

# SUGGESTION

Herbert A. Parkyn, M. D., Editor

Psychic Research  
Auto-Suggestion  
Suggestive Therapeutics  
Drugless Healing  
Nature Cure  
Personal Magnetism  
Thought Power  
Health  
Happiness  
Success

THE NEW PSYCHOLOGY MAGAZINE FOR THINKERS

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# SUGGESTION

## A Magazine of the New Psychology

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

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### Disastrous Newspaper Suggestions

By Herbert A. Parkyn, M. D., C. M., Medical Superintendent, the Chicago School of Psychology, 4020 Drexel Blvd., Chicago, Ill.

#### III.

**A**ND still the wave of crime is steadily increasing in Chicago and throughout the country, but this is not to be wondered at. It is only about six months since the Russian-Japanese war was brought to a close, but for over a year before its close the newspapers of the country devoted pages every day to the details of the war and its sanguinary battles. The sympathies of the American people were enlisted with the Japanese and the little brown brother was fairly idolized for his eagerness to shed his blood on the altar of Mars, and for his regardlessness of the value of human life. This sympathy for the Japanese and the vivid newspaper tales of the reckless sacrificing of thousands of human lives in a single charge, unconsciously led us as a nation to place less value on human life. The daily stories of the war were read with the interest of a boy for his first dime novel.

We shuddered at first over the tales of bloody battles, but the daily repetition of the tales and our sympathy with one of the combatants made us hungry for victory and thirsty for blood. We wanted to see the whole Russian army surrounded and annihilated. We gradually came to feel that we should like to be in at the finish ourselves, and I believe I state the truth when I say that the great majority of Americans were so influenced by the newspaper tales of the war that they were sadly disappointed at the sudden cessation of hostilities. Their thirst for blood had been aroused and they wanted to see the massacre continue till one or other of the combatants had been humbler or annihilated. This was the mental attitude of the nation at the close of the war.

There was a period of comparative quiet after the intense excitement of the war, and then followed the revolutions in Russia with their harrowing tales of massacre and rapine. Again the taste of the American nation for blood was whetted, and the newspapers pictured the miserable, pitiable, oppressed condition of the Russian people till such hatred was aroused towards their oppressors that we felt like killing someone, the Czar by preference, and we cried "Well done," "Served him right," etc., when some member of the autocracy was slain by a bomb, and in our secret hearts we wished the whole autocracy could be wiped out in a day. Then, when the rebellion ceased to gain headway, we lost interest in Russian affairs because the newspapers ceased to devote their pages to the internal political questions of Russia.

#### ABNORMAL APPETITE FOR THE SENSATIONAL.

But the continued details of the horrors of war and the massacres of rebellion had left their mark, and the deprecation in the value placed on human life by the American public became apparent at once through the increase in the number of murders and suicides that occurred all over the country. Then, in order to serve the abnormal appetite for the sensational which had been aroused in the public, the newspapers proceeded to fill their pages, which had been given up to wholesale murder, with gruesome details of individual suicides, murders, interviews with condemned murderers, descriptions of hold-ups and robberies, racy divorce suits, etc., until the first thing thought of by a man who has a grievance against another, or who quarrels with another, is to shoot his enemy full of holes or stab him to the heart, no matter how slight the provocation. And a jealous wife or jealous husband, or a jilted or jealous sweetheart, whether the grounds for jealousy be real or imaginary, feels that the only relief from his mental torture is to follow the lessons taught so well by the daily newspapers and kill the object of his jealousy and commit suicide.

Since the murder mentioned in last month's SUGGESTION of the young woman whose throat was cut by her murderer, several murders and a number of suicides have been committed in Chicago and neighboring cities and towns in which the razor was used as the instrument of death, although the razor had almost dropped into disuse as a weapon for these purposes.

And since the assault and murder of the young woman, also mentioned last month, there has been a wave of crimes of this sort not only in Chicago, but in the surrounding country, till women are afraid to venture out after dark without protection and, in one case, nightly police protection was granted by request to a young lady whose profession requires her to walk several blocks from a suburban station to her home every evening.

## A CASE IN POINT.

Last week a man was arrested in St. Louis for stabbing women indiscriminately in the crowded public streets. Fourteen or fifteen women were more or less severely injured by this one man, who, while undergoing examination at the police station, confessed that the impulse for his actions came from reading the newspaper reports of similar attacks committed elsewhere.

Lying on my desk, as I write this, is a Chicago paper whose first three pages are given up to accounts of murders, suicides, violent deaths, graft and gambling, and long interviews with two condemned murderers accompanied by photographs of the murderers and their victims. There are three continued stories running through this daily paper, two of which are descriptions of murders and incidents in the lives of criminals, while the third story has been killing off a score of persons almost daily for six months or more, and the hero still survives. This third story is printed especially for boys and young men, and the author is a police captain.

## NATURAL RESULTS.

Is it any wonder the crimes that are spreading over the country are not committed by hardened criminals? If crime were not given publicity, its details would be confined to the few who come directly into contact with it or with the criminals themselves, who could not tell their experiences to more than one or two persons at a time, whereas a single newspaper will give the details of a crime and the experiences of criminals to several hundred thousand persons at one time, and the susceptible (suggestable), who are not by any means a small percentage of a newspaper's readers, frequently receive their first impulse to commit crime from the reports of crime and the lives of criminals published in its columns.

When commencing this series of articles on disastrous newspaper suggestions, I said that the student of suggestion who will look into the matter carefully will have no difficulty or hesitation in tracing the wave of crime to the "news" (?) given to the public in our daily papers. That I am not alone in this opinion will be seen from a few letters herewith published, which have been received from many thoughtful students of the Law of Suggestion.

That the newspapers do not realize the part they play in spreading crime, or else that they are not willing to admit their culpability, can be seen by the following editorial which appeared recently in a big Chicago daily newspaper:

## THE WAVE OF CRIME.

We are inclined to agree with Chief Collins that there "is neither explanation nor preventive for the sudden outbreaks of crime, such as has just swept over this city."

The theory of the too strenuous life finds some support in one case of suicide, and probably THERE IS A POWER OF SUGGESTION IN EVERY MURDER AND EVERY SUICIDE.

But it would be impossible to reach a satisfactory conclusion as to the "outbreak" from anything that appears in the papers. We can only say with regard to the murders and attempts at murder that there was a similarity in the motives. One married woman was shot by a lover whom she had repulsed, another by a lover with whom she had broken. Two women, mother and daughter, were shot by the husband of the latter in a fit of jealousy and despondency. One man shot at another in an affray that was caused by a wife's desertion of her husband for a lover. But though we may discern something suggestive of a common motive here, the attendant circumstances differed greatly, and the coincidences can hardly be explained by a wave of crime.

Neither is it possible to make much by an attempt to classify the suicides. The victims of self-slaughter represented all sorts and conditions of men, and were alike only in that they were tired of life. But if the laborer who was out of work had possessed the fortune of the ice man he might have found life exceedingly agreeable. In all the cases the question of the individual temperament arises, and it presents a baffling puzzle.

The one thing of which we may be certain is that there is no connection whatever between the crimes and the question of police surveillance. Habitual criminals do not appear in the records, so that restraint or lack of restraint upon them counts for nothing. If the police force were increased forty fold it could not prevent such crimes as were enumerated.

#### PLAN FOR CO-OPERATION.

I am deeply grateful for the many kind letters of encouragement I have received from all over the country since the first article appeared in the February number, and the demand for February numbers has been phenomenal, showing that the readers of SUGGESTION have been calling the attention of their friends to the crusade we have entered upon. So great has been the demand through the efforts of thoughtful readers that in order to keep pace with the demand I am having the first article of the series published in pamphlet form, and I will send these out to my readers, who will help me to call the attention of the public to the newspaper curse. I will send these postpaid as long as they last at the rate of twenty copies for ten cents (just sufficient to cover the cost), if those receiving them will assist me in the crusade against the newspaper curse by distributing them among thinking friends, who in turn may become actively interested in SUGGESTION and its field of usefulness.

If readers will send me ten cents and twenty-five names I will send a copy of the first article to each name sent in. A blank form will appear on the first page of the pamphlet, and I will fill in your name and address on each pamphlet so your friends will know where it came from.

How many will assist in this plan? It may work out like an endless chain and enable me to enlist one million people in our crusade against the newspaper curse.

Give me your co-operation and let us see how rapidly the crusade can be carried on. Each month I will tell how many crusaders we have enlisted.

Here are a few of the letters already received, sent in reply to my request for suggestions for the best plan to overcome the newspaper curse, which is spreading suffering, ruin, graft, divorce, sickness, murder, suicide and robbery all over the country:

EVA E. CUMMINGS, 38½ Whitehall street, Atlanta, Ga.—In reply to Herbert A. Parkyn's request for hints relative to the dissemination of disease, etc., through the effects of newspaper suggestion, will say that a great wave of good would be manifested if students of mental science would in one massed body renounce and refuse to read sensations and the various advertisements of noxious drugs which promise to cure the many diseases that so-called medical science (?) has dubbed by different diagnoses. This evil would sooner or later die of prostration, by means of non-support.

Years ago I was a fit example of gross suggestion, which not only depleted my purse but my health as well; various ailments would promptly manifest themselves, by suggestion of their cure through advertising matter until I became a miserable, weak and nervous woman. I would resort to "nervines" which would fail to "nerve" and my poor stomach was dosed with "tonics" which failed to "tone." Finally I discovered the evil effects of these suggestions and set to work to restore my health, etc., through other channels, and since which time have excluded all sensational and advertising matter pertaining to disease and adhered to nature's laws of mental harmony, breath, activity, food and flushing the system by copious use of water, and as a result I am a normal woman.

\* \* \*

NANNIE L. AYRES, 115 South Lincoln, Bloomington, Ind.—Your article, "Disastrous Newspaper Suggestions," which appears in February number of SUGGESTION, prompts me to write this. I am ready and anxious to help "blot out the plague." At present I know no better remedy than for each reader or student of SUGGESTION to work for a larger circulation of it and other such magazines that will educate the people to see the great evil and at the same time give them such wholesome reading as will quench the thirst for such as published in the newspapers, and will arouse in them the duty to act to save humanity.

\* \* \*

W. H. DECK, Ithaca, Neb.—I read your article on the injurious power of publicity given by newspapers of crime, calamities and sensational picturing of social life, etc. My suggestion is the forming of anti-publicity leagues; this could be started by the new thought publications taking up the matter first; second, the church ought to be not only willing, but anxious to cooperate; the true newspaper editors would fall into line, as it would be a question of dollars in their pockets. After sentiment had been created there would be several methods of procedure: First, prohibitory legislation, and, second, non-support of the papers that publish the injurious matter.

\* \* \*

W. A. KNOX, Berkeley, Calif.—I was much interested in your article in the February number of SUGGESTION on the evils of the daily paper and their possible remedy. That this is a gigantic evil, poisoning the minds of the young as they look upon the pictures of crime of every description and read the polluting details of murder, suicide, robbery and every other sort of crime with which the columns of our papers are filled, there cannot be the slightest question. As you suggest in your article, editors ought to know better, the public ought to remonstrate, and the United States postal authorities ought to call a halt, but an indifferent *laissez faire* seems to prevail in all these cir-

cles and if anything is to be done it must come from those who fully realize the evil and are ready and willing to combat it.

If we would all work for the extensive circulation of such magazines as SUGGESTION, and at the same time labor to get articles of similar nature into the columns of our daily papers, the old would soon give place to the new. Elimination by substitution is the only effective remedy.

S. A. JOHN, Paw Paw, Ill.—Your article in February number of SUGGESTION, entitled "Disastrous Newspaper Suggestions," nerved me to the finger tips. SUGGESTION coming to me is the best thing that ever happened to me. Mary G. Smith is an enthusiast on the subject, "The Purification of the Press." She has sent out from her own pen many thousands of leaflets for distribution, leading toward this end. She is a Quaker and I have heard her make many earnest and heart-stirring appeals from the pulpit for men to do their utmost for purer literature. She has sent many personal letters to editors.

\* \* \*

H. E. HANSEN, 622 East Lincoln avenue, Wellington, Kan.—I have just read your article on "Disastrous Newspaper Suggestions." I congratulate you on this article. All we want is more editors to take this same stand, and I hope your suggestion on this matter will accomplish good. I quit reading newspapers some time ago for the reason there was no news in them, only columns telling about some murder, monkey dinners, some one getting away with all the money in the bank, and government money and land; some doctor telling when and how people at a certain age should be killed, and how to kill them. I take the *Sunday Chicago American* for its editorial page and Mrs. Wilcox's articles. I believe Mr. Hearst a good man and do not understand why he should let sensational stuff appear in his papers.

I picked up a paper the other day and the first thing I saw was where some old maid talked herself thin trying to reform some people, and then after she could not do that she wants a law passed to kill the children off born in certain places and under certain conditions.

Where people do good it is hardly mentioned in our papers. The item is very small. We see in our papers all about the United States senators quarreling over some little bill and about all they do is to spend the people's money. Why do they not make laws to take care of our growing up generation and spend as much money on them as they do cattle and a few other things?

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"Don't brood over the past nor dream of the future, but seize the instant and get your lesson from the hour."

\* \* \*

That physical change called death does not end friendship. A true friend is a friend forever.—Geo. D. Tripp.

\* \* \*

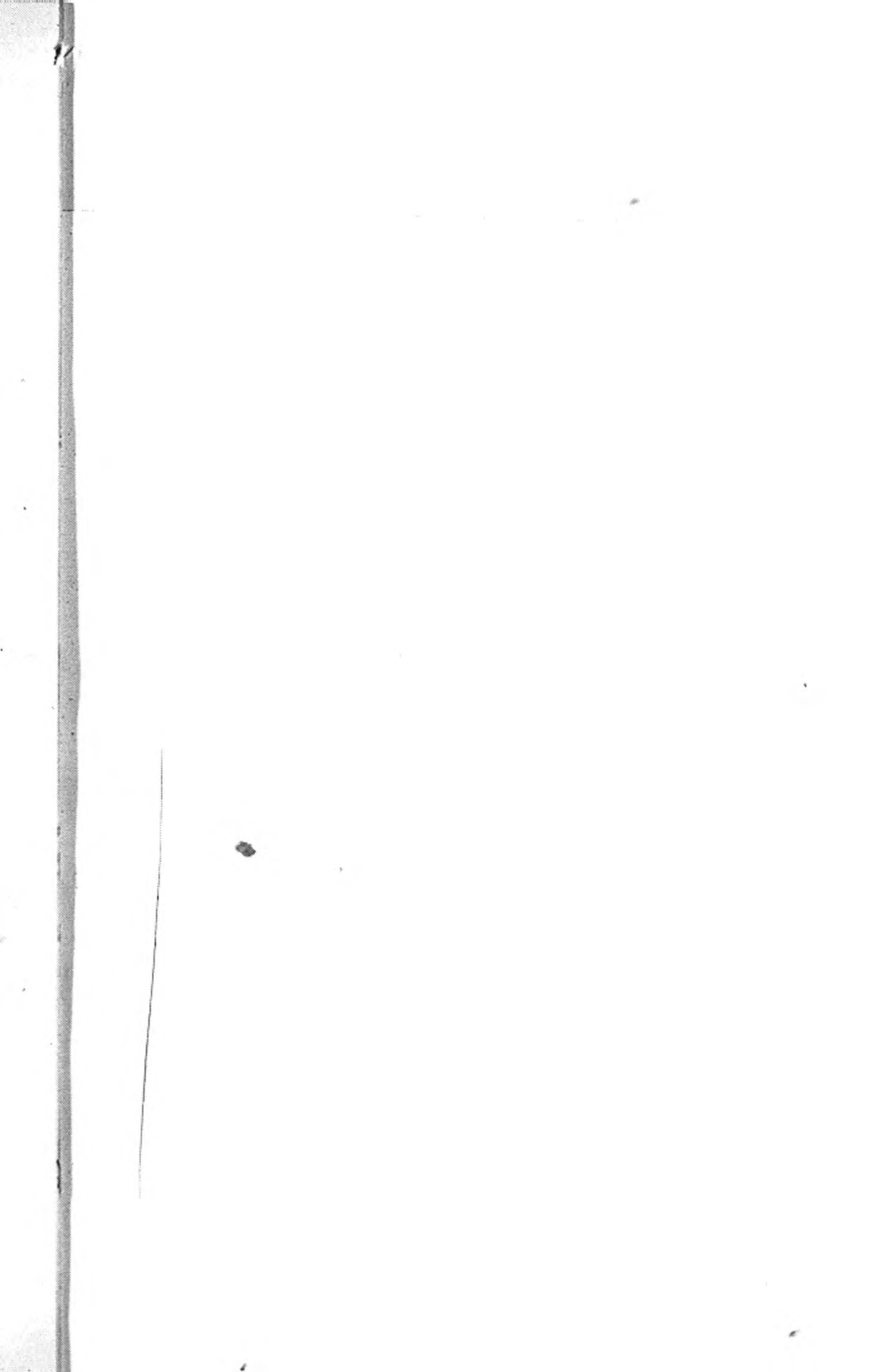
A healthful hunger for a great idea is the beauty and blessedness of life.—Jean Ingelow.

\* \* \*

"Don't wait for extraordinary opportunities; seize common occasions and make them great."

\* \* \*

"Experience is a grindstone; it is lucky for us if we get brightened by it and not ground."





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**NOT**

**AVAILABLE**

blood, it follows naturally that the proper method of cure is to supply the blood with that which is lacking. In the treatment of disease the use of anything not a constituent of the blood is unnecessary, and to give poison to a sick person is simply barbarous and inhuman. True, many have survived it; but equally many have been hurried to their graves.

Biochemistry would seek to learn what is lacking, and supply it in the form needed.

#### MENTAL HEALING, SUGGESTION.

The sender and receiver in the Marconi system must be in the same key—that is, adjusted to sense the *same* jar, or vibration. When the brain of the healer and patient are in unison, through conscious understanding or *agreement*, cures can always be effected by suggestion if the *chemical constituents*—molecules—are present in the organism of the patient, though dormant, negative or out of harmonious co-ordination, for they may be adjusted or thrown again into harmonious co-ordination by the proper *jar*, or thought vibration, of the healer or sender.

But if the blood of the patient is really *deficient* in some of the mineral or cell-salts, the phosphates, sulphates and chlorides of iron, lime, potassium and other inorganic substances which build the material organism, the cure can *not* take place unless the jar, or vibration, of health started by the sender so oscillates, or jars, the fluids of digestion and assimilation that these lacking elements are set free from the food and water taken by the receiver (patient), and thus supply the deficiency. It is these cases that baffle mental or divine healing.

Biochemistry fills the gap—offers the solution of the problem by preparing the cell-salts and proceeding directly to the work of doing that which is absolutely necessary to be done, namely, supplying the necessary chemical molecules.

The body is a *storage battery*, and must be supplied with the *necessary chemicals*, or it will not run. Mercury, quinine, alcohol, belladonna, salicylic acid, aconitum, opium—and the rest of them—are not constituents of the human body and their effects are worse than the so-called diseases for which they are recklessly and foolishly taken. When we burn the body of man we find the mineral or cell-salts—the basis of flesh—in the ashes. The difference in the cells that compose muscles, bones, nerves, etc., are determined by the different minerals that enter into their composition.

When a branch is broken from a tree we know a new one may be made by supplying the tree with water and soil containing the mineral salts, which, uniting with the elements in air, build the structure again. No sane person expects to build a new branch of a tree by any hocus pocus or legerdemain, or by feeding the tree with poisons or injecting beneath its bark a nameless lymph, wherein sports the festive bacilli and all-pervading microbe. The germ theory of disease is Science gone mad and vaccination is a crime that "smells to heaven." Boards of health are boards of disease and quarantine officers often are knaves and fools.

San Diego, Cal.

## Kinship.

BY ELLA WHEELER WILCOX.

(Copyright, 1905, by *American-Journal-Examiner*.)

**I** AM the voice of the voiceless;  
 Through me the dumb shall speak,  
 Till the deaf world's ear be forced to hear  
 The cry of the worldless weak.  
 From street, from cage and from kennel,  
 From stable and zoo, the wail  
 Of my tortured kin proclaims the sin  
 Of the mighty against the frail.

**O** H, shame on the praying churchman,  
 With his unstalled steed at the door,  
 Where the winters beat with snow and sleet,  
 And the summer sun rays pour!  
 And shame on the mothers of mortals  
 Who have not thought to teach  
 Of the sorrow that lies in dear dumb eyes—  
 The sorrow that has no speech!

**T** HE same force formed the sparrow  
 That fashioned man the king;  
 The God of the whole gave a spark of soul  
 To furred and feathered thing.  
 And I am my brother's keeper,  
 And I will fight his fight,  
 And speak the word, for beast and bird,  
 Till the world shall set things right.

—*Boston American*.

## Strange Cases of Dual Personality

**A**N entirely new field of medical science and psychology has been opened up to popular view by Dr. Boris Sidis, of Brookline, in his recently published book, "Multiple Personality."

The equally peculiar cases that are occurring in this everyday world, of men leading double lives, highly respected in the community, but secretly playing the part of criminals; or men and women who suddenly forget their past lives, even their names, for a time—all these freaks of humanity are analyzed and accounted for by Dr. Sidis as a result of his studies in abnormal mental conditions.

For seven years he was associate in psychology at the Pathological Institute, New York, and two years director of the Psycho-Pathological Hospital of the New York Infirmary. He came to Brookline to live, at 41 University road, last year.

The most startling fact of all which Dr. Sidis sets forth in his new book is that every one of us has a multiple personality, a self made up of a countless number of selves, which under ordinary conditions are held in balance by a certain mental equilibrium.

But let the brain have an unusual jar, or a shock come to the nerves, or the system be weakened by disease, strain or overwork, and the balance may be destroyed. Unreasonable underselves may be formed and rise to the surface, take possession of our mind and body, and the whole personality may be changed. This may result in harmless oddity, or in dangerous lunacy.

Until recently such vagaries of character were regarded as profound mysteries, too inscrutable for human analysis.

### MYSTERIES OF THE BRAIN REVEALED.

Dr. Sidis now raises the veil. He shows the workings of the human brain and mind which cause such changes. He makes a chart of the nerve system within the skull, and marks down the normal course of the sensations of hearing, sight, touch and the areas of thought.

If anything occurs to dislocate these fine nerve fibers, a disturbance is set up like that caused by crossed wires in a telephone system. In such a case there is a confusion of many voices. A person, under similar conditions, becomes incoherent. Or the neurons, the brain nerves, are paralyzed and the man is dull, stupid. If the neurons become unstable and excited, the person may go into the

wildest freaks of insanity. The whole process is now diagnosed as plainly as a case of measles. Such abnormal mental states can best be explained by actual cases.

John D. Rockefeller, in Dr. Sidis' opinion, is an example of what he terms "moral disassociation."

"I do not look upon Mr. Rockefeller as a hypocrite," said Dr. Sidis in an interview the other day. "He is too wealthy, too independent, to resort to religious deceit for a business purpose. The cause of his peculiar traits lies deeper than that.

"He really has two personalities living side by side, or perhaps I ought to say one is a parasitic personality. I think he is sincere at the time when he makes a fervent prayer at a church meeting. The associations of the church, the atmosphere, the people present, tend to excite in him an exaltation of feeling, a religious emotion. This would be looked upon as normal and natural did he not appear in an entirely different character the next day.

"When he goes to his business office, or settles down to business calculation at home, his brain begins to work in another way. The nerve centers in the front of the brain lose their connection with the region of moral sense in the cortex and establish a connection with a lower set of ganglia. Two distinct sets of nerve connections, or 'brain paths,' as they used to be called, have been formed within his skull.

"In a normal person the brain and mind act as a whole, with the moral sense always dominating, or with only occasional lapses. In the case of Mr. Rockefeller the moral sense at times becomes completely disassociated or disconnected from the rest of his nature.

#### ROCKEFELLER BEYOND A CURE.

"It is possible to cure such cases if taken in time, but not when they have become so fixed as in Mr. Rockefeller. The study of such cases is important. They are in a great degree preventable, if recognized, by the individuals themselves, or by the community, as unhealthy, abnormal mental states.

"The very fact that Mr. Rockefeller is now looked upon as a monstrosity is a healthy sign of the times. It shows that the public conscience is awakened, even if people in general cannot tell exactly what kind of mental or moral malady Mr. Rockefeller has. Fifty years ago such a question would not have been raised. The scientific and moral sense of society is progressing."

## MANY CASES OF DUAL PERSONALITY.

Cases of dual personality are not so rare as might be supposed. Many such are related in Dr. Sidis' book. The most remarkable is that of the Rev. Thomas Carson Hanna, a young clergyman of Plantsville, Conn.

One day when stepping from his carriage his foot slipped, and he fell forward, striking on his head. He was picked up unconscious. When he regained his senses his former personality had disappeared. He was practically a newly born babe. He remembered nothing of a previous life. He could not talk or understand anything that was said to him. In former times it would have been thought that he had become idiotic, and he doubtless would have been sent to a home for imbeciles, there to spend the rest of his life.

Dr. Sidis, then in New York, heard of this peculiar case. Here was an opportunity, he thought, to test his theory of disassociation of ideas. He believed that Mr. Hanna's brain cells had merely been dislocated, and if they were brought back into proper position and working order the lost personality might be restored.

Under Dr. Sidis' direction, the young minister was educated from his A B C's upward. His faculties were as keen as ever; even keener, it seemed, than before the accident. In a week he learned how to read as well as a child reads at the end of its first year in school. In three hours Mr. Hanna learned how to play the banjo. In a few weeks he had been taught the meaning of words and language so that he could carry on intelligent conversation.

The first assurance that some traces at least of his former personality remained was in the dreams which he related. He told of incidents and places seen in dreams which were really experiences of his past life. He spoke of seeing a square house with the sign upon it, "New Boston Junction." This was a place in Pennsylvania where he had once been. Yet in his new personality he could not recognize the church of which he was pastor; nor did he remember the young woman to whom he was engaged. It looked as if he would never again be able to take his former position in society. An entirely different man was growing up from the former Rev. Mr. Hanna.

But still he could not remember his past life. He did not even imagine what it meant. When asked if he could not guess what Boston meant, he replied: "It might be the name of the building."

## RESURRECTION OF THE REV. MR. HANNA.

Dr. Sidis, not at all discouraged, began a most unusual course of treatment. When Mr. Hanna was asleep he passed naturally into a hypnoidic state, which was not a hypnotic condition, but was a resurrected dead personality of his own life experience. Then something happened that in other ages would be thought miraculous. The patient began to talk of one of his old friends, Mr. Buster, and told incidents about him just as he would have done before the accident.

The Rev. Mr. Hanna had returned; he was himself again! This was the joyous thought that first flashed into the minds of his father and attendants. But they were mistaken.

As the hypnoidic state passed away the young minister relapsed into the secondary state, as Dr. Sidis called it. Again and again the patient was brought back to glimpses of his first life. Finally Dr. Sidis tried a medicinal stimulus, in the hope of bringing back the lost personality in more stable form. Finally, one morning, the patient woke up, and, turning to his brother, asked:

"Who has been preaching at the church?"

Here at last was the resurrection of the real Mr. Hanna in perfectly natural and rational mind.

The brother then related how his father was occupying the pulpit and the family had moved to Plantsville, to which the young minister exclaimed, in great surprise:

"Why, you don't say so? When was this?"

A number of events occurring during the previous six months since the accident were related, but his mind was an absolute blank about them. When asked how he felt, he said:

"I feel just like Rip Van Winkle. I feel hazy." In this astonishing way was the lost personality regained. Incidentally, Mr. Hanna afforded an example in real life of how a man may actually fall into a Rip Van Winkle sleep, and be utterly unconscious of the progress of events, for a long period of time.

Mr. Hanna's case was even stranger than that of Washington Irving's sleeping hero, for in this instance the man was living an entirely different life while the former personality was asleep.

Mr. Hanna is now entirely restored to his normal condition. After recovering he married the girl to whom he was first engaged, who nursed him through his pitiable state of lost personality, when he looked upon her as a stranger. So an element of romance is lent to this very strange case.

## STRANGE CASE OF A RUSSIAN WOMAN.

Similar instances of forgetfulness or lost personality, though usually in milder form, are chronicled in the daily press every little while. Amnesia is the term Dr. Sidis applies to this form of aberration.

Another kind of case which Dr. Sidis relates is that of a pretty young Russian woman of 22. She suffered from violent headaches, which seemed to be located in a spot about as large as a half dollar just back of the left temple.

Upon questioning her, Dr. Sidis learned that when she was a child an insane woman living across the street rushed into the house one day when her parents were away, caught up the child and kissed her on the left side of the head. It gave the little girl a violent fright, and ever after that she had headaches on the spot where the insane woman kissed her.

Now comes a still queerer development. It was learned that this insane woman's delusion was that two women in white were always following her and pointing their fingers at her. This hallucination was transferred to the girl by a species of mental contagion. While under the spell of this delusion the girl was really as crazy as the insane woman. She was cured by hypnotic suggestion, and afterward had neither headaches nor hallucinations.

Another example of the practical use of psychological methods occurred when Dr. Sidis was director of the Psychological Institute in New York. An 18-year-old girl was brought to him. She had been found wandering aimlessly about the streets in a seemingly dazed condition. The police were puzzled; so were the doctors at Bellevue Hospital.

Dr. Sidis put her through a severe psychological test. His suspicions were aroused. He tried an unusual expedient by administering to her some cannabis, or Indian hemp. In the relaxed condition which followed he plied the girl with questions. Thrown off her guard by the subtle effects of the medicine, the girl confessed that the whole thing was a deception! It had been done on a wager that she could fool the New York police. Her name was Lulu Schneider.

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**N**EVER, never do great thoughts come to man while he is discontented or fretful. There must be quiet in the temple of his soul, before the windows of it will open for him to see out of them into the infinite.—*William Mountford.*



## How Did You Die?

EDMUND VANCE COOK.

**D** ID you tackle that trouble that came your way  
With a resolute heart and cheerful,  
Or hide your face from the light of day  
With a craven soul and fearful?

Oh, a trouble's an atom, a trouble's an ounce,  
Or a trouble is what you make it,  
And it isn't the fact that you're hurt that counts,  
But only how did you take it.

You're beaten to earth? Well, well, what's that?  
Come up with a smiling face.  
It's nothing against you to fall down flat,  
But to lie there—that's disgrace.

The harder you're thrown, why the higher you'll bounce—  
Be proud of the blackened eye!  
It isn't the fact that you're kicked that counts;  
It's how did you fight—and why?

And though you be done to the death, what then?  
If you battled the best you could,  
If you played your part in the world of men,  
Why the critic will call it good.

Death comes with a crawl or comes with a pounce,  
And whether he's slow of spry  
It isn't the fact that you're dead that counts,  
But only how did you die?

—Selected.

## Study of Sub-Conscious Phenomena

"The study of sub-conscious phenomena," says Dr. Sidis, "is thus of great interest from a purely practical standpoint, because of the use that can be made of it in health and disease. A knowledge of the laws of the sub-conscious is of great importance in education, in the reformation of juvenile criminals and offenders. One can hardly realize the great benefit that suffering humanity will derive from a proper methodical use of these laws.

"Such abnormal cases as have been described should teach people to guard against a growing tendency to insanity. Knowledge of this sort ought also to act as a preventive of social epidemics that take the form of religious fanaticism, financial crazes and sociological fallacies.

"Pyromania, or the impulse to incendiarism, and kleptomania, or the impulse to steal, are now recognized as diseased conditions, capable of cure under certain circumstances. We can now go a step farther and place homicidal and suicidal impulses under the same head, and can control and cure these manias to a certain extent.

"Paranoiacs, persons possessed of a religious mania, who think themselves in contact with angels, are now looked upon as diseased and are treated accordingly.

"There are still other mental maladies which are not generally recognized as diseases, but which ought to be. Drunkenness is one of these. It is something that affects the brain temporarily. But its ultimate effect is on the lower body organs, such as the liver. It can be cured in almost every case by hypnotic suggestion.

"Gambling is as distinct a mental and moral disease as drunkenness but far worse. It affects the highest spheres of the brain and seems to produce a moral poison. Its actual effect is to disassociate brain cells in the higher constellations of the cortex."

"We are highly organized creatures," concludes Dr. Sidis, "far more so than is generally thought, and are easily put out of order. The best safeguard is a knowledge of what are abnormal mental states and then avoiding anything that tends to disturb the mental poise."—*Selected.*

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Make but few explanations. The character that cannot defend itself is not worth vindicating.—*F. W. Robertson.*

# 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.

CASPER R. FEHR, Olivia, Minn., sends the following propositions:

The one essential requirement precedent to the attainment of an eternal life is belief.

The one essential requirement precedent to the attainment of perfect eternal happiness is a life of righteousness.

A life of righteousness accompanied by a belief in a future existence is "heaven."

A life of righteousness in the absence of a belief in a future existence is devoid of eternal happiness.

A life of wickedness and crime, accompanied by a belief in a future existence, is "hell."

The eternal punishment inflicted consists of mental distress resulting from a remorseful conscience.

The eternal reward conferred consists of pleasurable emotions resulting from the contemplation of a well-spent life.

## EDITORIAL

### Those New Psychology Mailing Cards

**W**E printed 1,000 two-color sets of New Psychology mailing cards—24 cards in a set—a beautiful sentiment on each card, and space for a short message. The demand for these cards is such that in a few weeks they will all be gone—gone forever, for we will not duplicate the set. The next edition will be different; if you want a set of the first edition of psychological mailing cards ever printed hurry up with your dime. The set is worth 50 cents but a dime, accompanied by the name of a thinking friend, gets a set.

After receiving your set—if you are lucky enough to get one, as there are 100,000 readers of SUGGESTION and only 1,000 sets—let us know what you consider a suitable motto or quotation for the next edition.

I would like to find the very best, most helpful, most inspiring quotations in the whole world for the next edition; and I want my readers to help me. What are the most noble uplifting quotations that you know?

What are the 24 best sayings from Adam down to date?

In the present set we find words from Holmes, three anonymous authors, Abraham Lincoln, SUGGESTION, one from the Old Testament, one from the New Testament, Pythagoras, W. E. Henly, Shakespeare, the motto "Do It Now," Lowell, Henry Clay, Henry Wood, Robert Louis Stevenson, Emerson (two quotations), Ella Wheeler Wilcox (three quotations), and Elbert Hubbard (two quotations).

In the next edition we will not have more than one selection from each author, but we want sentiments which will find an echo in every heart, be the heart white or brown or orthodox or infidel. Now, friends, please get out your books of quotations and scrap books and see what you can find.

H. A. P.

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"The world is all gates, all opportunities to him who can use them."

## How To Confer A Favor Upon The Editor

One of the greatest favors you can bestow upon the editor of this magazine is to send him occasionally the name of a thinking friend. Blank mailing cards for this purpose will be sent upon request. And in sending these names you not only help the magazine in a very acceptable way, but you bestow a real kindness upon your friend. Do you know that there are many persons ready for this magazine and its teachings who never heard of it? Help us to find these persons. And in doing a kind act do you not benefit yourself? The only real benefits we receive come from helping others; so Ella Wheeler Wilcox was right when she said:

"While just the art of being kind  
Is all this sad world needs."

The time to do a kind act is now.

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## Why Not Help Edit The Magazine

**E**VERY time you send a quotation, a sentiment, a verse, a clipping or a communication you are helping to edit this magazine. There are thousands of items, suitable for publication in this magazine, that the editors never saw or heard of; and they never will see or hear of them unless you help to send them to this office.

It is desired to make SUGGESTION a representative magazine; every good thing bearing on the problem of life is wanted; every item relating to health, happiness and success by rational means; there are thousands of good thoughts in thousands of brains that have never been expressed. Why hide them? Send us your ideas; you will help yourself, you will help the editors and you will help the thousands who read these pages. Let your light shine; do something to lighten the troubles of others; if you can't think of anything else write a letter criticizing this magazine and give it a few lusty knocks.

Don't fear that your writing will not appear to good advantage because you are not accustomed to writing; we will see that it is in proper form.

And when you send the contribution, be what it may, send the name of your friend who is reaching out after new ideas.

\* \* \*

**T**HE common Problem, your's, everyone's, mine,  
Is—not to fancy what more fair in life,  
Provided it could be—but finding first  
What may be, then find how to make it fair.—*Robert Browning.*

## Do the Planets Influence Human Action?

Many intelligent persons today believe that the planets have a perceptible effect on the everyday affairs of life, and as this belief is held by many worthy of credence it seems a fair question to ask. Personally, I do not know whether or not there is any virtue in astrology, and in my present state of mind I would say that there is just as much in astrology as there is in watching the flight of birds or looking at grounds in a teacup. At the same time I may be mistaken.

We have had inquiries regarding the reliability of various astrologers and recently sent one of these letters to Mr. Henry Clay Hodges, of Detroit, Mich. Mr. Hodges is a well-known business man of that city and he takes a deep interest in astrology. He has published a work entitled "Science and Key of Life; Planetary Influences," in five volumes, in which the claims of astrology are fully set forth. I sent a letter asking about the trustworthiness of astrological readings to Mr. Hodges and asked him to write a brief statement, giving his testimony in regard to the value of astrological research. He has promised to set forth his views for the readers of SUGGESTION:

Here is Mr. Hodge's letter:

I am in receipt of your kind note of the 25th inst., together with letter from one of your correspondents, asking your opinion on astrological science. In reply I would be pleased to set forth my views in a short communication of say one thousand words, showing that planetary influences are the dominating cause of every manifestation in human experience, and will do so if I can find time to prepare the article between now and your next issue, and if not then, a month later. It is lamentable to see the ignorance which prevails on this subject. Our scientists of today apparently can only realize the physical side of Nature, thus ignoring the causes which lie back of the objective. Thanking you for your consideration, I am,

When his article is published we wish to present the other side and will ask any interested to send their views. E. E. C.

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**T**HE soul's real world is that which it has built of its thoughts, mental states, and imaginations. Our divine heritage of creative energy gives us the power to invoke and uprear a mental structure either symmetrical or deformed. If we *will*, we can turn our backs upon the lower and sensuous plane, and lift ourselves into the realm of the spiritual and Real.—Henry Wood.

## The Origin of Thought

Mr. Amos W. Rideout, of Boston, sends this question written across the motto "As a man thinketh in his heart, so is he": "But why does a man think what he *does* think? Just write an editorial on *that* subject, Brother Carey."

I sent the following answer to Mr. Rideout's query:

My Dear Sir: Your question, "Why does he think what he does think?" is timely and if it could be correctly answered, the riddle of the age would be answered. I believe that the thought is a product—an effect—and that the forces behind thought are not yet known.

Edison says the brain does not think, but is only a transmitter of thought. Where does thought come from? Is thought original in the brain? I am inclined to think that thought is a force made manifest just as heat or electricity and that the real origin or source of thought is as far away as the real source of electricity. I may write a few lines of editorial comment on this subject.

These remarks are for people who think.

It has been thought for ages that thought is an ordinary matter of no particular moment, and it is supposed that thought is secreted in the brain just as the stomach secretes gastric juice. Now, let us go a little farther: Where does the stomach get the materials for the gastric juice? It certainly does not manufacture them. Then will it be consistent to ask: Where does the brain get the materials from which thought is made? We say that "thoughts are things and their airy wings are swift as carrier doves." Very well, then thought is not original in the brain; nothing new can be made—nothing created. So thought is not created anew; hence it must be eternal like matter and force. Here comes in the great law of the conservation of energy; nothing is created—nothing lost. Then thought is not created—it has always existed; it always will exist. This brings us to the question of the immortality of personality. By this line of reasoning we can prove that personality always existed and always will exist. Going farther we ask, Where does thought come from? Who is responsible for it? Am I responsible for my thoughts from day to day, or are they thrust upon me by external agencies, unknown and unknowable?

As I said in my letter to Mr. Rideout, the idea has been expressed that the brain does not think, or that it thinks just as a phonograph "talks"; that is, it repeats or transmits thoughts. Transmitting thoughts from where to where? Where were our thoughts before they were registered in the brain areas devoted to memory?

What becomes of our thoughts after we have used them? Do they exist? If so, in what form? Have they any potency? May they exist as "thought forms" and be capable of materialization or externalization? May they appear to others at a distance? May not the theory of the permanence of "thought forms" account for much of the so-called psychic phenomena? May not an apparition be a visualized "thought form"? May not a thought form have a consciousness of its own?

But all this does not answer the question: "But why does he think what he does think?"

Frankly, I cannot tell. The simplest chain of reasoning will show that a thought comes from afar; that the brain is a means of receiving, registering and making it known on this plane of consciousness; but whence it comes and whither it goes no man knoweth.

I give space to these surmises to show that the problems of mind are the most important that confronts mankind, and the study of psychology is the one great study, for it deals with the vital questions of being.

Think on these things and remember that all the knowledge of the human race is but a puny fragment from the great mountain of truth that lies beyond our senses. We grope in the dark; only an infinitely small door to the granary of universal truth is open to us. Read Dr. Krebs' article in the last issue of SUGGESTION and then do some thinking.

This point is sure: No matter what thought is or where it comes from or where it goes, man has the power to so attune his brain that it will attract, or receive, or transmit grander thoughts day by day. Keep the machinery of your brain in good order and don't shy at a new idea.

E. E. C.

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### Definitions.

**H**AVE you an original definition of any word or a terse statement bearing on any subject in connection with the New Psychology?

The editors will be pleased to receive original sentences from our readers which express deep truths or condensed wisdom in a few words. This page will be reserved for original productions; why not try your hand? Put into a few words the idea which you have held for so long. Why not let others have the benefit of your reflections and conclusions? It is pleasant to absorb wisdom and truth, but it is better if we can send out truth to others.



## Notes and Comments

Dr. Osler is one of the most noted physicians of the age. He has a world-wide reputation, having been recently appointed to the highest medical professorship in England. He thinks that drugs are used too freely and that doctors rely on the medicines for favorable results instead of the healing power of Nature as exercised through the subjective faculties.

So Dr. Osler has been condemning drugs. As a result a well-known medical journal utters the following editorial wail:

"Dr. Osler has done medicine an incalculable amount of harm by his marked therapeutic nihilism. It is true that people have been drugged too much. It is also true that certain drugs have been of incalculable benefit to mankind. Dr. Osler is not fair. He does not tell 'the truth, the whole truth, and nothing but the truth.' The result is, thousands of doctors are abandoning all treatment of disease other than surgical, to the great detriment of the people and the medical profession alike."

Note the last sentence.

It is gratifying to have such positive and authoritative evidence that doctors are turning from drugs to Nature; from pills to suggestive therapeutics; from poisons to rational living. And Dr. Osler is not alone in his advocacy of a rational system of healing. Many well-known physicians are voicing the same sentiments.

"There is much difference between a good doctor and a bad one, but little between a good one and none at all."

And it is a fact that the changing order may be noticed. Drug stores are now dealing largely in cigars, candies, soda water, ice cream, stamps, mailing cards, toilet requisites, stationery, periodicals, chest protectors and a general assortment of merchandise quite foreign to drugs. In a few years one may read in the dictionary:

"*Drugstore*; origin of name unknown; probably corrupted from 'plug stores' on account of large number of bad nickels received at the telephone booth; a variety store; a store generally on the corner for the sale of stamps and face powder; an ice cream parlor; a place where the city directory may be consulted; a public telephone office; see soda water fountain, etc., etc."

\* \* \*

Every day this office received a bundle of letters from friends, readers and subscribers. In these letters we find kind words and sug-

gestions and an occasional question, and sometimes a good round scolding—all of which are accepted with due humility.

Now here is a suggestion: If friends of this magazine want to do something for it, let them ALWAYS send the name of a friend when they write. We value the names of thinkers above commending, yea, even more than scoldings, much as we appreciate even them.

We cannot advertise for, in a public way, the names of thinkers, because only one person in 10,000 thinks, and to get names by advertising would cost \$1 or \$2 per name, possibly \$5. Our friends can help extend the circulation of this magazine, and we trust they will remember to send the name of some inquiring soul. Sample copies are sent to all such names.

\* \* \*

And there is that set of New Psychology mailing cards, 24 cards, printed in two colors, each card containing a short sentiment such as:

"So long as we love, we serve," etc.

"When just the art of being kind is all this sad world needs.

"Build thee more stately mansions, O, my soul."

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

"Never strike sail to a fear."

When you send the name of a friend enclose 10 cents in stamps or silver and you will receive a set of these mailing cards.

\* \* \*

Send these cards to your friends and you will have the pleasure of knowing that you have started anew on their way many beautiful thoughts. Only the Infinite can tell the good that may follow the launching of a noble sentiment; every one wants to do a good act. Here is a chance. For 10 cents you can do twenty-four good acts, and some of them, perhaps, may call thoughts into being which will not perish till time shall be no more. Mail one of these cards every day of your life and you will fulfill one great law of right living.

Do some good act every day of your life, even if it is only to speak kindly to a stray dog.

\* \* \*

Now send a dime or two or three and get a supply of these mailing cards.

And after you have received the cards write and tell me what is a good sentiment or quotation for the next edition of these cards, which will be published soon. Let us have the very best thoughts of the ages.

E. E. C.

## Who Wrote These Lines?

The following item is going the rounds of the press:

This quatrain was written by Gov. Hoch, of Kansas, and first printed in the *Marion Record*, of which Hoch was editor:

“There is so much bad in the best of us,  
And so much good in the worst of us,  
That it hardly behooves any of us  
To talk about the rest of us.”

We sent the above item to Governor Hoch and asked for information. In response to our inquiry a letter was received from the Governor, of the which the following is a copy:



*State of Kansas*

EXECUTIVE DEPARTMENT

OFFICE OF THE GOVERNOR.

Topeka, January 2, 1906.

Mr. Elmer Ellsworth Carey,  
4020 Prexel Boulevard,  
Chicago, Illinois.

My Dear Sir:-

The quotation attributed to me is incorrectly credited. I believe its author is Stevenson. It was picked up as a wail and printed in my *Marion Record*, but with quotation marks and not as my production.

Very truly yours,

Subscribers, please sit up and take notice! The date your subscription expires appears every month on the wrapper of the magazine. If you do not send a renewal or word to continue your subscription, your name is taken from the mailing list.

Please remember this; *we do not send the magazine after the expiration of the time for which it was ordered.* It is not necessary to send any money when renewing, but it is necessary to send a written order. The postoffice department is very particular about this. To avoid trouble you can instruct us to send the magazine year by year, until your order is stopped. But no order means no magazine.

# BUSINESS PSYCHOLOGY

EDITED BY PROF. P. J. MAHON, FACULTY SHELTON 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 Helm

**W**E ARE out on the sea of life and bound for the far-off port of success. The vessel that bears us onward is the good ship "Mind," and she is well equipped with steam and sail. The engines that give us the steam-power and patter along steadily from day to day are a type of the human intellect—the varied faculties by which men know things and how to do things. The sails that swell out above us, like beautiful white wings, are a symbol of the feelings and emotions of our higher nature. These also are a giant force, but we may not often depend on them alone. It is with steam and sail together that we make our best speed.

Yet speed is not everything in a safe voyage. Besides the onward movement, we must also be wisely steered. Hence our vessel has a rudder, a helm, so as to keep her pointed ever in the right course. What better type could stand for the human will—which enables us to choose our way and use our full powers to gain the ends we seek? Thus we complete the trinity of mind, intellect, sensibilities and will.

As the rudder of your mental bark the will is fairly defined. It is the choice that you make to do or not to do, to think or not to think, to be or not to be. The man who does not use his will is but the shadow of a man. "It is will, force of purpose," wrote Samuel Smiles, "that enables a man to do or be whatever he sets his mind on being or doing." He further quotes a venerable man who used to say: "Whatever you wish, that you are; for such is the force of our will, joined to the Divine, that whatever we wish to be, seriously and with a true intention, that we become." Hence it is a noble thing for a man to set before himself some worthy object and press forward to its achievement against every danger and difficulty,

against time and tide and accident and self, braving all alike with unflinching resolve and secure of final victory in the mental talisman "I WILL!"

It is to such men the poet cries,

"Thy purpose firm, is equal to the deed;  
Who does the best his circumstance allows  
Does well, acts nobly; angels can no more."

To train the will in force and constancy is clearly a vital factor in success. The means for doing this are better known and more commonly used today than ever in the past. Even fifty years ago a gifted author told of just two cases with evident admiration. One was of a young French officer, who used to walk about his room exclaiming, "I will be Marshal of France and a great general." His brave desire was the forecast of his success; for the young officer did become an able commander, and he died a Marshal of France. The other was an English gentleman who had so great a faith in the power of the will, that he claimed on one occasion to have resolved to be well, and so it turned out. What if this writer had lived to see the marvels of suggestion!

In his admirable lessons on Salesmanship, Mr. Sheldon remarks that the best training of the will rests on the law of habit. Exercise the faculty in small things, little duties, petty difficulties, or in matters that require a struggle with the natural appetite, choosing to do the right thing. For example, if a task or a duty looms up at an awkward time, or when you feel out of sorts, or would like to be resting or otherwise engaged, make up your mind to perform this very task though the heavens should fall. If a duty of special difficulty or unpleasantness offers, face it all the more bravely just because of the difficulty or unpleasantness in question. It is the custom of battling, of conquering, that makes the warrior. It is the steady use of the will in small troubles that enables one to trust it in the crucial events of life. To this constant training you can add auto-suggestion at proper intervals, or whenever you suspect yourself of weakening in the fight. Every reader of this magazine ought to know the method

P. J. M.

\* \* \*

Patience is the best remedy for every trouble.—Plautus. a

"'Tis never offered twice; seize, then, the hour when fortune smiles and duty points the way."

# DEPARTMENT OF PSYCHIC RESEARCH AND PRACTICAL PSYCHOLOGY

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

MATTER 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.

## The Final Answer to to the Objections of Physical Science

**A**S germane to the immediately preceding points we are now ready to render the final answer to the objections of physical science.

From the class of spontaneous cases of telepathy, fifteen examples of which have here been rehearsed, we may easily perceive the important truth, almost a psychological axiom, that telepathy is a faculty OF CONSCIOUSNESS, BY CONSCIOUSNESS and FOR CONSCIOUSNESS. We cannot produce telepathy

BY MACHINERY!

For this very reason the students and professors of the physical sciences do not believe that there is such an action in nature or human nature as telepathy.

This skepticism on their part is perfectly natural and right. With it, per se, I have no fault to find whatever. I was skeptical myself, until I began to have experiences and to make experiments and to take testimony, in the light of which, I soon found that my quondam skepticism no longer appeared respectable.

Telepathy or telaesthesia must be experienced. We cannot produce it by machinery.

We can, however, do a good deal these days in the investigation of mental states by appropriate and delicate apparatus. We have in the laboratory a machine which registers a qualitative analysis of emotive and mental conditions. We can detect the presence of emo-

tions in consciousness by this machine. If you give us your thumb or finger, or, better still, your wrist, you then cannot hide your feelings from us, for you know the more you attempt to conceal an emotion the stronger it becomes in its subconscious or involuntary physical reflexes, and the more, accordingly, do you reveal it. The machine registers this emotional disturbance by the pig bristle on a revolving kymograph concealed behind a screen.

We can put an old maid in that machine and tell whether she is in love! That's a fact, and not a joke. Given the lady-in-love, the plethysmograph will do the rest.

But we cannot produce the LOVE by that machine, or by any other MACHINE. A human being must furnish the emotion for any sphygmomanometer to detect or measure. Telepathy,

#### LIKE LOVE,

is psychical, and must be experienced to be known. So I say here with emphasis that it is simply ridiculous for physical science to demand or expect the telepathic current to be produced as is the invisible electric current, or steam, or magnetism, i. e., by machinery.

Whilst, therefore, we may and do respect the skepticism of the material scientists, we are far indeed from entertaining the same feeling towards the scoffs and sneers in which some of them superciliously indulge whenever telepathy, trance, etc., are seriously mentioned or discussed in their presence.

We are convinced that the world need never expect a mechanical demonstration of telepathy. In psychic science we must have nothing less than the highest known to experiment with, namely, human beings.

I must pause here a moment to emphasize the point that the fact stated in the preceding paragraph involves two reasons why progress in psychical experiment and discovery is so slow, and requires so much patience. First, because we must have human beings to experiment with, and not many are rushing in. Secondly, when we do get a good sensitive or two we find their moods of mind and other subtle internal conditions are constantly changing, rendering investigation difficult and often discouraging, yea, disappointing. It is easy and pleasant to examine a bug or animalcule under the microscope. You can leave it, rest, return and find it practically as you left it. Not so with moods of mind. Conditions are subtle and varying, experiments delicate, progress easily disturbed and invaded. Our physical scientists know a good deal about nature, but not much

about human nature. They can tell us pretty accurately what a magnet and a steam engine will do tomorrow, but they simply cannot tell us what John Smith will do tomorrow, and yet it is with John Smith that psychic science has to deal.

#### NOR WILL ANIMALS DO

in this research, as they will for some purposes in physiological psychology.

A prominent university professor had a large number of rabbits with which he was experimenting.

"What in the world are you doing with all these rabbits?" I asked.

"Studying sociology and psychology," he replied.

"Pray explain," I exclaimed in some surprise.

"Well, I simply watch their motions and actions and from them read their motives and emotions, and so am getting a rabbit psychology."

"But," I objected, "how can you be certain they feel the way you say they do. Are you not simply reading your own feelings into their motions, interpreting their actions from the human and not the animal standpoint? You cannot tell how a rabbit feels until you become a rabbit," I concluded with emphasis, a truth which I here and now emphatically reiterate. "But," I continued, "granted you do succeed in presenting the world with a genuine rabbit psychology, what good will it do the world?"

"Why, don't you see that?" asked the professor.

"No, I confess I do not."

"Well," replied the doctor, enthusiastically, "it will throw light upon the origin of man's mind."

"What!" I exclaimed, "is your mind descended (or ascended) from the rabbit mind? Frankly, professor, even if you succeed in settling such a tremendous question as the origin of the human mind, I for one, am not very deeply interested in that matter."

And I am not. I care not whether my mind came from "God" above me, or from "nature" around me, or from "the devil" beneath me. Of one thing I am now sure, namely, that the mind I have is the very BEST thing about me, gives me more joy than anything else I possess, and I intend to strive by ALL THE MEANS WITHIN REACH—by culture of all kinds, by training, by aspiration, by prayer, by faith, by religion, by charity, kindness, hope, or by anything and everything that helps me—I intend to strive hard to pre-



vent that mind from going down to the devil, or back to nature, but send it on up the shining pathway of progress and development towards God. In short, I am far more deeply interested in the destiny of the human mind than I am in its origin, more vitally concerned with its future than with its past. And for this tremendous reason I am so deeply interested in psychics, for it, more directly and vitally than all the other sciences combined, throws some light upon the future evolution and destiny of consciousness, a statement I wish to develop fully when we consider the subject of "premonitions."

#### CONSCIOUSNESS IS THE CENTER.

And by this I mean the center of EVERYTHING, the center of cosmos, the center of the universe. Plant your feet firmly on that proposition as on an immovable rock. This proposition is capable of an immediate and complete demonstration, and from four directions.

First—Imagine that consciousness of yours gone, blotted out, extinct; then, what becomes of the room where you are seated? Gone, too. What becomes of your town? Gone. What of the country? Gone. The world? Gone. God? Gone, so far as you are concerned. Therefore, consciousness is the center of all, since all goes with consciousness.

Second—Can you conceive of such a thing as unconscious happiness? What kind of a thing would UNCONSCIOUS happiness be? On the other hand, can you imagine such a thing as unconscious misery? But when I name happiness and misery, I name the round sum total of all the possible experiences of angels, devils or men, and consciousness being the center of each, must be the center of all.

Third—Consciousness is the greatest and most valuable asset we will ever have. Instinct teaches us this. We will fight like demons and kill other human beings to preserve our own consciousness intact. This deep, universal and fundamental instinct of self-preservation is trustworthy and profound in its import and teleology, and we should give full and unstinted significance thereto. Everything in our lives and experiences is arranged around consciousness. Therefore, it is the center of all.

Fourth—If the universe is endless, infinite, it has no mathematical center. You are as near the center now as you ever will be. That is, you are at the center where you now are, and by consciousness only do you localize yourself or tell where you are. You are the center.

When Phillips Brooks returned from his first trip abroad he was asked of his impressions. "Oh," he exclaimed, "America is the center of the world; Boston is the center of America; my church is the center of Boston, and I am the center of it."

Every self-conscious being, each one of us, may say the same thing of the over-towering totality of the universe—inorganic, organic, conscious—"I am the center of it."

And telepathy, as aforesaid, is a faculty, a mode of action, of this omni-centric affair, consciousness. Hence, if you wish to demonstrate telepathy you must get a machine somewhere which manifests self-consciousness.

I repeat, therefore, and conclude, dismissing the physical objectors once and for aye, with this statement, that machines and animals will not do in psychical research. Telepathy is of consciousness, by consciousness and for consciousness, and the man who deals in his researches with matter in all its phases and never watches consciousness in all *ITS* phases, will never find telepathy or discover clairvoyance, or demonstrate ANY of the many exceptional and extraordinary activities and phases of the wondrous world within. "He that seeketh shall find," and if he seeks for telepathy he must seek for it where it hides, namely, in mind, and not in matter.

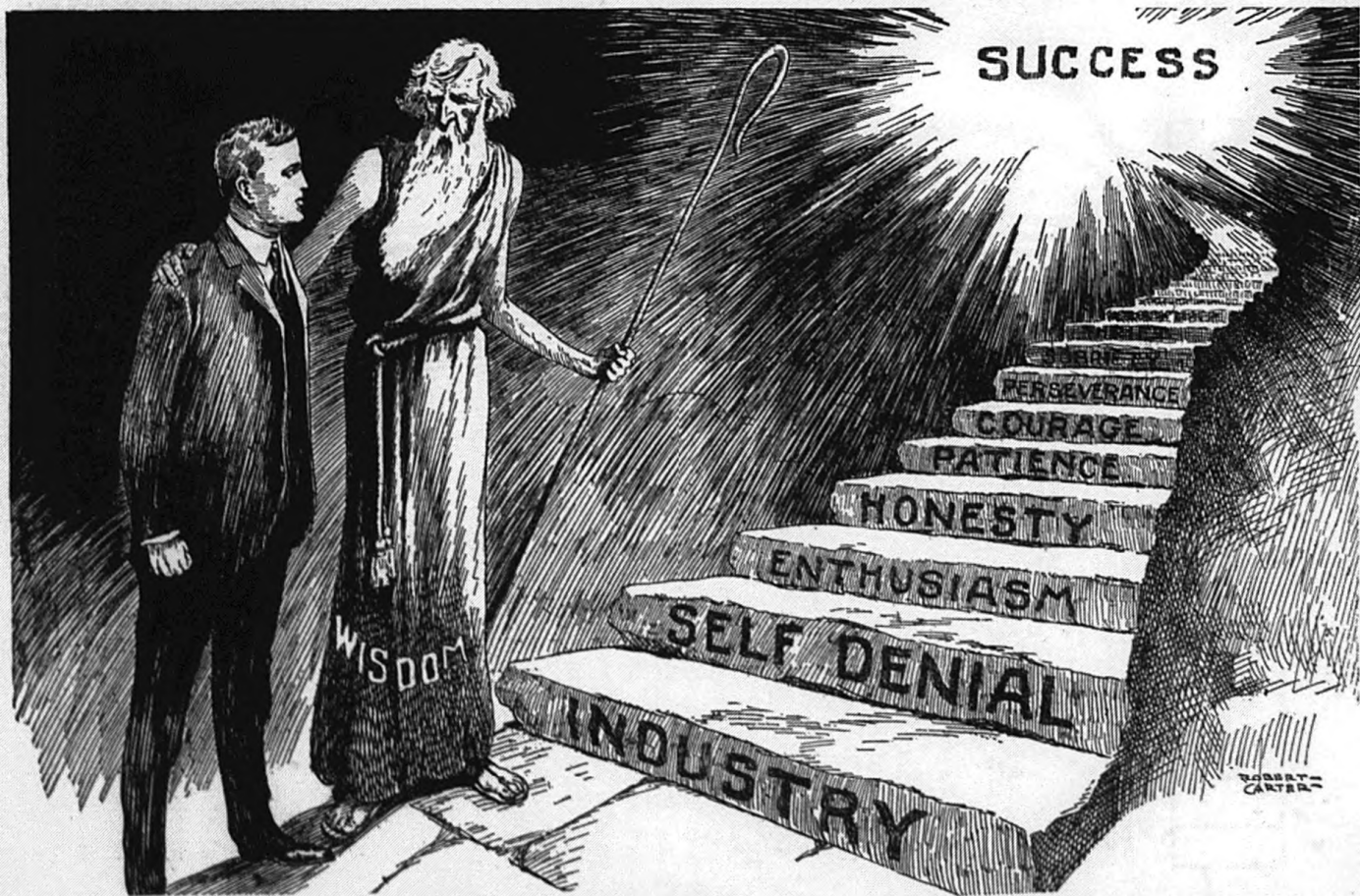
**W**E find elements of the heroic and tragic even on the surface of life. Their presence suggests breadth, as well as length of experience. Great breadth of thought leads to an utter abandonment of the personal attitude. It enables one to reach out beyond the restricted limits of personality, and embrace a broader life, without fear of losing his identity; for he is then conscious of possessing a larger selfhood.—*Frank H. Sprague.*

\* \* \*

**T**HIS inner prolongation of activity towards the ideal is the true life. Man lives by a tendency to continually surpass himself, to progress, to rise above his realized being. He lives by his effort for higher things. This eternal pursuit of the ideal, with its many tortures and many glorious joys—this is life.—*Victor Charbonnel.*

\* \* \*

A man must become wise at his own expense.—*Montaigne.*



REPRODUCTION OF A CARTOON BY ROBERT CARTER, IN "CHICAGO AMERICAN," COPYRIGHTED BY JOURNAL-AMERICAN-EXAMINER, 1906.

## Contributors' Department

Matter for this department should be short and terse. Don't waste words. Don't send long communications. Brevity is the key. Open to all.—EDITOR SUGGESTION.

### Hydrophobia A Symptom of Psychological Disorder

OMAHA, NEB., Sept. 22, 1905.

Editor SUGGESTION: I notice in an editorial in the August number of SUGGESTION the statement, "Many cases are reported of Hydrophobia in human beings caused by fright."

While I do not presume to write an article upon this or any other subject, and offer it to SUGGESTION without invitation, it may be that a communication will not be without some profit.

As an Osteogenic Physician I have made a very careful and somewhat exhaustive study along many, if not all, the lines of Drugless Healing, and do not hesitate to employ any method, barring drugs, that in my judgment, recommends itself to the particular case in hand, and while it no longer needs argument to prove to the thoughtful the power of mind over matter as pertains to our bodies, or, to many thinking people, that our bodies are the product or materialization of mind (or thought), and that there is genuine efficacy in Suggestion as a curative or rather corrective agency, it will be questioned whether all diseases, or disease, may not be traced to a mental cause. I have no desire to set forth here my theory of the direct causes of diseases, but I do not hesitate to avow my belief in Mind as the *prime* cause of disease.

My purpose in this communication is to give some personal observations concerning your proposition of Hydrophobia and Fright.

Whether there is such a disease as Hydrophobia, correctly speaking, or whether it is only a Symptom, or manifestation, depends upon whether there is but one disease with numerous manifestations or whether there are many.

However that may be, it is a fact which I think no intelligent physician of any school will attempt to deny that no two cases of so-called diseases present exactly the same manifestations; so that scientifically speaking, our names are of but little value, except as a

convenience with patients and a means of Suggestion. We cannot think of disease without thinking of nerves. We cannot think of nerves in a living body without considering mind. We cannot think of Disease and Nerves and Mind in their relation to one another without considering the impressions made upon the mind and the nerves in the production of disease. I think it is well known by all scientific thinkers that there is no more potent impression made upon the mind, nor producing more direct and telling effect upon the nervous system, and hence more disastrous results upon bodily health than fear. Fear makes a quicker and deeper impression upon some animals than upon others.

In my observation the human beings, the cat, the rabbit, and the squirrel are the most susceptible to fear. But fear produces a different impression upon each of these. It also produces a different impression upon different individuals in each of these classes. Fear makes a quicker impression upon the rabbit or squirrel than upon the cat or man. But the cat and man are more tragic and excitable than the rabbit or the squirrel, so that while the squirrel or rabbit, and especially the rabbit, would succumb more readily than the cat or man to heart failure as the result of fear, the latter would be more susceptible to the more tragic forms of nerve diseases, such as are commonly called Hydrophobia, Cerebro-Spinal Meningitis or Mono Mania. The impressions made upon the mind by fear will produce symptoms of either of these diseases upon different individuals according to their temperaments.

Only a few days ago our pet cat, about half grown and a very nervous, affectionate, susceptible individual of its species, was attacked by a large cat and roughly handled. The large cat was driven away and our pet brought into the house. It seemed very much excited from the first and would hide in some secluded spot, and seemed not to regard members of the family with its wonted confidence and familiarity. Soon it began to run about the house from one room to another, its tail bristled and flung over its back exactly as if conscious of being pursued by its antagonist. He became more and more wild, and these spells more and more violent. At last he ran from one room to another, around and around in one awful, wild, freak, oblivious to all about him, with every appearance that he was hotly pursued, and at last, as though absolutely exhausted, he fell, stretched out and became rigid. I at first thought he was dead, but on examination found he was not. Respiration was almost imperceptible. Careful examination revealed no injury to the body, and

I concluded that the manifestations, which may be classified as Hydrophobia or Hysteria, or both, were produced by fear. Working on this theory, I began to treat the cat, as soon as it regained consciousness, with kindness and did all I could to reassure him of safety, and in a short time the symptoms all disappeared.

Hoping that this communication may help someone to consider the manifestations of fear in disease, and to eliminate that sickening force from his mind, I am yours for truth,

W. M. WARD,

20 Patterson Bldg., Omaha, Neb.

### Rules For A Serene Life

\*\*\*Just to be sweet! Isn't that enough?

\*\*\*By your own radiance you make others contented.

\*\*\*For what is sweetness but peacefulness? To be always calm and placid, not with the martyrdom of sullenness, but sweet and calm, as the rose.

\*\*\*The most essential rule to follow is to keep clean; not only clean with water, but especially clean with thoughts.

\*\*\*There is nothing entirely bad—in everything is the divine light, but, alas, how many of us wear dark glasses!

\*\*\*Praise willingly where it is deserved; give affection wherever you may and let every man be your friend.

\*\*\*Look to your own faults, but forget the faults of others.

\*\*\*Never wear a chip on your shoulder and never displace one from another's.

E. MANNING.

63 Webster St., San Francisco, Cal.

\* \* \*

### Thought is Father to the Act

A S day by day you wend your way  
 Along Life's crooked road,  
 Beguiling time with work or play,—  
 'Midst winter snows or flowers of May,  
 No matter what the load  
 Which may oppress you, don't think "Can't."

For thought is father to the act,  
 And as you think, you do;  
 Whence follows 'tis a want of tact  
 To conjure up the powers you lack  
 And make of them ado,—  
 Which is the case with "Can't."

So banish from your mind all thought  
 Of thing which "can't" be done;  
 And in its stead let there be naught  
 But lessons of endeavor taught—  
 Let deeds where "can" has won  
 Displace all future thought of "Can't."

—Byron A. Case.

520 Nasby Bldg., Toledo, Ohio.

E. X. C., La.: I was talking to a young lady last night who belongs to one of the old Creole families of the city. Our conversation drifted into Psychology, and I learned that she was very interested in it and had read several books on "Mental Healing," "Hypnotism" and the like.

These people use the French language among themselves almost exclusively and only resort to the English when talking to those who do not understand French. But all the books on "Mental Healing" that they have are in English.

As a cure for insomnia, the instructions read, are to sit up in bed and repeat "I am sleepy, etc.," until the desire for sleep comes, then lie down and go to sleep.

The young lady's grandmother tried the above remedy, with good results, provided she repeated the lines in English, as she had read the instructions in that language. If she said them in French they had no effect whatever.

To give the young lady a clearer insight into the subject I have loaned her "Auto-Suggestion," which I have no doubt will be of great interest to her.

\* \* \*

Have you ever sent a line for this department? When reading the ideas of others have not a few thoughts come to you that would be of interest? Why not send a few lines? Possibly you have never written a line for publication; but why not turn over a new leaf and make a few remarks? Why not do your part toward entertaining the SUGGESTION Family? Thousands of persons are reading SUGGESTION this very day; they are being entertained and instructed by the various contributions; why not contribute your share towards making a varied and interesting program?

\* \* \*

S. B. DAVIS, Stanton, Mo.: He who takes the goods, substance, favors, courtesies or deeds of kindness of another without giving due recompense in return is unworth the rank of a high and noble humanity.

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### Maxims of Success

The following are some of the success maxims of the late Collis P. Huntington, the railway magnate:

A young man should command what he is worth, always keeping his eyes open to do better for himself.

No one can follow in the footsteps of another. He must work out his own destiny.

If you observe the rule of honesty, integrity and economy, and fear God, you have just as good a chance as any man that may be cited.

Never allow a social obligation to interfere with a business engagement.

Lots of sorrow has been caused by men meddling at a game regarding which they knew nothing, with those who did.

False pride is an enormous obstacle.

Never worry about tomorrow. Today is the all-important issue.

Don't watch the clock. The man who does would probably never be missed by his employer.

## Desire-Force and Faith Healers

BY JUDGE STINSON JARVIS, LOS ANGELES, CAL.

(Written for SUGGESTION.)

**I** RECENTLY made a newspaper comment that the Christian Scientists make their living out of a process of Christ. Some old-fashioned people have experienced a sort of shock at this idea. Mr. A. Willis Paine came out in reply to me, saying that his people did not "sell" this process of Christ when they healed the sick, but admitted that they did take money for their "services." It was not necessary to argue over this quibble, and the distinction he made seemed a little too microscopic for general application. But would there have been any just ground for condemnation if Mr. Paine had come out boldly and said they had a perfect right to sell the so-called process? I think not. Public opinion has been much changing on such points, and in California at least it seems to be agreed, practically, that any one who has a special ability or talent that purports to be valuable shall be allowed to make money by it.

The fact that Christ did not receive money for his "services" in healing the sick does not insist that Mrs. Eddy's disciples should strictly follow his example; because Christ was not the originator, nor even an early follower, of the process which the Eddy cult claims to utilize. In other words, Christ may have been using a potency in Nature that is as free and open for general bargain and sale as the making of a pair of shoes.

"Christian Science" has been wrongly named on two grounds. First, it is not a science any more than the eating of bacon and eggs. It is known that people feel better for the eating of bacon and eggs, and also that some ailments can be relieved and perhaps cured by prayer, but as to exactly what happens in the processes involved in both cases we are all as ignorant as a new-born child. And this is the first time that complete ignorance has been called science.

Secondly, the operation utilized by Christ should not have been identified with him, because it was certainly practiced at least fifteen hundred years before he was born and at least seven centuries before he was even prophesied. Moses was as good a "Christian Scientist" as anybody. When Moses was criticised for marrying a negress Miriam became leprous, "And Moses cried unto the Lord, saying, 'Heal her now, O God, I beseech thee.'" Here Moses healed Miriam by first-class Eddyism before the children of Israel came out of



Egypt, and the Old Testament teems with the records showing similar use of prayer. "Heal me, O Lord, and I shall be healed," cries old Jeremiah. We read: "And the Lord harkened to Hezekiah and healed the people." Again, in Genesis, "So Abraham prayed unto God, and God healed Abimelech."

Thus it is entirely certain that the processes which Christ put in operation for the healing of the sick should not in any way be exclusively identified with him. Christ did not reconstruct the natural laws of this world. He came to them, experienced them and left them exactly as he found them. The ancient prophets could also put in action the potencies of Nature for a good deal of what we call miracle. A prophet was one who could, as it was believed, reach God through prayer better than other people, for we read:

"And God said unto Abimelech, Now therefore restore unto this man his wife, for he is a prophet and he will pray for thee, and thou shalt live."

Here it was distinctly recognized that Abraham could pray much more efficaciously for Abimelech than Abimelech could pray for himself. When anything was greatly desired in the old time, a prophet was engaged to pray for it. When a king desired to prevail against his enemies, he sent for a prophet, saying: "Come, curse ye this people."

The results are collected and dealt with in the printed lectures which I am now distributing, the first of which is entitled "Desire-Force, and Our Own Power for Miracle." These lectures deal with the biblical miracles as studied through the assistance of experiments in trance phenomena. These experiments show that a large number of the old miracles can be repeated now. My method of explaining miracle is to show people how they may perform it themselves.

Christ taught that when a man prayed in the right way he put in action a natural principle or potency that was as certain in its operation as the working of any other natural law. The intense concentration of prayer is able to produce the same results in seeming miracle as have always been possible in the creativeness and potency of personal desire-force. The certainty derived from the experiments of mind upon mind is that the result of animal evolution is the production of highly organized beasts possessing great desire-force, not only for the "charming" of weaker creatures for food, and their own class females for mates, but also for the acquiring of any assistance that may be forced by desire from the knowledge-principle of Nature. In this universal system the gaining of wisdom does not

differ in its way of being acquired from the scheme for escape that is invented by any caged wild animal or human prisoner. In both cases it is the result of a requirement made by concentrated desire.

One of the most important teachings of the near future will be regarding the real majesty of man. This will never be fully believed in until it is proved, and apparently the only proof lies in the experiments of mind upon mind. For 2,000 years this teaching has been delayed by a system that has trained man to think humbly and to regard himself as a mere worm in natural grade, a desperate sinner in the view of God, and in fact the only real mistake that the Creator made. So far, we have had to believe the priests who have lived fatly on these ideas for 5,000 years. The intent underlying the scheme of evolution, namely, for the creation of animals of dynamic force, has been delayed for 2,000 years by teachings contrary to nature. It is the duty of men to fit themselves to combat ideas—to learn the real majesty of man's place in Nature.

It is true that this entails much belief in so-called miracle. It is also true that none of us can exactly explain our own miracles. But it is further true that we can perform miracle ourselves, even though we do not yet understand the faculties within us. It is wonderfully true that the performances of Daniel and other ancient prophets can, in slightly different processes, be duplicated today. And this is why I feel grateful to the so-called Christian Scientists, and mind readers, and healers through suggestion, and some honest clairvoyants and others who, whether professional or not, assist more or less in educating the public mind toward a comprehension of the Desire-Force in man, which, through its creativeness and marvelous potencies, shows the intent of Nature to develop demigods from animals. To the student it matters nothing that some of these people make their bread and butter through operating processes for rather unimportant miracle. The best of our clergy gain their living because of the existence of miracle. That some miracles are, or are not, recognized by the governments of the United States or England means absolutely nothing to the student. Clergy, clairvoyants, nature curists, mind readers, exponents in thought transference and other exhibitors of mental phenomena are all practically in the same boat. Some live

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\*The lectures issued by Stinson Jarvis are as follows: No. 1—"Desire-Force: and our own Power for Miracle;" No. 2—"Vision: Artificial and Otherwise;" No. 3—"Evolution: as Explained by the Trance Patient;" No. 4—"Self-Cure." The first three, 10c each. The booklet, No. 4, 50 cents. Address the author, Box 243, Station C, Los Angeles, Cal.

on past miracle and some on present. Therefore, in spite of an unspeakable amount of fake and pretense, the world is gradually coming round to acknowledge a debt to all these people and to admit that whenever they have exercised an interior faculty with the result of making people think more broadly, they have earned their fee—and as legally and rightly as in the case of the highly gifted lawyer who sees all round an intricate case in a few moments. While these remarks expressly exclude spirit rappers and others of a distinctly fraudulent kind, it has to be said that the discoveries of modern times. (chiefly re-discoveries of lost knowledge) are rapidly bringing about a belief that the larger portion of this world's fake and pretense has been in the ranks of that acknowledged respectability which has so much encouraged and enforced thought stagnation and has so greatly feared new thought.

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## A True Story

*(Our Fourfooted Friends.)*

I want to tell you of something I saw take place on a crowded Boston street the other day. A dirty-faced, ragged little lad was poking about in the ash barrels for spoils. He had a tiny dog with him, quite an unkempt and uncared for as himself, but around that dog's neck was tied a bow of faded ribbon, and his incessant gambols and pranks found favor in the sight of his beggar-boy master. It was plain to see that the boy loved the dog, and between the two there was the complete understanding of mutual affection. Suddenly, while the dog was bounding and barking in the exuberance of canine joy and his master's eyes were sparkling with relish of this one thing in life that was his very own, there came a rapidly driven team down the crowded street. A moment later I saw a ragged boy, with set face and anguished eye, gather in his arms a maimed and dying dog and gently walk away. What had happened? Only a worthless street cur trampled to death, only a miserable little ragpicker robbed of the sole bit of joy and comfort his life ever knew, the one friend that loved him; that was all. But there was a look in the boy's face that will keep my heart aching for many a day to come, and the fluttering bit of fancy ribbon about the dead dog's neck brought a mist to my eyes that hid the splendor of the bright spring morning.

IRENE M. C. PRANCE.

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## Consumption Not Hereditary

The third section of the great tuberculosis congress, recently in session in Paris, devoted specially to the question of the protection of children against infection, considers it demonstrated beyond the possibility of doubt that the disease is not hereditary, as many have regarded it heretofore, according to a dispatch to the Chicago Daily News, Oct. 4, 1905. Prof. Grancher, the great authority on children's diseases of the University of Paris, who is president of the section, pointed out the various proofs that consumption cannot be inherited.

## Definitions of "A Friend."



HE first person who comes in when the whole world has gone out.

A bank of credit on which we can draw supplies of confidence, counsel, sympathy, help, and love.

One who combines for you alike the pleasures and benefits of society and solitude.

A jewel whose luster the strong acids of poverty and misfortune cannot dim.

One who multiplies joys, divides griefs, and whose honesty is inviolable.

One who loves the truth and you, and will tell the truth in spite of you.

The Triple Alliance of the three great powers, Love, Sympathy, and Help.

A watch which beats true for all time, and never "runs down."

A permanent fortification when one's affairs are in a state of siege.

One who to himself is true, and therefore must be so to you.

A balancing pole to him who walks across the tightrope of life.

The link in life's long chain that bears the greatest strain.

A harbor of refuge from the stormy waves of adversity.

One who considers my need before my deservings.

The jewel that shines brightest in the darkness.

A stimulant to the nobler side of our nature.

A volume of sympathy bound in cloth.

A diamond in the ring of acquaintance.

A star of hope in the cloud of adversity.

One truer to me than I am to myself.

Friendship, one soul in two bodies.

An insurance against misanthropy.

A link of gold in the chain of life.

One who understands our silence.

The essence of pure devotion.

The sunshine of calamity.

A second right hand

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AS a result of offering a prize for the best original definition of "A Friend," several years ago, London *Tid-bits* came into possession of thousands from all parts of the world. From these the foregoing were selected as the most striking. The first was awarded the prize.

## Dietetic Aphorisms

A majority of modern humans are content to be either drones or drudges, because they lack the bee's feeding instinct.

Consumption is the slow disintegration of an underfed and therefore degenerate organism.

Bright's disease, diabetes and appendicitis—all fashionable—are the direct penalties of dietetic sins.

Modern bakery bread, cakes and crackers starve the bodies and brains of deluded millions, who lean on them as the "staff of life." They lack protein. Overeating is almost universal, from the frantic effort of a starved system to secure sufficient proteid food.

These starved brains and bodies are tired before they begin their tasks, and invoke the aid of the false inspiration found in stimulants and narcotics.

"Bad blood" is impoverished blood. It lacks organic iron and phosphorus, hemoglobin, hematin and genuine virility.

Its victims do not live, they exist; they vegetate, but they do not realize.

They are born with brain-fag, are turned over to an orthopedist at two, and need an oculist at five. Before they have stopped growing they need a wig and a set of porcelain molars; and by the time they have reached their prime, they are ready for an asylum or the undertaker.

Digestion and Destiny are Siamese twins.

At forty the fashionably fed woman is a confirmed neurasthenic, and her quick-lunch-devouring husband is wrestling with hemiplegia, or shambling about and shouting with the shooting pains of locomotor ataxia.

The question of the progress of the race does not depend on politics, college curriculums, or international ethics, but is strictly a matter of alimentation.—*Medico Pharmaceutical Journal.*

\* \* \*

There is no surer sign of an unmanly and cowardly spirit than a vague desire for help; a wish to depend, to lean upon somebody and enjoy the fruits of the industry of others.—*J. G. Holland.*

# Advanced Thought, Hygienic and Reform Publications

## THEOSOPHICAL.

THE THEOSOPHICAL GLEANER; Bombay, India.

THEOSOPHICAL REVIEW; 26 Van Buren street, Chicago; 161 New Bond street, London.

THE THEOSOPHIST; P. O. Madras, India.

THEOSOPHICAL QUARTERLY; 159 Warren street, Brooklyn, N. Y.

## HYGIENIC.

CONABLE'S PATHFINDER; Los Angeles, Cal.

JOURNAL PUBLIC HEALTH; 50 cents per year; Evansville, Ind.

VACCINATION; Kokomo, Ind.

THE LIBERATOR; 1114 Twenty-first avenue, North, Minneapolis, Minn.

THE SCOTTISH HEALTH REFORMER; Paisley, Scotland.

THE MAZDAZMAN; Chicago, Ill.

MEDICAL TALK; Columbus, Ohio.

SUGGESTION; 4020 Drexel boulevard, Chicago, Ill.

A STUFFED CLUB; Denver, Colo.

GOOD HEALTH CLINIC; Syracuse, N. Y.

THE VEGETARIAN MAGAZINE; 192 Dearborn street, Chicago, Ill.

THE VEGETARIAN; 34 Memorial Hall, Tarrington St., E. C., London.

HEALTH; 321 Fifth avenue, New York City, N. Y.

VIM; 500 Fifth avenue, New York City, N. Y.

PHYSICAL CULTURE; Spotswood, N. J.

HEALTH CULTURE; 151 West Twenty-third street, New York City, N. Y.

THE NATUROPATH; 124 East Fifty-ninth street, New York City, N. Y.

HEALTH WITHOUT DRUGS; 26 Clovelly Mansions, Gray's Inn Road, London, England.

## NEW THOUGHT.

PRACTICAL IDEAS; 30 Huntington avenue, Boston, Mass.

NOW; 150 Steiner street, San Francisco, Cal.

MIND; 14 Henrietta street, Covent Garden, London, England.

THE NEW THOUGHT JOURNAL AND OCCULT REVIEW; 52b. Station Parade, Harrogate, Yorks, England.

THE NEW WAY; 1107 E. street, Northwest, Washington, D. C.

THE NEW THOUGHT MAGAZINE; 1170 Caxton building, Chicago, Ill.

NAUTILUS; Department 17, Holyoke, Mass.

## PSYCHOLOGICAL.

THE BUSINESS PHILOSOPHER; Republic building, Chicago, Ill.

SUGGESTION; 4020 Drexel boulevard, Chicago.

THOUGHTS NEW AND OLD; Denny Way and Broadway, Seattle, Wash.

ELTKA; Cory, Pa.

## PSYCHO-THERAPEUTICS.

SUGGESTION; 4020 Drexel boulevard, Chicago, Ill.

PSYCHO-THERAPEUTIC JOURNAL; 3 Bayley St., Bedford Sq., London, E. C., England.

THOUGHT; 4665 Lake avenue, Chicago.

## HUMANE.

OUR DUMB ANIMALS; 19 Milk street, Boston, Mass.

ANIMAL'S DEFENDER; 1 Beacon street, Boston, Mass.

HERALD OF THE GOLDEN AGE; Paignton, England.

## OCCULT.

- PRIMITIVE OCCULT JOURNAL; Helena, Mont.  
 THE OCCULT REVIEW; 164 Aldersgate street, London, E. C., England.  
 THE OCCIDENTAL MYSTIC; 506 Hyde St., San Francisco, Cal.  
 THE ADEPT; Markville, Minn.  
 THE MYSTIC MAGAZINE; Framingham, Mass.  
 THE HARBINGER OF LIGHT; Melbourne, Australia.  
 THE ENGLISH MAGAZINE OF MYSTERIES; 15 Tothill street, S. W., London.

## METAPHYSICAL.

- THE METAPHYSICAL MAGAZINE; 500 Fifth avenue, New York City, N. Y.  
 THE LIFE; Kansas City, Mo.  
 EXPRESSION; 147 High street, Kingston, W., England.  
 THE WISE MAN; 500 Fifth avenue, New York City, N. Y.

## PHRENOLOGICAL.

- HUMAN CULTURE; 130 Dearborn street, Chicago, Ill.  
 HUMAN NATURE; 1020 Market street, San Francisco, Cal.  
 PHRENOLOGICAL JOURNAL; 24 East Twenty-second street, New York.

## ADVANCED THOUGHT.

- THE BALANCE; 1700 Welton street, Denver, Colo.  
 SOUNDVIEW; Olalla, Wash.  
 HERBERT'S MAGAZINE; Hiawatha, Kan.  
 FELLOWSHIP; 434 South Hill street, Los Angeles, Cal.  
 THE PHILISTINE; East Aurora, N. Y.  
 THE EQUITIST, Station A., Pasadena, Calif.  
 THE RACE-BUILDER, 1 Ifley Road, Oxford, England.

## DRUGLESS THERAPEUTICS.

- THE ELECTRO THERAPEUTIST; Lima, Ohio.  
 THE AMERICAN JOURNAL OF PROGRESSIVE THERAPEUTICS; Chicago, Ill.

## PHYSICAL RESEARCH.

- ANNALS OF PSYCHICAL SCIENCE; 6 Henrietta street, W. C., London.  
 OCCULT REVIEW; 164 Aldersgate street, E. C., London.  
 SUGGESTION; 4020 Drexel boulevard, Chicago.

## MISCELLANEOUS.

HISTORIC MAGAZINE AND NOTES AND QUERIES; history, folklore, mathematics, literature, science, art, arcane societies, etc.; Manchester, N. H.

THE CHIROPRACTOR; devoted to the interests of chiropractic, a system of drugless healing; Davenport, Iowa.

INSPIRATION; a magazine of information, inspiration and exhortation; Des Moines, Ia.

THE OCCIDENT; soul growth and self development; 124 Highland St., Brockton, Mass.

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

LUCIFER; a semi-monthly reform magazine of advanced thought; devoted to the emancipation of women; 500 Fulton street, Chicago, Ill.

TOMORROW; a monthly handbook of the changing order for progressive people; Parker H. Sercombe, Editor, 2238 Calumet avenue, Chicago.

THE ARYA; Aryan Religion, Science, Eastern Philosophy, etc.; 296 Tambu Chetti, Madras, India.

INGERSOLL MEMORIAL BEACON; good government, science, free thought, rational right doing; Ingersoll Beacon Co., Chicago.

OUR DUMB ANIMALS:—Published in behalf of those who cannot speak for themselves. Every lover of animals should send for a copy and then subscribe; 50 cents per year; special price to teachers and ministers, 25 cents per year; 19 Milk street, Boston, Mass.

THE CULTURIST.—Devoted to ethics, sociology, economy, broader liberty, higher life and the science of rational living; Cincinnati, Ohio.

SELF MASTERY, a magazine of success; Corry, Pa.



## 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.

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### Books

IN THIS department is noticed all books bearing even remotely on any of the subjects discussed in this magazine. Authors and publishers are invited to send books dealing with any phase of psychology, psychic phenomena, mentality, suggestive therapeutics, drugless healing, nature cure, rational hygiene, advanced thought, etc.

Authors are invited to send statements giving the salient points brought out in their books; the idea being to give the general reader a comprehensive view of the general plan and scope of the book in question. Any book mentioned in this department may be ordered through this office.



THE LAW OF SUGGESTION. A Compendium for the Public. By Stanley L. Krebs, A. M., Psy. Dr., author of "Psychology of Fear and Worry," "Poverty's Factory," &c. Editor Department of Practical Psychology in SUGGESTION; member Society for Psychical Research, New York Medico-Legal Society, &c., &c.

Here in compact compass, yet comprehensive scope, clearly and entertainingly told, are to be found all the IMPORTANT PHASES which the thoughtful public wants to know and ought to know concerning this great agency "Suggestion"; its laws and limits, its frauds, fallacies and facts, its importance, power and practicability.

The literature on the subject of hypnotism and suggestion is voluminous, so much so, indeed, that *busy people* are simply staggered at the mere contemplation of reading it all, in order to acquire such a *safe* and *satisfactory* grasp of the subject as all intelligent persons today naturally desire to possess. "The Law of Suggestion" is a delightfully written handbook on the subject and will fully meet all these wants.



The matter given in this work is such only as has been discovered and settled by research on the part of numerous investigators, determined by repeated experiment and demonstrated by actual practice, as well as exhibited in the practical affairs of daily life. Very little tentative matter has been admitted. The reader may feel assured that the points here given are fixed and settled.

The student, the thinker, the business man, the parent, the teacher, the preacher and the doctor will find this manual of great practical value.

The author is not devoid of the sense of humor, and this element adds the charm of entertainment, while logical force, clear, vigorous and analytical treatment characterize the whole work.

The readers of SUGGESTION in particular and the public in general will be deeply interested in Dr. Krebs' book.

The book will be ready about the middle of May or June first. The complete Table of Contents will be given in our next issue.

The book will be similar in style, size, binding, etc., to Dr. Parkyn's book on AUTO-SUGGESTION. New subscribers and renewals who wish a copy of Dr. Krebs' book should enclose 25 cents with their subscription, and the book will be mailed as soon as ready.

Anyone sending a new yearly paid-in-advance subscription to SUGGESTION may have a copy of the book without charge, provided the request accompanies the new subscription.

The book will NOT be sold for 25 cents, except in connection with a subscription.

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PSYCHIC PHENOMENA IN THE LIGHT OF THE BIBLE, by Rev. J. H. Sowerby. Published by the Sowerby Psychic Study Company, Lansing, Minn.

This is a large book, clearly printed from large type on fine paper. It will appeal to those who wish to have a Bible guarantee as to the efficacy, desirability and propriety of suggestive healing. The author shows that the basic principles of mental healing of all kinds is recognized in the scripture; he even claims that the cures recorded in the Bible are made in accordance with natural law, and that this law may be used by anyone who understands its application.

Many do not consider that suggestive healing needs any Bible sanction any more than grammar or arithmetic, but there certainly is no objection in showing that the Bible does not oppose the natural method of healing. Nature does the work in the last analysis, and it

is encouraging to find a Bible student who recognizes the naturalness of the law which is at the basis of all forms of healing. There is one law, but many ways by which it can be made efficacious.

Ministers who are interested in the remarkable progress made by Christian Science and mental healing generally should read this book.

If all ministers and doctors understood the fundamental principles of mental healing, or mind cure, or faith cure, or divine healing, etc., we would find that every church would be a center of healing just as every Christian Science congregation is. Mrs. Eddy's followers have no monopoly on the therapeutics of faith, and any minister who will take time to master this subject will be able to perform apparently astonishing cures.

Those interested should write to the publishers of "Psychic Phenomena in the Light of the Bible" for literature, prices, etc.

\* \* \*

PROF. CARL YOUNG has a system of teaching vocal culture in which he recognizes the important part played by the subjective self. All great artists owe their success to the assistance given by the subjective powers. Under Prof. Young's system there is a harmonious unfolding of the tone faculties, and the voice takes on a power and range that no mere mechanical practice could ever produce. The true science of vocalization is simply natural expression. To sing should be as simple as to laugh. I trust all interested will write to Prof. Young, 63 Auditorium Bldg., Chicago. Those at a distance will be interested in his correspondence course, which is advertised in this magazine.

E. E. C.

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#### CONTINENTAL ENCYCLOPEDIA.

In eight volumes. The entire set weighs about seven pounds, stands seven and one-half inches high, and occupies a shelf space of eight inches wide. In office, home and school use this encyclopedia is of the greatest value.

Edited by Charles Leonard Stewart, B. A., of the staff of the Encyclopedia Americana and International Encyclopedia, etc. This is the first satisfactory low-priced encyclopedia that has been published.

It is bound in red vellum de luxe cloth, white leaf lettering, and nearly 3,000 pages; will be an ornament to any library.

The work is revised to date and will prove of great service in the home. It is very desirable to teach children how to use an encyclopedia, and in the *Continental* we have a practical work covering all subjects likely to come up in the ordinary course of events.

This encyclopedia has over 60,000 important subjects; Russo-Japanese War, Panama Independence, Radium, Wireless Telegraphy, Late Scientific Discoveries, etc., all have their places in the most modern work. The business man, the teacher, the farmer, the professional man, the student, the home circle, will all find it an ideal reference work where concise, accurate, up-to-date information is desired.

The *Continental Encyclopedia* is issued by the Success Company, of New York, solely for premium purposes.

By an arrangement with the publishers the following offer is made: *The Continental Encyclopedia* delivered to any address in Canada or the United States; *Success Magazine* one year, and SUGGESTION one year will all be furnished for \$3.

If the Encyclopedia is not satisfactory the money will be refunded on receipt of the books. Send all orders to SUGGESTION Publishing Co., 4020 Drexel Blvd., Chicago, Ill.

This is one of the most liberal offers ever made by a publisher.

\* \* \*

The new book, "An Interlude," by C. Josephine Barton, is exceptionally fine. It is a production of the heart, as well as the mind, and the reader finds himself inspired with higher ideals as he comes in touch with the soul of the author in the perusal of this book. It contains four articles: "Ma Rose La France," which is a dialogue between the author and the rose, wherein she sets forth, with consummate grace and skill, the loftier possibilities waiting for mankind. (2) Human love and personal magnetism are weighed together and given their places. The implied answer to the question, "Is divorce a mistake?" (3) The Greeks, Romans, Hebrews, all people, are the tender objects of measureless love. (4) "The Fifth Beatitude made practical."

This book is printed on the finest Strathmore, deckle-edge and is bound in silk velvet (old rose, turquoise blue, silver gray) for \$1.50; or in silk, at \$1; also in paper at 50 cents each, or three for \$1.

Send to C. J. Barton, 3332 Troost Ave., Kansas City, Mo.

\* \* \*

**LIFE AND MATTER.** Sir Oliver Lodge, the distinguished English scientist, has published "an answer to Haeckel's 'Riddle of the Universe,'" the title of which is "Life and Matter." The little volume contains addresses, articles

and essays which have attracted a good deal of attention, and some new chapters dealing with the controversy between materialistic monism and the new idealism or spiritualism which Sir Oliver accepts, says a reviewer in the *Chicago Record Herald*.

Professor Haeckel was undoubtedly too dogmatic in his aggressive book, and wrote not as a scientist, but as a speculative philosopher. Sir Oliver undertakes to point out his errors, logical lapses and misstatements. He discusses Haeckel's conceptions of matter, energy, life and mind, and criticises all of them. Then he attempts to show that science does not dispose of freedom of will, immortality, the idea of God or a directing intelligence, as Professor Haeckel fancies it does. Indeed, Sir Oliver finds that the German materialist "is a surviving voice from the middle of the nineteenth century."

Science, according to Sir Oliver, has not solved the problems of life and mind. It still says, "I do not know," but no longer "It cannot be known," for there is now a disposition to recognize the value of evidence tending to support the idea of another life and of a mind independent of matter. Sir Oliver is not a good metaphysician, and here and there he is open to attack. But he knows where science ends and speculation begins, and most of his criticisms are sound. The book as a whole is stimulating and interesting in a high degree.

("Life and Matter," by Sir Oliver Lodge. G. P. Putnam's Sons, New York. \$1 net.)

\* \* \*

THE BEST THING IN THE WORLD, GOOD HEALTH AND HOW TO KEEP IT FOR A HUNDRED YEARS.

The Secret of Long Life.

The Conquest of Sickness.

The Path to Perfect Health.

The Value of Good Scientific Living.

A Record of the Most Wonderful Fast in the World's History.

By J. Austin Shaw; Charles C. Haskell & Co., Norwich, Conn. Cloth; 126 pp.

\* \* \*

HEALTH AND THE INNER LIFE. An Analytical and Historical Study of Spiritual Healing Theories, with an Account of the Life and Teachings of P. P. Quimby.

Contents: Introduction, Historical Sketch, Personal Testimony, Mind and Disease, Quimby's Theory of Man, The First Teachers, The Omnipresent Wisdom, The Power of Thought, Spiritual Healing, Methods of Healing, Summary and Definition.

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## THE PHILOSOPHY OF LIFE.

BY CHARLES GILBERT DAVIS, M. D., MARSHALL FIELD BLDG., CHICAGO.

It is indeed true that the heresy of today becomes the orthodoxy of tomorrow. Twenty-five years ago for a physician to have even suggested the potency of mind in the production of disease, or advocated the reliance on mental action to heal the sick, would have been sufficient to arouse suspicion of his mental balance, if indeed it had not called down upon his head the anathemas of his contemporaries.

But the writer of this work has done this very thing. He has written a book—a real philosophy of mind—in language so plain

that it may also be read with thorough comprehension by the school boy or girl.

*The Philosophy of Life* depicts in graphic manner the action of cosmic force acting according to the law of evolution till man has made his appearance, and in this Dr. Davis is somewhat unique in his utterances, as he points to man as a real manifestation of the cosmic mind—God.

But in recognizing the human family as divine, he also recognizes the duality of man's mentality—one mind being mortal and the other immortal. This idea has been suggested by Herbert Spencer and still more thoroughly elucidated by Thompson J. Hudson.

The mortal mind is the cosmic or earthly mind, the seat of the five senses, hearing, seeing, tasting, smelling and feeling. It reasons, calculates, plots, plans, arrives at logical conclusions, and through auto-suggestion, has a powerful effect in shaping the destiny of the mortal mind or soul. Its organ is the cerebral brain. It dies with the body.

The immortal mind is the mind of intuition or impulse. It is the real ego—never reasons logically, presides over the nutrition of the body, circulates the blood, marshals the corpuscles—the red and the white—and sends them where it is necessary to wage battle on the invading bacilli of disease; regulates secretion and excretion, sends forth radiations of love, kindness, gentleness and all of the noble emotions; listens to the suggestions sent from the mortal mind. Its organ is the abdominal brain. When the body dies it survives as the immortal being.

Not only is the soul influenced by suggestions sent from its own mortal mind—which we call auto-suggestion, but other personalities influence it or send it messages, and this we call general suggestion.

Dr. Davis depicts this in such clear language that he makes the way of correct living really seem simple. No act ever takes place without being preceded by thought, and if this be true, it certainly follows that if thought is properly shaped, mortal man has health, happiness and destiny in his own keeping.

A good point is made that "desire is at all times the voice of God"—only, in the evil man has it been improperly directed by the suggestions made from the mortal mind. His teaching leads us to ponder on the great necessity for correct environment and proper ideals in early childhood, so that the suggestions made to the young may lead to correct and successful lives.

An allusion is also made to the subject of telepathy and a prediction made that when the laws and circumstances governing it are more thoroughly understood, it will become common and cease to be a wonder.

He is a firm believer in the action of the immortal mind beyond the region of its own body, and by philosophical lines of reasoning reaches conclusions that are startling. He reasons that the race is still in its infancy and believes that through the law of evolution thought is still in progress and that other windows than the five senses may be opened through which man may study his surroundings and enlarge his knowledge.

In the latter pages of the book he gives prescribed formulae for daily utterances or suggestions which may be practiced for the purpose of preserving health and leading the individual in the way of prosperity and happiness.

In every sense of the word the book is scientific, forceful, conclusive and convincing, and fully up to the advanced thought of the day on this great subject which is now engaging the attention of the entire thinking world. The book is already a success.



### HEALTH AND THE INNER LIFE.

In this volume the author claims that two purposes have been fulfilled: it applies to the problems of human suffering a practical spiritual philosophy of the inner life, and it contains a discriminative exposition of the rational principles which underlie the mental healing movement. With these ends in view, it was thought best to revise and incorporate portions of "The Philosophy of P. P. Quimby" (out of print) and "Methods and Problems of Spiritual Healing." The book contains valuable quotations from the manuscripts of Julius A. Dresser and an exposition of the teachings in which he and the other pioneers restated the theories of Mr. Quimby. There are abundant data for all who wish to settle the question of the real vs. the alleged founder of the movement, although the book is not at all controversial. As a whole, the book contains the first adequate statement of the parent doctrine, and it will especially aid those who wish to estimate the permanent worth of mind-cure teachings. 12mo, pp. 255. Net, \$1.35. For sale by the author, H. W. Dresser, 18 Bowdoin street, Cambridge, Mass.

Concerning the above mentioned book II. W. Dresser, the author, writes as follows regarding the purpose of the book:

"To set forth in intelligible form the theory and practice of spiritual healing from the point of view of its historical development. The advantages of this mode of treatment are, first, that the reader is thus able to see why and how much a doctrine grew out of the needs of suffering humanity, and hence to appreciate its more human side; and, second, it is only by a study of the evolution of the original doctrine that one is able to account for its sharply contrasted offshoots, Christian Science and the New Thought. The book is not meant to be controversial, but to give the reader sufficient information so that he will be able to classify the various mind-cure arguments, and hence to judge for himself in regard to their worth. Moreover, there is

truth in the original doctrine which has been lost sight of in all this interest in Christian Science and other forms of mind-cure doctrine. It is this deeper truth which has caused the mind-cure movement to live. It seems high time to rescue this more rational doctrine from the misconceptions which have gathered about it, and therefore to estimate anew the fundamental truths of spiritual healing."

12mo, pp. 255; price \$1.35; postage 12 cents; for sale by the author, H. W. Dresser, 18 Bowdoin street, Cambridge, Mass.

New subscribers or renewals to this magazine may have a copy of the book by adding 95 cents to their remittance.

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HOW TO OBTAIN HAPPINESS AND HEALTH; 104 pp.; linen cloth, gold stamped; printed on heavy paper; large type; by John J. Snyder. Second edition; published by Goodman & Co., Ravenswood Station, Chicago. Price, 50 cents. Upon receipt of a postal card the publishers will mail a circular containing testimonies from people who claim that they are being healed and spiritually enlightened by reading the book. The circular contains the first three pages of the work. The author states that it is an exposition of the teachings of Jesus, but not Christian Science, by any means. Ella Wheeler Wilcox says of it, "I think your book excellent, and it ought to do much good."

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THE PHRENOLOGICAL JOURNAL. Send a postal for a copy of *The Phrenological Journal*, 24 East Twenty-second street, New York. This journal is a recognized authority on matters phrenological and allied subjects, it contains a variety of matter of interest to thinkers and students of human development.

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OCCULT STORIES. By Charles W. Close, Ph.D., S.D., 124 Bush Street, Bangor, Me.; pamphlet; eight short stories pertaining to occult subjects; no price mentioned; probably 10 cents.

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## Business Talks.

Watch the typical business man in the early morning as he crosses park, or common, or public garden, all radiant with beauty, which bids for his attention on every hand, while he walks rapidly along unconscious of it all. Masses of loveliness smile from flowerbed, or blossom, on shrub and tree, without attracting even a passing glance. He passes through the country, when bird and brook and wild flower are vying with one another to arouse him from his absorption in business problems, with the same careless indifference. People are so taken up with putting money into their purses that they have no time to let beauty into their lives.

\* \* \*

Whether a man or woman lives in Schopenhauer's "Hell or a Hospital" depends altogether on his food.

## Opportunity Talks.

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

—W. J. LAMPTON.



## This, That and the Other

### A Torpid Thinker

THE FREQUENT RESULT OF COFFEE POISONING.

**A** TOLEDO, O., business man says that for three years he had no appetite for breakfast; that about once a month he ate solid food at that meal, generally contenting himself with his cup of coffee and having no desire for anything else.

Coffee frequently plays this dog-in-the-manger trick; while it furnishes no nutriment itself, it destroys the appetite for food which is nutritious. The result was, in time, a torpid mentality, which was a distinct handicap in his business operations.

"Last Christmas," he says, "I consulted my brother, a practicing physician in Chicago, and he advised a diet of Postum Food Coffee, instead of the old kind, and also Grape-Nuts food. Since that time I have followed his advice with most excellent results. My brain is active and clear in the morning when it naturally should be at its best; I no longer have the dizzy spells that used to make me apprehensive; I have gained materially in flesh and feel better in every way.

"The Postum seems to be no less a food than the Grape-Nuts, and the two together fill all requirements. My wife has tried several of the recipes in your little booklet and we have enjoyed the result, but to my mind Grape-Nuts food is best when served with sliced fruit and covered with cream." Name given by Postum Co., Battle Creek, Mich.

There's a reason. Read the little book, "The Road to Wellville," in pkgs.

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"The cup that is full will hold no more: keep your heads and hearts full of good thoughts that bad thoughts may find no room to enter."

\* \* \*

Better not be at all than not be noble.—*Tennyson.*

## Food Helps

IN MANAGEMENT OF A RAILROAD.

**S**PEAKING of food a railroad man says:  
 "My work puts me out in all kinds of weather, subject to irregular hours for meals and compelled to eat all kinds of food.

"For 7 years I was constantly troubled with indigestion, caused by eating heavy, fatty, starchy, greasy, poorly cooked food, such as are most accessible to men in my business. Generally each meal or lunch was followed by distressing pains and burning sensations in my stomach, which destroyed my sleep and almost unfitted me for work. My brain was so muddy and foggy that it was hard for me to discharge my duties properly.

"This lasted till about a year ago, when my attention was called to Grape-Nuts food by a newspaper ad. and I concluded to try it. Since then I have used Grape-Nuts at nearly every meal and sometimes between meals. We railroad men have little chance to prepare our food in our cabooses and I find Grape-Nuts mighty handy for it is ready cooked.

"To make a long story short, Grape-Nuts has made a new man of me. I have no more burning distress in my stomach, nor any other symptom of indigestion. I can digest anything so long as I eat Grape-Nuts, and my brain works as clearly and accurately as an engineer's watch, and my old nervous troubles have disappeared entirely." Name given by Postum Co., Battle Creek, Mich.

There's a reason. Read the little book, "The Road to Wellville," in pkgs.

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## The Liver

BY DR. D. D. PALMER, DISCOVERER AND DEVELOPER OF CHIROPRACTIC,  
 DAVENPORT, IOWA, U. S. A.

ALSO PRESIDENT THE PALMER SCHOOL OF CHIROPRACTIC,

The liver, pancreas and spleen are large glands in the thoracic cavity. They secrete bile, pancreatic juice and splenic fluid. In normal condition, the bile and secretion of the pancreas are constantly being passed into the duodenum; the splenic fluid into the stomach.

Bile is greenish yellow, viscid, bitter and nauseating. Pancreatic juice is opaline, milky in color and viscid. Splenic fluid is transparent and of an oily nature.

This last statement may not be credited, as it is averse to the medical view. A few years ago I had a patient whose spleen was enormously enlarged, extending to the bottom of the pelvic cavity, and to the right of the median line. Chiropractic adjustments relieved the pressure from the splenic nerves, where they were impinged in the spinal foramen, so that he had from twenty to thirty bowel movements a day, of from one to six tablespoonfuls each; only two or three contained any fæces. The abnormal size decreased in proportion the amount of splenic fluid passed.

Splenic fluid aids digestion in the stomach. When functions of these organs are performed in a normal manner they are in a healthy condition.

Action in these glands depends upon nerves which emerge from the spinal canal, and pass through the intervertebral foramina. A large share of their abnormal action and condition arises from disturbed functions. Vertebrae become displaced, occluding the openings through which nerves pass, thereby causing pressure and consequently deranged conditions.

All diseases are due to functions performed in too great a degree, or not enough, the liver being no exception to this rule. Biliousness, or torpid liver, is caused by lack of nerve force. Most diseases of the liver, pancreas and spleen are due to too much heat, over action. Excessive heat causes decay, the liver becomes sclerosed, or softened; abscesses, tumors or carcinoma are formed, bile becomes hardened in the liver or gall bladder, forming gall stones. If these conditions are the result of nerve impingement, why not adjust the displaced vertebrae, take off the pressure, and allow nerves to act normally? When functions are performed naturally, there can be no disease.

The ileocæcal valve is situated at the termination of the ileum and commencement of the colon. It consists of two semilunar segments, and prevents the backward flow of fæces into the ileum from the large intestine. One or both parts of the valve may become enlarged and prevent the onward flow of the bile, it is then forced into the stomach, producing nausea and vertigo. This enlarged condition is caused by its nerves of innervation being impinged in the spinal foramen. In such cases the proper thing to do is, *take off the pressure.*

A floating liver, like a floating kidney, is due to a lack of stability, a lax condition, lack of muscular rigidity, a deficiency of nerve-tonicity. Why not liberate the nerve from impingement, and allow it to act normally?

Gall stones, hardened bile, can be returned to its normal liquid condition, by freeing the impinged nerves. This is chiropractic.

### Premature Burial

A recent dispatch from San Bernardino announced that an infant had been declared dead, and a death certificate had been issued by a physician, when the undertaker—who apparently possessed more sense, or more knowledge, than the physician—entertaining doubts, took measures to revive the child, and respiration was resumed, although the next morning the child died.

Such a thing as premature burial never happens. Oh, no! Yet scarcely a week ever passes that we do not read of some such case as this.

A dispatch from London announces the reported discovery of another "sure test" of death. It is a substance that is injected into the tissues of the corpse—or the supposed corpse. The secretary of the London Association for the Prevention of Premature Burials says he does not consider such a test, in itself, sufficiently reliable. He declares again that the only really infallible test of death which has been discovered so far is the presence of decomposition.

Such being the case, how criminally cruel it is to rush corpses off to burial so soon after death, as is usually done in this country. It is not only criminal, but indecent.—*Harry E. Brook, in "Care of the Body" Department, Los Angeles Times.*

The young man who will be of use to this country is he who makes up his mind:

First, TO MAKE HIMSELF INDEPENDENT, BY GETTING AS MUCH MONEY AS WILL FREE HIM FROM INDUSTRIAL SLAVERY.

Second, TO STUDY PUBLIC QUESTIONS, interest himself in government, and keep the greater part of his energies for his work as a citizen, for his interest in law-making, in the election of officials, in impressing on his fellows the sacredness and power of the ballot.

Keep away from poverty. Don't envy or strive for great wealth, which brings no satisfaction.

Keep your mind OPEN and working, and you may one day reach happiness, which you will find only when you shall be able to say to yourself honestly that you have done something really worth while, that you have done, at least the BEST you could.—*Chicago American.*

# Kosmos Hygienic Institute

## Kneipp Water Cure Sanitarium, Chicago



**T**HIS is an institution for the prevention and permanent cure of *all acute and chronic male, female, and children's diseases* without drugs and operations, by the simple means of **NATURE CURE**, as *pure, natural food, cold water treatments, sun and air baths, physical culture, magnetism, etc.* All those who have been vainly seeking for relief from their various ailments by the old ways of healing and who feel that they are not yet ripe for the eternal rest, should carefully read the following. By giving *Nature Cure, pure and simple*, a fair trial, they will soon find that they do not get "stones instead of bread," and be spared further disappointments.

Drugs never heal; they only suppress symptoms which always appear in the form of pains, fever, eruptions, etc., when the laws of nature have been grossly violated. The old school of medicine has a thousand different remedies for as many ailments. One disease is constantly substituted by another. The system is saturated with drug poisons which momentarily stimulate the organs, but in time seriously impede vital action, causing chronic diseases in their various forms and endless suffering.

The natural method of healing always aims to clean the entire system and to increase its resistive power against injurious influences.

The organs of the body are inter-dependent and we cannot injure one organ without affecting the others. All healing must come from within and every sick organism can only recover if it is put under the same conditions which are necessary for the perpetuation and propagation of organic life in general. These are in their natural order as follows: *Sunshine, fresh air, water as drink, fruits as food, exercise, and rest.* Only if these are properly used, water may be employed as a specific healing factor in the form of baths or ablutions, but always in its natural temperature, neither artificially heated nor cooled. In short, we teach and practice the great and universal truth that the preservation of health is only a matter of living in perfect harmony with Nature. The Supreme Intelligence which develops an invisible cell into an organism of the most wonderful perfection, certainly knows how to restore health if not hampered in her wise but often misconstrued ways.

As there is but one cause of disease—violation of nature's laws—there is but one remedy; a natural and rational mode of living.

Our Sanitorium is located in Chicago's most beautiful section, just opposite Lake Michigan and Lincoln Park, whose ever green lawns, blooming flowers and majestic trees are particularly inviting to all who wish to spend the larger part of the day, especially during the warmer weather, in nature's realm. During the winter all rooms of the house are comfortably heated. We have a library and a reading room, where lectures in English and German on hygienic subjects are frequently given, always followed by discussion and answering of questions by the lecturer. The managing physician will devote at least one hour every day to the consultation by the patients, carefully recording their improvement.

Terms.—Treatment, board and room, \$2.00 per day and up.

Treatments given to patients not staying at the Institute, \$1.00.

Complete diagnosis from the eye and consultation, \$2.00.

Full advice given by mail, \$2.00; send for question blank.

Hours for Consultation—Daily, 8-10 a. m. and 4-7 p. m. Saturday, 1-3 p. m., free of charge.

Send postal for further information and literature regarding natural methods of healing.

KOSMOS HYGIENIC INSTITUTE,

KNEIPP WATER CURE SANITARIUM,

765 N. CLARK ST.      PHONE DEARBORN 5734.      CHICAGO, ILL.

**THE** 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 thing without being told, is to do it when you are told Once.

—Fra Elbertus