Religion, Science, Philosophy, Literature, and Current Topics; 7 shillings per year; The Arya Press, 296 Tambu Chetti St., Madras, India.

**THE BALANCE**; monthly; 32 pp.; for thinkers and students of advanced thought, and occult sciences; 1700 Wilton St., Denver, Colo.

**SOUNDVIEW**; devoted to the obstetrics of thought and the philosophy of existence; *Will E. Rader*, Editor; \$1.00 per year; published by the Society of Evergreens, Olalla, Wash.

**HERBERT'S MAGAZINE**; edited by *Ewing Herbert*; printed for those who live now; fifty cents per year; Hiawatha, Kansas.

**FELLOWSHIP**; 434 South Hill street, Los Angeles, Calif. The organ of The Los Angeles Fellowship, an association for the encouragement of trustful and unselfish living, of which Benjamin Fay Mills and Mary Russell Mills are the ministers. Fifty cents a year. Single copies, 10 cents.

**MIND**; a quarterly review of theoretical psychology and philosophy; 12 shillings yearly; edited by *G. F. Stout*, 14 Henrietta St., Covent Garden, London, England.

**THE MONIST**; a quarterly devoted to the Philosophy of Science; editor. *Dr. Paul Carus*; 160 pages; \$2.00 per year; *Open Court Publishing Co.*, 1322 Wabash Ave., Chicago.

**THEOSOPHICAL REVIEW**; founded by H. P. Blavatsky in 1887; devoted to Theosophy and allied subjects; edited by *Annie Besant* and *G. R. S. Mead*; Chicago, 26 Van Buren St., London, 161 New Bond St., W.

**THE THEOSOPHIST**; a magazine of oriental philosophy, art, literature, and occultism; conducted by H. S. Olcott; \$5.00 per year; Adyr P. O., Madras, India.

**THOUGHT**, a monthly advocate of psycho-therapy; \$1.00 per year; edited by *Dr. Sheldon Leavitt*; published by the *Magnum Bonum Co.*, 4665 Lake Ave., Chicago.



## **Business Talks**

BY THE MANAGER



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Occasionally we receive letters from subscribers stating that there has been some trouble in regard to receiving articles advertised in this magazine. If any reader has any difference with any advertiser, or if any reader has cause to feel that he has not been fairly treated by any advertiser, we will esteem it a favor that the facts be sent to this office. No one need hesitate to write, as such information is always gratefully received. We would not handle or carry the advertisement of any individual or firm that is not reliable in every particular. If any subscriber sends money for anything advertised in this magazine, we will agree to undertake to see that the article desired is delivered. Up to this time there has not been a case presented to our notice that has not been satisfactorily adjusted.

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\* \* \*

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\* \* \*

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--Lewis Morris.

\* \* \*

## Compensation

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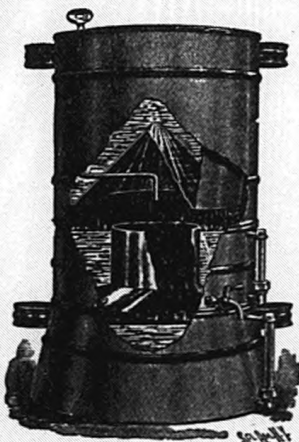
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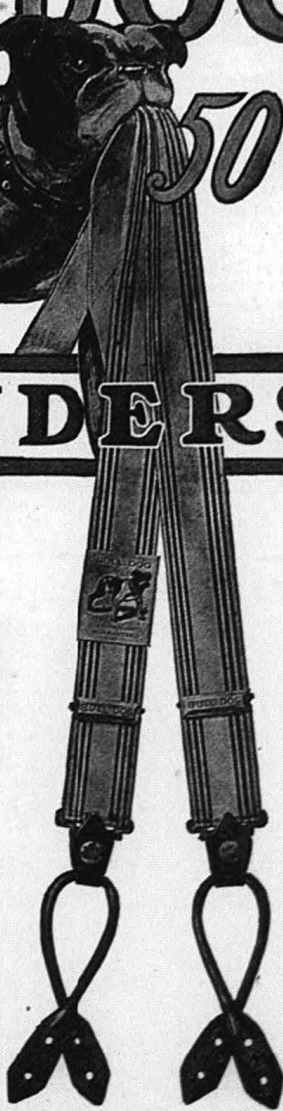
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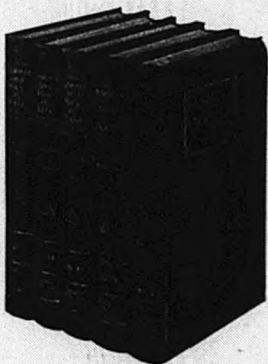
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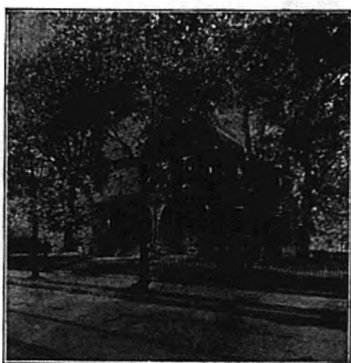
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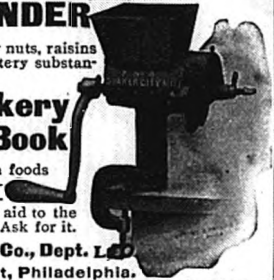
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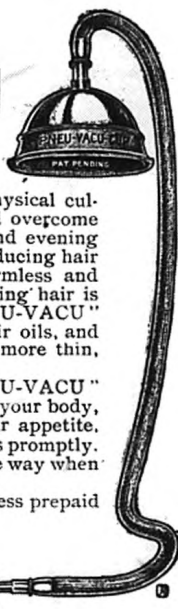
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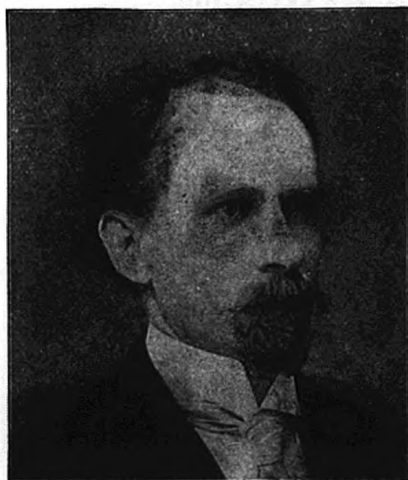
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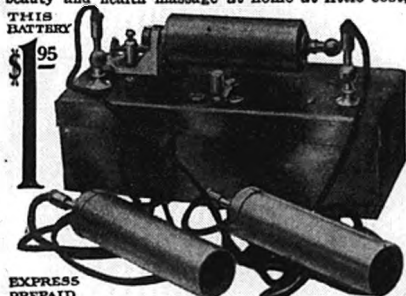
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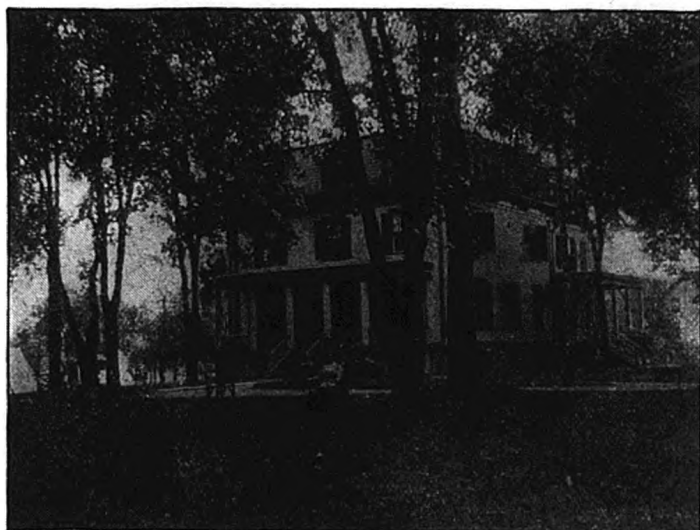
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