

SUGGESTIONS

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TO THE
STUDY OF
SUGGESTIVE
THERAPY,
HYPNOTISM,
TELEPATHY,
SUGGESTIVE
EDUCATION OF
CHILDREN,
DREAMS, VISIONS,
AND ALL PSYCHICAL
PHENOMENA.

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BUSINESS DEPARTMENT.

ENQUIRY AND EXPERIENCE DE-
PARTMENT.

HERBERT A. PARKYN, M.D.

EDITOR.

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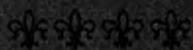
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SUGGESTIONS.

VOL. III.

AUGUST, 1899.

No. 1.

HABITS: THEIR FORMATION AND CORRECTION.

BY THE EDITOR.

That condition of the mind or body which is manifested in the tendency to unconscious repetition of acts or states is known as a habit. For example, we say that one has a habit of walking slowly; of another that he has a habit of talking of his ailments. Habitual acts or states may at one time have been wholly or at least partly under control of the will. The action of the heart, for instance, now wholly automatic in man and the higher animals, may possibly have been, in preceding forms of life, under voluntary control.

Habits are formed by repetition, and not only does every animate thing in nature seem to form habits, but the effects of repetition may also be found in the habits of inanimate things. Every time a piece of paper is folded in a certain way it is easier to fold it in the same shape the next time. Every musician knows the advantage of having string, reed and brass instruments "broken in" by an artist. The value of the violin of a master does not lie simply in the fact that it was his personal property, but is owing to the habits of vibration which have been formed in the fibres of the wood in the violin. These old violins have fine, rich

tones, due to the fact that the various notes have been produced on them so often and so correctly. It is only after kneeling a number of times that a man's trousers form the habit of "bagging" at the knees. Let a man do a certain thing once, in a certain way, and it is easier for him to do it that way a second time. Let a nerve carry a certain kind of impression inward once, and it is easier for a similar impression to follow the same path over that nerve than to travel along a new nerve route. Similarly, if the impulse of a thought be carried outward along certain nerves and expresses itself in the action of certain organs or muscles, these same nerves, organs and muscles will more easily respond to similar thought impulses a second time than will other nerves, muscles and organs.

Watch the workings of a river in forming its channel and it will be seen that it invariably takes the course which offers the least resistance, if left to itself. If checked and directed, however, it may be made to enter channels where, if unrestrained, it would not run. Similarly, in man, thought impulses, if uninterrupted, will form paths in the brain and nerves and become habitual in expression in outward actions. If controlled and directed by the will, however, such thought impulses may be made to open up new channels in the nerves, or to change those already formed and to find outward expression in different forms of action.

At least four great classes of habits are found in man and these we shall study under the heads of

- (1) Habits of Motion
- (2) Habits of Thought
- (3) Habits of Sensation
- (4) Habits of Life.

HABITS OF MOTION.

This form of habit is confined exclusively to the muscular system and is formed, as are all other habits, by repetition. The habit may be developed in any muscle or group of muscles in the body, consciously or unconsciously. Habits of motion are ob-

served in such things as walking, biting the nails, scratching the head, facial expression, winking the eyes, smiling, the technique of piano playing, sewing, knitting, violin playing, writing, etc. Some of these habits are formed by the repetition of a conscious effort while others are formed unconsciously by imitation or accident.

It is very interesting to trace the formation of some of these habits. I once treated a young man for persistent scratching of the head. So constantly had he kept up this habit that when he came for treatment he was almost bald from the damage wrought to the scalp. The history of the formation of this habit is of interest. The patient is a college graduate and had been a great football player in his time. When indulging in his favorite game each day, he generally managed to get a great deal of sand in his hair and a shower bath and washing failed to remove it entirely. While studying in the evening he would run his fingers through his hair and feeling the particles of sand scratch them out. This clearing out process went on unconsciously each evening until the habit of scratching his head whenever he read was formed. He had the habit as badly as ever when he came for treatment, although he had not played football for six years.

Another patient had a peculiar walk which was the result of much time spent in walking in sand and climbing hills. Another had a habit of lifting one eyelid and lowering the other whenever answering a question. This habit had existed for nearly twenty years and was the result of imitation, the patient in his school days having associated with a boy who did the same trick. Still another patient had a habit of winking very markedly at intervals. When a boy of fifteen he had some difficulty with his vision and found that winking relieved it somewhat. This winking was kept up for several years until he had glasses fitted, after which the eyes were better, but he had formed the habit of winking and it did not leave when the prime cause was removed. In fact, when he came for treatment the habit had existed for nearly twenty years.

Sometimes it is necessary or desirable to form certain muscu-

lar habits, such as smiling, piano technique, walking, writing, etc. These may all be cultivated by the constant repetition of the desired act.

To remove an undesirable habit of motion another habit must be formed to take its place. If it is an unsightly twitching, the habit of controlling the affected muscles must be formed in the patient. If an incorrect technique or an unsightly facial expression is to be changed, a new technique or new expression must be continually practised *without a return to the old habit*. In regard to this important point Prof. James says, "Never suffer an exception to occur till the new habit is securely rooted in your life. Each lapse is like the letting fall of a ball of string which one is carefully winding up; a single slip undoes more than a great many turns will wind again. Continuity of training is the great means of making the nervous system act infallibly right." Prof. Bain says, "The peculiarity of the moral habits, contradicting them from the intellectual acquisitions, is the presence of two hostile powers, one to be gradually raised into the ascendant over the other. It is necessary above all things, in such a situation, never to lose a battle. Every gain on the wrong side undoes the effect of many conquests on the right. The essential precaution, therefore, is so to regulate the two opposing powers that we may have a series of uninterrupted successes, until repetition has fortified it to such a degree as to enable us to cope with the opposition under any circumstances. This is the theoretically best career of mental progress."

To illustrate the methods to adopt in curing a habit of motion, I will give in detail the history and treatment of a case successfully handled:

J. D., a young man aged 25, had been attacked with St. Vitus' dance in his thirteenth year. The muscular twitchings, which extended almost to every group of muscles in the body, were very persistent for three years, at the end of which time they almost completely disappeared, leaving only an unsightly, periodical twitching of the facial muscles. The facial expression which this twitching occasionally produced was very ludicrous

and, as may be imagined, was a great source of chagrin to the victim, who, in every other way, was a highly talented young man. The twitching had been present for twelve years in all when he first presented himself for treatment. He had become almost a recluse on account of his affliction. After examining him thoroughly I came to the conclusion that he was suffering from a habit of motion remaining after the actual cause of the St. Vitus' Dance disappeared. Just why the habit should have formed in these particular muscles can only be a matter for conjecture. Possibly the fact that he was more sensitive about his facial expression than that of other parts of the body had much to do with fastening the facial trouble upon him. The results obtained in this case confirmed the diagnosis of habit of motion.

No functional troubles existing in the organs of nutrition and elimination, and the young man being in perfect health, I directed my whole attention and suggestions to the muscular habit. At first he would go through the muscular movements unconsciously. My suggestions were directed to increasing his consciousness of the habit and to forming a habit of control of all the facial muscles. I explained to him how habits were formed, why his trouble existed, how we should overcome it, and instructed him in the use of Auto-Suggestion. Then, placing him in the suggestive condition, I adopted something like the following line of suggestion.

"I have explained to you at length what has to be done to make you perfectly well. You understand the philosophy of the treatment we are adopting and believe that if properly carried out by yourself a perfect and permanent cure will result. You will carry out your part to the letter. You will become more and more conscious of the twitchings when they occur and the instant you become conscious of them you will control the face, assume the expression you wish to cultivate and tell yourself that next time you will control the contractions sooner. Every time you think of your treatment or your condition, you will assume the desired facial expression and suggest to yourself that you have absolute control of the muscles of the face and

will feel any inclination of the muscles to twitch. Shortly you will have complete control of the facial muscles and your old trouble will disappear. The more you keep these muscles quiet the less likely are they to contract. The motor cells of the brain which send the undesired impulses will atrophy from disuse and will finally cease to operate. Every spare moment will be given up to holding the facial muscles under conscious control."

The expression I wished him to assume was one of facial repose. Inside of ten days he was conscious of controlling the face a great part of the day. The twitchings had become few and far between and at the end of two weeks he declared he could feel the inclination of the muscles to twitch but was able to check them every time. Gradually the habit of facial repose was cultivated and inside of a month the twitchings had entirely disappeared.

In treating stammerers or stutterers a similar plan may be followed. Make them conscious of their breathing until they have formed the correct habit of abdominal breathing. Make them speak in a very exact way until the habit of exact and correct speech is formed. They should be taught, also, to control facial contortions if any be present, and practice before a mirror will be found very serviceable in correcting such defects.

(TO BE CONTINUED.)

THE DON'T WORRY CRUSADE.

M. S. FIELDING.

In days of old, bold crusaders set forth to rescue Palestine from the infidel Mohammedans. The nations of the West were wont to make pilgrimages to the Holy Sepulchre, there to pour out their sorrows and seek aid from above. The suggestions of Peter the Hermit, on his return from a pilgrimage, to rescue the tomb from unbelievers, called forth numberless armies—undisciplined, ignorant of military tactics, and unprovided with the necessities for such an expedition. There is no need to rehearse the incidents of that momentous undertaking, so familiar in history: the wholesale slaughter of the armies in passing through the countries on the way to the place of meeting at Constantinople; the destruction of the young crusading army—the flower of France, boys yet in their teens—the unavailing and unaccomplished purpose of it all, yet rich in results that are factors in the broad civilization of to-day. By means of their joint enterprises the nations of Europe became more connected, and industries, before unknown in the West, were introduced from the East.

This is an illustration of the manner in which new truths are often brought before the world. In the evolution of ideas there is a tendency to move along certain lines of thought, with a view to reaching certain foregone conclusions; but the results are often far wide of the mark, and the price paid often seems too dear. The goal is not always reached; many fall by the wayside; and yet, "Truth goes marching on." At present there is a crusade on foot against the fiend—Worry. The crusaders are marching forward to the rescue of humanity from the foolish and unnecessary sacrifice of time and strength in the service of that arch tyrant. Metaphysicians and healers of every ilk lead in the crusade, and claim to be priests of a new revelation, which makes for eternal peace; and lo! their motto is (stripped of much phraseological wrapping), "Don't worry."

We hear much of the harmonies of life, which irresistibly sweep away conditions of disease, distress and disappointment, and the key-note is, "Don't worry." Obedience to this simple mandate makes us aware of the possibility of controlling much that has controlled us. We learn to demonstrate the fact that intelligent direction of our emotions is within the domain of mental laws, and that mind is the superlative force in the universe. But mental healers do not so simply express themselves: they labor with metaphysical giants that are only Quixotic wind-mills after all. They adopt uncertain, and often meaningless phraseology, and ignore truth in her simpler garb. Yet, the laws underlying all mental phenomena are constantly demonstrated and recognized—however extravagantly misrepresented and misnamed. But to return to our crusade: All literature that deals with psychology in any form, speaks of the futility of worry, and seeks to warn the reader against this habit of mind. There is a growing enthusiasm among those who have tried the experiment of holding on to the "don't worry" idea; for they realize, after repeated victories, that they possess potentially the power to make life much more harmonious; and the thoughtful see in the exercise of this most imperative duty a way out of many mental difficulties.

There are many splendid examples of the steadily increasing crusaders in every walk in life. They are not simply resigned to accept whatever comes along; they set about transforming conditions by courageously putting aside old misapprehensions, and creating new and wholesome thoughts. They also see in the inevitable, opportunities for their highest development. Discouragement and depression are given no quarter in this new philosophy, whose principles of wholesome mental habits entail wholesome physical habits, making mind and body strong and free, when the yoke of bondage is successfully broken.

The most encouraging feature is that there are few backsliders in this crusading army, and new recruits are enlisting every day. They may march under banners of different name: Christian Science, Mental Science, Science of Being—but they

all go to conquer the same enemy—*worry*. The marvelous power of silence in stilling the inward turmoil is one of the most significant proofs of the potency of intelligently directed thought. Peace is born of silence and the daily exercise of "holding the thought in silence" becomes a habit that fortifies against all disturbances. Auto-Suggestion constantly repeated is a transforming agency, and it is this fact that has made so many converts to Christian Science and other sects, although they do not recognize it in this way. Carlyle speaks somewhere of the necessity of keeping a hold on the raging devils within, and never letting them manifest in angry tones or actions. The new philosophy goes further and casts them out, refusing to harbor them forevermore.

In trying to label Auto-Suggestion as something else there has arisen much diversity of opinion concerning the deeper, spiritual nature. But a scientific name does not reach finality, and the most that can be said is that we have attained a state of recognition and realization of personal consciousness that relates us—though still in an indistinct and undefined manner—to the sphere of spiritual possibilities. This fact discloses the absurdity of individuals "claiming to be oracles of divine revelation and authority for others, or of being the exclusive custodian of God's truth for the world." The "don't worry" movement is slowly spreading itself outside of pseudo-science circles. It needs neither altar nor edifice for its promulgation, but simply sincere human hearts and common sense brains. Thought force is dynamic vibration; we are even now on the threshold of discoveries in the thinking field that shall reveal helpful and encouraging statistics. The higher awakening has begun and the relation of mind and body is being carefully studied.

There is an axiom in metaphysics that ideas persistently held in mind will sooner or later picture themselves in condition or form. Here is a subtle law of manifestation of whose reality there can be little doubt. Inward peace actually transfigures the human countenance so that it shines with that "light that never was on land or sea." Environment is an active principle, but it is not sufficient to cloud an illuminated consciousness.

Of all the object lessons in nature there is none more strongly appealing to our inward life than that furnished by the water lily. It lifts its pure petals above the surface of the pool, immaculate, marvelous in grace and subtle in odor; yet its roots are imbedded in the slime and mud from which it draws part of its life—not all—for it is kissed by the sun and the soft winds breathe upon it. It sends forth its perfume on the summer air—a beautiful ideal for our achievement. One almost feels that the lily has something answering to consciousness of its own life and beauty. Its eternal silence is redolent of God.

The transforming power of thought when understood must bring wonderful results. Dr. Dewey says, "The unfolding of this higher principle in the soul will, in its embodiment through its co-ordinating and transforming power, effect of necessity a corresponding perfection of organism as its instrument of outward expression. Organism can have no other possible object than the embodiment and external expression of the specific controlling attributes of its in-dwelling life. Through this universal law each type of organism strictly represents corresponding specific types of life and character, from plant and animal to man. Each individual organism reflects the characteristic quality and state of its own embodied life. The present organism of man exactly represents the attributes of humanity on the plane of life to which he has risen; he could not, therefore, rise to a higher plane through the evolution and embodiment of a still nobler and divine attribute without a corresponding transformation of organism to constitute that embodiment."

THOUGHT AND ACTION.

S. F. MEACHAM, M. D., OAKLAND, CAL.

There is a growing need of keeping the eyes on the word action.

To-day, we are preaching and teaching relaxation, and no thoroughly honest man can deny that it is wholesome. It is characteristic of all early and undeveloped life to act, and it so frequently happens that the action is undirected by any dominant and rational scheme; that is, it is chaotic; hence, it is well for some one to point out the power of thought, the need of considering ere we act. Look at all the lower orders of life and see there, action first, and thought afterward if at all, and one can see how nature accentuates action. Everything animate and inanimate around us teaches the lesson.

In so far as the organisms themselves are concerned, consciousness plays absolutely no part in the upbuilding of the vegetable life and the very lowest of the animals. Here, action, unconscious in itself (directed possibly by an extrinsic mentality, leading up to conscious life, but lacking that element itself), is what meets the unprejudiced view.

I would not undertake to say that this department of nature shows no signs of mentality, no evidence of plan or purpose, for I do not believe this to be the case. What I really do claim is that the thought, meaning conscious thought, is not *at first* in, or preceding, the act, so far as the organism itself is concerned. The thought, if present at all, is extrinsic, outside, in some other consciousness.

Bains' expression, that "our course through life from first to last, though mainly at first, consists in acting somehow and afterward thinking of results," has quite a little truth in it, especially when we keep the eye on that modifier "though mainly at first."

But nature not only thunders action in our ears, but she just

as loudly shouts thought, reflection, reason, and consideration. This latter seems, in the case of each of us, to come late, but there is everything to lead to the idea of its inestimable power and importance when it does come, everything to show that even a modicum of it leads to lengthened life and increased power, and as consciousness becomes a more active element, the individual possessing it has not only an increase of days but an ability to utilize and mould the forces around to its own use to a far greater degree than other animals not so endowed.

But, it would seem plain that action is not to be ignored. Granting that thought is some kind of action, it is not the kind we are at present thinking of. Action, as we wish it understood, is the kind that reaches the muscles and moves the organism to do work, to accomplish visible results.

The tendency of many minds to-day is towards the teaching of the East, that to think is to accomplish. We are told, by many modern writers of note, that if we will but maintain a proper attitude of mind—a certain mood and accentuate that by concentration—we can attract the things needed to us. That houses, lands, wealth, will come, if we will desire earnestly and think hopefully and constantly along that line. We are told that one hour of thought will go farther toward straightening a business that is going at sixes and sevens than a whole day's work; and all this, not because the thought prepares for action, but, because it attracts to itself, like a magnet, the things desired. All this is too ethereal for every-day business to rely upon. Thoughts are important when directed toward extrinsic verities just in proportion to the action they awaken and direct. Thoughts, being forces, must be casual in the organism where they reign and may possibly exert an influence on outside bodies. That thought can awaken thought in other brains than the thinking ones, I think is pretty well established. As these secondary thoughts will in turn lead not only to action but may also influence the minds of still other parties, I can see how wide-spread thought becomes, and how powerful in the realm of causes. Yet, the fact remains, that only as they awaken action

of the organism to accomplish work, are they of much avail either in the original personality or in those to whom it has spread.

If thoughts died in the brain of the thinker, thus stimulating brain action only, their importance would be but slight, even from a therapeutic standpoint; but it is just because they do not do this, but reach the automatic machinery, and through this, are able to control muscles throughout the body, that thoughts are potent as curative agents. It is safe then to hold that ideas are important just to the degree that action results therefrom.

There are two widely differing classes of men. The one acts with the smallest possible amount of thought, the other acts as little as possible but is constantly thinking. The first are simply machines, the second are dreamers. In the latter class I do not include writers or talkers, for thousands profit by their work, for talking or writing is working. I mean those who are constantly planning and scheming without executing. I believe that action of some kind is the only prayer that ever is or ever ought to be answered, save it be a prayer for more power to act efficiently. It would seem that if the universe is controlled by a supreme mind, He should be willing to grant aid in the acquisition of power to do good, but when one has this power and refuses to utilize it in harmony with the plain constitution of things, he should not expect results. A glance at the order of development will show nature's attitude toward both thought and action.

First. Action without any thought. We have this type in the inorganic and the vegetable world and in the lowest types of animal life.

Second. Action followed by thought. This is the first kind of thought to appear and exists in all animal life where consciousness exists at all. But while it is the whole of thought at first, it becomes relatively less important as intellect grows.

Third. Action accompanied by thought. This comes later in evolution and is, like the other, always present. It, however, occupies an important place in all higher animals, including

man. All the more complex instinctive actions are of this kind. Emotional actions of most kinds are also of this class.

Fourth. Thought followed by action. This is the last step in the evolution of mind so far as its relation to action is concerned. From this time on the change is in an ever-increasing importance of the thought element.

As there can be no rational doubts about main claims of evolution, it is clear that this late appearance of thought as precedent to action, establishes beyond question its great importance.

But after acknowledging freely all this, we must return at last to the basic fact, that it gains its importance by its control of action. Dreams, schemes and reasoning are of importance just as they lead to actions that are more and more in harmony with the demands of the law governed world in which we live.

Let us now see if we can apply the above facts to the thought or suggestive treatment of disease.

I wish it understood that in the above, I mean conscious thought as conditioned in the brain.

I have no reference to any metaphysical theory whatever. I think that the following deductions can be safely drawn from the above.

1. Conscious thoughts, in some way, grow out of unconscious actions.
2. They are throughout mutually relative.
3. Consciousness finally gains the ascendant and exerts a regulating influence over many unconscious phenomena.
4. Consciousness, as conditioned in the brain, finally becomes casual, so that the subordinate cell-life, growth and repair are, through conscious suggestion, influenced in the direction of healthy or diseased action.
5. Conscious thought or suggestion is important simply because the voluntary cerebral cells become dominant and influence the subordinate automatic cells of brain and cord and through these, increase, diminish, or regulate muscular action, glandular action, blood-making, distribution of nourishment, digestion, the elimination of waste, etc.

6. As disease is but disordered physiology, and as orderly physiology depends on the automatic cells of brain and cord, which have the power of independent action, but which are susceptible of control by the voluntary, consciously-acting cells, it plainly follows, that thought action, or suggestion becomes an important agent in therapeutics and organic progress.

7. From the above, it can be plainly seen that thought is important to the degree that it reaches and controls the bodily activity, the unconscious life of the personality concerned.

8. Thinking, alone, is not sufficient either in the business world, the moral life, or in therapy. Organic action must result. We must plan, dream, think, and then live the life, carry out the scheme, obey the laws.

9. The growing tendency to teach and think, that, thought as such, can attract all desired things to us, that we can simply think ourselves into health, wealth or morals, is dangerous; for as we have seen, action can exist without thought and equally, thought need not be followed by the requisite act, and in fact, is not in most of us, as our lives of action are far below our possibilities of thought.

10. As evolution proceeds and thought gains greater and greater precedence and control, then will our actions spring more and more from thought, and our ideals be nearer and nearer realized in our living.

11. A distinction must be kept in mind between automatism as it exists in all those cases where mentality simply follows, or at best, only accompanies action, and automatic action, where thought has established method and then handed it over to the automatic life, the subconscious life of the person. The latter has a breadth of adaptability not present in the former; besides, the latter is susceptible to a degree of control by consciousness not present in the former.

12. The former might well be called mechanical or organic automatism, the latter psychic or intellectual automatism.

13. To establish the latter, and regulate as far as possible the former, should be the aim of all education, of all suggestion, therapeutic or moral.

14. In all uses of suggestion it is necessary to keep in mind the great susceptibility of intellectual automatism, and that even mechanical automatism can be markedly influenced in the same way. I believe, however, that our main influence over the latter is through the former or intellectual automatism. If this were not true, there could be only a direct reflex act more or less complicated from a stimulation, and no carrying out of a limited purpose, as is really the case. So we may fairly conclude that therapeutic suggestion is a rational and educational process and is important as the patient lives the life in both thought and action, and that any stoppage short of the life processes at large is a practical failure.

Thought first and action afterward, but always action, is the evident aim of evolution and the death knell of many diseases and much immorality.

HYPNOTISM: ITS APPLICATION IN SURGERY.

BY C. G. DAVIS, M. D., CHICAGO.

"And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh thereof."

MOSES.

So far as history and legend may be depended upon as accurate witnesses, we are led to believe that humanity, in all its essentials, from the earliest dawn of human reason to the splendid wisdom of the nineteenth century, has experienced but little if any change. Man has opened his eyes and beheld the beautiful pictures of life; he has listened to the sweet tones of nature's music; he has reached out his hands and cultivated the sense of touch; he has tasted the fruits of the field; he has delighted himself with the fragrance of the flowers. And through all these senses he has accumulated facts, and then through the higher convolutions of the brain he has sifted these and evolved new ideas. Still, on close inspection, we find his mechanism the same.

The digestive process carried on in the alimentary canal of a modern peasant, we have no reason to believe is different from what it was in the patriarchs of old. It may be adapted to different articles of food, and yet it is governed by the same physiological laws. The reflex action of the spinal cord, the base of the brain, and the gray matter have not changed. The purple stream of life still ebbs and flows through the arteries and veins, propelled by the pulsations of the heart. Neither have we reason to think that the psychic laws governing man act differently than they did thousands of years ago. We have many legends and myths sent down from the misty past, telling us of the operation of this mysterious psychic law. These are not without their value. Behind all mysteries, all superstitions, and all fantastic fads and freaks of human imagination,

there lurks ever the sparkling germ of truth. The great currents of human impulse and superstition that move the multitudes, are the rivers which, if followed, lead us to the open sea of revealed truth. Throughout all ancient writ, both sacred and profane, we find innumerable legends teaching us that man in his physical and psychical mechanism is so constituted that, through the operation of a certain law, not yet fully explained, he is capable of closing or shutting off his sensory nerve centers from the surrounding universe, and thus, for the time being, shielding himself from physical pain. Not only do we find these incidents of psychical anæsthesia recorded in the literature of the past, but modern writers have also mentioned numerous instances of the same nature. In fact, we meet with them frequently in our every-day experiences of life. There is probably not a surgeon of any note to-day who cannot relate a number of cases where he has been astonished at the ability of the patient to endure what is considered a very painful operation without experiencing the least suffering. There is no doubt that under certain conditions the sensory centers of the brain that regulate sensations of a painful nature may be temporarily closed. This may be done through the impressions made on the seat of consciousness through the spoken word of another, which we term suggestion, or it may be accomplished by the mental action of the patient himself, which is auto-suggestion. When accompanied by the suggestion of sleep we call it hypnotic suggestion. Any powerful concentration of the whole being upon any one idea, coming from the subject himself, or emanating from another, or originating from startling surrounding circumstances, is often sufficient to produce anæsthesia. We have numerous illustrations of this in every avenue of life. History records that many of the Christian martyrs sang joyful songs while they were being consumed by the scorching flames. Filled with religious zeal and with their eyes fixed on eternity, they were wonderful examples of the effects of suggestion in producing anæsthesia.

In the heat of battle, during the cavalry charge, under the

awful suspense and soul-stirring thrill that envelopes the human soul, the soldier may be wounded even in the most sensitive region of his body, and yet no pain is recognized till the smoke of battle has cleared away, and the charge is over. Then the door is unlocked and consciousness looks out and discovers the wound.

One of our greatest lawyers told me that one day in the court-room, when he was expected to make a long and able argument for his client, he was seized with a very painful attack of an ailment from which he occasionally suffered. The pain was excruciating, and he was fearful that he could not stand upon his feet. At that moment came his time to speak. In the first effort it was almost impossible for him to concentrate his mind, but after continuing for three minutes the pain left him and he spoke with great ease and eloquence for two hours, entirely oblivious of any bodily discomfort; but within an hour after he had finished, the pain returned.

Miss L. G., age 22 years, came under my care in the wards of the hospital. She suffered severely from a general disturbance of the nervous system, as a result of congenital ante-flexion of the womb and stenosis. Menstruation was very painful, and she scarcely recovered from one attack until the renewal of the next. I advised a dilatation, but on further examination the condition of the heart was discovered to be such as to prohibit the administration of either chloroform or ether. I told her, however, that the operation must be done, and that if she would obey me implicitly she should have no pain. She promised. I commanded her to close her eyes and make a mental effort to sleep. I then made strong suggestions that she should sleep deeply and not open her eyes, but remain quiet, and there should be no pain. She obeyed willingly. I thoroughly dilated the narrow vagina, and then, with graduated sounds, introduced one after another, dilated and straightened the uterus till the operation was completed. The parts were then thoroughly douched to cleanse away the clots of blood, and the patient placed in bed. There was not the

slightest resistance, and not a muscle was tense. She awakened in about an hour and made no mention of having experienced any pain.

Several years ago I was called to operate on a young girl, 14 years of age, afflicted with hare lip. I found her in a most deplorable condition, with the fissure in the upper lip widely separated, extending high up into the nostril, and the ala of the nose spread far out and adherent to the cheek-bone. I saw at a glance that an operation was necessary. We made all due preparations. The patient was placed on the table and the administration of the anæsthetic was begun. But suddenly such heart symptoms were developed as to demand its withdrawal. The patient with difficulty was revived. Again, a second and third time the attempt was made, when the symptoms became so alarming that the physician in charge of the anæsthetic, and the parents of the child, who were present, refused to continue what appeared to be fraught with so much danger to life. The little patient having arrived at that period of life where she began to recognize the hideousness of her deformity, was anxious to be healed. So I said to her: "Nellie, if you will obey me, be a brave girl, and do everything that I tell you, I will perform this operation for you, and not give you any pain. I want you to close your eyes and make a strong effort to forget where you are, what is being done, and go into a deep sleep. Now try, try hard, try with all your might, for you know what this operation means to you in future years. Go to sleep, sleep deeply, and let me make you beautiful like other girls." Placing my hand on her brow, I said, "Now sleep." The little eyes were closed, the head fell back, the muscles of the countenance relaxed, the face became deathly pale, and her breathing was deep and regular. Rapidly with scalpel I made the incision on each side of the fissure, removing large strips of redundant tissue. Then, raising the upper lip, I swiftly detached the muscles from the superior maxillary, brought the distorted nostril down to the septum, introduced several hare-lip pins through the flaps, confining them

with figure-of-eight ligatures, applied the dressings, and the operation was completed.

During the whole process there was not the slightest manifestation of pain, not a word was spoken, not a muscle quivered. She was placed in bed, still remaining in this condition of lethargy. In the afternoon of the same day I called upon her again and found her resting quietly. On asking her if I had hurt her much, she languidly opened her eyes and said "no." The operation was a perfect success and she completely recovered.

The whole realm of psychic law needs thorough, practical, scientific and continued study. This is a field liable to be fruitful in the future with wonderful discoveries, powerful in their application toward the uplifting of the human race. Recent years have seen great progress in this direction, and I have no doubt but that the twentieth century will yield us greater results in the study of man and his latent powers. These great triumphs are extended to the medical profession. Will they accept them?

THE SCIENCE AND PRACTICE OF SUGGESTIVE THERAPEUTICS.

BY THE LATE M. H. LACKERSTEEN, M. D., F. R. C. S., ETC.

(Continued.)

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

The effect does not depend upon the creed or the school, upon the authority that is invoked, or upon the orthodoxy, piety or learning of the operator, but solely upon the expectant mental attitude, the receptivity of the human subject that is influenced. The hypnotizer thus shorn of his pretensions, his mysterious powers, his special gifts, his personal magnetism, his mental influence, and so forth, is nevertheless a very important factor in the production of the hypnotic results. It is true that the subject undergoes all the changes desired, by virtue of the inherent properties of his own mind, but the end or object can be reached only by the guidance which the hypnotizer affords by his judicious suggestion, and the character of this guidance is of some importance in the treatment of disease.

It is only the educated physician, one well acquainted with clinical medicine, with the physiology and pathology of the nervous system of man, and possessing some knowledge of

psychology, who can safely be trusted to make the proper suggestions in any particular case.

It has been found that any mental emotion in the subject will prevent the operation succeeding—and even when the hypnotic state has been induced, the degree of hypnosis will depend upon individual susceptibility; only a slight languor may be felt or a profound trance may be induced.

But although the majority of persons are influenced only in a minor degree, the amount of benefit is by no means always in proportion to the degree of somnolence; and some most satisfactory cures are recorded where the subject was hardly aware of any influence. Indeed, the effects of suggestion alone, without hypnosis, in the treatment of functional derangements of the nervous system are as remarkable as they are common in very susceptible subjects.

Hypnotism is not regarded by the bulk of the medical profession as an agent of much therapeutic value, and is, therefore, rarely employed; but it is very doubtful, in view of the natural prejudice caused by the pretensions of charlatans, whether its merits have as yet been fairly and generally tested. There are, however, men of rare talent and distinguished professional standing in Europe as well as in America, who have successfully employed hypnotism in their practice, and their reports encourage us to expect much good from this method of treatment in a certain class of cases. Its practitioners, however, do not contend that hypnotism renders other forms of treatment unnecessary; they employ it much as they use medical electricity and massage, as an auxiliary, where it is indicated.

It is a mistake to suppose that hysterical subjects make the best patients, though the most brilliant cures have been of hysterical paralysis, aphonia, and amaurosis.

It is generally agreed to be efficacious in neurasthenia, spinal irritation, brain fag, sleeplessness and the sympathetic and functional troubles attending organic and incurable forms of disease. It has also rendered appreciable service in midwifery, hypochondriasis and melancholia.

In moral diseases, hypnotic suggestion has a very great future. It is claimed to have already effected wonders in dipsomania, morphinomania, and other evil habits and vices. In these cases it restores the power of self-control and resistance, and so produces a healthy moral tone.

As a matter of common sense, surgical cases, diphtheria, smallpox, the infectious diseases generally, and organic and structural lesions can hardly be improved or affected by psychic methods; but pains and inconveniences, restlessness and subjective distress arising out of whatever cause, may be alleviated or inhibited by suggestion, without, of course, either reaching or influencing the actual disease.

"I do not hesitate to affirm," says Liebault, the founder of the Nancy school, after 38 years of experience, "that in numerous morbid conditions the results are far more prompt and satisfactory than any obtained by the use of drugs."

The failures are, for the most part, persons who purposely resist the suggestive impulse (for no one can be hypnotized against his will), or whose minds have been disturbed by some preoccupation or emotion; and others have remained uninfluenced because of the ultra sluggishness or ultra excitability of their mental faculties; while the most stubborn cases are those who have been too much wrapped up in their own importance, and who are perfectly helpless to awaken representative ideas of the condition which it is intended to produce.

Hence maniacs, idiots, imbeciles and paranoiacs are very difficult, if not impossible, to influence. The facts of suggestion now given may be generalized under a so-called "law," which current psychology and biology agree in accepting as a well established principle of organic and mental life.

The principle of contractility recognized in biology simply states that all stimulations to living matter, from protoplasm to the highest animal structures, if they take effect at all, tend to bring about movements or contractions in the mass of the organism. This is now also safely established as a phenomenon of consciousness, that every sensation or incoming process tends

to bring about action or outgoing process. Many suggestions, however, seem to perform a function which is not exhausted when we say that they issue in movements. They issue in movements, it is true, but not in exactly the movements, and those alone, which have been associated with these stimuli before. Many of them beget new movements, by a kind of adaptation of the organism, movements which are an evident improvement upon those which the organism has formerly accomplished.

To make this plain, let us take the case of a child learning to write by acting upon the suggestion which the copy set before him affords. How could he control his movements at all if each suggestion called out only the movements which he had already learned?

Then again, the child adapts himself to persons, and differently to different persons from week to week and from month to month. How does he do this?

Persons, of course, suggest action to him, but how does he manage to break up in appropriate ways the fixed organic tendencies to action in which he found his earlier tendencies to consist?

The child learns to estimate distance and his visual experience become suggestions to him of hand movements remarkably adjusted to his reach and to the dimensions and directions of things. How is this done?

This aspect of suggestion opens up one of the main problems of psychology, the theory of accommodation which consists in some influence in the organism which works directly in the face of habit. In fact, suggestion is the only way to break up habit.

Now some theorists hold that there is no suggestion without consciousness; and others, that consciousness is not a necessary element. The dispute seems to turn upon the predominant recognition in reactions of one of the two tendencies, habit or accommodation.

It is universally known that consciousness tends to disappear from reactions as they are oftener repeated; that is, as they become more habitual. The things we have learned to do

best, most definitely, most exactly—in a word, most unalterably—these things require least thought, direction, feeling, consciousness. On the other hand, we find that whenever there is accommodation, the breaking up of habit, the effort to learn, the acquirement of new movements and co-ordinations of movement, there consciousness is present and present in vivid and heightened form, according as the belief fought against is fixed, and the road to the new acquisition an uphill road.

In summing up the two principles we should say that :

Physiologically habit means readiness for function produced by previous exercise of that function, and psychologically it means loss of oversight, diffusion of attention and subsiding consciousness.

While physiologically accommodation means the breaking up of a habit, the widening of the organic for the reception or accommodation of a new condition, psychologically it means reviving consciousness, concentration of attention and voluntary control. So far, then, as we have gone we have a right to use the principle of suggestion, and its statement in motor terms as a principle of dynamogeny, whenever we mean to say simply that action follows stimulus or suggestion. But when we come to ask what kind of action follows in each case, each special kind of stimulus, we have two possibilities before us. A habit may follow or an accommodation may follow. Which is it? and why is it one rather than the other? These are questions which have reference to the theory of organic development and the foundation of character, and these facts have an especial bearing upon so-called "criminal suggestions" made in the hypnotic state.

You can easily understand how one person may "take suggestion as a cat laps milk," to commit any crime; while another person will require all his attention and consciousness to break up or overcome a well knit character, and so be shocked and roused into his normal state on receiving a similar suggestion. In the former case a mere suggestion without hypnosis, or the simple opportunity alone, without outside suggestion at all, would be enough to cause the crime to be committed. Whereas,

in the latter case, it would be absolutely impossible to provoke such an act without awakening the whole brain to take a share in the performance.

A crime, therefore, committed under the pretense that the criminal was helpless and irresponsible, because he acted under the suggestion of hypnotism, is just as inexcusable and just as punishable as if it had been done without the knowledge of another. For, as it is impossible to hypnotize a man against his will, so is it impossible to induce him to commit an act which is against the ingrained principles of his character.

I have here given you a brief physiological accounting of the hypnotic state, and so much of the psychological side of the phenomena as would be more interesting and recognizable as an explanation—an explanation, that is, which would explain to each one according to his own individual observation and experience. But this attempt is by no means sufficient to give us a complete insight into the nature of all its manifestations.

The subject is very extensive and yet very obscure. The more it is studied, the better is it appreciated; and although its greatest charms are for the experimental psychologist, it is not without its usefulness to the physician in suitable cases.

(Concluded.)

A REPORT OF A CLINICAL CASE.

BY HERBERT A. PARKYN, M. D.

Before commencing this report I wish to point out the importance of directing the attention of the patient to overcoming functional troubles. So many harbor the false idea that all that is necessary in employing suggestive therapeutics is to place a patient in the suggestive condition and then tell him that he hasn't any trouble or that his trouble will leave him at once. Now this may do very well in the case of a suggestive somnambulist with an imaginary trouble (and it is seldom that imaginary troubles are found in any other class of individuals), but it will not do in the case of an intelligent, reasoning patient with a genuine trouble, nor even with a somnambulist with a real trouble. It is over this point that so many stumble and become dissatisfied with the results from suggestive treatment. Having obtained an almost miraculous result with a somnambulist, they are at a loss to understand why the same process will not bring about similar results in one not so highly susceptible. To explain my point I will give an example. Supposing a patient, presenting himself for treatment, complaining of a muscular rheumatism in some part of the body, is found to be a suggestive somnambulist. Now, his pain may be either real or imaginary, but it matters not so far as the apparent, immediate results are concerned, for whether it is actually gone or not after treatment, he will declare that it has disappeared *because the operator said it would*. To the casual observer such a result would seem marvelous. If the pain be an imaginary one, the patient may never complain of it again, but if a genuine one, he is likely at his next treatment to say that it returned shortly after leaving the office. Given a similar complaint in one who is not so highly suggestible, and all the positive suggestions in the world that his pain is gone will not *make* him say so, for such a patient seldom suffers from an imaginary trouble. He has functional troubles

behind his pain, and the suggestion of the operator has to be directed to overcoming these. With such a patient the results are usually very gratifying, for he will follow directions implicitly and will not neglect the use of auto-suggestion. The functional troubles have to be removed from the somnambulist, also, before he is *really* better, but owing to his lack of application and his intense suggestibility, he is likely to neglect his treatment and become discouraged very soon. For these reasons I have made the statement, which is contrary to the generally accepted ideas of Suggestive-Therapy, that the amount of benefit to be derived from suggestion, by a patient with a genuine trouble, is in inverse proportion to his degree of suggestibility. In other words, the less susceptible a patient is to positive suggestions the more rapidly will he be relieved of a genuine trouble by a competent operator.

In a previous article I stated that the secret of the practice of medicine was the overcoming of functional troubles in the organs of nutrition and elimination, thus enabling nutrition to perform its work properly in the organism. Perfect nutrition means perfect health and this is so of every cell which goes to make up the whole body. The rapidity with which any part of the body is healed depends upon the length of time required to get the proper amount of good blood to the affected part.

This report will be published every month; and since its object is to instruct, I shall report but a few cases each time and will enter into the details of the treatment in place of running through a dozen or more cases, giving a long history and saying, "dismissed, cured."

Mr. C. S., aged 44, a shoemaker by trade, became totally blind five years before coming here for treatment. Besides the blindness he was suffering from anæmia, insomnia, melancholia, constipation and dyspepsia, when he came here. A cataract had formed completely over one eye. He seldom slept over two hours a night and sometimes not more than ten or fifteen minutes. His hands and feet were chronically cold and clammy and his appearance denoted extreme anæmia. Family troubles

had sprung up and his mental condition was very bad. He was able to digest but little food, and medicines were always required to move the bowels. Enquiry elicited the fact that his health had been poor for some time before he lost his eyesight through glaucoma.

He had taken several treatments but nothing seemed to prevent his decline in health. His skin reaction was sluggish; he was drinking less than a quart of fluid in the day and his weight was 135 lbs. Previous history good. I tested his degree of suggestibility and found it slight. The man was an intelligent German.

DIAGNOSIS AND PROGNOSIS (MADE BEFORE STUDENTS IN ABSENCE OF PATIENT.)—Gentlemen, this case seems at first glance an unfavorable one for suggestive treatment, but I believe something may be done for him. He is not generating as much energy each day as he is expending; in fact, in his present condition he is gradually dying. We can certainly do much to improve his mental condition, but our energies must be directed chiefly to relieving the dyspepsia and constipation. Let us get his organs of nutrition and elimination at work and this man will at once commence to build up and sleep. He will feel so much better physically that his melancholic lines of thought will be easier to change. Pathological changes having taken place in the eyes, I don't expect that he will see again. You may diagnose his trouble as nervous prostration or anæmia; call it what you please, still the fact is there that the whole trouble from first to last is due to mal-nutrition and this condition commenced several years before he lost his eyesight. You don't find disease or destruction going on in well nourished tissues. It is when a man's nutrition is at fault that all sorts of troubles are likely to arise. You have seen that he is intelligent and but slightly suggestible. From this I know that he will follow any treatment we may prescribe to the letter. I shall now treat the patient.

TREATMENT.—The patient having been placed in the suggestive condition, the following suggestions were given.

Mr. S., we have discussed your case and are satisfied that

we can benefit you greatly if you follow directions carefully. I can promise you nothing so far as your eyesight is concerned. You are here, however, to have your health restored and that we can do with your co-operation. You must commence to do everything a healthy man does. You must begin to think happy thoughts; take breathing exercises; be hungry for every meal; drink three times as much fluid as you have been accustomed to take; bathe regularly and sleep every night. Do you feel the difference in heat between my hand and yours? Yours is cold, while mine is warm and dry. The difference in temperature means a difference in blood. I have plenty and you have but little. Make up the difference, and you will be as well physically as I am. Mine comes from plenty of good food, water and air. In a short time you will digest everything you eat and your bowels will move regularly. You must commence at once to eat and drink. You will be hungry, hungry, hungry, all the time, and you will eat often. You will be thirsty, very thirsty, from morning till night and you will drink. The increase in the fluid will enable you to digest and assimilate more food and your bowels will move each morning at a regular hour. You must lie down for half an hour after every meal, close your eyes and think of what I said to you during treatment. Fifty times a day you will think of your treatment and will go over the suggestions given you. Eat a light supper just before going to bed. All animals become drowsy after eating and this simple little practice will enable you to sleep. At ten o'clock to-night you will feel drowsy, and you will sleep as soon as your head touches the pillow. You will sleep late into the next day. Sleepy, sleepy, sleepy. You hear. Sleepy each night at ten o'clock. You are to be happy, Mr. S., happy, happy, happy. Happiness and hunger go together. Every time you think of your treatment you will experience a feeling of happiness; you will grow brighter, happier and more cheerful each day. Keep these words in your mind continually, Mr. S.—Bright, Happy, Cheerful, Hungry and Sleepy."

RESULT.—At the second treatment the patient reported that

he had slept each night since treatment for four hours (two nights); that his bowels had moved each day; that his appetite was better and the food agreeing with him. This improvement kept up steadily, the sleep increasing to six hours, and he became stronger than he had been in years. In two months the patient's weight increased from 135 to 150 lbs. There was an immediate improvement, also, in his mental condition.

This patient received his first treatment over a year ago and I have had the pleasure of seeing him from time to time since dismissal. I saw him, last, a week ago. He then weighed 156 lbs. and such an effort has nature been making, under the improved nutrition, that the cataract has been completely absorbed and the eyes have grown much softer. While I do not, for a moment, believe he will regain his sight, still it is interesting to note the wonderful effort nature makes to right things, under favorable conditions.

SUGGESTIONS

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EDITORIAL.

X When this paragraph is marked with a red and blue cross it shows our friends that their time has expired, and we shall be happy to receive a renewal of their subscription soon.

FALSE SUGGESTIONS IN THE MOTHER
GOOSE RHYMES.

The mothers' clubs are seriously considering the advisability of banishing The Mother Goose Rhymes from the nursery forever, on the plea that they give false suggestions and untrue relations of things in general, and are therefore to be strenuously avoided in the education of the coming race. There are doubtless some grounds for this objection to the time-worn, dear old jingles; and yet, it would be difficult to find an intelligent child who takes them seriously. The acrobatic feat of the cow that jumped over the moon, or the elopement of the dish and the spoon are seldom regarded as verities, while many inquiries have failed to locate one child who was ever really afraid of the giant who expressed himself in the sepulchral "Fa, fee, fo, fum," as preparatory to the announcement of his intention of eating an Englishman's liver for his dinner. Nature studies adapted to the understanding of young children might take the place of nursery rhymes if they were presented in the proper way. Defend us from an utterly unimaginative child! The imagination is the outer court to the intellect, and the danger lies in leaving that fact out of the calculation in the new regime. Our highest art in most of its branches is almost purely imaginative, or at best, symbolic. The crowning glory of Grecian architecture was the Temple of Athene, the mythical goddess. The ruins of the Acropolis at Athens still move us with the beauty of the structure. Wagner's music is built on a foundation of imaginary creation, yet it is matchless of its kind. The dim beginnings of the present civilization were wrought by the imagination before reason and selection laid the stamp of approval upon them. Imagination must be cultivated as well as any of the other mental faculties, although it must not be allowed to trespass upon the domain of reason. It is objected that the Mother Goose rhymes are often ungrammatical, utterly senseless and untrue. Some time ago we saw them in pantomime and costume and thought them classics of their kind. It will be a struggle before they are quite dispossessed.

SUGGESTIONS HAS A BIRTHDAY.

With some paternal pride we hail the first anniversary of the birthday of SUGGESTIONS. He is a healthy fellow and will not succumb to his second summer.

We thank our subscribers for their past favors, and solicit a continuance of the same, in the earnest assurance that they will not be disappointed in the future volumes of the magazine.

Many of the ablest writers in the United States and Europe will be among our contributors during the ensuing year.

The magazine will increase in practical value to students. A carefully prepared and detailed clinical report will be found in each forth-coming issue.

We have also opened an Enquiry and Experience column, which will be very interesting to our readers, and which will at the same time bring them in closer touch with us. As far as space will allow, we shall be pleased to print the authentic experiences sent in. "Brevity is the soul of wit;" it is also a necessary condition in this department; so we beg our contributors to this column to express themselves clearly and concisely.

Many of our subscribers have entered a protest against curtailing the name "SUGGESTIONS." One subscriber writes from New York: "I could not miss a number of SUGGESTIONS, neither am I willing to lose even the 's' from it." Well, well, gentlemen and ladies, the majority rules, and I gracefully withdraw my objection to the final letter. So the title stands as it was.

OUR PRINTING OUTFIT.

By a special arrangement with the manufacturers, we are enabled to offer our subscribers a complete printing outfit for 25 cents. It consists of five alphabets of rubber letters, two sets of figures, a three-line holder, a self-inking pad and a pair of tweezers. Every one should have one of these to stamp his name and address on envelopes, letters, books, magazines, etc. Any name and address can be set up in a few minutes. It is a great

bargain. Sent postpaid upon receipt of price, or given as a premium with a year's subscription to SUGGESTIONS.

A NEW THEORY.

A new theory of old age and death is advanced by Professor Mechnikoff, the eminent geologist and bacteriologist. It is briefly this: The organs of the body are composed of two kinds of cells, which are designated common and noble cells. The latter are adapted to the peculiar function of the organ to which they belong, while the former are merely connective, holding together the noble cells. Professor Mechnikoff explains thus: "Between these two kinds of cells there goes on an incessant struggle. The noble cells are stronger and for a long time they prevail—that is, they successfully resist. But eventually the struggle exhausts them, and the preponderance passes to the common cells. This signals the beginning of old age. The noble cells are crowded more and more, the common ones growing in size at their expense and interfering with the functions of the organ. Hence the abnormal, diseased appearance of the organs, and the increasing difficulties in the way of living. Ultimately the performance of the functions becomes entirely impossible, and we have death." The Professor is of the opinion that it will be possible to weaken the common cells, by inoculation or some other process, thus preserving the balance of power between the cells, and preventing the destructive tendency of the connective ones, without incapacitating them for their proper function. The substance for inoculation is yet to be found, but is within the possibilities, no doubt. This is another way of saying that nutrition adequate to the expenditure would prolong life. Man has often been likened to a tree, that grows to full maturity and finally decays. It is a question whether an indefinitely prolonged life would be desirable, even if it were possible. It would to a large extent interfere with economics, and the struggle for place and position would be increased to an alarming extent, unless the population were limited in direct ratio to the increase of years.

BUSINESS DEPARTMENT.

This month we have established an Enquiry and Experience Department; but we hope the interest which this column is bound to evoke will not absorb the reader's whole attention, for under the heading "Business Department" we will have many good things to offer our readers each issue; and since the Business Department is one of vital importance (to the editor at least) we ask you to give its bargain counter careful scrutiny on the 1st of every month.

(1) We will render thanks unto you for mentioning SUGGESTIONS to your friends.

(2) We will be glad to receive renewals from all our old subscribers.

(3) We will mail SUGGESTIONS free for one year to anyone sending us two new annual subscriptions.

(4) We will mail our Special Mail Course and SUGGESTIONS for one year to anyone sending in ten new annual subscriptions.

(5) We will give a free scholarship in the Chicago School of Psychology to anyone sending in thirty new annual subscriptions.

RENEWALS AND PREMIUMS.

With this issue a large number of subscriptions expire. Renewals are already coming in rapidly, but as a special inducement to all to renew their subscriptions, at once, we are offering the following premiums:

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We cannot speak too highly of these works of Mr. Fletcher. Every one should read them. In fact, so great is the mental and physical stimulation which invariably follows their perusal that at the Chicago School of Psychology an effort is made to have every patient read them. No one can read them without feeling better for having done so.

ENQUIRY AND EXPERIENCE DEPARTMENT.

MINNEAPOLIS, July 18, 1899.

EDITOR SUGGESTIONS:—

Enclosed please find \$1.00 for my next year's subscription to SUGGESTIONS.

I have been a careful reader of SUGGESTIONS since its first issue, and although I read several other magazines devoted to similar work, I feel I can honestly say that your publication contains more solid common sense and practical points, each month, than the whole of them together.

I notice you employ the term somnambulism quite freely in your own contributions. Would you please inform me just what you mean by this expression.

Yours very truly, K. B. C.

SOMNAMBULISM—The act of walking in one's sleep.

In Suggestive-Therapeutics we do not use this term to denote the natural sleep walker. Since natural somnambulism is a wholly different condition from suggestive or hypnotic somnambulism, we use the term to denote the latter only. Some authorities speak of this state as induced somnambulism, and use the term to define a condition induced by suggestion. They believe this condition to be one of sleep, in which the patient will hear, say and do things of which he has no recollection when aroused.

At another time I will clearly demonstrate that this view of

somnambulism is incorrect; that a patient in a condition of the deepest induced somnambulism is always fully conscious of his environment and everything occurring in it; that his memory of these occurrences is perfect at all times and that the statement of the patient—that he was asleep and remembers nothing, is made, not because there actually is loss of memory, or because he believes he was asleep, but because he is so highly suggestible that he acquiesces in the statement of the operator, or does and says exactly what he believes to be the wish of the operator. Although the foregoing conclusions are radically different from those of all well known authorities on Suggestive Treatment, still, for the present, I shall ask the reader to accept them as facts, and will satisfactorily verify them later.

The term "Active" somnambulist is used to denote an individual who has so little voluntary attention, and whose ability to associate his old impressions with new ones is so limited, that, when in the suggestible or concentrated condition, a state of mental laziness is present, and the patient finds it easier to acquiesce in, rather than refute, any statement made by the operator. In this state he will willingly carry out every suggestion received from the operator. The limit of the extent to which a subject will accept suggestions is clearly defined when his rooted convictions are approached, for no process of reasoning is required to bring a conviction to the surface.

Briefly then, a somnambulist is a person who is so deeply influenced by suggestion that he appears to believe everything that is told him. Somnambulism denotes a high degree of suggestibility, and is a symptom rather than a state.

WHY MASK THE TRUTH?

WASHINGTON, July 9, 1899.

DEAR DOCTOR:—

* * * * *

Do you recall the "Battery" I was building while you were here? Well, it is simply a "Daisy," a Klondike, and the way

it cures diseased organs is simply a fright to my Prof. "Brethren." You know, however, my dear friend; that the better part of the cure comes through Suggestion; that this is true, the following will verify:

A man, age 33, since early last November, had been in a pitiable condition—hepatic congestion, very obstinately constipated and a stomach that would not care for pre-digested food. He was extremely nervous also, when he came under my care, March 28, and had been taking harsh cathartics (other M. D.'s) twice daily since first afflicted. I stopped all medicines at the first consultation and since then he has not tasted drugs. I left his diet to his good judgment and began the use of electricity by applying copper roller over liver and large intestines. This resulted in one evacuation the first day and three daily thereafter until the 6th of April, since when he has had four and five, caused by turning on the battery, with a weak acid applied on the roller and not a mite of electricity. Of course the acid produced a tingling sensation like the electro, and he heard the sound of the battery operating. Little does he think though that I faked him, or he might kick on the \$15.00 a week.

Glory to him who first said, "You do the suggesting and they will do the rest."

I might tell you of many more cases of the same nature, but it takes too much time for my pen to get through the stories.

Yours sincerely, S. M. R.

EXPERIMENTS IN TELEPATHY.

St. JOSEPH, Mo., July 24, 1899.

EDITOR SUGGESTIONS:

Dear Sir:—Here are several experiences taken verbatim from the diary of myself and Prof. C. E. M. Gemmer (a former resident in Siam). They are concise and true, and are perhaps the first vital incentive of myself and the professor to the series of practical demonstrations of telepathy and thought transference. They are first experiments and successes, and are to us of priceless value. That is one of the greatest difficulties of the new

thought movements; there are too many theories and not enough practical demonstrations. We have the actual proof. One practical demonstration before intelligent witness by sincere men, seeking for truth, is worth twenty-five volumes of theories, however original and attractive. "Prove all things and hold fast to that which is good." Although I believe it is pretty generally accepted by scientists that telepathy is an actual fact, however, I am certain there is by no means enough practical and reliable data before the intelligent reading public. In thus sending these data to SUGGESTIONS, I believe I have chosen a most trustworthy and useful means of reaching the scientific world, and at the same time cherish the hope that I may to some little extent thereby benefit your worthy journal. Fraternaly,

H. B. TIERNEY,

Secretary St. Joseph, Mo., Psychological Research Society.

DIARY OF H. B. T. AND C. G.—S S R (LOCAL)

ST. JOSEPH, MO., June 4, 1896.

No. 14.

Having resolved to try an experiment in direct thought transference, we decided to impress a single object at 6 o'clock p. m. The recipient, C. G., of course was not to be informed beforehand what the object would be. Indeed, the picture finally selected for the transmission was not determined upon by the agent himself until a few minutes before 6 o'clock, the actual time of the demonstration. The recipient was seated four feet from agent with his eyes closed and his back turned. Hardly had the signal been quietly given and the agent formed a perfect picture of the simple object in his mind, than the bidden picture clearly appeared to the interior mental vision of Prof. C. G., the recipient. The image impressed in volition was a small, peculiar key which had recently come into my possession, and which the professor had never before seen. He announced that he saw very plainly before his mental vision a long, slim key, with some peculiar characters on the flange—some three letters, apparently. I quietly bade him be still and impressed the image all the more clearly, striving with great effort to mentally depict the very letters in their continuous transmission. The whole image in the mind of the recipient became stronger and stronger, and he sud-

denly exclaimed, "I can now make out the letters clearly; they are C. R. A." This was correct. The picture vanished. Time of transmission, 2 min. 40 sec.

H. B. T., agent; Prof. C. E. M. G., recipient.

No. 15.

June 6, 1896.

C. G. asked me to impress an image immediately without any forethought. I simultaneously obeyed, and had no sooner clearly thought the picture of Golden Irish Harp, than Prof. C. G. immediately exclaimed, "I see it as plainly as you do,—a golden harp with bunch of roses tied to first and longest string." This caused picture to vanish, and was absolutely correct. On this day I mentally sent C. G. a message that I wanted him when he was six miles away. He told me of the message in the evening.

A CASE OF TRIGEMINAL NEURALGIA.

A short time ago, Miss E. I. H. came to my office, suffering from an acute attack of trigeminal neuralgia, due to caries of the teeth. A dentist in the neighborhood had put some anodyne upon cotton and placed it in the cavities of the teeth.

This treatment failing to relieve the pain, injections of cocaine were administered, but without avail. The young lady was suffering intense pain, which she assured me was rapidly becoming unbearable; in fact, she fainted when I attempted to examine the teeth. After consciousness was restored she was placed in the recumbent position and told that if she relaxed all her muscles and closed her eyes I would relieve her pain.

A few rapidly repeated suggestions, accompanied by gentle massage of the face and neck sufficed to relieve the pain, and under the suggestion of "rest," "ease" and "sleep," she passed into a sound sleep. After allowing the patient to sleep for fifteen minutes, I awakened her and found that the neuralgia pain had almost disappeared. The case was treated again later in the day, and twice upon the following day, after which I discharged her; pressure over the fifth nerve, or upon the offending teeth failing to elicit pain.

I have seen this patient several times since treating her by suggestion and she assured me that there had been no recurrence of the neuralgia. I may add that the patient knew nothing of suggestion and no mention of suggestion was made to her while at my office.

WILLIAM C. DOBSON, M. D.

Harrisville, Ohio.



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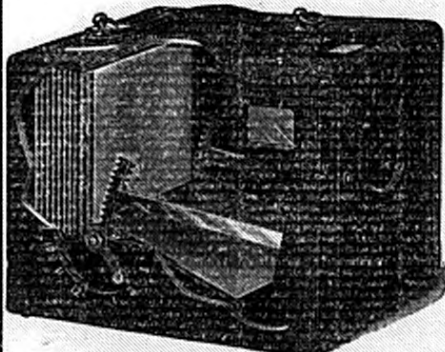
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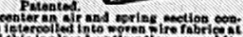
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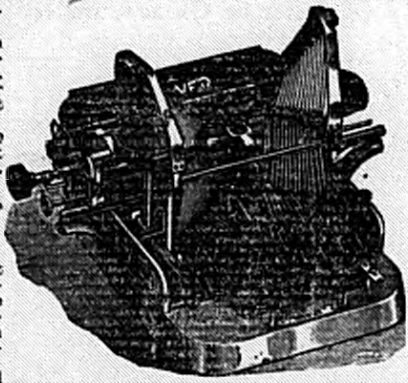
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