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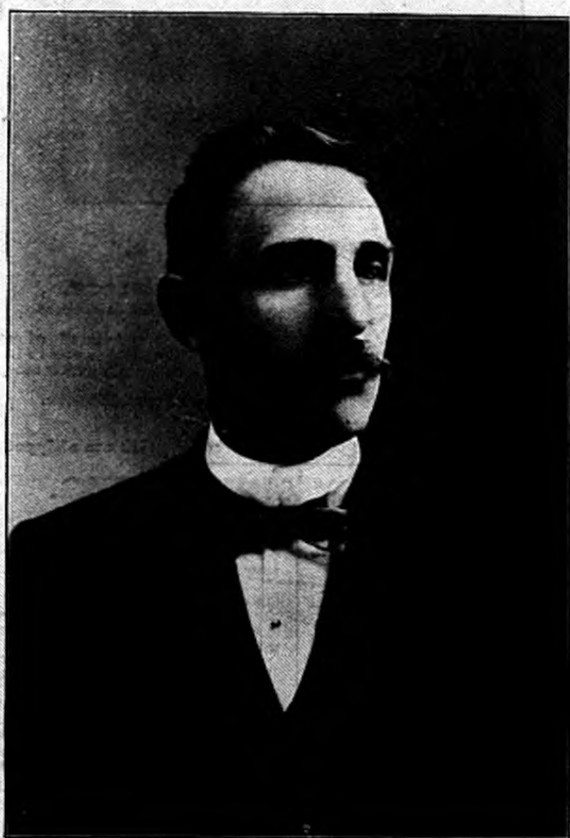
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S. F. MEACHAM, M. D.; OAKLAND, CAL.

HERBERT A. PARKYN, M. D., EDITOR.

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HYPNOTISM

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WHAT THEY ARE SAYING.

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DEAR DOCTOR: I have read your "Special Mail Course" through carefully. I wish to congratulate you on its production. Almost everything on the subject, written today, is away in the clouds, so it is refreshing to find a man with backbone enough to stand on the earth and teach suggestion to the multitude. It is in every way the best thing I have ever seen; the most rational, most satisfying in every way. I wish it might be in the hands of all sufferers and all who wish to help suffering humanity.
S. F. MEACHAM, M. D.

HERBERT A. PARKYN, M. D.
LITTLE ROCK, September 28, 1899.
DEAR SIR: I have now completed the study of your mail course of instruction, and I found it to be the best work on Hypnotism and Suggestion I ever studied, Hudson not excepted, as it gives the reason why results are obtained. Respectfully,
CHAS. FRIES.

HERBERT A. PARKYN, M. D.
MORGAN, MISS., September 30, 1899.
DEAR DOCTOR: I received special mail course nearly two weeks ago. I have already gone carefully over the course and am delighted with it. I have read a number of works on Hypnotism, nearly all of which left the impression that there was some mysterious influence brought to bear on the patient by the operator. Yours clears the matter up and explains all the phenomena by well recognized physiological laws.
W. W. McRAE, M. D.

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SALEM, MASS., October 2, 1899.
"The mail course was received all right. I am much pleased with it. It is much different from that I have read. It is in the simplicity and hard headed common sense that makes it valuable."
DR. CHAS. E. LeGRAND.

HERBERT A. PARKYN, M. D.
PHILADELPHIA, PA., September 27, 1899.
"Diploma arrived today. I am very proud of it. That ten dollars was the most profitable investment I have ever made, and I would be pleased to make some more investments with an equally satisfactory result."
W. A. VAN VOORHIS, M. D.

HERBERT A. PARKYN, M. D.
CLEVELAND, O., 8-26-99.
I have been delighted with the reading matter which you put forth as your mail course. It excels by far anything of the kind that has come to my notice; and I have rather a hobby of looking up the various so-called "mail courses" in order to learn the finer points of each instructor along these lines."
ROBERT SHEERIN, M. D.

DR. HERBERT A. PARKYN.
JACKSONVILLE, Mo., July 25, 1899.
DEAR SIR: I received the course on Suggestion, and like it very much indeed. I see how much I have been in the dark for these many years. I had an unsystematized idea of the principles set forth in the course, but had only a smattering of the real. I have already made use of Suggestion to advantage. I have never been the doser that most of the profession are, and now shall use less medicine than ever, inasmuch as I see that often it is wholly unnecessary. I am surprised to know how I shall revolutionize my future operations in the field of practice. There is everything in it. While I think it needs judgment in the selection of cases and cannot entirely separate one from former methods. In many cases in which I formerly was at sea I shall now find plain sailing with the shore in sight. How I have practiced for 22 years without seeing this grand climactic point I cannot understand. I was ready to acknowledge that the Christian Scientist, the faith healer, the osteopath, and others of the gang made their cures, and wonderful ones too, but could not account for them. Now I see the point.
Yours sincerely,
W. D. HALLIBURTON, M. D.

HERBERT A. PARKYN, M. D.
READING, PA., September 6, 1899.
DEAR DOCTOR: * * * * * Your mail course is so clear and simple that any person of average learning and intelligence may reap great benefits from it. Your method possesses one special advantage, that is, what formerly appeared to many of us as hidden, marvelous, mysterious, is in your method very clearly and naturally explained. Hoping that many others may likewise profit by the advantage of your method, I remain, Yours very truly,
REV. ADALBERT MALUSICKI,
Rector St. Mary's Church, Reading, Pa.

H. A. PARKYN, M. D.
MULHALL, OKLA. TERR., October 2, 1899.
DEAR SIR: "Mail course received o. k. Am highly pleased with it. It seems the most sensible work on Suggestion for therapeutic application I have yet seen, and agrees with the observation of my independent research, and from the tone of your writing I infer that you are an honest and serious investigator along these lines."
BENJ. F. FINN, M. D.

HERBERT A. PARKYN, M. D.
WINN, MINN., September 18, 1899.
DEAR SIR: "Permit me to express to you my very great satisfaction with your special mail course on Suggestive Therapeutics. I have enjoyed the study of it and appreciate its fullness and clearness. Parts 26-30 are very fine. The treatment of Rheumatism is very clear and of deep interest to me as it is a very prevalent disease. I enjoyed very much the part on Psychology and Medicine, the clearest presentation of this I have ever read."
I. C. QUINN,
Priest in Charge of St. Thomas Church.

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SUGGESTION.

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

VOL. III. No. 4.

CHICAGO, NOVEMBER, 1899.

\$1.00 PER YEAR.

SUGGESTIVE REMINISCENCES.

CHARLES GILBERT DAVIS, M. D., CHICAGO, ILL.

There is a power in the healing art which is far superior to that which comes from the mere administration of drugs. This has been felt if not acknowledged, in all ages of the world, and we find its history written on the pages of the past.

This law, as law it is, has never been so well understood as now, and as a result it has been more or less neglected, misinterpreted and abused. Looking back over the history of the advancement of science, it is pitiful, and at the same time amusing, to note the frantic efforts of a large army of poorly educated beings—would be scientists—who stamp their little smattering of knowledge as the ultimatum of truth, and defy the entrance of new ideas conflicting with their fossilized theories. These are not the true scientists, but the enemies who oppose the progress of mankind. The only satisfaction we have in their existence is the knowledge that truth grows strong from resistance. The vague knowledge that has always existed in regard to the power of suggestion, the mystery that shrouds the law governing the influence of one mind over another, partially accounts for the opposition that has met every effort to recognize the existence of such a law, or formulate its working.

The semi-scientific world has scornfully ignored it, while the ignorant have, with glowing imaginations often clothed it with most phantastic impossibilities. And yet it is there. It is a fact. We cannot deny it. Back through the centuries we mark every where the leaders of men. They were not always in the literal sense educated; they had not always artificially trained intellects, but they were often natural, and possessed that subtle something enabling them to speak and thrill their followers with that enthusiasm which led them to irresistible victory.

Faith, hope and expectancy, are the great inspirations of the human soul. Without these

there is no progress, no achievement, no great reward. He who possesses the ability to arouse these in the multitude, holds in his grasp a mighty power.

The capacity for human endeavor varies in each individual. We note that through physical effort some men may hurl projectiles with greater force than others. This same analogy we find running through the psychic law. Some are more powerful suggestors than others, more capable of arousing faith and expectancy, and thus bringing all the energies of the individual to bear upon one issue. Among these are the great leaders who have moved the world, led the revolutions of thought and action, and changed the destiny of race and nations.

We are all like corks floating on an ocean of thought and swayed by every tide and wave that strikes us. If we study the movements of these tides and act in harmony with these psychic laws along the lines of scientific truth, the world will follow where we lead.

We do not always recognize it, but it is true that the mind governs physical life. Every day, every hour of the day, every cell that enters into the composition of our bodies is enlarged, contracted or moved by the impulses of thought, that originate from the higher convolutions of the brain, formulated by suggestions received from our environment.

Digestion, appetite, circulation of the blood, secretion, excretion, strength, nutrition, all, every one of these, are influenced by what we think. We may be sitting at the banquet, rosy with health and full of the joy of life, when suddenly in the midst of the feast the tidings reach us of some awful calamity, affecting a loved one. In an instant the desire for food is gone, the florid face becomes pallid, the rounded cheek is sunken, the sparkling eye is dimmed, the erect form is bowed, the entire sympathetic nervous system is storm-swept, and the tide of health for the time, is turned toward the rocks and whirl-

pool of disease. This may continue, and if the constitution be not originally strong, it may lead to a complete invalidism or death. We doctors may give the disease a name, but the truth is that the force of suggestion from the evil tidings by deranging nutrition, disturbed the life forces, and lead to the destruction of the body.

But let us suppose that in the midst of this depression from evil news the message is contradicted. It is not true; the accident did not occur. Instantly the form is erect, the eye brightens, the color returns to the cheek, the pallor is followed by the rosy hue of health, every gland in the body renews its function, nature calls for food and drink, and the feast is renewed. Every cell expands again with life, and suggestion leads us once more to the fountain of health.

Can any one view this picture and say the mind does not control the physical health?

Worry is the rust that corrodes the body and soul. Back of nine tenths of the diseases that afflict humanity, no matter what names of "learned length" we may give them, we have resting the burden of a troubled spirit or an outraged conscience. Man must live in harmony with his ideals. In so far as he fails in this, to that extent does he obstruct his physical life.

The entire nutrition of the body is under control of the nervous system. When the mind is happy, tranquil and at peace, the functions of the body are perfectly performed, and we have health. In the contrary condition, we have disease, or a diminished resistance to disease. In most diseases we may trace the physical lesion back to the corpuscular element of the blood. Here is the beginning of the life cell from which the body is constructed. Here are the corpuscles, the leucocytes—millions of them—the standing army of the body. When a lesion occurs, when a wound is produced, they form by legions to repair the breach. When a poison enters the system, when the body is invaded by some foreign foe, some destructive bacillus, then this army of leucocytes is marshaled to defend the fortress of life and expel the intruder. If this army is sufficiently numerous and well equipped the enemy is routed and health is restored. Otherwise we have disease and death.

The manufacture of these corpuscles is largely influenced by the mental attitude of the individual. Depression of the spirits diminishes them,

while happiness promotes them. This is why one nurse is more successful than another. One by suggestive force lifts the patient up through hope, increasing cell growth, while the other destroys hope, diminishes the corpuscular elements of the blood, and leads the patient to disease or death. This is no fancy picture, but truth. I would say to every young physician, if you would wish to have great and world wide success, seize these forces of the mind, chain them to your car of progress, and they will yield you a rich reward.

If then the mental attitude has so much to do with recovery from disease, it must be admitted that it is just and proper that the physician should look deeply into the train of thought that directs his patient. It is legitimate, yes necessary, to inspire faith. In general, how little we can accomplish if the patient have not faith. Every medical man has felt this instinctively, and realized the necessity for surrounding his patient with influences that work in harmony with his will.

What trouble, discord and harm to the patient are often worked by the utterances of some ignorant, treacherous nurse, some gossipy old woman, or the sly insinuations of some jealous medical brother. Often under such circumstances the case resolves itself into a real psychic battle, waged between the suggestive power of a noble souled physician, who fights to combat the disease with one hand, while with the other he endeavors to sweep away the poison distilled by these serpents who so frequently creep into the sick chamber.

When the physical frame is reduced by disease, the mind is much more easily influenced by suggestion. Every movement, every look or whisper, every passing sound or sight is taken up by the organs of sense, carried to the judicial forum of the cerebrum, decided upon either consciously or unconsciously, and then sent out by wave impulses through the great sympathetic nervous system, to work harm or good, in every organ and tissue of the body.

Viewing the invalid in this light, seeing him before us a bundle of pulsating, quivering and impressionable nerve centers, is it any wonder that often we hear of those sudden and wonderful cures which we call "miraculous"?

In the sudden rush of joy from tidings that fill the soul with rapture, or from an overflowing

happiness from religious ecstasy, can we not conceive that there are certain pathological states in which the secretions suddenly renewed, the capillary blood vessels unlocked, and the entire nervous system swept by a revivifying influence, that the invalid might literally "take up his bed and walk?" Such occurrences are easily explained through the working of the law of suggestion.

Every physician knows how easily the mind may be led into healthy habits of thought, or conversely into channels of disease. Not only is this accomplished by external suggestion, but the patient himself, through auto-suggestion, may bring about the same results. If the mind is thoroughly aroused or impressed that a certain action is expected from a remedy, no matter what the normal tendency of the medicine may be, it is liable to be inclined in the direction of the patient's expectancy. An old Irish lady patient of mine consulted me for an ailment which I found to be malarial. I gave her bisulphate of quinine and ferrocyanide of iron, in capsules. Of course these capsules were of a bright blue color. I was in a great hurry when I wrote the prescription, and did not impress her as to what action she might expect. In a week she returned with her "Irish" fully aroused. She had taken only two doses of the medicine. To my inquiry, she replied, "a divil a bit more would I take. Whatever did ye give me blue mass fur? Just look at me poor mouth. Ye'z have salivated me to dith!" On examination I found her to be suffering from what had every appearance of salivation. Some years before, she had been salivated, and thinking my capsules were blue mass, she naturally looked for the effect she had before. Her expectancy aroused by suggestion, was fully realized. It is needless to say that it required a large part of my suggestive power to turn the tide in another direction.

Suggestion like electricity, is most easily made along the lines of least resistance. Here as in everything else, if we wish results we must have law, harmony and purpose. He who makes a suggestion must first possess his own soul with the consciousness of truth; otherwise, he will fail. Falsehood and evil are short lived, impotent, and will die, while truth is all powerful and everlasting. Hence the physician must look ahead and see the ultimate truth of his assertions

before he can hope to lead the sick man successfully to the goal of health.

During a week's absence from the city, a lady who had previously been my patient, was taken ill. She had called three different physicians. On my return I was summoned at eleven o'clock at night. I found her with a slight fever, severe headache, coated tongue, very restless and without sleep for several nights. She had taken many doses of chloral, morphia and other opiates. Her constant cry was "give me sleep, give me sleep." I ordered one grain of calomel and two grains of bi-carbonate of soda, in one powder, and said, "As soon as this powder comes from the druggist, take it, turn on your right side, close your eyes, count one hundred, and you will sleep like a baby." To encourage her that this was a sleeping draught seems like an error, but not so; it was truth. It was what she required to counteract the acidity of the stomach, unlock the secretions, etc. It was an indirect sleeping potion. She did not require a direct sleep producing remedy. But I do not think she would have slept without the suggestion. She took the powder and slept eight hours without waking. Many times since, she has requested me to give her the name of the "wonderful powder;" but I have kept the secret, and replied, "powerful drugs must not be tampered with."

My father was a physician. I was in his office one day when a long, lank, lean, nervous Missourian came in, sallow and hollow-eyed from months and years of tussel with the "ager." I listened with boyish wonder to his tale of woe, how for many months, every other day, rain or shine, Sunday and week days, precisely at half-past twelve, he would have his chill. He had consulted many doctors, had consumed much quinine and whisky, but still it followed him like a nemesis. All the habits of his daily life had been conformed to this crisis which was looked for and came promptly to a minute every alternate day. He looked upon it as his fate, but as a last resort, concluded to try the new doctor. My father prescribed for him, and they sat talking. It was then a few minutes after twelve o'clock. I was interested. I hoped he would remain until the time for the chill so I could see the "fun." Then I wondered what he would do if he did not really know the correct time. Unobserved I climbed upon a chair and turped the clock hands to one minute of one

o'clock. Then I waited. The clock struck. He jumped to his feet with an exclamation. Miraculous! The time for his chill had passed. My father had given him a dose of medicine, and he was profuse in his praise of the wonderful drug which had so suddenly cured him. He remained until after his "chill time;" but the chill did not come. He was cured. His disease had become a habit of mind. I confessed my boyish prank to my father, but he still maintained his medicine had done the work. I am convinced to this day that I cured the patient myself by changing the time, and so breaking the rhythmical force of expectancy.

As previously stated, suggestion to be lasting and effectual, must be along the lines of scientific truth. No man can be a perpetual liar and succeed. Neither can he successfully convince others of what he does not believe himself. Every man, in every business calling or profession in life, who desires to make permanent progress, must first stand upon the platform of truth. Then, possessed by a conscious power of right, his utterances have a weight and strength that sends conviction. There is no situation in life where suggestion plays a more important role than in the life of a physician. The invalid, reduced in physical strength, becomes more capable of receiving suggestion, and a medical man should understand how to lead him to the hill of hope. It is necessary to inspire faith. It is the great secret of the healing art. Without it we are almost powerless, so far as great success is concerned. Sages and seers throughout all ages have advocated it. Christ himself taught it. He applied the ointment made of clay to the blind man's eyes, but he also bade him show his faith by journeying to the pool to bathe.

After astounding distant lands and cities with his miracles, he returned to his own country, but could accomplish but little "because of their unbelief." How many a young physician has felt this want of faith in his village home.

As a physician I believe thoroughly in my profession. I glory in the march of science and have no patience with the wild-eyed fanatic who lies upon his back and prays for the ravens to come and feed him. An exclusive reliance upon faith with rejection of physical means is blasphemy. Crude materialism is bad, but "faith without works is dead." In many circumstances medicine is quite as essential to the cure of dis-

ease as food is to relieve hunger. With the application of proper remedies combined with faith, hope and expectancy, aroused by suggestion, we have the rounded, complete and perfect action. While groping our way along the pathway of science let us have faith.

Let us not be puffed up with pride. With all our boasted wisdom, we are yet as children, and the ages to come will smile at our conceit. How well we remember the good old doctor of our childhood. He was wise. His dictum was law, and yet in many instances, what a blessed old humbug he was. To-day, if we followed his teachings, we should be liable for manslaughter. Generations yet unborn will burst into peals of laughter over some of the medical mixtures of the nineteenth century. We have gone far along the materialistic line and made many useful discoveries. We have laid the foundation for a great future. But we have sadly neglected a study of the psychic law, and in doing this we have almost forgotten to cure the patient. He feels this neglect and is turning to others for comfort. Let us not lose confidence in our ability to relieve his suffering. The world feels our skepticism. It needs words of encouragement and hope as much as it requires pills, powders and potions. Let us not get so high on the pinnacle of scientific conceit that we cannot believe in ourselves. This loss of faith is largely responsible for the growth of Dowieism, Christian Science, and other monstrosities. The world must have hope. While hunting a name for the bacillus and pursuing scientific research, let us not forget how to heal the sick. Let us not be boastful of our knowledge. We are making grand scientific progress, but there is a great undiscovered country yet unexplored. Those who follow in our footsteps will see our weaknesses and deficiencies. We have our antiseptics, anti-toxines, and rare surgical skill, but it is possible that future generations may lay these aside as the playthings of children. The wildest dreams of the imagination cannot picture the possible future of medical science. The deaf may hear, the blind see, the lame walk, millions of bacilli be swept away in an instant by a flash of the electric wave, or even the inanimate be revived by the thrill of suggestion, through transmitted thought.

THE KEY TO THOUGHT CONTROL AND MENTAL THERAPEUTICS.

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

We believe the four following laws furnish such a key.

We do not wish it understood that this is an article on attention or faith as such, but simply an attempt to show by a few hints how they may be used as a key to our present mental state and an aid to future advance in mentality and mental therapeutics. As all advance is according to law, we think there is a key that rightly understood and applied would be of great service.

1. Law of Attention.
2. Law of Belief.
3. Law of Faith.
4. Law of Expectation.

Words are the signs of ideas. We must know definitely what the signs mean, the principal of action; that uniformity of sequence that enables us to understand the thoughts and to predict their occurrence and results.

Belief and faith are ordinarily spoken of as synonymous. I shall use belief as meaning acceptance of the evidence of testimony or of reasoning when they refer to present matters; and faith, when we look to the future confidently awaiting the fulfillment of our theories, our creeds, our hypothesis.

Expectation, again, is spoken of as expectant attention.

Attention, I shall confine to the present tense. Interest in, thought about, investigation of present subjects and phenomena as they exist and influence the *great now*.

By expectation, I shall mean the unflinching look into the future calmly, unwaveringly awaiting the fulfillment of the promises of our faiths.

By faith, then, we accept the teaching of a creed, a theory, an hypothesis, and through expectation look for the results in definite experiences, that we doubt not will occur. Let us look at these in detail and see whether they will not make plain the road traveled, even though they still leave untouched why we travel that particular road. Attention is of two kinds, involuntary and voluntary. The first, following desire, being automatic, is a creature born of our dominant interests, our chief emotions. It has no effort connected with it. It does like the little boy in school, it 'just whistles itself.' The other is

accompanied by effort. It is spontaneous. It creates desire and need not be born of the dominant ones. It changes or accentuates our emotions, our feelings, and may select the less desirable of alternatives. The one is a vessel that must float with the tide, the other can paddle up stream. I am not unaware that certain great thinkers tell us that voluntary attention is an outgrowth of involuntary attention, and has no spontaneity, no causal efficacy in itself, but I also know that they can no more prove their hypothesis than I can this one; so, as long as I seem to myself to have such independent power to choose, to attend; and so long as this assumption squares with all our theories of personal responsibility, and comes to us with hope and self-help, instead of slavery to heredity and environment; and until the other theory is proven true, I shall stand by this one. Rob one of spontaneity, of the power of personal choice, and there is left an abject slavery to heredity and environment. We grow, then, like plants, and like them depend upon transplantation for flower and fruit.

Personally, I do not believe it, but contend that whatever may constitute my external surroundings, I make my own environment by selecting what shall impress me, what stay with me, what subjects think of and grow like. Supposing that I admit that voluntary attention grows out of the involuntary type, what then? It means nothing more than that in the latter case life is simply conscious of its own work; simply knows what is going on without any power to let or hinder, while in the former case that portion of nature known as organized action, or life, knows beforehand what is to take place, thinks first, feels to itself at least, that the occurrence is in some way due to the leave of its will, to the selective power of its own attention. Voluntary attention is nature conscious of herself and also of a power to perform. So I shall contend that we have two attentions, voluntary and involuntary, each with the above described powers. Let us keep in mind our two natures, voluntary and automatic, or involuntary, and I wish to say that nothing exists in the involuntary man that does not exist in a refined type in the voluntary man with power to bring it into subjection, to make it a part of ourselves, or to turn our backs on it and allow it to die out of ourselves, and become so far as we are concerned,

transformed into something else; that is, the forces formerly used to keep it alive are now used for some higher and better purpose, or pass under the deliberative hand of conscious, volitional control.

Through voluntary attention, then, I look at phenomena, creeds, hypotheses; I gather what appears to me to be facts, and through these grow interests, desires and emotions, which eventuate in action, in the life of my body and mind. Out of this examination, commenced and perpetuated by my own effort, grows belief, as I defined it. I accept, provisionally, at least, some theory of life and action. Accept it as a working hypothesis and continue working away. Finally belief grows into faith. The theory is accepted, so that I face the future as portrayed by the theory and travel futureward along the line of my guess. My action may be involuntary and thus a creature of desire, of emotion; or it may spring from deliberation, from the voluntary man. In the latter case, I determine, by selection, what my mental world is to be and through this determine my physical world as well. In this case, I am clearly responsible for belief, faith and, the actions springing out of them. These together give rise to my health and disease, my happiness or sorrow, so that I am largely responsible for these states also.

The fact that most of us do act and think from involuntary attention proves nothing, if we can, as we are claiming, act deliberately. Nature seems to demand simply that we live the life. She has given the power of choice and established pain as a sentinel, warning us of danger, and if we heed, we learn rapidly and our paths become more even, our lives healthier and happier. Continue to refuse to learn the lesson, continue to act heedlessly, impulsively, and misfortunes will crowd thickly upon us. The involuntary man may be tamed and rendered obedient to the voluntary powers by means of proper suggestions, selected and continued, if faith and expectancy be established, as they may be, if we learn, and obey the laws. Expectancy grows out of our faith. We learn to look for the fulfillment of our creeds, our theories, our faiths. This looking for definite results, with a gaze that can stand the sun of criticism and ridicule if necessary, is expectancy, and it heralds the dawn of a new day for all who possess it. Are you deliberate, thoughtful, self-reliant? Have you

firm belief in the truth and accuracy of your accepted theories? Do you cast the line of your hypothesis or theory into the future, confident of its power to sustain and hold? Do you expect, unwaveringly, the detailed fulfillment of your hopes? Then, they will be largely realized. And in the case of healing it will occur, though the theory be false. Faith and expectation, growing out of attention as they do, and determining our choice of thoughts and acts, determine what we shall be. Let us apply the above principles to a specific case, and see how they will work, see whether the result agrees with known occurrences, whether they help us to understand. A's neighbor is a chronic invalid. She has tried all manner of treatment without avail. At last she goes to a Christian Scientist and gets well. A becomes interested and his involuntary attention is awakened and keeps the subject before his mind. He goes to the lady and gets the tale of woe with the glad finale. She tells him of numerous other cases. He now goes deliberately to work to investigate the subject. Cures multiply. He forgets that facts and theories are distinct, that cures do not prove our explanations or theories relative to them to be true.

He at first simply believes that in some way people who go there get well; that they can cure. But he keeps thinking, looking, listening. Finally, he becomes indisposed himself and says, "Well, I will now see for certain what is in it all anyway. I know I am sick and no hocus pocus can cure me." So he goes and gets well. He forgets that he might have gotten well anyway; that he was in the most favorable state of mind for suggestive treatment, and that that is a prominent element in all schools of medicine and healing, and finally forgets that the cure, no matter how genuine nor from what source, does not prove their creed, so he accepts the creed, the faith they teach. He believes the evidence of testimony and of his own senses and has faith in the philosophy they teach. Lastly, he expects the literal fulfillment of his faith. Expectation is added to the creed. The extrinsic scheme—the teaching, has become a part of his life and thought. He not only thinks of it as an external scheme of things, but lives it, in active expectation of fulfillment at every heart throb. In many ways he gets what he expects and works for, for we naturally work for the things we desire

most. A's experience would have been the same if he had investigated spiritualism or theosophy or anything else in the same way. That is, we grow like our most constant thoughts. Attention, either voluntary or involuntary, lights up and renders prominent the expectancies it falls upon. Belief is awakened, faith paints the future for us, and we expect the legitimate result of our lives and thoughts and works. But as we have voluntary attention, we become responsible for not only our own beliefs and faiths, but for our moods, our expectancy as well; that is, for what we feel, think and do; for we grow like the things that affect us.

It is well to keep in mind that the above results will occur just the same, no matter whether we possess voluntary powers or not. The difference is that in the one case we are abject slaves of heredity and environment, while in the other case they may be much but not everything; we might owe much to parents and teachers, but still we would not be slaves; we would possess spontaneity. In using suggestion as a curative agent, we find that a suggestible course of living or thinking grows into our natures just as all other matters do. Through attention to faith and expectancy, eventuating at last in control of our involuntary powers, must pass all that comes as a growth.

All suggestionists should study well these principles, as upon their successful application depends all real and lasting good to the race and to our patients. Teach them self-help through growth.

Let us keep ever in mind that while most of us to-day live involuntary, emotional lives, still as we become better acquainted with our real nature and powers as portrayed in this magazine, we will grow into more and more deliberate manhood, feeling our personal responsibility for health and happiness, not idly drifting with the masses that surround us. Health is equilibrium, equilibrium is harmony, and harmony may be chosen, may be grown, by deliberately choosing and obeying nature's laws.

All thought control, for any purpose, commences with attention. With attention comes interest and desire and out of them our lives are grown. While we cannot kick an emotion or a disagreeable idea out of the mental chamber, we can transfer the attention to something else—to deep breathing, to the manner of holding the pen

if writing, or to the contracting or relaxing the muscles of the legs if walking; and this transference and use of other brain cells allows the offending cells to quiet down from lack of use. This use of the voluntary muscles as a means of draining off nervous excitement cannot be too highly recommended, as these muscles can be set going by all, and their very activity reacts upon the brain, and tends to utilize other than the offending parts, thus gaining the desired peace and quiet by the easiest and speediest method. All nervous, wakeful, emotional people should learn this easy method of transfer of attention and its great powers for good.

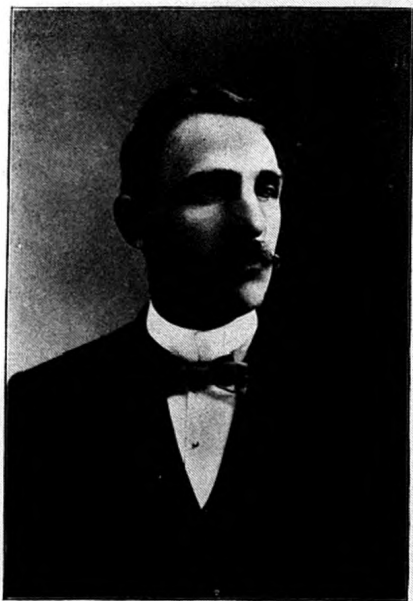
Once gain this power of attention and the other laws mentioned come easily to hand and enable us to do all possible for self and others by way of health and happiness.

A GOOD PRESCRIPTION.

A few years ago the Boston *Sunday-school Quarterly* advertised the following prescription as an almost infallible remedy for periodical Sunday headaches and similar ailments which hinder people from attending divine services on that day: "On Sunday morning rise at six; use plenty of cold water on the face, and eat a plain, hearty breakfast. Then mix up and take internally a dose composed of equal parts of the following ingredients: will, push, energy, determination, self-respect, respect for God's day, respect for God's house, a desire to be somebody. Stir well, add a little love, just to make it sweet. Repeat the dose every three minutes till Sunday-school time; unless relief comes sooner. If the day is stormy, an external application of overshoes, rubber coat, etc., will be beneficial."

SEPTEMBER NUMBERS WANTED.

We have run completely out of September ('99) numbers and are anxious to secure a number of copies to fill new orders. If any of our subscribers are willing to part with theirs and will mail them to us, we will extend their subscription one month or give them in exchange the September ('98) number, containing Dr. Meacham's famous article, "Mechanism of Our Two Minds." This one article alone is worth a year's subscription. Don't forget. Send us September ('99) numbers.



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

BIOGRAPHICAL.

The subject of this month's biographical sketch, Dr. S. F. Meacham, needs no introduction to the readers of this magazine.

He graduated at a regular medical college in the spring of 1882 and attended the Post Graduate School of New York three months during the year of 1888. During the years of 1883-84 he lectured on materia-medica, therapeutics and toxicology in a school in southwest Missouri. He devoted himself to general practice for sixteen years, during which period he investigated the different schools of practice, and experimented with them at the bedside, to determine their usefulness. Homeopathy, Eclecticism, Dosimetry, etc., were each in turn tried. During all this time, and even long before he studied medicine, he was a careful student of Psychology, endeavoring to investigate the latter with the same liberal spirit that characterized his studies of medicine. Hypnotism, Mesmerism, Magnetic Heal-

ing, Christian Science, Metaphysics, Mental Science, Theosophy, etc., each passed under review. He soon concluded that there was not the marked difference between the different schools that is generally supposed to exist. Patients get well under all methods of treatment, and the percentage of cures is really not so different after all. The question as to how this could be, when the theory under which they work is so different, early engaged his attention. In order to ascertain the real good done by the drug itself he commenced to administer placebos alternately with drugs in the same case, and in different cases in the same epidemic. He soon concluded that while drugs were important, there was something else even more important. What was it? In order to find out, he turned to Psychology. He soon made up his mind that Suggestion was that element. Not that hundreds had not traveled this same road before, but in this world every successful traveler must go it alone. An investigation of the different types of manual treatment convinced him that innutrition is a vastly more important element in disease than is ordinarily thought. He believes that when a physician has done all that he can to promote an appetite, a good digestion, and a proper distribution of the elaborated product, he has about reached the limit of his usefulness as a physician. He thinks that now one and now another method will best accomplish this end. He was forced to admit that suggestion of some type, and administered in some way, was the great underlying something that united all the above into one system of aid to the sick. The adoption of this idea, enabled him to better select that method which would impress the patient favorably, and from this time on his success in the treatment of chronic diseases was such as to warrant him in giving his entire time to their treatment. So that while he refuses to confine himself to any one system of practice, he is firmly of the opinion that the greatest of all therapeutic agents is Suggestion, or the utilization of the power of the automatic mind over the body.

He looks for the future to demonstrate that the letters N-U-T-R-I-T-I-O-N spell success in practice, and the best way to promote this is to see that suggestion is a prominent element in whatever other methods may be used.

Although Dr. Meacham has but recently settled in Oakland, California, moving there from

Illinois, still, through his wonderful success as a physician and his brilliant contributions to medical magazines, he is rapidly becoming well known throughout the whole western continent. He has contributed an article to SUGGESTION every month since its inception. His article in the September number, '98, entitled "The Mechanism of Our Two Minds," is probably the most able and convincing treatise that has ever been written on this subject.

We feel at liberty to say that every reader of this magazine wishes Dr. Meacham unbounded success and God speed in his great work.

DR. MEACHAM'S CONTRIBUTION TO THE DECEMBER SUGGESTION WILL BE ENTITLED "DESIRE."

ALGERNON DECOURCY, A.M., M.D.

JOHN COWELL MAC EVITT.

Algernon DeCourcy, A.M., M.D.,
 Graduated with honors of high degree,
 Then "hung" from out his office wall,
 A silver sign, informing all
 Who chanced to pass, that he could be
 Consulted for a moderate fee.
 He waited long, but not in vain,
 For the heir presumptive to Mike O'Kane
 Had, in a manner, how, no one knows,
 Propelled a button up his nose.
 Dire was his plight, and loud his shout,
 When he failed to get the button out.
 Messengers, with speedy feet,
 Sought for doctors on the street;
 But a championship game of ball, that day,
 Had professionally called them all away,
 Except DeCourcy, A.M., M.D.,
 Who hastened to earn a long-sought fee.
 He probed for the button, with learned look,
 But failed to get it by hook or crook.
 Try as he would, it still stuck fast,
 Till in despair he ceased at last,
 With advice to put the boy to bed,
 And apply cold lotions to his head.
 That when he and the patient had rested quite,
 He'd begin again his skillful fight
 For the button.

'Mongst the sorrowing neighbors there chanced to be
 A wise old crone named Bid McFee,
 Who, when DeCourcy said adieu,
 Proposed to show what she could do
 To remove the button.

From a pocket of miscellaneous stuff
 She drew forth with a box of snuff.
 A liberal pinch she then applied
 To the nostril, next to the button side.
 A wave of wrinkles spread o'er his face,
 But whether a smile or wild grimace,
 No one could tell, for the patient he
 Kept working his face most wondrously;
 Then he sneezed a sneeze which frightened them all,
 But the object which struck the opposite wall
 Was the button.

—In the Medical Society's Souvenir.

PSYCHO-PHYSICAL CULTURE.

BY W. XAVIER SUDDUTH, A. M., M. D.

In order to understand fully the full import of the thoughts herein involved, we shall have to consider the body as a thinking and feeling machine, possessed of a double consciousness.

Thinking, feeling and doing—these three, which may be denominated as the human trinity, are so inseparably united in the life of man, that it is impossible to study the simplest physical condition or state that precedes the act. Besides, it is known that each and every act is prefigured by a thought of that act from which it has its main spring for action. It is not necessary that the thought should be a conscious one, however; sub-conscious thoughts are just as potent in determining physical conditions as conscious thoughts.

Let us, therefore, in the first place, inquire as to what is consciousness. Conscious, from *con*, together, *scio*, aware. The derivation of the word indicates an indeterminate state—a comparison of conditions or feelings, and such it is. There are degrees of consciousness and we can only know or realize the particular state or condition in which we find ourselves by comparing it with some previous state or condition. The term "conscious" is generally used as representing a state opposite or opposed to unconsciousness, and is supposed to be the normal state of man, a state in which he is able to divine and interpret his sensations—an internal perception of external conditions that relate especially to him—a condition in which he is able to cognize himself—not always, however, positively or definitely, but nevertheless, a condition of awareness.

Formerly, the preposition "to" was used with the word; now, more commonly we see "of" or a clause or sentence introduced by "that."

So much for the derivation and meaning of the root from which the word—consciousness—is derived. Now, as to the full word under consideration. It has a somewhat broader signification, including not only an internal recognition of external sensations, but the ability to sense one's relations, external, internal and spiritual as well, a physical correlative. Thus, we have three states of consciousness: objective, subjective, and supra-consciousness.

The objective is generally spoken of as normal because it relates to our material life, has to do

with "common sense" relationships, while the subjective has to do more with our "feelings," and here again we are in trouble, for no two writers use the latter word in the same sense. Some English writers have bodily adopted the German word *Gefühl*, while others hold that the term should be limited to more objective sense relationships. Still others have associated the term "self," or "self-feeling," to cover conscious appreciation of our emotional life as opposed to our objective perception of sense relations.

In this discussion, however, let us take the term in its good, old-fashioned, indefinite sense, as covering our intuitions, objective and subjective, i. e., our feelings. Subconscious consciousness, then, relates to that part of our nature that operates beneath or beyond the threshold of objective consciousness at special and peculiar times.

Mr. Myers, in discussing the subject in a series of chapters dealing with the existence and faculties of a subliminal self, says: "It is a part of our mind or faculty which lies below the threshold of our ordinary consciousness," etc., etc. The term as used by him is similar in its application to our term "subconsciousness," and might be written thus: "sub (liminal) consciousness," so as to avoid confusion, if we were so minded. But, as his term has not been generally adopted, it seems best to drop it altogether and confine ourselves to the simpler one, subconsciousness, which has now almost wholly displaced the term "unconsciousness," which formerly held sway as relating to mental processes that take place beyond the threshold of consciousness.

I cannot, in further elucidating the subject, do better than to present my definition of mind.

"Mind is the intelligence within man, natural and acquired, that makes him what he is, intellectually, morally and physically." The "natural" mind is an inheritance and operates beneath the threshold of consciousness, hence is subjective in character, as objective consciousness only comes through knowledge based upon comparison of sense relationships.

Subconscious mental activity is in operation at all times, however, from the very inception of being; while "objective" or "acquired" mental activity only comes with age and understanding.

The term "age," as here used, relates to maturing processes, not to maturity.

The objective mind or acquired intelligence is the result of the sum total of sense experience and has its seat in the sensorium where different centers for the several senses have been definitely located.

The subjective or natural intelligence has no special seat, but permeates all portions of the body and controls the so-called unconscious functional activities, while the objective mind directs the conscious or acquired functions. The objective mind also locates what has been termed "common sense," while the subjective mind forms the seat of the higher or "uncommon sense."

The mind is, therefore, dual, "subjective and objective," and dreams prove the duality of the mind: Conscious thought belongs to the objective; un or subconscious thought to the subjective mind. Man is born with the subjective, but develops his objective mind through experience and education.

Our bodies are alive by reason of the fact that they are possessed of subjective intelligence. Poetry, art and religion are subjective gifts.

The subjective mind is the seat of the emotions and of the memory of intellectual things, while the objective mind locates the memory of sense experiences.

Music is a subjective sense, while taste, touch and sight are related to the objective mind.

Consciousness is located in the objective mind, while conscience is a subjective attribute.

The objective mind is the seat of worldly intelligence while our spiritual nature is subjective.

The power to determine between right and wrong is inborn, when it exists, hence subjective.

The subjective mind is ever active, but we are only conscious of its operation when our subjective thinking rises above the threshold of consciousness, or in other words, when our subjective thoughts become objective.

Memory is the act of calling subjective experience above the threshold of consciousness; hence is both subjective and objective in character. The process is not fully understood. Probably through association of ideas, many times this is a subconscious mental activity. Many thought processes may go on at once. You may be talking with a friend and try to recall the name of a party well known, but which escapes

you for the moment. "How annoying!" you exclaim, "I know his name just as well as I do yours." "Well, never mind," you say, and go on talking; when, right in the middle of a sentence, you stop and say, "How strange I should have forgotten that man's name; it's 'John Smith' or 'Peter Jones'" or whatever it may be. The power to dictate to several stenographers at one and the same time on different subjects also demonstrates the ability to isolate the brain centers. In a similar way, some persons have the power to isolate the subjective mind.

Poets, musicians, inventors, geniuses, people whom the world call impractical, live much in the subjective or dream state. This state is said to be unreal. What is real? we would ask. Must an experience possess a metallic ring, bear the stamp of coin or smell of garlic, in order to be considered real?

Not all dreams or dreamers are visionary: God bless the dreamers. In all ages they have been the daring souls that would not be discouraged by the pessimistic cry of impossible! Impracticable! They have held true to the star of hope that illumined their lives and gone ahead, many times, boldly to snatch success out of the very jaws of defeat. Thus was steam harnessed, the world circumnavigated, the lightning chained, and the earth girdled by overhead and submerged cables, and every other glorious enterprise brought to a full fruition.

The materialistic spirit of a materialistic age is going down before the doctrines of love embodied in the sermon on the mount. The ideas there promulgated are becoming slowly but surely engrafted upon the human soul. Their promulgator, according to the spirit of the times in which he lived, however, was a dreamer.

A recent definition of soul is: The moral and emotional part of a man's nature, the seat of the sentiments and feelings as distinguished from the intellect.

This definition recognizes a difference between the mind and soul morally and physically.

The natural intelligence within us is comprehended in the soul or subjective mind. The acquired intelligence is the sum total of our sense experiences registered in the cortex of the brain where the objective mind also finds its seat.

The scholastics following Aristotle held that the soul was the primary principle of life, possessed alike by the vegetable and animal king-

doms; but that man, by reason of his power to form abstract ideas, had a still higher differentiated soul than either plant or brute, that man alone had a rational and immortal soul.

The theological idea of soul at the present day is that spiritual, reasonable and immortal substance in man which is the origin of his thoughts and reasoning powers and which distinguishes him from the brute.

In considering the subject in hand, sight must not be lost of the part the emotions play in bodily control. The heart has long been considered the seat of the emotions, ignorantly, of course, but nevertheless in so doing our forefathers were not so far from the truth as some might think; at any rate, they were working in the right direction, although, in their ignorance, they mistook effect for cause (which is the history of nearly all discoveries in nature) yet, while blindly reaching out for the source of physical action, they prepared the way for later researches.

The heart is a so-called involuntary organ; by this is meant that it is not subject to objective or intellectual control, but is readily influenced by the emotions, and being perhaps the most vital organ in the body, was wrongly considered as the seat of the emotions because it was so readily affected by them, whereas the true seat of emotion is found within the subjective mind, which directly controls the action of the heart and all other so-called involuntary functions.

The difference between a corpse and a living body lies in the fact that the intelligence that animates the living organism has departed in the corpse. Man, thinking, feeling, doing, is simply an intellectual machine. Mind, the motive power, is a separate entity from matter and has the power of taking inanimate matter to itself and fashioning it as it listeth. "Matter is without form and void," until it is operated upon by mind, (intelligence) when it may be fashioned into any form that may be prefigured in the mind. The law of procedure lies in this wise: Form, the result of function; function, an effort upon the part of nature to supply or fulfill a want; want or desire, a state of mind; mind, the intelligence within that makes us what we are.

Having thus outlined the relation of the subjective and objective parts of our nature, let us now consider how thoughts become manifest in the flesh—how the motive power, thought, gets hold of the lever of the body. Let us illustrate.

I have a thought to cast a pebble into a pond. It may be only an emotional thought impulse and I may not act thereon, in which case no perceptible energy arises by reason of the concept, but once let the idea be grasped by the objective mind, and a chain of events is set in motion, the end of which may never be known. The intangible condition or state, known as the emotions, thus becomes the incentive to action and energy once exhausted never ceases. It may be transformed and even transmuted, but never lost. There are those who would deny the power of initiative to the mind and who claim that energy is the source of all visible action, and that intelligence simply takes hold of this already existing force and directs it into channels suited to its own purpose. They, however, have never attempted to explain the source of energy; they simply assume that it has always existed. Now, I am willing to admit that thoughts are things having needs and bounds capable of being measured and weighed also for that matter, but then thoughts are the physical manifestation of subjective ideas or concepts. And it may be, that with our advancing knowledge of the physical nature of ether that we shall find that even ideas have a physical basis and that back of these yet there exists a more refined state of consciousness that may be denominated as "supraliminal" as distinguished from "subliminal" or subjective. I am inclined so to believe, but am hardly prepared, as yet, to commit myself to the theory. But this I know, that back of all states of consciousness is a universal intelligence, from which all are permitted to draw at will, only hindered by their own obtuseness or lack of knowledge as to the correct methods to adopt in order to avail themselves of this vast source of information. Psychologists are coming to acknowledge states that transcend reason and sensation, yet in all these states consciousness is continuous. When we awake from an anesthetic condition, sleep or trance, we are conscious of having been unconscious, hence we must have been subconsciously awake, or we could not afterwards have been aware of the fact that we had been "unconscious." Hypnotic experiments amply prove the truth of this proposition; as it is well known that amnesia may be established by suggestion and memory of even the minutest details afterwards restored at will.

For many years I have practiced "keeping in

touch" by continuous "suggestion" with patients while they were going into and during the anesthetic state. As long ago as 1881 I demonstrated conclusively to myself and others that consciousness could thus be kept intact during a prolonged administration of ether and that the anesthetic state, produced by nitrous oxide gas, could be extended almost at will by suggestion.

In 1896 I made a test case regarding the continuance of consciousness during ether anesthesia on a small child by relating a "made up" fairy story which lasted during the time required for the administration of the ether and the subsequent operation. The etherization was complete as was witnessed by the stertorous breathing and anesthesia. After the operation the fairy story was related by the child without any serious omissions. In not a few instances have I had patients say to me after an operation under an anesthetic: "I knew what you were doing all the time, but it did not hurt and I could not move." Dr. S. O. Goldman, of New York, recently published an account of a case in which consciousness seemed to have been almost perfect, although no pain was felt during the operation. Afterwards the patient remarked to the doctor that "she had endeavored by moving her finger to let him know that she knew everything that was occurring, yet felt no pain." Respiration was deep, regular and stertorous in character.

Consciousness may, at times, be objective and at other times subjective. There is, however, no break in the stream of consciousness, and while these states are separate, and distinct in their essential make-up, yet they mingle with each other under favorable conditions, but, like oil and water, as readily separate again. The relationship is an interrelationship only, and while each influences and modifies the other by reason of such close union, still each maintains its own individuality. But it is not our intention to enter into the discussion of the subject any further than is necessary in order to establish the channel of thought action in diseased conditions and point out the probable line of procedure necessary in order to establish healthy function, when once it has been disturbed, by calling to our aid the active co-operation of suggestion, attention and desire as dynamic forces of the mind.

Nature has beneficially arranged her plans so that all necessary function is pleasurable, and, in the main, performed within the realm of the

subconscious; whenever any function comes prominently into the field of consciousness so as to fix itself in the attention, it is in serious danger of becoming diseased. It is neither comfortable nor safe for the working of any bodily function, except under the direction of a skilled physician, to come under the influence of the attention for any considerable length of time. This danger will be more fully appreciated when it is known that attention is the offspring of the emotions and consequently embodies motor phenomena. It, attention, therefore, may become a serious vital depressant or hyper-excitant, but the converse is also true, that rightly directed it may be made a powerful stimulant to increased functional activity, and thus aid in the restoration of healthy function.

Ordinarily, attention is an effect and not a cause, and nature has so ordained it, otherwise it might be made to hold on to some one function, persistent idea, to the exclusion of all others, and thus act to the detriment, if not the fatal injury, of the organism as a whole. The highest achievement of volition conceivable is fixation, by force of the will, of a disagreeable object or function in the attention and there keeping it continuously until ideo-motor impulses have arisen. In such instances the fact is plainly demonstrated that attention is an effect with motor impulses and under the control of the will of the individual. The will in this instance works by inhibition, and suggestion, operating through the will, tends to fix the attention on one object or set of ideas, consequently making attention its basis of operation.

As has been shown, attention may be divided, for convenience of study, into two forms; natural or involuntary and voluntary or educated. The first is exhibited by all animals, man included, and is the lowest form of this force. It is the form also that has to do with most bodily functions. The second form, educated attention, is the higher of the two and to a very great extent is confined in its manifestations to educated man and a few of the domestic animals. The power of attention is in a direct ratio to the intelligence or intellectual attainments of the individual, irrespective of genera, species or sex, and depends upon the action of the will for its maintenance, and is, therefore, essentially a motor phenomena acting through the muscular system. It may become an inhibitive force when so directed by the

mind, as well as a progressive power. Healthy function, as we have indicated, is a pleasurable habit, or should be, and in its natural performance belongs to the realm of involuntary, subconscious activity. This is shown by the bodily habits of dumb brutes and uncivilized man. In the gratification of their animal desires and the performance of necessary bodily function, these respect neither times, persons nor places. The same may be said of the infant off-spring of civilized man and household pets in general. Not until they have been taught by experience, do they show any sense of the fitness of things; even in those commonest of functional activities, micturition and defecation. Necessity and the frequent calling of the attention to the ethics of the matter, finally, if the individual is possessed of any degree of intelligence, places these functions on the voluntary list and brings them under the domain of voluntary attention, thus demonstrating that voluntary attention is a child of education, the product of civilization.

Now, if compulsory education can be made operative in the above instances, and in many others, had we time to recount them, it stands to reason that if the means of enforcing or directing the attention could be known for each and every function, voluntary functional control could be established and made universal in its operations throughout nature. Not only this, but abnormal conditions could be righted by similar methods. I believe that the day is not far distant when every involuntary function will be superseded and that man will be able to bring all his organs under subjugation to his will. The heart and uterus have hitherto been classed as involuntary organs, but psychological investigators in the domain of hypnosis have demonstrated that they are amenable to suggestion to a greater or less extent, in susceptible subjects, and if this is true in certain cases, it goes to prove the possibility of control in all instances.

(To be continued.)

"THE RATIONALE OF HYPNOTISM,"
A CONTRIBUTION BY T. ALBERT DU-
BOIS, WILL BE THE LEADING ARTICLE
IN DECEMBER SUGGESTION. IT IS THE
MOST THOROUGHLY UP TO DATE PRE-
SENTATION OF THIS SUBJECT THAT IT
HAS BEEN OUR PLEASURE TO READ.
DON'T MISS IT.

MENTAL TROUBLES AND THEIR TREATMENT.

HERBERT A. PARKYN, M. D., C. M., CHICAGO, ILL.

(Continued.)

MELANCHOLIA.

The literal meaning of melancholia is "black bile." When a person, therefore, is suffering from melancholia he may be said to be suffering from biliousness. Now, biliousness is a symptom of imperfect elimination, so that one of the chief indications in the treatment of this complaint becomes apparent to the student at once. We shall study this complaint under two headings, i. e., profound and slight melancholia.

SLIGHT MELANCHOLIA.

The common term used to designate this condition is "blues." In this condition the patient does not suffer from a habit of thought, but everything presents its worst side to him and he seems incapable of happy thought. It resembles greatly the condition found in chronic nervousness, the difference lying in the fact that while chronic nervousness is persistent, slight melancholia seems to be periodical. It is this periodical attack of the "blues" which drives so many to drink. In fact, it is similar to the condition which precedes an attack of dysomania and it is also like this disease from the fact that it disappears when nutrition is increased and elimination is freely established.

An uncomfortable bodily sensation at night usually produces unpleasant dreams, and an uncomfortable bodily sensation during the day will provoke unpleasant thoughts. The elimination in these cases is not insufficient enough to produce an actual pain in any part of the body, but there is a general sensation of uneasiness which reflects itself in the patient's mental condition. He may not seem conscious of his condition when his mind is engrossed in work or business, but as sure as he is left alone with his involuntary thoughts, the most unpleasant of them present themselves to his conscious mind. The relief of this condition by suggestion is marvelous. Trouble may always be found in the stomach, kidneys or bowels, and with the relief of these troubles and the use of a few stimulating thoughts, the last of the blues will be found to disappear.

PROFOUND MELANCHOLIA.

This is a fairly common condition, and is one of the most difficult troubles we are called upon to treat. The patient is generally so greatly debilitated, and so little of his attention can be controlled that prolonged treatment is sometimes necessary to improve his health. The patient is often very obstinate, refusing food and fluids, and so little reason is present that argument means a waste of time. Sometimes nothing but persistent, positive suggestions will persuade him to do what you wish; but this, in the long run, will generally accomplish your purpose, although it may take weeks before the patient gets started on the right track.

In this condition the patient's whole mind is absorbed by one thought. Nothing else interests him. He persists in saying that nothing can relieve him; that treatment is absurd, since it is a mental trouble that nothing can change, and that all he wishes for is death. Many of these patients have suicidal inclination, and for this reason they should be carefully watched. Dementia occasionally accompanies this condition.

The treatment consists first in increasing the nutrition, which, as I said before, is a herculean task; but it must be done, or the patient will not improve one iota. Then the habit of thought must be treated by the methods given under that heading. The patient will be found to improve from the moment the nutrition increases, and as reason gradually returns, he will do much to assist himself. One patient I treated thought every friend he had in the world was false to him. This thought had persisted for three years when I first saw him. Another, a woman, thought she had said something which injured a relative's welfare, and couldn't forgive herself for it. She insisted that treatment couldn't assist her, since the deed had actually been committed, and she said that even if it were possible to make her happy the injury could never be undone, and, besides she didn't deserve to be happy. Another patient, a Lutheran, attended services at Easter and prayed very earnestly for all his sins to be forgiven, but there was one for which he didn't believe he could be forgiven. This doubt, in the face of the fact that his religion told him all sins could be forgiven, made him believe that he doubted God's power to forgive; that this was the same as calling God a liar, and hence was an unpardonable sin. He was quite

rational on all other points, though melancholic all the time. The thought of the unpardonable sin and the future torments from hell fire filled his mind so much of the time that he couldn't work, and his family suffered from the want of the actual necessities of life. In fact, after profound melancholia has existed a while, the patient gives up all active work and cannot be persuaded to interest himself in anything. He seems contented to sit and brood over the habit of thought and pray for death. He loses all affection for relatives and friends. It is a pitiable condition.

A lady aged forty-six was brought to me about a year ago suffering from profound melancholia. She came directly from a well known Sanitarium where she had spent seven months without obtaining relief. In fact, she left there in worse mental and physical condition than when she entered, having taken only what food pleased her. To be sure, she was given walks, baths, and massage, but these things will not take the place of suggestion and nutrition in such cases. She was a married woman with a family of three children, and lived with every luxury around her that money could procure. Her domestic life up to the time of her trouble had always been happy, and she was naturally of a happy disposition. Three years before I treated her she had a severe sickness, and while recovering from that, the idea came to her that when she joined her church, a number of years before, she had left something unsaid which she should have said. She considered this a sin against the Holy Ghost, and consequently an unpardonable one. From thinking this over and over, a habit of thought was soon formed, and she refused to see friends or take sufficient nourishment. Between this and the time she came to me for treatment her health had not improved. She lost all affection for everyone, neglected her family and longed for death. She could converse on nothing else but her trouble and this, of course, only fastened it more firmly in her mind. She told me that I could do nothing for her; that she could never be happy again with the future "hell fire" staring her in the face; that her friends had argued the case with her and quoted all sorts of passages from the Scriptures to her; and that she had taken several months' treatment from a leading Christian Scientist without receiving the least assistance. I elicited the facts that up to the

time of her marriage she had always suffered from painful menstruation; was constipated, and always had been; that she suffered more or less of the time from dyspepsia; that she never drank more than a pint and half of fluids in the day, and voided not more than a pint of highly colored urine in the twenty-four hours. She also suffered from insomnia and nervousness.

During her whole treatment I never referred to her trouble and never permitted her to tell it to me; I received my information from her friends. Dozens of times she commenced to tell it to me, but as often I checked her or changed the subject. I instructed her friends to keep drawing her attention to different objects and the things going on around her; to encourage her to assist in the household duties, and to talk with her on every subject but her habit. My suggestions were directed to producing sleep, allaying nervousness and telling her that she would become happy, hungry and interested in everything around her. I harped continually on the sleeping, eating, thinking and movement of the bowels. Besides this I lowered the head and manipulated every day. From the first treatment she commenced to sleep and the restlessness diminished. I stopped all sedatives at once, and in a few days she commenced to eat without much urging, and she was thirsty all the time. By the fourth day the bowels were moving nicely and continued to do so.

This steady improvement kept up and she became more interested in things around her, and gradually resumed her household duties. I had given her five weeks' treatment when I was called away two weeks from practice. One day, at the end of that time, my patient bounced in on me as happy as a lark and laughed at her old foolishness, as she called it. I had placed the suggestions in her mind and like a seed they grew during my absence.

This is rather a rapid result for such a case, the majority of them requiring from two to six months' persistent treatment.

ACUTE INSANITY.

In this complaint it is almost absolutely necessary to resort to drug treatment for the relief of insomnia and violence; especially if the patient is treated at home. Suggestion will do wonders in some of these cases by stimulating the appetite, producing sleep and causing thirst. As a rule, it is impossible to get the patient's

attention for a moment; so that the suggestion must be persistently repeated in the patient's presence, without endeavoring to get his attention; for any effort of this sort usually excites the patient. If the suggestions are repeated in his presence, he will hear them and in all probability will shortly act on them. Once, for an experiment, I repeated a short rhyme a number of times in the presence of one of these patients, and in a day or two I found him reciting it quite correctly. Now, if thoughts of hunger, etc., are placed in the mind, the patient will act on them, similarly.

Some of these patients refuse absolutely, at times, to take food. The nutrition being the prime factor in the final cure of these cases, I do not waste any time playing to their caprices, but resort to the soft rubber nasal tube, by which means the patient can be forced to take even more food and medicine than he would willingly. It is almost always necessary to give purgatives in these cases.

One patient, after six weeks' treatment, became quite rational one morning; asked where she was; how she had come to be in a strange place, and in the next breath asked for a glass of water, saying, "I must sip my water continually, for that makes me hungry and causes my bowels to move." This shows that the suggestions had forced themselves into the patient's mind, even in her wanderings.

(To be continued.)

The advertisements of nerve medicines alone speak loudly to one who studies in the least degree the physical tendencies of the nation. Nothing proves better the artificial state of man than the artificial means that he employs to assist himself, a little longer, to keep up the appearance of natural life; for anything not natural must, soon or late, lead to nothingness. Even the "rest cure," the most simple and harmless of the so-called nerve restoratives, serves a mistaken end. Through rest, nature restores the worn body to a somewhat normal state, but its owner has not learned any more self-control. Poor, deluded mortals! if they could only realize that peace of mind is what they need in order to gain perfect health. A thoughtful study of the faces around us, and a better understanding of their lives, brings to light many who are living in a chronic state of nervous prostration, which sometimes lasts for years before they break down.—Grace Putnam Neergaard in Universal Truth.

SOME SIMPLE REMEDIES FOR PAIN.

BY GEO. DUTTON A. B., M. D., CHICAGO, ILL.

(1.) Cultivate fortitude of mind. The pain will immediately diminish, lose half its power, when once the patient has concluded he can bear it. Think of the pain, *not* as an enemy, but as a friend. It has a holy mission, to induce the patient to find and correct some mistake that would otherwise lead to lasting injury.

Learn the use of pain and cease to think evil of it. Pain, rightly understood, is a positive good. The Divine Will, which is also known as the law of nature, always works in the direction of our greatest good, and all good, when *so understood*, is pleasant to us, and no longer evil.

(2.) Find and *remove the cause* of pain, for this is the *only* true law of cure. This law of cure is expressed in Latin as follows, viz.: *Causa remota res cessat*. (The cause removed, the effect ceases.) This law, already well known in physics, (natural philosophy), is of unusual application in restoring health. When the cause has already ceased to operate, then *time*, alone, with proper conditions, will always be sufficient to effect the cure. *Time* is always an important factor in the cure of disease. In some cases months, and even years, may be necessary to complete the cure. Make conditions favorable; then wait for the vital force to restore.

(3.) Commence at once to air the blood more fully by proper exercise of the respiratory organs. The cause of pain is often, indeed, very generally, an excess of carbon dioxide (a kind of gas) in the blood, which can be removed only by proper exercise of the lungs.

(Full and specific directions for the proper use of the lungs, and for the cure of lung complaints, are given by the author in his book on "Consumption and Rheumatism.")

You will be surprised at the great number of cases of pain that may be relieved and cured by the judicious, voluntary, full and persistent use of the lungs in respiration. An increased respiration is always followed by an improved condition (better oxidation) of the blood; and Prof. Lehmann, in his Chemistry says: "There is no known disease that does not exhibit a defective oxygenation of the blood." This is the key to the cure of many forms of disease. *Breathe them away* by the God-given use of the lungs. It is a free remedy, always at hand, and easily applied.

(4.) Correct the diet.

The cause of pain may be, and often is, an excess of fibrin in the blood, producing a crowded condition of the vessels, known to the profession as plethora. To correct this condition, a short fast, or a reduced amount of food, or change of food, is necessary. Omit, especially, all heavy food. Give the system time to free itself. Make pure water, or weak, home-made lemonade, till the pain is removed, your only drink.

(5.) A good liberal amount of vigorous muscular exercise, when admissible, helps wonderfully to eliminate impurities of blood, remove pain, and restore the body to health.

(6.) In case of broken bones, proper adjustment of the bones, perfect rest, and an abstemious but wholesome diet, are the proper remedies. It takes bones several weeks to unite.

(7.) If the blood is crowding painfully into some depending part, as the effect of gravitation, raise the depending part, or give it mechanical support.

(8.) Where inflammation exists, which is a stagnant condition of the blood, the pain may be often soothed by hot applications or hot water compresses applied over the part. The heat of the compress may be about 110° Fah. Use also abstemious diet and deep breathing in all inflammatory disorders.

(9.) An aching tooth may generally be relieved by washing the mouth and teeth thoroughly with warm (98° Fah.) water and a soft tooth brush. Do not forget this.

(10.) For a "corn" on the toe pare away, daily or often as necessary, the hard, horny part of the corn with a sharp instrument; or soak the toe for fifteen minutes in strong, hot soda water, made by dissolving bicarbonate of soda. Provide suitable clothing for the foot.

(11.) In sensitive subjects proper mental suggestions are useful.

REMARKS.

In case of the presence in the system or flesh of any foreign body that obstructs the office of any part, the foreign body must be removed, unless it is likely that the danger or injury necessarily caused by the removal will be greater than the presence of the foreign substance itself.

Undue mechanical pressure upon some part may possibly be the cause of pain. Remove the pressure, but do not take drugs for the removal

of pain. The invariable effect of anodynes is to *deadens the sensibilities*, paralyze the nerves, and hasten the death of the patient. Choose the perfect way. Remove the cause.

Remember the law of cure—*Causa remota res cessat*. This is the law of nature and the law of God. It will never disappoint.

Whatever the cause of pain it must be found and removed by judicious measures. Irritation of a sore eye, caused by the winking of the eyelid, may be arrested by putting a bandage over the eye to stop the winking. It gives relief at once. Pain of the stomach, back or side may sometimes be relieved by change of position. Let the patient turn upon the other side, or upon the face. Any of these methods given above for relieving pain are efficient, safe and reasonable; but the ordinary methods of killing pain by use of the hypodermic syringe, anodynes and narcotics, are all hurtful and more or less dangerous. Anodynes, in the form of drugs, produce their effect by deadening the nerves of sensation and not by removing the cause. It is better to avoid them altogether. Commence at once the study of your physical organism and know for yourself the better way. Pain is destroyed by drugs only by destroying to some extent the natural office of the nerves. To drug the nerves so that they cannot report to the soul or mind is to blind us also to the danger of conditions that need correcting. The logical result of the continued use of narcotics, or of venesection (bleeding), which was formerly much resorted to for the relief of pain, is death. There is a better way, which has already been pointed out. Whenever in doubt as to the course to pursue, wait, or send for the health teacher to explain and advise. It is safer to wait than to resort to dangerous experiments.

OUR PRINTING OUTFIT.

By a special arrangement with the manufacturers, we are enabled to offer our subscribers a complete printing outfit for 50 cents. It consists of five alphabets of rubber letters, two sets of figures, a three-line holder, a self-inking pad and 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 SUGGESTION.

A CLINICAL REPORT.

BY HERBERT A. PARKYN, M. D., C. M., PRINCIPAL OF THE CHICAGO SCHOOL OF PSYCHOLOGY.

The case I have selected to report this month is what is known by students of the Chicago School of Psychology as a typical case for suggestive treatment. We have taken hundreds of such cases and straightened them up without the use of a single drop of medicine. It is always possible to foretell the result which will be obtained in these cases, provided the patient follows out his part of the treatment.

The patient, M. C., male, unmarried, age 57, weight 156 lbs., presented himself at the clinic one morning, and when asked of what he was complaining said, "I have been suffering for 35 years from constipation. I have tried everything I could think of which seemed likely to benefit me. I have consulted a dozen physicians and taken their medicines, which always left me in a worse condition, although they moved my bowels while taking them. I haven't had one normal movement of the bowels in 35 years. For the past two years I have taken nothing internally, relying entirely on enemas. I believe if my constipation could be cured I would feel better all over. The doctors have always said that the constipation was the cause of my poor health. I came here because you cured a friend of mine, but my trouble is of such long standing that I don't believe anything will ever cure me."

At this juncture I asked the patient to leave the room and addressed my class as follows: "You have all heard what this man has said, and I wish to point out a few things to you. This man believes all his trouble is caused by constipation. Now constipation is not a cause of anything but hemorrhoids which follow the unnatural straining at stool which it requires. It is a symptom, generally, of imperfect elimination, but sometimes of a contracted sphincter muscle or some other mechanical obstruction. However, a glance at the sallow complexion of this patient shows that, in his case at least, it is likely due to imperfect elimination caused by imperfect nutrition. When nutrition is perfect every organ is well nourished and performs its functions properly. I venture to say that very few, if any, of the organs in this patient's body are working perfectly. I think we shall find that he neither digests nor assimilates his food properly. If

this be the case we should find other troubles in his body resulting from imperfect nutrition.

"A tree is much like a human being. Give it plenty of fresh air, water and a rich soil, and it will flourish. To the same degree in which it is deprived of these does it wilt, and the first part of the tree to wilt when the nutrition becomes imperfect is the top. This is owing to the force of gravity; the blood of the tree, the sap, having to overcome this force of nature when nourishing the highest leaves. The blood of man is also affected by this same force, and the moment a man's circulation begins to run down, owing to stunted nutrition, we find that the first symptoms of trouble appear in the head. We should study these symptoms and be in a position to recognize them at once, for some of them precede such troubles as constipation and dyspepsia. The brain failing to receive its accustomed amount of blood, such troubles as impaired memory, inability to concentrate the attention, sleeplessness, nervousness, irritableness, the blues and slight headaches develop; and the impulses sent all over the body becoming feebler, the various organs do not perform their functions as satisfactorily as usual. The impulses to the stomach and bowels becoming weaker and weaker, dyspepsia or constipation, or both, soon follow. As soon as these, the main organs of nutrition, are out of order, nutrition fails rapidly and more 'head symptoms' develop. Every impulse to the muscular system leaves the brain, and the strength of these impulses depends upon the nutrition to the brain centers controlling the various groups. As the nutrition of these centers declines, the whole muscular system, including the muscles of the bowels, becomes weaker and the patient complains that he exhausts easily. The impulses for elimination becoming weaker, waste products remain in the circulation, and any of the evils, which are likely to follow this state of affairs, such as rheumatism, sick headache, biliousness, etc., are likely to develop. The centers of the special senses feeling the lessening of the vital fluid, such troubles as impaired vision, impaired hearing, loss of appetite (sense of taste), and inability to detect odors quickly soon follow. The sense of touch becomes more acute, and it is for this reason that one in poor health becomes hypersensitive. Lowered circulation in the mucous membrane of the throat and nose is often the cause of nasal catarrh appearing on the scene

as an early symptom. This man believes his whole trouble is caused by constipation, but I think that by the time we have taken a full list of his symptoms many of you will think differently. I shall now recall the patient."

Briefly, the following is the list of symptoms he gave, and I copy them from the record book: Memory, concentration, sight, hearing, strength, digestion, appetite, all impaired. Nasal catarrh, insomnia, hemorrhoids, constipation, biliousness, rapid pulse, vertigo, cold hands and feet, neuralgia, dry skin, rheumatism, inability to think quickly, all present. Amount of urine voided very scanty and high colored. Eats very little food and drinks an average of $1\frac{1}{2}$ pints in 24 hours. Had operation for hemorrhoids some years before, but they returned (cause was not removed.) Sleeps not more than two or three hours each night.

(To be continued.)

[NOTE.—This patient was dismissed perfectly cured, by suggestion alone, after six weeks' treatment. His weight increased from 156 to 170 lbs., and he now sleeps every night. His bowels moved the afternoon of first day of treatment and have moved once or twice a day ever since. In the December number I will enter into the detailed treatment of this case.]

IMMORTALITY.

That which is perfect alone is immortal. The word immortal signifies undying and undying signifies continuance or permanence of being. Permanence of being allows no change. A thing changed is no longer the same thing; it is something different. The immortal, the undying, is ever the same; it knows no change. The imperfect is changeable. By evolution the imperfect becomes less and less imperfect; it thus becomes old and dies (is transformed) by taking on a higher form or condition and a new name. All error is mortal; it dies when truth appears. Darkness dies when the light appears. Time, by expansion of thought, fades into eternity, and space into universal being. All material forms change, and finally pass from human sight, but the perfect never changes; exact science never changes; truth never changes; the absolute never changes.—George Dutton, M. D.

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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. Should your magazine be marked this month, you will understand it is a positive reminder that, unless you send us a renewal at once, we shall have to discontinue mailing the Journal to you.

WANTED.

We want every subscriber of this magazine to become an agent for us. If you like the magazine, tell your friends about it and keep up the suggestion till you have made them subscribers. This magazine is published for the disseminating of truth, not as a money making scheme. It is necessary, however, that it be made self supporting; and we give our word to our subscribers that every cent earned by this magazine in excess of the actual cost of publication will be devoted to its improvement. However, we do not ask your assistance on these grounds alone, but would call your attention to our valuable premium offers, given at the end of the reading matter. A little soliciting for subscriptions among your friends will secure a splendid library for you. We ask your assistance in doubling our subscription list this month. By helping us you will help yourselves. Sample copies supplied upon application.

THE BEGINNING OF THE END.

There is strong evidence that a number of the satellites who revolved around Mrs. Eddy have become conscious of their own specific

SUGGESTION.

gravity, and have ceased to obey the center sun. It will be extremely interesting to watch the outcome of the struggle now begun in the minds of many of the more intelligent of the Christian Scientists. Mrs. Woodbury, who is suing Mrs. Eddy on a grave charge of slander, thinks that few will leave the fold, fearing the malicious mental power of this disciple of Christ and handmaid of the Maker of the Universe. It is a significant fact that the element of fear enters into the relation between Mrs. Eddy and her followers. Like all other fears the power of the curse lies in our belief of its powers. Common sense must strike at the root of such miserable mental conditions, sooner or later. "Ye feared a sword and therefore a sword is sent unto you." It would be impossible to estimate just how much one's thought does in bringing about undesirable conditions and how far fears materialize in outward circumstance. Mrs. Eddy has become wealthy, and her methods are practical so far as money goes. Mrs. Woodbury exposes them in her argument, and reveals a commercial spirit, which was entirely wanting in the Man of Nazareth, "who had not where to lay his head."

"So great, indeed," continued Mrs. Woodbury, "is the influence of a suggestion from the mysterious home in Concord that when any new publication by Mrs. Eddy comes out, along with the suggestion that it was inspired of God, and, therefore, necessary to the complete education and welfare of Christian Scientists, everybody buys a copy, and the editions run up high. The sale of her photographs, at \$1.00 for the plain and \$2.00 for the tinted pictures, is likewise attended with success, for the sake of the divine blessing that goes with the photos; but the Eddy spoon, gold-plated, with the etching of the head of the high priestess on the handle, and of her home in the bowl, could hardly have been claimed to have been the inspiration of divine command, so it was vested with the power to help along the healing, and everybody walked up and invested \$5.00 for the spoon.

"There is absolutely no honest foundation for Christian Science; its pretensions are utterly fraudulent, but not more so than the one who claims to be its inspired 'discoverer and founder.'"

GOLD AND SILVER MEDALS.

The Management of The Chicago School of Psychology has decided to present valuable gold and silver medals to the two mail course students who pass the most satisfactory examinations by mail each month. There are also thirteen other valuable prizes which will be awarded in order of merit. For particulars apply to

H. FYLER, Secretary,
Chicago School of Psychology,
4020 Drexel Boul., Chicago, Ill.

(A too late to classify enquiry.)

MAGNETIC HEALING.

MEMPHIS, MO., Oct. 27, '99.

Editor Suggestion—

I have been an interested reader of your magazine for some time and look forward with pleasure to its arrival each month.

You are hardling the subject of Suggestive Therapeutics in a masterly way, but why don't you devote some space to Magnetic Healing?

Yours very truly,

DR. _____

I have given close attention to Magnetic Healing and the claims of Magnetic Healers, but so far I have been unable to find a single phenomenon of so-called Magnetic Healing which is not due to the simple operation of the law of Suggestion. Limited space prevents me from discussing this subject at length this month, but in the December number I will devote considerable space to it, in an endeavor to substantiate my claims.—[ED.]

FALLING INTO LINE.

The *Southern Clinic* (Richmond, Va.) had an editorial in its September issue, entitled "The Status of Hypnotism as a Therapeutic Agent," which was worded as follows:

"While we are an ardent believer in progress, and have always endeavored to keep this journal fully abreast of the times, we have been at the same time fairly conservative and careful as to the advice offered our readers concerning new remedies and methods of treatment. We have no qualms of conscience in the knowledge of the fact that we have never lent our aid or sanction to the spread and propagation of the rectal gas-bag for the cure of consumption, nor have we in any manner advocated the equally unscientific and impractical methods of cure of the same ailments by Koch's tuberculin. Sero-therapy is at this time on an uncertain pedestal, and will not justify its trial at the hands of the general practitioner, for its action has not been such as to produce any change in the results of treatment.

"We have been moving along other lines also, and we could look into the matter of hypnotism with possibly some profit if we could divest ourselves of a reasonable prejudice against it—in consequence of its having been mostly the property of empirics, faith-healers, and quacks. We think we should be able to shake off this repugnance, and see calmly what hypnotism is and what it is worth to the general practitioner. That there is something in it we must all admit, and to the intelligent and observing physician, who has often noted the effect of mental therapeutics, no proof of the efficacy of mental influence in the cure of many functional and nervous affections is needed. Our readers may possibly take up the subject with more tolerance when we say that they have all been using hypnotism more or less in one way or another under the simple rules of influence of mind over matter, or mental influence, while those who have carried this subject further have designated the same thing as 'suggestive therapeutics,' 'hypnotism,' 'faith cure,' 'mind cure,' and similar terms. It is agreed that charlatans and impostors have abused this peculiar therapeutic agency, and on the other hand the profession has not been sufficiently active in recognizing its full value and in applying it in the cure of disease.

"Hypnotism is claimed to be a very different resultant from ordinary external impressions or

suggestions, and is described by a very excellent observer as 'an induced tranquilization of the nervous system, in which the will is, more or less, in abeyance, and the mind open to suggestion.' In other words, the patient is soothed and reassured and tranquilized by the operator, and then, while in this receptive condition, is open to suggestions, which are sent direct to a brain prepared to receive and be acted upon. Such suggestions so sent to the central nervous system produce effects more or less powerful and lasting, and certainly have been known to allay pain, arrest advance of disease, and even to act as anæsthetic agents for minor and even major surgical operations. These reports are coming in from many responsible sources, and we cannot refute these facts. We have always preferred not to accept the new name 'hypnotism,' for the old common sense mental influence, which we all should know something about. We suppose hypnotism is the same agency which our dear mother used with us when we have had a bad headache or suffered with some sudden hurt, for she would tenderly lift us up into her lap, and, with soothing voice, gentle kiss, and lightly rubbing our head, tell us 'there, there, soon be well—we'll now,' and we were well. We have never known any agent that could act so powerfully and quickly as this maternal hypnotism. We would suggest that our readers look into this coming therapeutic agency for what it is worth, and it is assuredly worth something, and may in many cases be profitably used."

I regret that I am unable to congratulate the *Clinic* upon its attitude. It seems to me that its tardy recognition of hypnotic suggestion as a therapeutic agent calls rather for censure than approbation. The *Clinic* has not offered a rational explanation of its refusal to investigate phenomena which have had a scientific standing for the last fifty years, when it says, "We could look into the matter of hypnotism with possibly some profit if we could divest ourselves of a reasonable prejudice against it—in consequence of its having been mostly the property of empirics, faith healers and quacks."

Was it not directly owing to the unwillingness of the medical profession to tread in the footsteps of Braid, Esdaile, Elliottson, Liebault, and the rest, that the discoveries of these investigators became the property of the charlatans and empirics? There would have been no mystery con-

nected with hypnotism now in the public mind if the doctors had done their duty in the past. Was Esdaile a quack? The government of India placed a hospital at his disposal expressly in order that he might carry on his humane work of using mesmerism as an anæsthetic upon sick natives in major operations. Dr. Esdaile was an English surgeon of high moral character. Dr. Braid was a Manchester physician, who spent his life in the investigation of these phenomena, and who wrote no less than thirty-three books and treatises on the subject. If in his early investigations he was sometimes led into error, it does not become us, who have entered into the fruit of his labors, to plume ourselves upon our superior acumen. Whoever is fortunate enough to procure copies of Braid's later works will find that there are few of the later developments of hypnotism with which the author was, theoretically, at least, unacquainted. The modern physician may surely be proud to follow such a leader. But suppose, for a moment, that the *Clinic* is correct in its observation that hypnotism and charlatanism have much in common, would even that excuse the reluctance of the profession to touch "the unclean thing?" To whom do the public look for guidance in these matters, if not to the medical profession? Who should know better than the doctors whether a reported cure is genuine or not? But the profession never did its duty in this matter of investigation, and even covered with scorn and contumely those of its braver brethren who looked beyond material medicines, and the pharmacopeia, to the simple therapeutic agency of nature. Naturally enough, the quack and the impostor saw their opportunity, and made the most of it. They have made such good use of their time, indeed, that they have linked the word "hypnotism" inseparably with mystery, fear, quackery and crime, in the public mind. And in this not very difficult task they have been aided and abetted by the medical profession.

But now, now at the close of the nineteenth century, when men have become accustomed to think for themselves, and when the whole modern science of material medicine has been proven to be largely experimental, largely suggestive, and largely unsatisfactory, now at the eleventh hour, the physician is waking up to the fact that a knowledge of psychology is as necessary in its way as a knowledge of physiology, if the profes-

sion would keep abreast of the times. For, it should be remembered, in seeking to account for this reluctant change of front on the part of the profession with regard to hypnotism, that there are several Richmonds in the field, and that the Christian Scientists, mental healers, faith healers, and what not, so glibly denounced by the majority as charlatans, are in possession of the basic truth, which is as old as the creation of man, and which is the fundamental principle of hypnotism, namely, that the subjective mind is the seat of the curative energy; and by their successful application of this knowledge these various schools of healing have diverted, and will divert, millions of dollars from the pockets of the duly qualified practitioners. Possibly, therefore, this late anxiety to investigate is conceived in a perfectly legitimate business spirit, and the "keeping abreast of the times" has its significance in an anticipated cash return.

—From *The Hypnotic Magazine*.

TO THE POINT.

I believe that more patients are cured by the firm and tactful influence and suggestiveness of the physician than by the drugs which they prescribe, in the majority of cases, to stimulate the imagination of the patient.

I have found that electricity more than anything else appeals to the imagination, and very often the effects obtained by an electrical application are purely psychological. It has frequently happened that through failure to connect my circuits properly, or some other slight mischance, the supply of current has been cut off, and yet my patient has exhibited all the symptoms he heretofore experienced when really receiving large quantities of electricity.

I have frequently, at a word of suggestion, caused the sensation of burning at the electrode to be felt, the limb to relax or contract, and many other phenomena to assert themselves which were usually associated with the application of the electric current.

Another surgical procedure which has suggestion as a basis, is the so-called painless extraction of teeth by using an electric shock at the moment of pulling, and thus diverting the patient's attention.

J. W. ROBERTSON, M.D.

Enquiry and Experience Department.

EVIDENTLY TELEPATHY.

Galt, Ont., Oct. 17.—A strange coincidence occurred here this morning. Rev. R. E. Knowles, pastor of Knox Church, and who formerly presided over an Ottawa pastorate, while narrating a dream which he had last night that he would have to go to Newburne, North Carolina, on account of the death of a relative, was handed a telegram conveying the news that a relative of his had just died in that place. Accompanied by his mother-in-law, he left this afternoon on his dream mission, which turned out to be a sad reality.

SIMPLE, BUT SUCCESSFUL.

Scott H., farmer, aged 21, consulted me about two months ago; he complained of insomnia, nervousness, loss of appetite, constipation and absolute inability to attend to his ordinary work. A careful examination failed to discover any organic disease, and extended inquiry elicited no cause for the existing functional disorders, as he is a man of regular and correct habits.

Believing him to be a Neurastheniac, I prescribed the usual remedies, asking him to call at my office in a week.

He was treated for a full month without the least improvement in health. At the beginning of the fifth week of treatment, I learned that previous to consulting me he had taken various proprietary medicines, the virtues of which had been extolled in leading newspapers. The persistent perusal of these advertisements had imbued him with dread and fear and had led him to believe that he was suffering from organic heart, lung or kidney disease, and perhaps all three of them.

As soon as I learned the trend of his thoughts and fears, I placed him in the suggestive condition. Appropriate suggestions, calculated to increase the appetite, relieve constipation and allay fear were then administered, after which the patient passed into a natural sleep.

After the third treatment by suggestion, this patient informed me that he had an excellent appetite, slept soundly and that all nervousness had disappeared; in fact, he was enjoying better health than he had known during the past three years.

WILLIAM C. DOBSON, M. D.
Harrisville, Ohio.

MARVELOUS, IF TRUE.

ST. JOHN, N. B., Sept. 9, '99.

Editor Suggestion—

Having seen a sketch of yourself in the *Suggester and Thinker*, I observe that you are a Queen's University graduate. I am a McGill man and practiced the healing art in Montreal for many years, but am residing here for the summer.

In the August *Suggester* I find you making this statement: "No known treatment will restore an organ to its normal condition after structural changes have taken place."

In the interests of *truth* let me state some facts to you. I employ suggestion and other psychic measures in curing disease. I enclose some clippings from the papers here, not by way of boast, but to present facts. In Montreal I have cured, within thirty days' treatment, a large fungous, bleeding tumor that had been removed three times by a surgical operation performed in each instance by Dr. Roddick of Montreal, and once since that time by a French surgeon. It is six years since I cured this patient and she is still well.

Another patient, whom I cured by suggestion alone, suffered from an enormous tumor of the upper jaw, diagnosed as melanotic cancer by fifteen good surgeons. Many of them said it had gone too far for an operation. It took me just six weeks to cure this case perfectly, and although four years have passed since I treated her, she is in perfect health at the present time.

I also cured a cancerous tumor, as large as an orange, in a female breast. This cure required only two weeks and there has been no return of the trouble. I cured a very large ovarian tumor, in three months, and a laceration of the womb, caused by child-birth. This trouble was of three years' standing, and the patient had been a constant sufferer. This lady had been examined by skilled men and was just going into the hospital for an operation. This patient was well after one week's treatment, and the same surgeons on examining her afterwards, pronounced the cure perfect and said, "It is a miracle; only God could do such things."

I have reduced a fever, in a typhoid fever case, from 104 to 98.2 in twenty minutes, never removing the thermometer. This was done in the presence of several witnesses. I have performed hundreds of cures, but this is quite enough to prove that "there is more in heaven and earth than is

dreamed of in our philosophy." I might add—
or in medical opinions.

I shall be glad to learn if this interests or benefits you.

Yours fraternally,

J. H. FUTTON, M. D.

I am afraid I shall have to surrender the palm to Dr. Futton, for his cures are certainly ahead of anything I have witnessed personally. I have heard of such things being done by Christian Science and kindred forms of mental healing, but I have always credited these cures to incorrect diagnosis. In the treatment of over 4,000 cases of all sorts, I have not seen a solitary result to equal these cures. Of course, Dr. Futton's statements stand uncorroborated, but I present them to our readers for what they may be worth.

All the thermometers I have ever used had to be well shaken before the mercury would consent to return to the normal condition after registering a high fever; but the doctor's psychic influence seems to have dethroned Mercury in more ways than one.

I wrote to Dr. Futton telling him that his cures were remarkable, to say the least of them, especially the one in which the thermometer was vanquished, and that if he could send us corroborative evidence of what he had written, his report would be invaluable.

I received the following reply from Dr. Futton:

ST. JOHN, N. B., Sept. 21, 1899.

Dear Doctor—

Yours of the 15th inst. received. In reply will say that my letter to you was not intended for publication. I merely stated *facts* in my own experience for your benefit. Yet if you desire to make use of the same you may feel at liberty to do so. Your suggestions about writing up cases for publication are good.

I have had even more wonderful and surprising results in practice than the ones I wrote you about. I repeatedly astonish myself, although I long ago learned to believe that "all things are possible." Psycho-suggestive therapeutics works most marvelous cures. I am fraternally,

J. H. FUTTON, M. D.

I have written again to Dr. Futton, urging him if possible to obtain corroborative evidence of his cures, and pointing out to him the benefit which the cause of Suggestive-therapeutics would derive if he could secure it. I trust we may hear from him.

BOOK REVIEWS.

"ETIOPATHY, OR WAY OF LIFE," Being an Exposition of Ontology, Physiology and Therapeutics. By Geo. Dutton, A. B., M. D. Etiopathy is a beautifully printed, artistically bound octavo volume of 640 pages, containing a fine portrait and biographical sketch of the eminent author. As the circular announces, it is a Religious Science, and a Scientific Religion. Coming, as it does, from the Founder and Dean of the American Health University and Dutton Medical College of Chicago, Professor of Natural and Spiritual Science, Author of Dutton's Illustrated Anatomy, Consumption and Rheumatism, Key to Medicine, etc., it will be hailed as a valuable addition to the Science of Life. We cannot speak too highly of this remarkable work, which embodies the research, knowledge and experience of a long and active life in the service of mankind. Dr. Dutton's fine intellectual qualities show no sign of deterioration, neither is there any evidence of narrowness or prejudice in his work. He is in touch at every point with the newest and broadest thought of the age. With almost prophetic vision he sees the outcome of the new dawning of scientific truth as applied to mental and physical therapeutics. The book is characterized by a deep spiritual tone, which will appeal to all who believe in the dignity of the human form divine. Originality of thought, independence of ideas, and careful scientific teaching combine in the most practical manner to show that there is no conflict between the laws governing the physical and psychic natures of man; but that both are co-related in an harmonious and inseparable unity. We would be pleased to know that every reader of SUGGESTION was in possession of this brilliant and exhaustive work. Since the revolution in the treatment of disease began, and the wonderful advances in curing the sick in accordance with the knowledge governing the mental laws so long ignored in the past, no work has been published which so fully and scientifically meets the demands of an interested and intelligent people. It appeals to the higher impulses, as well as to the practical details of the most common life. The book is pure, stimulating and inspiring. It marks a decided departure from the conventional, orthodox treatment of disease, and has a significance of deep importance as coming from the gifted brain and pen of a man in such standing as Dr. Dutton. The subjects are presented rationally and broadly, with a thorough appreciation of the inter-relation of mind and matter

In a word, it bridges the chasm between the old and the new schools of medicine and healing. It leads the way out of the old ruts of instruction and sets one down on a firm field of wholesome and practical thought. The contents of the book are—

Short biographical sketch of the author—Introduction—"Vision of Life" (an original poem)—Principles of Etiopathy—Attitude of the Soul—Value and use of atmospheric air—Nutrition—Cleanliness—Etiopathic remedies for pain—Remedies for all forms of zymotic disease (including measles, scarlet fever, smallpox, typhoid fever, erysipelas, diphtheria, rheumatism, and all other forms of disease arising from fermentation—Remedies for all conditions known as lung troubles—Infallible (general) Remedies for all forms of disease—Health Code of Ancient Lore—Russian Ode by Derzhavin—"Charts of Life" with questions and answers for *daily lessons*—Mirror of Life, or a complete differential diagnosis—Professional and Personal Duty—Evolution—The Cell Theory—The Blood—Respiration—Digestion (new and true theory)—Animal Heat—Reflex Action—The Osseous System—The Eye—The Kidneys—Muscles and Nerves—The Eliminating Organs—The Senses—Histology (Tissue Study)—Center of Speech in the Brain (Broca's Convolution)—The Larynx—Hygiene—Diet—15 Hints on Diet—The Mystic Temple of Being—The Rational Philosophy of Being (about ninety pages)—What is Man?—Lessons in Ontology—The Germ Theory—Views and Doctrines of Pasteur—Inflammation (a rational explanation of the Phenomena)—Temperaments—Contagion—Convulsions (Eclampsia or Fits)—Insomnia (or sleeplessness)—Address on Vaccination (delivered in the Senate Chamber, Providence, R. I., by request—Cancer (the philosophic cause and cure)—Mumps—Dysentery—Social and Solitary Vice (a philosophic treatise)—Genital and Urinary Organs—Venereal Disease (philosophic prevention and Cure)—Fever of all kinds—Pneumonia—Special Essay, or Thesis on Diphtheria—Headache—Science of Reproduction (philosophically and plainly taught)—A Prize Essay on Constipation (the best ever written)—Piles—Asthma—Nosebleed—Goitre—Catarrh—Burns—Corpulence—Hiccough—Quinsy—Infallible Sign of Death—Backache—Massage—Floating Kidney

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The wide range of subjects makes the work a library in itself. It is published at \$5.00. By a special arrangement with the publishers readers of SUGGESTION may obtain a limited number of copies at \$4.00.

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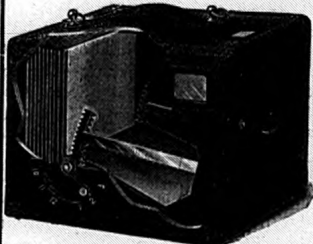
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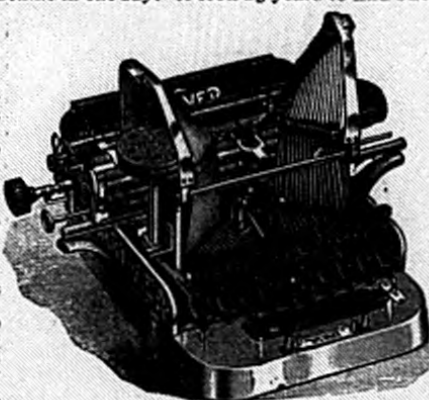
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