

10 CENTS

SUGGESTION

THE NEW PSYCHOLOGY MAGAZINE

1906
OCTOBER

Psychic Research
Auto-Suggestion
Personal Magnetism
Thought Power
Health
Happiness
Success

Herbert A. Parkyn,
M. D.,
Editor

Vol. XVII.

No. 2.

TO ALL RECEIVING SAMPLE COPIES OF THIS MAGAZINE:

GREETING:

This magazine is sent to you in response to your personal request or because some friend sent in your name with a request that a sample copy be mailed to you. In any event, it is taken for granted that you are a thinking person. If you read this magazine you may flatter yourself that you have more intelligence than the average person, for only persons of unusual intelligence care to read a magazine devoted to advanced thought topics. I am sure that you are interested in mental and physical culture, the regeneration of the mind and body, the development of inherent forces and higher powers, the study of rational hygiene, psychic research, occultism, and the various questions of progress and reform along advanced thought lines—in short, I understand that you are a thinker.

This magazine is devoted to a rational discussion of the topics mentioned above; it is now in its ninth year. It discusses the application of the principles of practical psychology for health, happiness and success, and stands for progress and reform in all its lines of modern thought—intellectual, religious, social and economic. Read our platform on the next page.

You are cordially invited to become a subscriber; our magazine is for the thinker—the investigator—for those who want facts—hence our appeal to you. I do not countenance fads, quackery or wild theories. This publication is a scientific magazine, and seeks to find a basis of fact for all phenomena; it does not deal in theories or dogmas. What we want are facts. Its pages are open to all for temperate discussion on all lines of rational and liberal thought. We want people to think.

I believe you will be pleased with the ideas advanced, and I trust that you will send your subscription today. Kindly attend to this at once. You will find a subscription blank enclosed for your convenience. If a dollar is not at hand, send us your subscription and you can remit when convenient. May I have the pleasure of hearing from you? With your subscription send 25 cents additional and I will mail you a 192-page book on Auto-Suggestion. Money back if you are not satisfied.

New cash subscriptions received this month will be run to the end of 1907.

EDITOR SUGGESTION.

SUBSCRIPTION RATE: Annual subscription in the United States, Canada, Mexico and Cuba, \$1.00; foreign, 6 shillings.

In the city of Chicago the yearly subscription price is \$1.25.

This magazine is for sale at all first-class news stands, 10 cents.

Our Platform

SUGGESTION is a magazine of the New Psychology for thinkers. It is in its eighth year. It stands for a rational system of living based on natural laws in which the physical, mental and psychological elements are duly considered.

This magazine teaches that every ill—political, industrial, social, physical, mental and psychological—can be remedied by the proper application of natural laws; that nature will cure all diseases without drugs when given an opportunity; that nature designed every sentient being to enjoy a happy existence; that the laws of this universe are adequate for all conditions and all emergencies, and if permitted to act naturally, universal peace, good will, prosperity and health would result; that facts are the results of unyielding law; that supernormal agencies do not influence or determine any earthly event; that the human intellect and will is unassailable and unchained; that the power of thought is the most potent force; that creation today is a thought externalized, and that thought rightly applied will solve any problem that now confronts the human mind.

Among many subjects of interest to thinkers discussed in **SUGGESTION** from a scientific standpoint may be mentioned the following:

PSYCHIC RESEARCH.
DRUGLESS METHODS OF HEALING.
NATURE CURE.
SUGGESTIVE THERAPEUTICS (psychotherapy).
PERSONAL MAGNETISM.
ADVANCED THOUGHT.
RATIONAL HYGIENE.
POWER OF THOUGHT.
MEMORY TRAINING.

FORMATION OF CHARACTER.
AUTO-SUGGESTION.
LAW OF MENTAL SUGGESTION.
PRACTICAL PSYCHOLOGY.
BUSINESS PHILOSOPHY.
PSYCHOLOGY OF CHILDHOOD.
ANIMAL PSYCHOLOGY.
DEVELOPMENT OF THE WILL.
PHYSICAL CULTURE.
HEALTH, HAPPINESS AND SUCCESS.

ALL INTERESTED in the above declaration of principles are invited to co-operate with the editor in extending the sphere of usefulness of the magazine. Send names of thinkers and requests for sample copies to 4020 Drexel Boulevard, Chicago.

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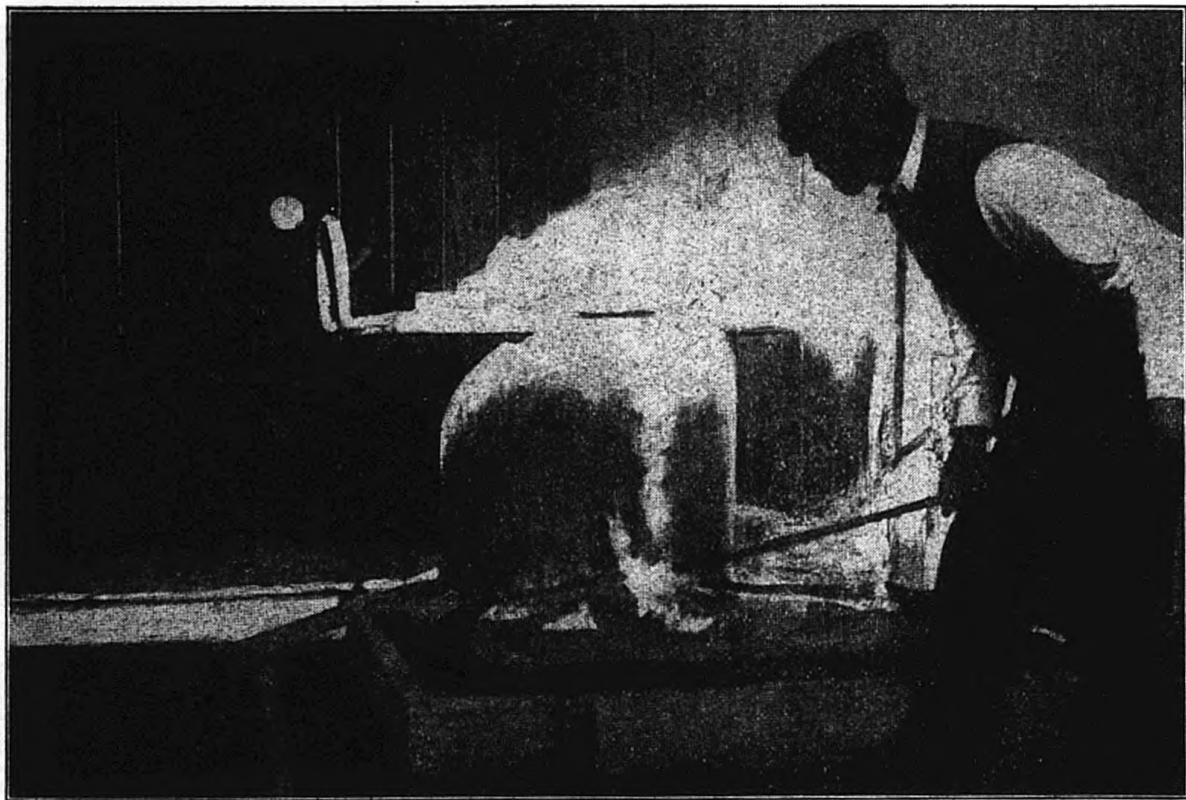
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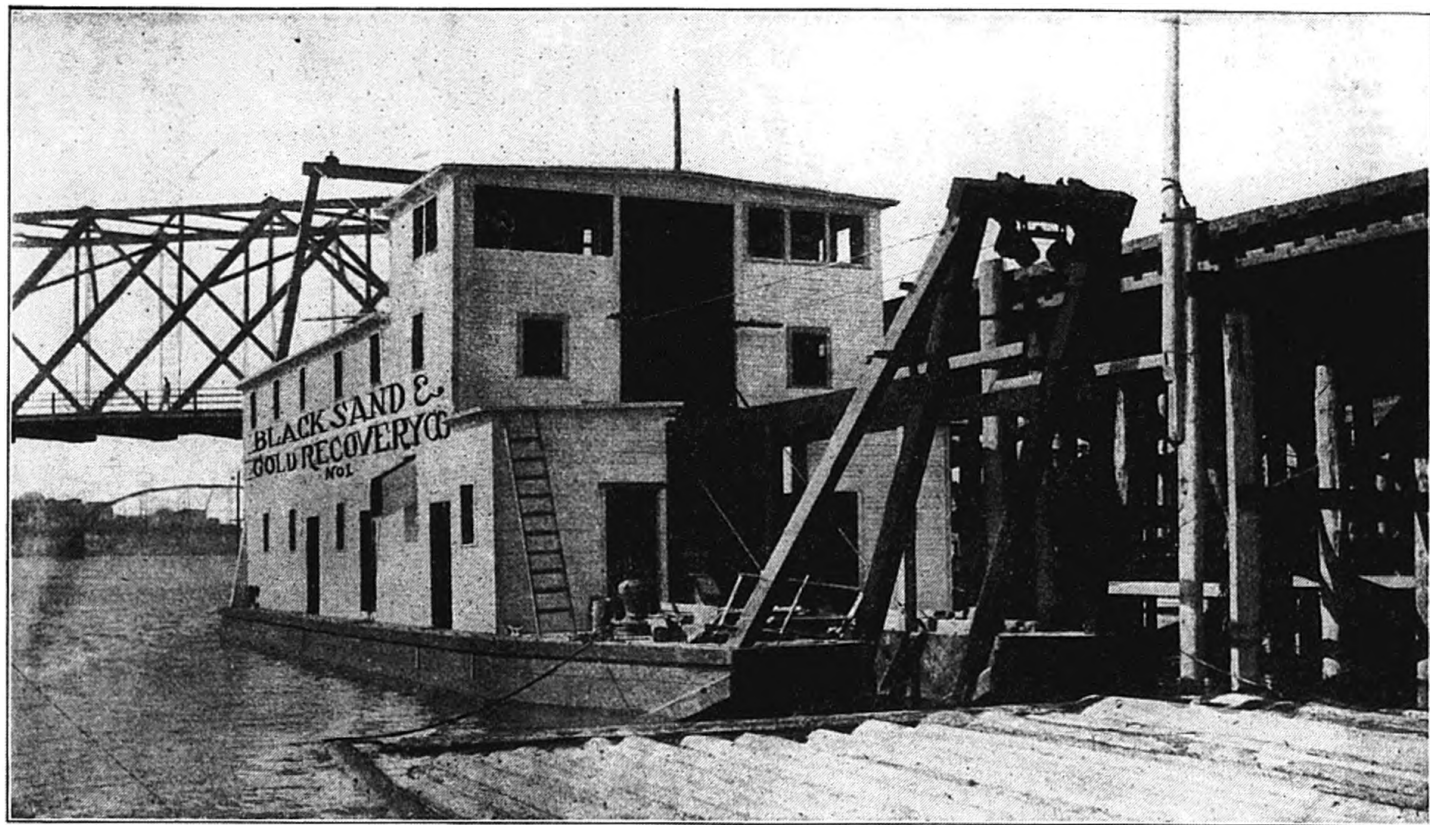
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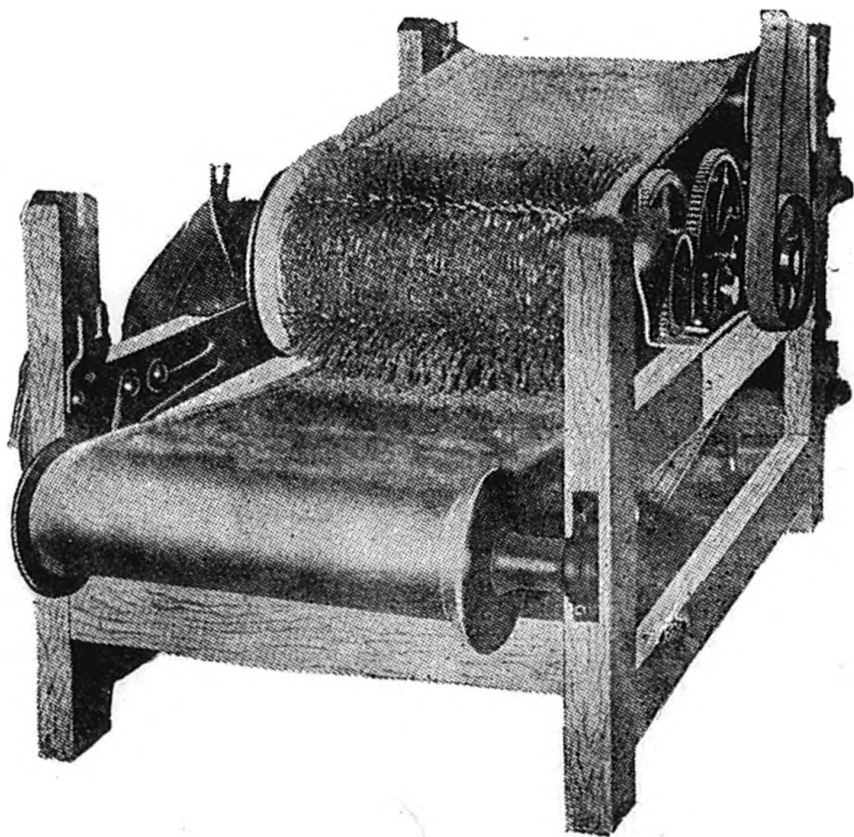
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By Herbert A. Parkyn, M.D., C. M., 192 pp., cloth and gold;
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This is one of the most helpful, practical books of the age. It deals in facts, not theories; it is plain, simple, concise, practical and tells how to use inherent psychic powers to bring results.

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Auto-suggestion. How to employ it to overcome mental troubles.
Influence of early auto-suggestions for the forming of character.
Auto-suggestion for the formation of habits.
The cultivation of optimism through auto-suggestion.
Auto-suggestion and personal magnetism.
Auto-suggestion for developing concentration.
The achievement of success through auto-suggestion.
Auto-suggestion and success.
Auto-suggestion and breathing exercises.
Auto-suggestion. Its influence on health in the winter.
Auto-suggestion. The diagnosis and treatment of a typical case of chronic physical suffering.
Auto-suggestion. The basis of healing, how psychic pictures are made realities by auto-suggestions.

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The study of auto-suggestion is one of the most fascinating that confronts the student of psychology; and the subject is not only fascinating but very important, for it deals with the basic elements of health, happiness and success.

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This book tells how to do things; it tells how to break a bad habit; how to form at will desirable habits. It tells how to strengthen the mental powers, and how to gain and preserve health. It explains the mystery of absent healing, success circles, Christian Science, relic cures, faith cures and all the various forms of healing found in various religious sects, etc.

For the student, the thinker, the business man, the parent, the teacher, the preacher and the doctor the book is of the greatest value. Let a young man learn of the laws explained in this book and he need not fear failure, or sickness, or the ills and woes of life. The book tells how to build anew the temple of hope; how to be courageous, firm, optimistic, determined—in a word, how to conquer self and the world.

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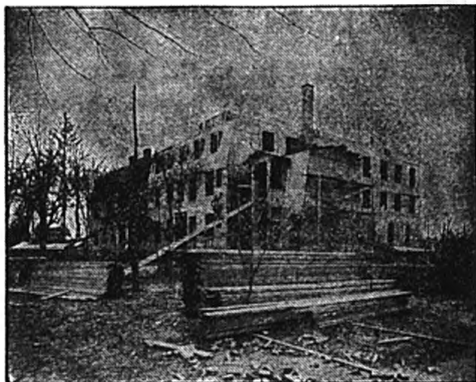
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VOL. XVII.

CHICAGO, OCTOBER 1, 1906.

No. 4

The Coming Race.

BY THOMAS H. WATSON, CHICAGO.

(Written for SUGGESTION.)

IF THE expectant mother instead of dreading the ordeal she must pass through would put faith in the power of Nature to assist her, and she also help Nature by paying attention to her mode of living and thinking, much might be done to strengthen at birth the coming race.

When a mother takes her child to nurse with full confidence in herself of putting the child to sleep her thoughts soon take form in actions and the desired result is obtained. If otherwise the mother is nervous or in a hurry, the child in nearly every instance will absorb some of its mother's nervousness and get into a tantrum which usually winds up by the mother spanking the child and it crying itself to sleep. The child soon learns to interpret its mother's suggestions, even before it can understand speech. From this period the mother continues to give her child such suggestions as she thinks right until such a time when she thinks the child capable of reasoning for himself, when in reality it is just the time that suggestions create the strongest impression in the mind.

The child at six is sent to school, often sooner; the mother wanting to be rid of it. It is then sent to the kindergarten, where it is taught to draw angles before it knows what they mean; also to commit to memory pages of its reader with the supposition it is reading. Ask the child to begin in the middle of a page and it fails. Better

begin the schooling of a child by suggesting in a pleasant manner thoughts of health and encouraging the results. Interesting little articles can be gotten up by the teacher which will be a source of much good to the child. Stories of what the good child gets by doing right always encourages, while adding the punishment the bad boy gets makes a child do things through fear of punishment and not through a desire to do right.

Breathing and drinking in school should be taught properly as well as any other study, and the child can be taught by kindness to attend to the calls of Nature at a time that will not interfere with his studies. At present the child holds himself through fear the teacher will reprimand him for asking to go out. This causes a good deal of the constipation in the young which in after years may lead to results more serious.

The unfortunate child who is sickly is usually kept out of school for fear some of the pupils may contract the disease he appears to have. How much suggestion could do to overcome this curse. Barred from school and rebuked by his parents, what course lays open for him but to associate with those who for moral reasons may be shunned by all?

The pupil in the present condition of school cramming is a good deal like a skyrocket. Sizzle and stream of fire while he is ascending; a glorious burst of light at graduation, and then what? He starts in life with no knowledge of life. A study of applied suggestion would be of far more use than Greek or Calculus to the ordinary student. A work for teachers which we might call "Suggestive Pedagogy" might be compiled for those who train the minds of the young to become men who will consolidate the entire race into one Nature-loving people.

The present method of treating ills by administering drugs to rob one portion of the system to build up another is poor policy. Too much robbing Peter to pay Paul. Drugging people while in poor health so often has its sequel in drunkards and drug fiends that it seems to me the medical profession should be a little more lenient to the progeny of those mental and physical wrecks their ministering has caused. If a person can survive bad habits after taking patent medicines for any length of time, he is a person whose mentality is sufficiently strong to discontinue their use and be cured of all his ills, if he has any, by simple suggestions, properly applied.

Let the newspapers run. Let them use yellow, red or jingo journalism if they want to, but begin now to teach the children—those

who expect children and those who have charge of children—the value of suggestion along paths of right, and see how soon our editorial friends will get back into the plain old-fashioned way of editing a newspaper.

The present reign of crime need not affect the minds of the now unborn, unless like breeds unlike, as these acts will serve to strengthen the minds of the mothers to rear their children in the right paths. We need have no fear of Professor Larkin's somewhat pessimistic outlook for the year 1940 unless the laws of suggestion are greatly at variance with their present teaching. By that time suggestion will have grown to be as great a habit as alcoholism is now, and as thoughts take form in actions, look forward to a continued increase in the moral status of man.

Where one school of psychology can in ten years treat successfully 11,000 patients by suggestion alone, and they communicate to their acquaintances the benefits so derived, forming an endless chain to spread the good news, and explain the simplicity and efficacy of the treatment, we see an end to the enervating influence of drugs.

Our coming race, born healthy, given suggestions of health, and bred in body and mind to cater to happiness and not to combat disease. Then let the newspapers print pages of sensational items, the doctor prescribe pills to patients, if he has any. The mind of man by that time will be educated to higher ideals, and any plea to Nature will be amply answered.

TO OUR FRIENDS

PLEASE ask your news dealer to keep SUGGESTION on sale; unsold copies can be returned without cost to him. Ask him to order one copy next month "on suspicion." You will confer a favor on the editor, on the dealer, and on many thinking people who have not seen the magazine. Will you do this when you next pass the news stand?

Editor SUGGESTION

New cash yearly subscriptions to Suggestion received this month will run to the end of 1907.

The New Rays.

After X rays, N rays; after N rays, I rays. I rays proceed from the brain. They are thought rays. They were discovered by M. di Brazza, student at Liege, when repeating the N ray experiments of Prof. Charpentier. Charpentier found that the phosphorescence of certain substances is increased when they are brought close to a nerve or to a contracting muscle. When some one talks variations are produced in the luminosity of calcium phosphate. In another experiment, Charpentier saw the phosphorescent substance shine all down the line of its application to the spinal cord. Charpentier concluded that the emission of rays goes *pari passu* with activity of function, which puts us in possession of a new method of studying nerves and muscles. Di Brazza now claims to demonstrate what Charpentier surmised—to-wit: that the "brain is the seat of active radiation." The I rays differ from the N rays in that they can pass through most substances and are not bent nor refracted. Di Brazza observes them directly and indirectly. In direct observation he applies a phosphorescing screen treated with platinoeyanide of ba or other phosphorescent substances to the patient's head. The screen is faintly illuminated by a radiographic tube inclosed in a wooden box. When the subject concentrates his will, curious oscillations appear in the luminosity of the screen in relation with the patient's psychical activity. When his attention is not concentrated the light does not flicker. The rays are not emitted equally from all parts of the head. They are nil at the forehead, increase at the temple and eyes, and are at their maximum behind the ears. The I rays are named for Italy.—*Thought*.

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

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Let Us Laugh.

WALTER S. WHITACRE.

Written for SUGGESTION.

WHEN we're feeling cross and snappy,
Let us laugh.
Let's be cheerful, bright and happy,
Let us laugh.
Laugh—and let the face be brighter,
Laugh—and let the heart be lighter;
Then the life will be the whiter—
Let us laugh.

When the world is frowning at us,
Let us laugh.
When our foes with venom spat us,
Let us laugh.
Spatting back is rather riling,
But there's nothing more beguiling
To an enemy than smiling—
Let us laugh.

When dire tribulations meet us,
Let us laugh.
Troubles laughed at won't defeat us,
Let us laugh.
Laughing's better far than whining—
Laughter is the silver lining,
Proving that life's sun is shining—
Let us laugh.

When the tempter tries to lead us,
Let us laugh.
Merry hearts will heavenward lead us,
Let us laugh.
When our own "blue devils" bite us,
And endeavor to affright us,
LAUGH! and they will cease to fight us—
Let us laugh.

Mount Vernon, Ill.

Nobility of Ignoring Useless Things.

By LADY FLORENCE DIXIE.

Of course it is entirely obvious that the modern life is needlessly complicated and that we need something simpler. A modern rich man, in the course of twenty-four hours, goes through more ceremonial than the Pope of Rome and that even without the fun of knowing what he is doing. Our fault is not even that we neglect the spirit for the body; it is that we neglect spirit and body equally for the sake of things that do no conceivable good to either—such things as footmen, for instance.

But my difficulty is that while I am an ardent supporter of simplicity in life, I do not find that many of the other supporters of it agree with me at all. For my own part I can imagine nothing more simple for the man of nature than a beefsteak and a pot of beer. The habit of consuming something resembling beef and beer may be a bad habit, but it is nearly as old and simple as the habit of having two legs. But the odd thing about the simple livers who are my friends is that they begin by abolishing this beef and beer, which is at any rate common to us and the very simplest human beings. They want us, first of all, to be teetotalers and vegetarians—two most complex things.

They begin their crusade by objecting to beef and beer. They do not begin by objecting to their own ridiculous area railings, to their elaborate bells and knockers and doormats and door-scrappers; they do not discard their unmeaning collars or their degrading trousers; they do not resent the imbecile hypocrisy by which a suburban citizen's house is called *Pinecrest*, or he himself is called an *esquire*. All these quite artificial luxuries they do not alter; but they start altering beef and beer because these are not artificial, but as old as the human race.

We need a psychological simplicity; and if any one wishes to know what that is, I can only inform him that it is the kind of thing that enjoys cold mutton. It means a healthy appetite for things in general—for the things that ordinarily fall in the way of the ordinary civilized man. But for this purpose the faddist of simplicity is quite as fastidious as the faddist of luxury. The ascetic is by nature really an epicure.

This thing we want is not so much a readiness to renounce anything as a readiness to enjoy anything. Our people will be strong in war or peace precisely in so far as they are ready to regard their meals not as fish or flesh or poultry, but simply in the sacred light of meals. In the same way perfect happiness reigns, not when a man knows that he has a good bed, but when he only knows with a burst of thankfulness that he has a bed. The simple life does not need lentils or cellular clothing; it needs those rarer things, gratitude and humility.

The truly simple life is when we obey nature and do not defy her laws. Nature bids us rise with the lark and go to rest when night steals across her form. Nature bids us drink only when thirsty and of water pure, while to eat when hunger calls for food is her only legitimate meal-time. Nature clothes us in scant attire; so we should dress as simply and akin to the human form as possible, eschewing the hideous tyrannies of attire which disfigure men and women and which deprive them of freedom.

But if we obey nature we must cast aside the shame and mockeries of conventionality in all things, be it in dress, food, religion or customs. Those who are slaves to these shrink from doing so, for these false gods are their deltities. In our hearts we know our religion is false and we know that many of our customs are horrible. Many of our laws, likewise, are disgraceful and our morals immoralities. Yet Society & Co. cling to all and bolster up the false and the unreal and worship both just because it suits their purpose to do so.

No Game Is Lost 'Till It Is Over.

BY ELLA WHEELER WILCOX.

DO YOU think you have lost your chance in the game with Fate? Have you failed to score success and do you think the time allotted you nearly over?

Well, listen to what happened once between two football teams—Yale and Princeton—says Ella Wheeler Wilcox in the *Chicago American*. There was just one-half minute left before time would be called. The score stood—Yale, 10; Princeton, 6.

At this seemingly hopeless juncture Poe, of Princeton, made a drop kick that changed the Tigers' score from 6 to 11.

The game was won.

It had seemed an impossibility one minute before.

Just so success seems impossible to you now.

Everything points to failure for you.

You believe your playing time is nearly over, and that you must pass from the field branded with failure.

Thoughts of self-destruction riot in your brain.

You think you have no place on God's earth.

But you *have*.

In one-half day—one-half hour—all may change.

The chance may now be close at hand for you to change the score and come out a winner after all.

Do not give up.

Wait a while.

Keep playing as well and as long as you can.

Watch your chances; put as much thought and force and skill into the game as if you had just begun.

No game is lost until it is *over*.

Do not give up. If you have done your best, some sort of a reward will be given. If you have not done your best, begin now.

There is yet a chance for you.

WE AROUSE IN OTHERS THE ATTITUDE WE HOLD
TOWARD THEM.

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O POWERS THAT BE, MAKE ME SUFFICIENT TO MY OWN OCCASIONS.

... TEACH ME TO KNOW AND TO OBSERVE THE RULES OF THE GAME.

... GIVE TO ME TO MIND MY OWN BUSINESS AT ALL TIMES AND TO LOSE NO GOOD OPPORTUNITY OF HOLDING MY TONGUE.

... HELP ME NOT TO CRY FOR THE MOON OR OVER SPILLED MILK.

... GRANT ME NEITHER TO PROFFER NOR TO WELCOME CHEAP PRAISE; TO DISTINGUISH SHARPLY BETWEEN SENTIMENT AND SENTIMENTALITY, CLEAVING TO THE ONE AND DESPISING THE OTHER.

... WHEN IT IS APPOINTED FOR ME TO SUFFER, LET ME, SO FAR AS MAY HUMANELY BE POSSIBLE, TAKE EXAMPLE FROM THE DEAR, WELLBRED BEASTS, AND GO AWAY QUIETLY, TO BEAR MY SUFFERING BY MYSELF.

... GIVE ME TO BE ALWAYS A GOOD COMRADE, AND TO VIEW THE PASSING SHOW WITH AN EYE CONSTANTLY GROWING KEENER, A CHARITY BROADENING AND DEEPENING DAY BY DAY.

... HELP ME TO WIN, IF WIN I MAY; BUT—AND THIS, O POWERS! ESPECIALLY—IF I MAY NOT WIN. MAKE ME A GOOD LOSER. AMEN!—*Robert Frothingham.*

OPPORTUNITY

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

—*Ella Wheeler Wilcox.*

SUGGESTION

A MAGAZINE OF THE NEW PSYCHOLOGY

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

* * * 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.

HALF THE MISERIES OF LIFE ARE IN THEIR
ANTICIPATION.—*Joseph Halton.*

* * *

WHEN THINGS COME TO THE WORST THEY WILL
MEND.—*Scott.*

New cash yearly subscriptions to Suggestion received this month will run to the end of 1907.

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thoughts as to

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Every one will admit the importance of these questions, as they relate to the every day affairs of life; and every thinking person is doing his or her part to find the solution.

So we come back to the question we asked in the commencement of this writing—Is SUGGESTION the best name for this publication?

The next time you write to this office add a line or two about a name for this publication; if you think a new name would appeal to a larger class of readers we would like to have you say so.

* * *

And when you write always send the name of a thinking friend. We want the name of every thinking person in the United States.

Shall Birthdays Be Abolished?

Says Edward Earl Purinton,

"EVERY BIRTHDAY-FETE IS A DEATH DAY FORECAST."

The student of psychology sees in birthdays only suggestion of old age, decrepitude, decay and death. The giants of the California forest—3,000 years old—have no birthdays.

A birthday means a nail in the coffin.

After a woman is 18 and after a man is 21, birthdays should be abolished; of what use are they? Let every woman celebrate in fitting style her entrance into womanhood; let every man make merry when he arrives at the legal age; after these points all men are equal, all women are equal. The fact that one man has seen 60 summers and another 40 is immaterial.

Birthdays convey a suggestion of evil; what good suggestions do they convey? Suppose you did not know how old you were; would your usefulness in any way be impaired? Would any possible harm result?

Suppose birthdays were abolished; what would be the result? The average use of the human race would increase by leaps and bounds. Birthdays are responsible for the psychic dead-line of three score and ten which is more deadly than a machine gun.

Thousands and tens of thousands die because they think they have reached the age limit; they die because they think they must. In nature there is no age limit. There is no inherent reason why one should die at the age of 50 or 75 or 150; when grandpa reaches the age of 65 or 70 everybody says: "Poor grandpa, he is getting feeble; we must be careful of grandpa, for he will be with us but a short time; put him in the corner with a skull cap and don't let him move;

don't let the draught strike him; don't let him do anything; poor, dear grandpa, etc., etc."

A man at 70 should dress like a man of 35; do the same work, think the same thoughts, and have no care for birthdays.

With a knowledge of true hygiene and the art of living, the deadline of years would disappear; let us hasten the time when the laws of psychology, health and happiness will banish all evil suggestions; let us hasten the time when the shackles of the three score and ten delusion will fall away from mankind; all can do something to hasten the glad day by refusing to indulge in birthday worship. If you love your friends and relatives do not keep it bottled up for 364 days; there are opportunities every day to show your interest and affection. Love expressed at the birthday festival or at a funeral is of very little use in the dull, gray homespun of every-day existence. E. E. C.

Occult Studies.

SUGGESTION is a magazine devoted to the discussion of certain laws that relate to the well being of the individual; matters of speculation or questions of belief, or sentiment, or religion have not been touched upon except in an incidental way. The entire field of so-called occultism, including astrology, Yogi philosophy and similar topics have been touched but lightly.

And then there is Theosophy and the debatable fields of psychic research which afford interesting topics for discussion.

In response to many requests it has been thought best to give some space to a discussion of topics which are generally considered outside the realms of recognized law. In this issue appears a paper by Dr. Derolli, of Boston, who is a believer in modern astrology. There is also a paper on planetary influences by Mr. Hodges. We invite short letters dealing with the questions brought up by Dr. Derolli and Mr. Hodges. Correspondents in discussing the subjects mentioned above should avoid a mere expression of opinion. It is useless to write a long letter, the burden of which is "I believe" or "I don't believe." Our beliefs regarding such matters are the most unimportant things on earth. A person should have no fixed beliefs except in the realms of the positive, the ascertained and the known.

* * *

Another subject of practical interest is THE ORIGIN OF THOUGHT. This question has been discussed in SUGGESTION, and it

is proposed to maintain a department for the further discussion and study of the matter. Correspondents are invited to send in short articles dealing with these subjects:

1. Is mind an attribute of matter the same as size, form, weight, etc.?
2. Is mind a form of force such as heat, light, gravitation, etc.?
3. Is thought an original product of the brain the same as the gastric juice is a product of the stomach?
4. Is the human brain an instrument capable of receiving thought waves from another or from outside sources?
- 5. Does thought travel in waves like light, heat and sound?
6. Is there evidence that thought waves will effect a photographic plate?
7. Have thoughts always existed, or are they created?
8. Are thoughts received from an unknown source and made manifest by the brain, just as a Marconi receiver will register a message from an unknown source?
9. Is it profitable to discuss questions which relate to the unknowable, such as the source of life, the origin of thought, the future destiny of man, the purpose of creation, and allied topics?

In discussing the above topics please remember:

1. To write short letters, omitting introductory and concluding remarks.
2. Try to send conclusions and deductions based on facts rather than opinions and theories.
3. Give a reason for your beliefs; reasons which will not appeal to an unprejudiced jury are of little use.
4. The conclusions of other writers, short paragraphs and clippings are also of interest.
5. An argument based solely on statements found in some volume of sacred writings are not convincing when discussing scientific questions, for all such writings primarily deal only with matters of history, genealogy, philosophy, morals, ethics and conduct, and they are not intended as exact scientific treatises on psychology, biology, cosmogony, or any branch of science.

WILL FIND LITTLE CAUSE TO JUDGE HARDLY OF ANOTHER.—*Thomas a Kempis.*

New cash yearly subscriptions to *Suggestion* received this month will run to the end of 1907.

Notes and Comments

By MRS. G. T. GENERELLY, Wellston, St. Louis Co., Mo.:

***"Thoughts, like snowflakes on some far-off mountain-side, go on accumulating till some great truth is loosened and falls like an avalanche on the waiting world."

***Don't be consistent, but simply true.—*Homes*.

***It is a gude heart that says nae ill—but a better that thinks nane.—*Scotch Proverb*.

***Truth never dodges, no matter who throws mud at it.

***Let us value the passing hour and concentrate all our forces. Anticipation and regret will only scatter them.—*Newcomb*.

***All that we are is built out of what we have thought.

By MRS. R. W. THOMPSON, Providence, R. I.:

***It is one of the beautiful compensations of this life that no one can sincerely try to help another without helping himself.

***Our principles are the springs of our actions, and our actions are the springs of our happiness or misery.

***When one commences an action with a full conviction that he shall not acquit himself with honor, he is sure not to succeed.

New Psychology Mailing Cards.

There is a growing demand for the mailing cards which are described in the advertising section of this magazine. Any of our readers who are interested in collecting mailing cards will want a set of these cards. We sell them at cost; a set of 16 cards neatly printed in two colors, on heavy cardboard, will be mailed for 10c and the names of two or three thinking friends. These cards contain some of the grandest sentiments of the ages. One of the cards contains this saying by Abraham Lincoln:

"Die when I may, I want it said of me by those who knew me best, that I always plucked a thistle and planted a flower, where I thought a flower would grow."

Another card contains this idea by James Russell Lowell:

"After all, the kind of a world one carries about in one's self is the important thing, and the world outside takes all its grace, color and value from that."

If you approve of such sentiments get a set of these cards; get two sets, and distribute one to your friends.

Many of our readers are interested in Osteopathy and desire reliable literature on this science. We refer them to I. W. Long, London, Ohio, who is agent for "Principles of Osteopathy," by Dr. Tasker, which is recognized as standard on the principles and art of the science. It is for student and practitioner. Dr. Young, who is now writing a series of articles for SUGGESTION, endorses this work. Mr. Long also has the latest and best works on the various healing methods, as well as New Thought works, and a line of sectional bookcases, office desks, etc. Write him.

* * *

THE FOLLOWING item is from the Journal of the American Medical Association, one of the leading medical journals of the world:

CHLOROFORM DEATH WITHOUT CHLOROFORM.—Professor Raymond, of Paris, relates in the *Progrès Médical* for January 13 that when he was a student his professor was lecturing one day on the danger of death from chloroform and how to avoid it, talking over a patient who evidently understood little of the lecture except the words danger and death. When Raymond approached to begin to administer the chloroform the patient passed into syncope before a whiff of chloroform had been given, and it was a long time before he could be resuscitated. In a recent suit for damages for a death during chloroform administration, it was proved that the patient had been much afraid of the anesthetic and had said to one of the assistants: "You will come to my funeral, won't you?" Raymond concludes that death may occur from sheer dread of the chloroform, and that the witnesses of such an accident are not responsible for the fatality.

The item above very clearly shows the effects of suggestions upon expectant minds, and the careful student will find here the key to all those mysterious cures which are attributed to prayer, images, sacred relics, Christian Science, supernatural cures—in fact, to everything, including patent medicines—but the right one. The functions of the body are under control of the subjective mind which is easily controlled by suggestions.

From a reading of the above clipping it will be noticed that all concerned know nothing of psychology. The intelligent practitioner of today does not discuss his methods before the patient, and he is careful that only favorable, cheerful and optimistic words are spoken in the sickroom. Sometimes a sick person receives an unfavorable

impression from the intonations of the voice, from a gesture, or from the general actions of the attendants.

* * *

It is pleasing to know that common sense advice regarding the use of drugs has been endorsed by high scientific authority. One of the best known scientists is Prof. E. Metchnikoff, of Russia, who has been studying the question of longevity. He says to let medicines alone. Here is a dispatch from London published last June:

DON'T USE MEDICINES IS SCIENTIST'S ADVICE.

SAYS DRUGS OFTEN ARE HARMFUL AND SELDOM BENEFICIAL.

London, June 30.—Professor Elie Metchnikoff, the great Russian scientist, who has been lecturing at King's College, deprecates the use of medicines and drugs as poisonous. The elements in the body which fight against infection, he says, such as the phagocytes, are not insensible to poisons.

"For instance," declares the professor, "they are harmed by small doses of opium, and experience shows that alcohol also has a harmful action upon them. Other substances regularly used in medicine cause the same results; even quinine, the prophylactic effect of which in malarial fevers is indisputable, is a poison for the white blood cells. Hence as a general rule medicines should be avoided as much as possible in favor of hygienic measures that might check the outbreak of infectious diseases."

Of course, the learned professor is right, but he is a little slow in making his announcement. Many advanced thought journals have been preaching the same doctrine for years; SUGGESTION has been saying the same thing for nearly nine years.

* * *

HERE is an item that will not be pleasant reading for those who claim that beer is nutritious:

SAY BEER DRINKING SAPS GERMANY'S NATIONAL VIGOR.

GERMAN WRITERS ATTRIBUTE DEFEAT OF THEIR ATHLETES TO THIS CAUSE.

Berlin, May 20.—German writers, in commenting on the failure of German athletes to carry off signal honors in the Olympian games at Athens, assert that the chief cause of the low standard of their physical achievements is the beer drinking habit, which is greatly sapping the national vigor. Several writers agree that this habit prevents the Germans from acquiring that tautness of muscle which distinguishes the American and English athletes and not only causes superfluous fat, but seriously affects the heart, which is the sport organ par excellence.

* * *

Some months since there appeared in this magazine the following paragraph:

If it is true that disease is all imagination and matter is a myth, why does not Mrs. Eddy, of the Christian Science Church, heal everybody? Why does she not drive disease from the face of the earth? If her theories are true, she and her assistants ought to spend fifteen minutes a day for a week

or so and cure all the sick of earth. Why doesn't she? Or if that is too big a job, why doesn't she heal the sick people of her city? Certainly, it ought to be an easy matter to demonstrate the truth of her theories and at the same time do an act of humanity. If she wants money for her services, why not make a contract with the state legislature to heal every sick person in Vermont? The state legislature would willingly pay \$500,000 for a good job.

So I ask in all seriousness, why do not our Christian Science friends heal every sick one and banish pain?

I will print a letter of 500 words if any Christian Science friend wishes to explain why Mrs. Eddy does not or cannot or will not cure her neighbors.

In response to the above invitation Mr. Alfred Farlow, the head of the Christian Science Publication Committee for the United States, promptly sent the following answer:

In a recent issue of your magazine you assert, concerning the teaching of the Rev. Mary Baker G. Eddy, "If her theories are true, she and her assistants ought to spend fifteen minutes a day for a week or so and cure all the sick of earth." According to history this is the identical request made of Jesus nineteen centuries ago. No doubt any thought entertained by Christian Scientists that is in line with the teaching of this science, namely, that God, the divine Mind, is the only real life, substance and intelligence, and man is His image and likeness, is a benefit to all mankind. It is at least an effort in the right direction, although it would be impossible to estimate just how much effect the individual thought has upon the sum total of sickness in the world. He who thinks in the right line is contributing toward the universal destruction of error, while he who entertains the opposite belief, namely, that there are other powers opposed to God which can overrule the divine presence and produce discord where harmony should prevail, are working in the opposite direction. No Christian Scientist has proved that, lone handed, he can cure the whole world simultaneously, notwithstanding it has been proved that the individual understanding of a Christian Scientist when applied directly to the sickness of one person is effective in destroying it. It is also noticeable that the small degree of understanding which exists among Christian Scientists today is having a telling effect upon the general health of the community, although it would be impossible to estimate just how much.

It is not an adequate statement of Christian Science to say "disease is imagination." The term imagination is not strong enough, for disease is a firm conviction. The concept which we of this period entertain concerning disease is the culmination of ages of mortal belief, and has become so fixed that it cannot be uprooted instantly except in individual cases.

Mr. Farlow is authorized to speak for the Christian Science church; he is the official mouthpiece of Mrs. Eddy's followers.

He says a Christian Scientist can not cure the whole world simultaneously, but that one Christian Scientist can destroy the sickness of one person; Mr. Farlow also believes that the combined efforts of the Christian Scientists are having a beneficial effect on the general health of the country.

Of course, if Mrs. Eddy's theories are true, the combined effort of a large number of Christian Scientists upon one sick person should be almost irresistible, and if the entire Christian Science church should concentrate its efforts upon one sick person I suppose a cure would follow as a matter of course—if Mrs. Eddy's theories are true.

I would like to ask Mr. Farlow if he can cure a sick person when that sick person has no knowledge of the treatments? Or is it necessary to obtain the consent of the sick person?

And if it is necessary to obtain the consent of the person to be treated before a favorable result can be obtained, does it not follow that the healing force really resides in the patient and not in the healer?

As a matter of fact, all evidence points to this conclusion: that all healing power is inherent in every one; that this power is subjective, and may be called into activity by any suggestion which is strong enough; that in most persons religious suggestions are stronger than any other kind, and that this accounts for all cures made through the so-called powers of relics, prayers, shrines, miracles, Christian Science and every other agency which has the ability to arouse the faith of the patient.

When Mr. Farlow can pick out sick persons at random and heal them without their knowledge and when he can do this in 50 cases out of 100 he will have produced proof that will challenge the attention of the world.

But Mr. Farlow will never do this; Christ was the greatest healer of history and a careful study of his methods will show that the element of belief was always necessary, and that he was powerless when there was unbelief.

WRITE it in your heart that every day is the best day in the year. No man has learned anything rightly until he knows that every day is doomsday.—*Emerson.*

Department of Occult Research

Do the Planets Have Any Perceptible Effect Upon Human Events?

BY HENRY CLAY HODGES, DETROIT, MICH.

(Written for SUGGESTION.)

[The following article was written at the request of the Editor of SUGGESTION. Many inquiries have been received regarding the reliability of astrological readings, etc., and Mr. Hodges was asked to present the evidence in behalf of astrology. He is a well-known and successful business man of Detroit and is the publisher of a large work on planetary influences. He will send descriptive literature regarding this work upon request.]

IT HAS come to pass that as man gazes at the vault of heaven he no longer disassociates himself from what his sight reveals but finds himself bound by correspondence with the host of heaven and earth, of land and seas; solids, liquids, gas, become most truly one on different planes of vibrations. Hence, those most interested in the betterment of the human race have sought for ways and means of self-understanding and a knowledge of man's place within the universe. The study of the correspondence that exists between the macrocosmic universe and the microcosmic expression of life may be properly named as the basic principle upon which rests the Science of Astrology.

Many are those whose perceptions are closed to the realities of the existence of such laws, and thus have followers of the subject been classed among the necromancers of old and the charlatans of the present. But lo, Galileo, in earlier times, gazed with rapture upon the galaxy of the stars, assisted only by ineffective spy-glasses, the

like of which, men today with telescopes unrivaled at their avail, have never chanced to see. The skeptic asks, how may these stars, millions of miles distant, affect the people of the earth and how extend their influence to human events? And yet this skeptic, man of science though he be, has readily received the assertions of the scientific law that describes light radiating from the distant sun. He sees no fallacy in theory nor contradiction in fact to the incoming and outgoing of the tides through lunar influence; no vain hypothesis to the change of season that brings its time of barrenness and birth and growth and harvesting of earth's products; not yet is it irreconcilable to his professional lore to mark the time of mating for the propagation of the animal kingdom to the eternal fitness marked again by lunar influences.

It is the same etheric wave motion, excited in the interstellar ocean, that brings to the auditory nerve the vibrations of noises, loud or low, soft or harsh, pleasant or unpleasant, that is typified as hearing.

If then this ocean of ether becomes the media through which man's sensibilities are aroused to action; if the organs of sense are dependent so to speak upon their ability to transmit accurately the wave motion and vibration existing therein, may not man's defects of character be traced to a lack of perfect correspondence between his organism and the bodies that act in conjunction with the earth to form the universe?

Shall it pass as intelligence to say that man may lose his physical sight through inability to receive the vibrations that come from the sun, and it may be regarded as nonsense to declare that man's lack of moral understanding (dependent entirely upon his ability to perceive correctly) or his physical defects may be traced to the same causes?

Viewed in the concrete man is an aggregate of cell bodies crystallized into forms of tissues, nerves and organs, acting jointly as a mechanical device to perform the duties of life; but if we are to be investigators let us not seek to find the truth as to his nature here, but with more accuracy follow the leadership of the chemist who, seeing a block of ice dissolve the mass to liquid, transmutes the liquid into gases and separates them that he may study their natures separately; then, intent upon knowledge of their association, brings them once more in relationship and perceives the work of crystallization as it takes place.

If then one be desirous of knowing how and when the influences

of the planets manifest their force most powerfully, let him not wait for his investigation until the form of man expresses itself upon the physical plane of life but devote his attention sincerely to the embryonic period, when, starting as a cell-body, the work of life begins—the work that shall give expression to the motion established, for we have found that the form of a moving body is determined by the motion of that body, and what, I ask you, is “motive force” (that force that gives to life a motive worthy and sincere) but the force excited by the movements of that body?

Everyone will concede the necessity of that principle that we call vitality that life may express itself—not only that, but the fitness of Nature itself, a time when she is productive, must be chosen, else shall the vital seed fall upon barren soil. When, however, Vitality, the male principle of Life, responds to the attraction that exists between it and the female principle of Life known as Gravitation, and starts upon its works of crystallization, Life forms are born. Again, whenever the nuclei (male principle) may associate itself with protoplasm (female principle) crystallization starts in its first form, the cell-body.

The Sun is the great center of vitality that blesses the earth with its unremitting attention; the Moon is a natural reflector, through which courses that reflective principle that controls the law of gravitation and declares emphatically that that which arises from the earth must return to her; Venus, the Star of Love, which radiates the attractive influences of our solar system. These three then must be in correspondence when man starts out upon his incarnation in the flesh of humanity. At the time of crystallization a reactionary law manifests that associated with the Law of Attraction is known as the law of natural selection, repulsion manifesting in opposition to attraction. This law of repulsion it is that causes the first death to man's embryonic embodiment, causing the separation that makes two cell-bodies of that which was one, four of two, eight of four, etc. Until finally each group caused by disintegration and reformation becomes established and acting in response to the laws of motion controlling the separate groups build up the various organs that are to work in relationship in life.

Let none suppose that the astrological scientist believes or teaches a power stronger than man, that controls him against his will and binds him a slave to fate as resident within the stars.

The scientific astrologer does declare, however, that forces to which man is now blind hold him in their grasp and that when-

soever he turns his attention to them he may by knowledge unforge the chain in which his Ignorance holds him.

It seems to me to be self evident that these forces do govern the acts of men. A partial acquaintance even with this great science will demonstrate the effect of these forces in the life of every individual. Take the horoscopes of Napoleon I, Napoleon III, Shakespeare, Cromwell, Antoinette, Lord Byron, Charles Guiteau, etc. These examples are more than coincidences.

Contributors' Department

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

Where Thoughts Come From.

BY SAMUEL BLODGETT, HOPKINS, MINN.

E. E. C. believes we do not create them. If I may be permitted I will slightly examine his reasons as set forth in his comments on my position. We are agreed that thoughts come from somewhere, or have been created in some way. He will also agree that thoughts are always connected with life—no life no thoughts. Now for our disagreement.

I take exception to the position that "every thought was suggested by a previous thought," except in the sense that every person was suggested by a previous person. It seems to me an error that the "will or ego or self is independent of thought." Thought very largely governs our looks, our appearance, our health, our conduct, our life. We are very much what thought has made us. It is also true that our thoughts are always colored by our organization. There is an interplay of influence that forms character, and results in the kind of persons we are. This will be admitted by all New Thought people who have gone deep into the subject. There is everything to show that we *can* influence the passing of a thought from the subjective to the objective when we are awake and in the normal condition. When we are asleep we cannot do it, and insanity, great fear, anger, etc., interferes. We have a regulator. Sometimes it is too weak to balance the imagination, sometimes too strong; sometimes, as in sleep, it is resting; sometimes it gets out of order.

"When an inventor is seeking an idea or a method of doing a certain thing he has nothing to guide him." Then he has to be his own guide. "He ponders over the subject and in the course of time there is presented to his mind the idea he wanted." He was groping in the dark. In a moment the subjective mind thrust up into his consciousness the thought, saying, "Here is the idea you want." Why say, "Certainly he did not create the idea?" To my mind there is the best of reasons for thinking he did create it. It is acknowledged he had no outside help. Then he must have created it. If it is the product of his subjective mind, or his imagination, it is still his from logical admission. It will not answer to accept the idea that all thoughts were ever existent and roaming around, ready to be caught and harnessed; that the subjective mind accidentally catches them, presents them to the objective mind, that in turn scatters them to other objective minds; that mind, subjective and objective, are merely receivers and transmitters of thought and emotion. It will not do, because it robs mankind of all dignity and character, reducing them to mere automatons. It will not do, because under such conditions progress could not be made. Such a state of things would have distributed all thoughts in perfection long ages ago. Every person being a receiver and transmitter, the idea of a new thought appearing in this day would be the greatest nonsense. It would not admit the possibility of mental or moral differences in mankind. The highest and wisest thoughts would be as likely to take possession of one as another; and the one who was the most wise and moral today might manifest in the most foolish and immoral way tomorrow. A simple receiver and transmitter does not select.

Neither could one hunt for a thought by volition. This could only occur when the hunting thought happened to take possession. Hunting for an idea would not amount to anything, because you would not find it unless it strayed along, and if it did it would run into the consciousness anyway.

It would be improper to give credit for effort, for the thought that impelled the effort would not be induced by the character of the person but by the thought which happened to hold possession.

Good and evil thoughts always remaining in the same relative proportion, the struggle would forever continue and no advantage ever be gained by either. The history of the world says we create as well as receive and transmit thoughts. Each person creates thoughts in harmony with his capacity, condition and character.

The Other Side of the Problem.

BY OLIVE R. TOBEY, PENN YAN, N. Y.

FROM TIME to time, since the dawn of writing, the cry of degeneration has been heard. It makes us think of the cry of "wolf." I was born of a man and a woman who had lived through the Civil War. I have no desire to go out and murder anyone. I have a profound horror of causing suffering, even mental, to anybody or anything. I was born during the seventies during times of great financial rascality and financial depression. I have no desire to use a single cent I have not honestly earned. Five other girls were born that same night I made my appearance. It was during a violent storm and, therefore, of discomfort that we five within a radius of half a mile came to light. Not one of the five have in any way "turned out" to be anything but sane, moral and domestic, in fact normal good women.

Prof. Larkin forgets that the newspaper accounts are just as apt to fill the prospective mothers with horror of such infamy and cause the unborn child to be born with a natural inclination to be honest and moral at any price.

Never yet has a mother "marked" one child for evil that another mother has not seen the other side of the sin and "marked" her child to detest it.

It is corsets, late hours, intemperate lusts, alcohol, tobacco, patent medicines and those who make traffic of sex either for a home or merely for support that is going to hurt the coming race as they have hurt the race passing.

It seems to me, a woman, down here in the midst of it, that Prof. Larkin, up there on his "peaceful mountain" is a pessimist of narrow gauge who knows very little about how mothers "mark" their children, simply because he never can go through the essential experience and dare not look twice before forming a conclusion.

I, a woman, have watched a hundred pregnancies and I know that a mother seldom or never marks her child with a desire to repeat an evil of which she has become cognizant; on the contrary, she invariably marks the child with an aversion to this thing or act.

"The New Thought" and "Physical Culture" both are counteracting the effects of the present conditions. The Christian churches are not dead.

For mothers, today, are reading such books as Tokology, by Dr. Alice Stockham, "The Body Beautiful," Nannette M. Pratt, the books of Bernaar MacFadden and his wife, Alice M. Long, Elizabeth Towne, Ella Wheeler Wilcox, and others.

The children of the future are going to be more nearly like the ancient Greeks in body, like Job in temper, like their calm, peaceful, sweet domestic mothers in every other way.

When a mere man goes to talking of motherhood the subject becomes semi-humorous. Wait till he's reincarnate as a woman.

* * *

By JOHN REED, Knoxville, Ia.—Our neighbor has a pet crow that is something of a psychological wonder. It is even more domestic than the common hen. It seems to have lost its crow language, and strange as it may be has largely adopted that of the domestic fowl. It is not particular which sex it begins or which it ends with, for it will do either to perfection. I have been amazed at the exactness of the neck stretching act of the real cockerel. Its cackle is very near the real thing with a slight crow accent. Then it will sing like the hen and in every way seems content. And still there must be something of its old crow nature hidden in its subconsciousness, for occasionally you will hear a modified caw, caw, but always on a lower key than in the wild state. This crow has been a great study to me, and am interested to know if the habits of wild fowls can be changed.

HYGIENE

The Confessions of a Vegetarian.

BY REV. CHARLES M. SHELDON, TOPEKA, KAN., AUTHOR OF "IN HIS STEPS," IN *The Independent*.

I BECAME a vegetarian before reading "The Jungle" and the Packing-house Committee report. Hence I am not to be classed with those who have been scared into a good habit. I have acquired mine after a deliberate, purposeful and cheerful study of my own dietary needs and practical experimentation which has amounted to a demonstration satisfactory to myself as to what is good for me to eat or not to eat, no matter what may be good for some one else.

It may be stated as a general fact that most people eat too much. In the year 2006, when the saloon will be a thing of the past and drunkenness from drink no longer known, societies will arise to arouse a nation drunk with the intemperance of too much food. The ordinary bill of fare in a hotel is a monstrosity. It is, however, no less so in nearly every farmhouse. I recall with a feeling of shame the immense amount of work it put upon my mother and sisters, the bill of fare we men demanded on our farm for breakfast. We thought we must have, and did have, beefsteak and potatoes, eggs, hot biscuit, coffee, griddle cakes, molasses, apple sauce and very often some kind of pie. Dinner was, in the language of the card table, several better than this, and supper was a resounding echo of breakfast. We had meat three times a day, and thought we could not live without it. It is a marvel to me now that we have any of us lived so long with it.

Six years ago I tried the experiment of going an entire year without any breakfast. I drank two coffee cups of hot water, and on the strength of that bill of fare I did a healthy man's regular forenoon's work. At the time I preached or lectured, on an average, once a day for six months, and did not miss a single engagement or have a headache or a pain. And I date from that experiment the experience which has led to these confessions.

Near the close of that breakfastless year I had the good fortune to meet a Scotch family in Dundee. They were all vegetarians—father, mother, grandmother and seven children. None of the children had ever tasted either meat or fish. A healthier or happier

family group I have never seen. The good housewife did confess that there were certain seasons of the year when it was difficult to provide a varied and interesting bill of fare without meat, but there was no lack on the table during any of the meals I was privileged to take with them, and the dishes were without exception palatable and nourishing.

I may be said to date from that visit in Dundee my own conversion to a meatless diet. Since that time I have eaten meat more or less, but increasingly less, until at last I have entirely ceased to eat meat, and do not see why I shall ever again pay my toll to the Beef Barons. It would not concern me in the least, indeed, if all flesh of beasts and birds should perish off the face of the earth except cows and hens. Milk and eggs are a part of the daily fare. Potatoes, beans, peas, all green and succulent herbs, radishes, lettuce, beets, corn, celery and onions. The vegetarian (i. e., the one whose definition of the word is the same as mine) also adds to his bill of fare two other worlds of supply, namely, fruits and nuts. All fruits, so far as I have tried them, are healthful, especially apples and oranges. The most ideal way of getting fruits upon the vegetarian's table is for him to go out into his garden and pick them off the trees or vines. When that cannot be done one must fall back on or into the cold storage plant. But judicious marketing can be resorted to at different seasons of the year with success. Nuts are not understood by one person in a thousand. They (that is, the nuts) contain vast nutriment packed away in a little compass. The idea of putting nuts and raisins in the "dessert" on the hotel bill of fare is to make the vegetarian smile. Nuts should be eaten as a part of the main bill of fare, not the finishing touch. There is great nourishment in peanuts, walnuts, pecans, butternuts, almonds and Brazil nuts. They are distinct in flavor and in properties, and eaten with liberal sprinkling of salt are harmless to the most delicate digestion.

There was a man once who, when the dew was on his strawberry vines, and the wren that had her nest in the box elder near his bedroom window had begun her morning thanks, arose and dressed him leisurely and strode out into his little garden at the back of his lot and without losing any of the wren's melody plucked him a bunch of radishes, cut a liberal supply of heads of tender lettuce, picked a pan of strawberries and while in the garden took out of the soil several handfuls of young beets with their tops and also picked a dish of green peas. Going back to the house he picked over and washed the vegetables and berries, laying the peas and beets aside to

be cooked for dinner. The radishes, lettuce, berries, together with a pitcher of milk and a plate of crackers or bread, go on the table. Breakfast is ready. There has been no banging of stove lids. No frantic stirring of the hot fire on a hot summer morning. No greasy odor of bacon or beefsteak pervading the house. No toilsome and lengthy preparation on the part of a flushed faced "hired girl" to get ready coffee, steak and hot biscuit for reluctant stomachs of people who are going to leave half the breakfast on their plates to be wasted or served up again in hash. The time this man uses to get this breakfast ready is the time spent by the wren in her morning devotions, but it is enough. I could tell the name of this man and of this wren, but these confessions are already too personal.

Not only do civilized people eat too much, but they spend twice the time necessary in getting food ready to eat. I do not see why my wife should be expected to spend more than half her lifetime planning meals and getting them on the table, or why another woman called the "help" should spend three-fourths of her time in washing a multitude of dirty dishes and putting them back on the table to be dirtied again. The vegetable habit simplifies life. It helps us do other things besides get our meals. Ten minutes is time enough to get breakfast. Then we have leisure to eat slowly the little we have. The general American plan is to spend half an hour getting twice as much food on the table as the family needs and then omit family prayers and hurry through breakfast in fifteen minutes.

If The Independent prints this article I foresee trouble for myself. People are going to write to ask what the vegetarian does when he is invited out; when he is one of the victims at a banquet; when apples are two for a quarter in New York; when the frost has taken the peaches in Delaware and the potato bug has eaten all the invisible supply in Nebraska. These things do not trouble me. Most of my friends have enough on their tables besides meat to keep me from starving until I get home. If apples fail, I fall back on prunes. At most banquets there are radishes, celery and olives. If potatoes are high, I can thrive on rice.

Meanwhile I have the satisfaction of unusually good health and the consciousness every day that, so far as I am concerned, no man need work in an abattoir, and the double satisfaction of the consciousness every day that, so far as I am concerned again, the Beef Trust can get nothing out of me.

New cash yearly subscriptions to Suggestion received this month will run to the end of 1907.

Nature Cure

Serums and Drugs.

Here is a dispatch from New York that appeared last fall in the *Chicago Record-Herald*:

"The second annual report of the Rockefeller Institute for Medical Research, just issued, declares that dysentery is contagious, and that the use of anti-dysenteric serum has not proved a success. Nearly half the children treated with the serum died, and in only a few cases did a noteworthy improvement follow its administration. The investigators, however, have not yet given up hope of using the serum to advantage, and the experiments will be continued.

"The Rockefeller Institute was founded by John D. Rockefeller in June, 1901, with an initial gift of \$200,000, all of which was to be expended in research. So far the experts connected with the institute have devoted themselves largely to children's diseases. The scope and facilities of the institute will soon be increased by the erection of a laboratory which will cost \$300,000."

It is an outrage to experiment on children with serums, toxins or any other poisonous substance. It seems strange that such an announcement as the above did not raise a storm of protest.

Undoubtedly many of the children who died were killed by the poison injected into their bodies. It appears that doctors can give any kind of poison and they are safe from punishment if they call the poison a "serum." Public opinion and public conscience need to be awakened. The people need to be taught that no poison taken into the system can cure disease. Nature cures and she needs nothing but pure air, pure water and natural food—all according to the necessity of the case. Injecting "serums" under any and all circumstances is simply reprehensible and any one who so poisons a child should be punished.

The highest medical authorities have denounced not only serums and vaccination, but drugs in general.

The most successful physicians give the least medicine, and there are thousands of regular practitioners in this country who have practically abandoned the use of drugs, although this fact is not generally known.

New cash yearly subscriptions to *Suggestion* received this month will run to the end of 1907.

Our Exchange Table

What Is Thought Force.

IF we examine the action of a simple cell, we find that the cells contain certain qualities, indicating that they have mind. These qualities are the power to receive impressions, which I call Imagination; the power to recall impressions, which I call Memory or Recollection; the power to compare impressions, which is Judgment; and the power to select between good and bad impressions, namely, the Will or Spirit.

If we will carefully observe the workings of a human body, we will find that the mind goes all through the body, permeating each cell composing the tissues thereof, and that whenever a part of the body is exerted, force is produced.

As a rule, we speak of human beings as having mental, physical and genital force, but it must not be forgotten that each part of the body contains and manufactures its own special force; for instance, the heart has its force, the digestive organs have their force, the liver has its force, the lungs have their force, and above and beyond all of this is the force exerted by the spinal cord and brain, dominated as it were by the will or spirit.

While each of these organs has its own particular force, yet when we wish to accomplish some great object that takes a great deal of time, we must have the harmonious action of all of the various forces of our body. Therefore we may truly say that thought force is a composite of all the forces of the body, manifesting itself through the brain, ruled and exerted by what is called the will or spirit. It is powerful indeed when used under the right circumstances and conditions. It is a well-known fact that thought force is the first force to become impaired during sickness and the last force to become powerful as health returns. Many of the brightest minds succumb to physical disorders. This shows plainly that mind force is the sum total of all the force in the body, and depends largely for forceful and healthful manifestations on the condition of each and every force in the body.

As force exerted by our muscles depends entirely upon the size of the muscles, and the circulation and quality of the blood in the muscles, so thought force depends mainly upon the size of the brain and the circulation in the brain. It is of course absolutely necessary to have the brain under thorough control, or, as it were, trained in special lines, just as it is necessary to have muscle action trained. The fact is, there is no difference between the force exerted by a muscle and the force exerted by the brain.

If you wish to develop thought force and become very effective in the use of this powerful agency, you must see to it that you get your body in ideal condition. The more perfect the condition into which you can get your body, the better you can influence others.—*Vital Culture.*

Radium and Its Revelations.

That the discovery of radium and radio-activity has brought into question some of the most firmly established theories of modern science is well known, but a recent address delivered at York, England, by Prof. Lankester, the noted British scientist, indicates that the upsetting of previous conceptions has been greater than is generally imagined. New chemical elements have been revealed in rapid succession in recent years, but radium is the most wonderful of all. It has raised up doubts concerning ideas that have been accepted as the fundamental bases of scientific speculation. It has caused a new study of the atomic theory, opening up the question whether the transmutability of elements may not after all be a possibility. The number of new problems which may follow the discovery of this extraordinary element with its mysterious power of giving off energy from some source within itself can even now be only conjectured.

The question of the evolution of the solar system and the probable age of the world will have to be restudied in the light of the knowledge brought by radium. Prof. Lankester points out that heretofore all the calculations as to the probable past duration of the earth and the length of the various geological periods have been based on the assumption that the material of the earth was self-cooling. With the discovery that a small quantity of radium diffused through the earth would maintain its temperature against all loss by radiation one of the most firmly established theories of the physicists becomes untenable. A fraction of 1 per cent of radium in the sun's mass would make good the heat annually lost by it. So far as concerns this method of calculation the geologists may have to revise their views entirely, extending the probable past of the earth indefinitely.

Prof. Lankester's words open up remarkable vistas as to the possibilities of new investigations and illustrate in a striking way the tentative and uncertain character of much of that which has been accepted as truth. Our knowledge of all the greater phenomena of material nature seems, after all, strangely limited and indefinite.—*Editorial in Chicago Daily News.*

GIVE ME TO SLEEP, GIVE ME TO WAKE GIRDED AND
SHOD, AND BID ME PLAY THE HERO IN THE COMING
DAY.—*Stevenson.*

Are the Drug Doctors Necessary?

A "doctor," according to the derivation of the word, is a *teacher*. The kind of doctor that we are thinking of should be a teacher of the art of keeping our bodies in health and strength. He should hold that health and strength represent part of man's birthright, forfeited only by disobedience to Nature's laws, either through sin or ignorance.

Disease is always accompanied with its own cure, its own physician. Disease is the punishment for the sin that originated it. Disease is a state indicative of the expulsion of itself. No other "doctor" is needed. A good nurse may be required to wait upon the patient whose physical energies may be all used up in the difficult, and often exhausting labour of purging the complicated machinery of the body of the foreign matter that has clogged and disabled it. Nature is perfectly equal to the task if fresh air, thermal applications, rest, sleep, organic fluid, and perhaps food are provided. If the organism has been destroyed past mending, the patient under such conditions will pass painlessly and happily into the next world. If food and drink, even of the purest, are forced upon him when he is without appetite, energy will be created which the poor body has to beat out and battle with to no purpose, but greatly adding to the weariness of himself and those around. Neither is it possible that all the food forced upon the dying can be assimilated, therefore there is waste which goes to putrefaction, creating gases and many otherwise unnecessary concomitants to the tragedy of premature death. Natural death occurs only at full term, the same as natural birth, and its ease would be aided by abstinence from food. It is the doctor's place to teach all this to the people. His presence at the bedside is not necessary, though an expert who knows the signs of death should give leave for the body to be removed to a waiting mortuary. Such experts at present do not exist, hence many persons are buried alive.

Returning to a consideration of the terms of the article, we would say that practical questions of public health are studied far more by *private* than professional bodies. The hygiene of our towns and homes is a thing at present agitated for by non-professional hygienists, the food of the people is also studied by the non-professional food-reformer, and the question of responsibility in crime by the psychologist who may or may not be a doctor. Accidents indeed need bone-setters, sudden deaths need experts to investigate their causes, life annuity policies need physiologists to test how far the applicant is

sound by means of physiological, not "medical" examination. No, doctors *as we now find them* are not necessary. A new body of men which has studied the laws of health and how to apply them requires to be organized. We need Professors of Health—Hygienists—not Professors of Disease, Drugs and Serums. We need true scientists. When we get them they will teach that disease is not only unnecessary but a sin and a crime.—*Herald of Health, London.*

There Is No Limit to the Power of Will.

A person will accomplish the seeming impossible if his *desire* is sufficiently strong. If he lacks this impelling force then his life and his achievements will be of small account. Whatever a man "sets his heart" upon that shall he possess. There is nothing in the universe strong enough to thwart the power of will if exerted in a direction not adverse to the *general* good.

Disraeli, that great Jew, who inch by inch forced himself along the path which led to one of the highest places in English government, is credited with this statement: "I have brought myself by long meditation to the conviction that a human being with a settled purpose must accomplish it, and that nothing can resist a will which will stake even existence upon its fulfillment."—*The Oracle.*

By MRS. N. D. HANLON, Barnesville, O.:

...The test of our knowing is out doing.—*N. D. H.*
 ..."Success is doing what one likes to do and getting paid for it."
 ...It is foolish to borrow trouble from tomorrow.—*Chinese Proverb.*

* * *

C. J. BUELL, 21 Malcolm Ave. S. E., Minneapolis, Minn.:

THOU SHALT NOT STEAL. Since the days of Sinai, this command has thundered in the ears of men.

Moses simply voiced a law of nature.

All nature teaches the same divine command.

Whoso stealeth from another is injuring more than his victim.

The victim can recover from the loss of his goods, but the thief can never escape the condemnation of his own soul.

Then for the sake of thy fellow men, look well to the other side of this command, and print in large letters the motto:

"THOU SHALT NOT LET ANYONE STEAL FROM THEE."

How to Develop Concentration.

BY DR. VICTOR G. ROCINE, CHICAGO, ILL.

In proportion as you possess that mental attribute mental concentration, in that proportion will you be a great force in the world. The ability to concentrate means success. If you govern and control yourself; if you centralize your mind; if you are earnest in that which you do, you will improve from time to time and you will succeed. Fix your mind upon each individual and watch his every movement, but during the time that you do this, remember your own plans, your own wishes, your own transactions, your own fears and your own everything. Talk to that individual and concentrate your strength upon one single purpose the whole time you are talking to him or her. If you do not do this, you waste your energy; you work for nothing, you waste your success, you waste your health, you waste your personality, and you waste your magnetism. Those small motions lost by the fingers, by the toes, by the eyes, by the arms, every hour of the day, break down the vital cells and lessen the person's power in vital and nerve directions. A person should conserve his nervous forces as well as his vital forces. An engine which makes steam with all the valves open will not run the train nor light the city. To shut off the valves and direct the steam is the thing. To hold the mind to one purpose, one plan, one transaction, as the case may be, is to succeed, is to use the powers of mental concentration. There is possibly nothing in the world that uses up nerve forces to such an extent as excitement. An irritable person is never magnetic; he is never loved; he is never liked; he is positively rude. Anger, sarcasm and excitement weaken a person in those directions. An excited person becomes nervous in time, for the simple reason that he uses up his nerve forces and his vital energies. A person who cannot speak and act without becoming excited, that person cannot concentrate his mind, that person is not a success. Concentration of the mental and physical energies is personal influence. When the mind can concentrate itself, the energy of every microscopic cell is directed into one channel and then there is influence generated. Every person has millions of little trembling cells, each one having a vital center where life and energy are stored up and generated. When this energy is conserved and directed, the person is influential and successful, but when this energy is dissipated, influence and success are impossible. Waste of energy means failure. Concentration of energy means success. Each neuron in the gray layers of the brain is a psychic center

of thought and emotion, each one a trembling, intelligent force of some kind, and when this force, these thoughts and those emotions are held in check by a conservative, systematic and concentrated mind, then there is success, influence, magnetism, health and vitality. The nerves, bones, muscles, ligaments, hands etc. are nothing but executive agents carrying out the mandates of the mind just exactly as these mandates, neurotic currents and messages of intelligence are sent out by the faculties of reason and will. The sole office of the intellectual, emotional and volitional faculties is to move the physical mechanism as the energy travels along wires of nerves and muscles. For that reason, when a person throws a voluntary control over these messages, thoughts, impulses, emotions, physical movements and over these physical instruments, he simply develops his faculties of self-mastery and concentration and in proportion as he succeeds here, in that proportion will he develop the power of mental concentration. Therefore, controlled physical culture exercises, conservative habits, conservative thinking, slow and voluntary acts, slow and regular conversational methods, a slow and measured step, controlled actions, systematic work, rules, discipline, military drill, systematic gymnastic exercises all develop the faculties of centralized and controlled physical and mental action. Anything that excites the mind, stimulates the senses, calls the emotions and appetites into action, anything that terrifies, confuses, emotionalizes, anything that develops heat, etc., weakens the power of mental concentration. For this same reason, all kinds of excitement are very, very bad. For this same reason, people who drink strong drinks, who fight, who run into fits of temper, who eat stimulating food, who play and sing and thus develop their emotions, who take sudden and spasmodic physical culture exercises, who are sudden, vehement and emotional, these people lack power of mental concentration. And on the other hand, slow and directed actions and thoughts, controlled physical movements, systematic exercises, develop mental concentration. It may be true that dogmatic, wilful, excitable people can concentrate, but it is erratic, spasmodic concentration instead of uniform and controlled concentration. Their energy is energy that works by spells, it is spasmodic; it is excited energy; it is waste of energy. It is that kind of energy or concentrated energy that acts like an explosion. It destroys itself. This is what such people do. They destroy themselves, their own energy, their own power, their own success and their own magnetism. Such people will be despised and well they deserve it.—*Human Culture.*

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; review notices (with copy of book) which will be inserted in this department.

Books.

"CHRISTIANITY"—ITS FOUNDATION AND FINAL DESTINY; by Henry Goldberg, 29 Monroe street, Lynn, Mass.; pamphlet, 15 cents.
 THOUGHT, THE BUILDER, by A. Osborne Eaves, author of "The Mastery of Death, THE ART of Luck, USE of Modern Vampirism," "Mental Tonics," "The Colour Cure," etc. Price, 1s. cloth, 1s. 6d. Harrogate, Eng.: The Talisman Publishing Co., 1906, 1s; cloth, 1s 6d. Harrogate, Eng.: The From the introduction of the book the following paragraph is taken:

"It is the object of these little manuals to show that man need not endure these 'limitations'; that he himself has placed them where they are; that he can remove them. Man is his own providence, or fate; his future is in his own hands and his unfoldment cannot be prevented, though it may be retarded; as it has been by the race thought, and preying upon effort and hampering teachings regarding his destiny and place in the universe. etc. and hampering teachings. The subjects discussed in the various chapters are as follows: 'What Is Thought?', 'The Scarcity of Real Thought', 'Vibrations and Thought', 'Building Thought, or Growing a Mind', 'The Work of a Competition', 'The Sub-Consciousness, or Growing a Mind', 'The Work of Competition', 'The Sub-Consciousness'."

Morrison I. Swift, New York City, will send, upon application, a circular entitled "Arraignments of American Wealth Kings." In this circular he charges that the poverty, crime and misery which is so prevalent is due in a great measure to the greed of the money kings.

SELF-SYNTHESIS; A MEANS TO PERPETUATE LIFE. By Cornwell Round. 25 cents. Simpkin, Marshall, Hamilton, Kent & Co., London. Pamphlet.
 SELF-SYNTHESIS; A MEANS TO PERPETUATE LIFE. By Cornwell Round. 25 cents. Simpkin, Marshall, Hamilton, Kent & Co., London. Pamphlet.

The author has condensed into this pamphlet many of the doctrines of the New Psychology; he has many diagrams showing the relation of the objective, subjective and individual minds and gives many directions for using suggestion and auto-suggestion for acquiring health and longevity. He also believes in the importance of properly nourishing the body. The book will prove interesting to students of psychology, especially those who are interested in the development and perpetuation of vital energy and bodily vigor.

PIONEERS OF PROGRESS is the title of a book by Dr. T. A. Bland, author of a dozen or more books, covering a wide range of subjects, all highly interesting, but this last one is the crowning work of his life. We all want to know all that we can about the men and women who move the world on toward the millennium, whether by their live who move the world on toward the millennium, whether by their live

thoughts, daring deeds or heroic sacrifices. In this book the author gives us a series of graphic pen pictures of some thirty or more such characters whom he has personally known. His book is a condensed history of the progress of the nineteenth century in the form of biographical sketches, personal recollections, anecdotes, etc., of Abraham Lincoln, Ulysses S. Grant, Wendell Phillips, Lucretia Mott, Gerald Massey, William Lloyd Garrison, Matthew Simpson, Henry Ward Beecher, Thomas K. Beecher, Lew Wallace, Benjamin F. Butler, John Clark Ridpath, Susan B. Anthony, Andrew Jackson Davis, Peter Cooper, Hiram W. Thomas, Ralph Waldo Emerson, Julia Ward Howe, Robert G. Ingersoll, Francis A. Walker, Henry George, Alfred Russell Wallace and John Boyle O'Reilly, and quite a number of people of less fame but of equal merit. Fame and greatness are not always associated; indeed, some of the greatest men have lived in obscurity, dying unhonored and unsung. Dr. Bland has done the world a distinct service in giving sketches of some of the greatest reformers of his time, whose works were known only to the most advanced thinkers in the same lines, but who are destined to become famous when the world grows wiser. Such men are prophets as well as pioneers of progress, and the prophet is rarely honored in his own age.

Our author has added greatly to the value of his book by giving in his admirable style the gist of the scientific and philosophic discoveries and teachings of some of the great characters of his book. The book will be read with interest by all and will prove of especial value to the youth of the country. The introduction to the work is by Rev. H. W. Thomas, president of the World's Liberal Congress of Religions, who closes with an interesting biographical sketch of the author and a high tribute to his character.

It is a book of 254 pages, printed and bound in the best style of the book making art. Price, \$1.25. T. A. Bland & Co., publishers, 231 Hoyne avenue, Chicago.

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EXPERIMENTS ON THE SUB-HUMAN; ARE THEY JUSTIFIABLE? By Joseph Morse Greene, San Diego. Published by the International Ethical Education Society, Portland, Ore. Pamphlet; 28 pp. Single copy, 5 cents; per dozen, 50 cents, postpaid.

This booklet is written to call attention to the cruelty, uselessness and barbarism of vivisection. Vivisection is experimenting on living animals or persons, in which the nerves, muscles, spinal cord, heart, eyes, brain and stomach are cut, punctured, bruised and often

bodily removed. Mr. Greene quotes from medical authority to show that the utmost cruelty is often used; also that the value of vivisection is greatly overrated.

All humanitarians should read this pamphlet. Mr. Greene hopes that an enlightened public opinion will in time prevent the unnecessary and cruel features connected with the practice.

Secrets of the Magicians Exposed.

If all those who have seen mediums, magicians and wizards in their various performances would read a book called *THE OLD AND THE NEW MAGIC*, by Henry Ridgely Evans, published by The Open Court Publishing Company, Chicago, they would find many mysteries unveiled. All the wonderful exhibitions are clearly explained by means of diagrams and drawings. The mysterious levitation trick is explained, and the method of passing a hoop about the suspended body is made clear. It may safely be said that if this book should be universally read that all magicians would have to seek new fields of endeavor, for no one would care to see the performance of a wizard when his secrets have been revealed. Many of the so-called spiritualistic manifestations are explained in the book, and those who are in the business of fooling the public by posing as "mediums" will find this work a most valuable handbook. By following directions the most startling manifestations can be easily produced. Ghosts, apparitions and weird visitations may be produced on the open stage without darkness or cabinets.

The book also discusses the so-called mystics, occultists, adepts and shows that trickery is their usual stock in trade.

Dozens of tricks are explained, such as the trunk trick, decapitations, cup and ball trick, basket trick, etc., etc. 348 pages.

* * *

MEDICINAL FOODS—HOW TO GET WELL AND KEEP WELL BY NATURE'S SIMPLE REMEDIES. Published by Otto Carque, No. 560 South Hope street, Los Angeles, Cal. 16 pages. Postpaid, 10 cents.

This is a veritable storehouse of information about a subject which has been so far neglected by both laymen and medical practitioners. The author explains the chemical and physiological functions of the different mineral elements in food and their value in

the treatment of various diseases. He has prepared a very elaborate table, giving the contents of the different mineral elements in 1,000 parts of dry substance in various foods. Indispensable to every student of dietetics. A Chicago physician writes: "What rich ore of information in what you write. If even but 1 per cent of physicians knew the facts that you so clearly and interestingly present what a glorious occupation it would be to devote oneself to the treating and educating of the average individual."

* * *

LUMINOUS BODIES HERE AND HEREAFTER. (The Shining Ones.) Being an attempt to explain the interrelation of the intellectual, celestial and terrestrial kingdoms, and of man to his maker. By Charles Hallock, M. A., member of Washington Biological Society. New York: The Metaphysical Publishing Co., 500 Fifth avenue. The table of contents of this book are as follows:

Invocation; L'Envoy; Biology of the Cosmos; Vito-Magnetism and the Soul-Aura; Color Effects of the Emotions; Electrical Body of the Future Life; The Supreme Source and Its Potential Agent; The Philosophy of Eternal Felicity; The Philosophy of Religion; The United Philosophies; Evolution and the Future Life; Credo: "Only Believe;" Antiphone; Man to His Maker; Appendix: Views and Opinions.

"My view of the future deprecates any doctrine of carnal or material limitations. I consider all arguments against immortality as narrow, abject, and founded on sensuous auto-suggestion, which is a fungoid growth from a mentally morbid state. Pseudo philosophers ignore the truth, while assuming to be in search of the truth. They are playing a blind man's buff. Whosoever spurns the Scriptures as 'folk-lore' and fable, shuts off testimony which cannot be obtained elsewhere. 'The testimony of the Lord is sure, and giveth wisdom to the simple.'—*Psalms*.

"The hypothesis of an electrical soul envelope in the future existence is original with me as far as I know. I claim discovery of the new thought. The proposition is bold; for who can penetrate the veil? It can, in the nature of man's relation to his Maker, be no more than a suggestion. I present it according to the light I have gathered from the discoveries of science and the declarations of Holy Writ."

The author modestly intimates that he has solved the secret of the ages. He says he "could never have accomplished such profound introspection without spiritual light and biblical reference," and he adds these words: "Thereby I have been able to write intelligently and plausibly—not as a scribe but as one having authority."

Certainly the world will be glad to know that a new prophet has arisen and we need wander in darkness no more. However, I am afraid that the complacency of the author may be disturbed by finding that his revelations are not readily accepted by the masses.

In the preliminary chapter the following language is found:

In brief, then, we come to the conclusion that the practice of experimentation upon our sub-human fellow-creatures is unjustifiable for the following

reasons: Because it is opposed to both Humanity and Science. Because from its very nature and environment its cruelties are exceptionally poignant and its demoralizing influence exceptionally dangerous. Because what is wrong from nature under such conditions is valueless, as it is from the tortured prisoner. Because, although some facts may have been thus blundered upon amid the mass of delusions and contradictions, yet by it the scientific mind has been diverted from humane and rational channels which would have produced results a hundred fold greater. Because, in comparison to the terrible cost of this method—cost in time, energy, moral retrogression and the suffering of sensitive creatures—all the beneficial results have been but a "drop in the bucket." Because it is wrong to do evil that good may come. Because self-defense and self-preservation are two separate and distinct things, and the inoffensive being is everywhere entitled to its happiness. Because Justice allows no boundary line of species, and the right of the weak to exemption from pain is as sacred as that of the strong. In short, because it is full time that the "right of might," so long the gospel of savagery, should cease to be that of a civilized people."

In passing one is tempted to remark that dogmatism about matters beyond human conception is simply a waste of time. Man cannot conceive of space, time, infinity or eternity, or even of an all powerful Creator. And yet we every day have people settling questions which are far beyond the limitations of mortal mind. Can you conceive of this universe extending infinitely in all directions, never ending? No; no one can. Then can you form a conception of the universe having definite boundaries? If so, what is beyond the boundaries? The mind can give no answer, can form no idea, can hold no conception of such things. Then why discuss matters about which we know nothing, about which we cannot know anything, because the human mind is not capable of holding an infinite thought? It would be far better for mankind if we all studied the problems of everyday existence that pertain to our welfare here and now. Once a boy went to school; he wanted to be a soldier; he spent all his time dreaming about battlefields and martial glory, and he would not study the spelling book. He never became a soldier. Anyone can draw a moral.

E. E. C.

* * *

The International Progressive Thought League, founded January 16th, 1906, at the home of Grace Carew Sheldon, 1094 Main St., Buffalo, N. Y., stands for that which elevates, enlightens and educates humanity. Its object is association of, and mutual benefit to members; the further understanding and advancement of truth; and the founding of a free reading room and library containing progressive literature, for the benefit of its League inquirers, as well as the student stranger in Buffalo. All interested should send for literature, which will be sent for a stamp. Its officers are Elizabeth Mar-

ney Conner, Presiding Officer; Bell G. Lake, Secretary; Grace Carew Sheldon, Treasurer; Frank M. Nelson, Auditor.

* * *

THE CURSE OF RACE PREJUDICE; by James F. Morton, Jr., A. M.; 78 pp.; paper; price, 25 cents; published by the author, at 244 West 143d St., New York City.

Regarding this pamphlet Mr. Morton states: "It was written in good faith, and special pains have been taken to secure accuracy in the recital of facts. Any errors brought to the attention of the author will be carefully corrected in future editions. The treatise is meant to be comprehensive, but not exhaustive; and it is believed that it covers the various aspects of the race question more fully than any other work in existence. All honest and thoughtful criticism, however unsparing, will be welcome, especially with relation to the fundamental argument."

In the introduction the author states that the special aim of the addresses which comprise the book, while keeping in view the fundamental principles as herein set forth, was to voice an earnest protest against the anti-Semitic outrages in Russia, and to point out the fact that these horrors, which have caused the whole civilized world to stand aghast, are but the logical result of the cultivation of racial antipathies.

* * *

There is a lively little monthly called *Riches* published in Ruskin, Tenn., which is devoted to the abolition of the whisky traffic. If you want to help suppress the sale of intoxicants, send one dime for a year's subscription.

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—Robert Browning.

* * *

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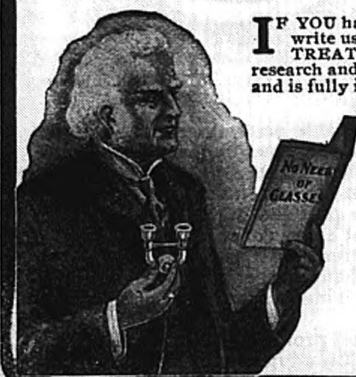
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