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SUGGESTION



DR. T. ALBERT DU BOIS.

HYPNOTISM

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

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By HERBERT A. PARKYN, M. D.

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HERBERT A. PARKYN, M. D.
PRINCIPAL AND FOUNDER OF
THE CHICAGO SCHOOL OF PSYCHOLOGY.
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This special mail course has been published in order to satisfy the demands of many who are unable to spend the time or money required to complete a regular school course in Suggestive Therapeutics and Hypnotism. Over One Year was spent in preparing it for the publisher; and the flattering testimonials which are pouring in from all sides from those who have received it show that the time was well spent. This work is different in theory and practice from anything taught elsewhere or published in books. Everything is made so clear that a child could apply its teachings. It tells what to do and how to do it; what to say and how to say it. The course is printed on fine, hand-made paper, and consists of thirty parts, all of which are shipped at one time upon receipt of \$5.00.

WHAT THEY ARE SAYING.

HERBERT A. PARKYN, M. D.

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.

LITTLE ROCK, September 28, 1899.

HERBERT A. PARKYN, M. D.

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.

MERIGO, MISS., September 30, 1899.

HERBERT A. PARKYN, M. D.

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. MCKRAE, M. D.

SALEM, MASS., October 2, 1899.

"The mail course was received all right. I am much pleased with it. It is much different from any that I have read. It is the simplicity and hard headed common sense that makes it valuable."

DR. CHAS. E. LeGRAND.

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 as equally satisfactory results."

W. A. VAN VOORHIS, M. D.

CLEVELAND, O., 8-26-99.

H. A. PARKYN, M. D.

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 SHERWIN, M. D.

JACKSONVILLE, Mo., July 25, 1899.

DR. HERBERT A. PARKYN.

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 doper 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 it 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 plot 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.

READING, PA., September 6, 1899.

HERBERT A. PARKYN, M. D.

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 MALUSSEKI,

Rector St. Mary's Church, Reading, Pa.

MULHALL, OKLA. TER., October 2, 1899.

H. A. PARKYN, M. D.

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 observations 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.

WINN, ME., September 18, 1899.

HERBERT A. PARKYN, M. D.

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,

Practitioner in Charge of St. Thomas Church.

ADDRESS THE SUGGESTION PUBLISHING CO., 4020 DREXEL BOUL., CHICAGO.

SUGGESTION.

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

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CHICAGO, DECEMBER, 1899.

\$1.00 PER YEAR.

EVOLUTION IN HEALING.

M. S. FIELDING.

Gibbon tells us that "The treasures of Grecian medicine had been communicated to Arabian colonies of Africa, Spain and Sicily, and in the intercourse of peace and war a spark of knowledge had been kindled and cherished at Salerno, an illustrious city, in which the men were honest, and the women beautiful. A school, the first that arose in the darkness of Europe, was consecrated to the healing art; the conscience of monks and bishops was reconciled to that salutary and lucrative profession; and a crowd of patients, of the most eminent rank and most distant climates, invited or visited the physicians of Salerno." It was not till the reign of Charles II that medicine became an experimental and progressive science, and steadily made advance in England, in defiance of Hippocrates and Galen. It is an interesting fact that at this period sanitary police were elected to office, whose business was to inspect architecture, and to attend to the proper draining and ventilation of the capital. The city that arose from the ashes of the great fire of 1666 was a great improvement on the one destroyed; with this fire disappeared the plague which at times almost depopulated London. What a hunting ground that would have been for the bacterist! Slowly and painfully, and with loads of absurdities the science of healing has reached the present stage of its being. Some of the absurdities remain, and are likely to stay for some time, but the arena is open to the strongest champion of truth and science. In a short article it would be impossible to mention the various gradations in the upward climb of medical science. If any one is desirous to investigate, let him find an old medical book, and peruse its pages. It will afford him unlimited amusement to revel among the old prescriptions, some of which needed an incantation to effect a cure. Here

we meet with Suggestion, although she answers not to her name. The contents of the witches' cauldron in Macbeth are mild compared with some of the *remedies* of the old school. Herbs gathered by the light of moon, or while the early morning dew was still upon them, were supposed to be specially effective in healing. Cleopatra and others mingled dissolved pearls with their wine, and bathed in the milk of asses, in order to perpetuate youth and beauty. Not less interesting are the methods of healing among the Indians today. Their weird incantations strongly effect the minds of the sick, and act as suggestions towards recovery; besides they have some knowledge of the use of herbs, etc. At the time of the settlement of the colonies a contagious disease broke out among the Canadians and Indians. The Indians sacrificed forty dogs to their manitou, whom they began to apprehend was less powerful than the manitou of the French. The Indian medicine men circled around the fort crying: "We are dead; gently, manitou of the French, strike gently, do not kill us all. Good manitou, master of life and death, leave death within thy coffer; give life." In spite of all efforts the settlement was wiped out by the dreadful mortality; doubtless owing to unsanitary conditions.

Among all nations the belief in some overwhelming external power or deity obtains. We find Mahomet who was afflicted with epilepsy, pretending to his followers that he experienced a divine ecstasy, or rapture in which he was admitted to the contemplation of Paradise. He was supposed to hold conversations with the Angel Gabriel in the solitude of the forests, and his visions and revelries were published by his wife, who was either his dupe or accomplice. He gave largely to charity, and this strengthened the hold he had upon the minds of the people.

One might go on indefinitely citing cases to show how disease was regarded, and how errone-

ous and inadequate were the remedies applied. Often the most disgusting compounds were administered in exceptionally difficult cases; a barbaric relic still lingers in the supposed efficacy of a dead mouse to cure bed-wetting. A friend of the writer was forced to eat a mouse for this habit when she was a child of seven, in a French convent, not more than twenty-five years ago. The thought of it is still sufficient to produce intense loathing, and to create a disgust for food for days at a time. A few suggestive treatments will remove the trouble when the friend returns from Europe where she is at present. These abominable practices were perpetuated by so-called medical formulas; they bear the complexion of ignorance and are dying a natural death.

It is a question worthy of much study whether vaccination be really a preventative of small pox. Some of our brightest minds repudiate it altogether; while others hold to it; not because its efficacy has been conclusively established, but because of precedent, which is the only voucher for much that stands in the category of medical formula. It has always seemed to me a most ghoulish thing to inject disease into the system in order to make it immune. It is to be hoped that scientific research will reveal the truth ultimately. Certain it is that healthy, well-developed, muscular bodies, harmonious in all their activities and correlations, strong in action, endurance and resistance, have suffered collapse and degeneracy through the agency of vaccination. Why a mere hypothesis should be established as an inexorable law in a free country, demands an explanation to the thinking mind. A consensus of opinion from leading medical men would be helpful towards solving the problem. Boys and girls in the flower of youth should not be subjected to this vile inoculation against their own wishes and those of their parents. There is no such thing as accumulating a mass of confirmatory evidence as a basis for the belief in vaccination, under our improved sanitary conditions. The deleterious effect of vaccine in healthy children should be sufficient condemnation in itself; this has progressed far enough to include the details of specific facts which should consign vaccination to the same fate which overtook Salem witchcraft.

It took years to make clear the disastrous effects of blood-letting. Such vampirism could never again be tolerated. The problem is how

to keep up the supply of healthy blood in the system. And now, an intelligent and rational understanding of the laws governing the mind, which constantly influences the physical body, is indispensable to a successful physician. These laws act consciously or unconsciously upon the mind and render it possible to direct thought in such a manner as to stimulate action, and remove sickness or abnormal conditions of mind, habits, etc. Through the reflective action of mind, corresponding activity may be set up in the body; and regeneration of health, vigor, and happiness established.

This theory of Suggestion is capable of universal application, is invariably attended with good results, which establish its truth, and therefore place it among the exact sciences.

There must necessarily be many attempts to name and formulate any new force; more correctly speaking, a force new to our comprehension; hence we find the same principles and laws dealt with in different degrees of understanding and widely differing methods of application; yet with the same results proportionate to the clearness with which these principles are being recognized and understood.

Christian Science cures by suggestion; it deals much with the element of faith, and appeals to the emotions; it does not recognize the action of changed thought, but gives the credit to the spiritual power of Mrs. Eddy; while the truth is, the power lies within the mind of the patient, and awaits stimulation to arouse the healing forces to activity. Under an overwhelming mass of theory Suggestion has lain, and like a little leaven it leavens the whole lump.

Hidden from view and weakened by the load of fanaticism it has to carry, it splits the rock of superstition and shows its head in the sunshine. The thing is to change the point of view by the triumph of understanding, and place the simple truth (and truth is always simple) before the eyes of the people. There is so much of symbolism afloat, it is an evidence of the mental activity of the age. Everything must assume an allegorical meaning, and be vested with the mystery of the sphinx. We proceed to bury the simplest fact under a weight of metaphysical verbiage, and then delve it up, much maltreated, scarcely recognizable, and exhibit it as something wonderfully esoteric.

"Simplify, simplify," cries Emerson. Why

should we laugh at Don Quixote mistaking windmills for giants, when we do the same thing, only in another way? The forward movement of civilization is always accomplished by much misapprehension, but the midstream is strong and deep, and the slight things it carries for a while on its bosom are finally cast on the banks of oblivion.

There is a list of names of different methods of mental healing, a page long. Few of these sects employ any material remedy or even manipulation. That cures are effected by all of them is proof positive of action of mind upon the body, both in sickness and health. We know little of the psychic nature and what we do know is through the agency of Suggestion. This is the doorway to the realm of spirit; many are seeking the goal by different paths. The simplest is usually the straightest road. Human character and human life are infinitely complex. The spiritual activities are only beginning to be understood; and physicians must take heed of these. As Bernheim says, speaking of physicians "They believe themselves to be able to explain all the secrets of life by mechanical, physical, and chemical laws, without taking into consideration that the mind also has something to do with the human organism, and that there exists a psychotherapy as surely as a psycho-biology." With this new knowledge added to the researches of medical science, there must come an undoing of many old ideas, and "what leads in the van today must camp in the rear tomorrow."

In life—not death—

Hearts need fond words to help them on their way;

Need tender thoughts and gentle sympathy,
Caresses, pleasant looks to cheer each passing day.

Then hoard them not until they useless be.

In life—not death—

Speak kindly. Living hearts need sympathy.

—Sophie L. Schenck.

No man can ever go forward to a higher belief until he is true to the faith which he already holds. Be the noblest man that your present faith, poor and weak and imperfect as it is, can make you to be. Live up to your present growth, your present faith. So, and so only, as you take the next straight step forward, as you stand strong where you are now, so only can you think the curtain will draw back and there will be revealed to you what lies beyond.—Phillips Brooks.

MENTAL TROUBLES AND THEIR TREATMENT.

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

(Continued.)

HALLUCINATIONS AND MANIAS.

Many persons suffer from hallucinations or manias. These individuals will tell you that they know their trouble is absurd, or should be controlled, but they seem to be unable to throw off the idea or desire. Many of these patients will be found in good health physically, but I have never come across a case of this sort in which there was not a history of the trouble having commenced when the patient was in such poor health that he was unable to reason properly on impressions received.

The reader will remember that the suggestive condition is one in which the voluntary or reasoning mind is in a quiescent state. Now, this is the very condition we find in one who is badly run down. At that time every impression is exaggerated, always for the worse, and everything which is allowed to dwell in the thoughts, or which makes a vivid impression upon the involuntary mind is likely to become a fixed idea, which nothing but good physical health, reason and suggestion can remove.

I will give a few examples of these troubles, detailing the history and causation of each, and from what the reader has already learned, the suggestive treatment will indicate itself.

CASE 1—Lady, aged 28; suffering from dyspepsia and constipation, had fears of contamination from a blot of ink. The sight of a blot of ink was enough to cause her to scream and run out of the room. She would go to her room and discard for good or actually destroy the dress she chanced to be wearing. In every other way this patient was sane; attended to her society duties, etc., but was always in dread of seeing some dark spot. This fear later extended to spots of all sorts. One physician, who treated her, chanced to have a few pimples on his face and she could not be persuaded to return to him for treatment. She had suffered nearly all her life from dysmenorrhoea. The fear had lasted over two years when I first heard of the case. I never saw the patient, but obtained a history of the case from friends of hers who are anxious to have her treated by Suggestion.

Three years ago, while lying in bed after a difficult confinement, she saw a bottle of ink tipped over and spilt on a white fur wrapper, a present from a friend, which she valued very highly. The wrapper, of course, was irreparably damaged, and the impression received in her weakened condition resulted in the hallucination mentioned. She gained a little in health after this, but the fear has grown steadily worse and unless it is corrected very soon I am afraid it will result in something serious. One night lately some friends called on her and in the course of conversation she asked what the night was like. On being informed that it was as black as ink outside, she screamed, rushed up stairs, tore off her handsome dress and destroyed it.

Two other female patients had fears of contamination from dogs. One was in good health, while the other was a nervous prostrate, twenty-five pounds under weight. The first one had a three-months' sickness, world's fair year. The first afternoon she was allowed to be out of bed, she heard a commotion in front of her house and went to the window in time to see two policemen kill a dog. She fainted at the sight, but the impression had been made on her weakened brain, and there it remained persistently, until I succeeded in removing it by four weeks' suggestive treatment, three years after she received it. Her trouble was simply a fear of dogs. She was afraid they would contaminate her, although her reason told her this was absurd. Owing to the return of good physical health, her fears were confined to dogs alone. Not so with the other case, however, for her health growing worse after she received her impression, the fear extended to shadows, strangers, and animals of all sorts. She became exceedingly nervous, and an unexpected touch on the shoulder was sufficient to make her tremble for an hour. The following is the history of her trouble: She had been in poor health for a number of years; was suffering from nervous prostration when a neighbor called one afternoon to tell her that another neighbor's dog had gone mad and bitten someone. Her son chanced to be over where the mad dog scare had taken place, and she knew it, and of course supposed it was her son who had been bitten. The fear became so great, before she learned that it was not her son who was hurt that a fear of contamination from dogs fixed itself in her mind. She became a recluse

and could not be coaxed from the house, although she knew her fears were foolish. Her health became poorer still, and as I said before, her fears extended to other things. On the way here for treatment, some dogs went near her satchel at a railway station and she insisted on having it destroyed and a new one procured before proceeding. Even while under treatment, if she saw a spot on the towel on my chair, she would refuse to get into the chair until I had assured her that it was not caused by dogs' slobber. When she came, I found her suffering from obstinate constipation, dyspepsia and insomnia. Three days' treatment sufficed to get the bowels and stomach in order, and in a month she had gained ten pounds. All sedatives were dropped at her first treatment, and the patient slept soundly every night. I had her under treatment for two months, when she went home in much better mental and physical condition; but the fear of dog contamination had not greatly lessened. I should have had this patient under the same roof with myself. The first month, in which she improved so much, she was in a boarding house with a physician, one of my students, and his wife. They were much interested in her case, and followed up my treatment when they were with her, which was nearly all the time. They took her out walking and kept piling in proper suggestions. When they went away at the end of a month, she was left to the tender mercies of a boarding house keeper, who was very kind to her, but could not give her the attention she had become accustomed to. The second month she gained but two pounds, owing, I fancy, to the failure to eat so much as she did when the Doctor and his wife were there to encourage her. Besides this, being a farmer's wife and having always lived at home, she became homesick after the Doctor left, and I had this also to contend with the second month. In the future I shall not undertake such a case unless it is understood that the patient is to remain for six months, if necessary, and is able to have friends or a nurse trained in suggestion to attend to her when she is away from me.

While I say this patient was not quite well mentally when she went home, still she had improved so much that at her last treatment she sat in the room and watched a trick dog I possess go through about fifty tricks. This was a decided gain, for formerly she could not bear the

sight of one; but she would not let the dog go near her, nor would she shake hands with me when she left, fearing lest I might convey contamination to her. Another month's treatment, with proper outside attention, would, I feel certain, have cured this patient completely. As it is, I believe she will improve much at home, for she had certain thoughts and principles drilled into her while here, and these in themselves will in all probability work a complete cure in time. This patient was fifty-two years old, while the age of the other "dog woman" was but twenty-six.

The origin of the various manias, also, may be traced to a period of ill health. I know this is a new theory for the causation of these troubles; but I have ample proof at hand to substantiate my claims. Drug manias, dipsomania, kleptomania, pyromania, nymphomania, manias for certain articles of diet, etc., may all be traced to desires created in a weakened condition or at an age when reason was not properly developed. Take for example one which we have all experienced at some time in our lives—a craving for certain articles of diet. Every physician can tell of patients, who, while convalescing, have craved for a certain article of diet for weeks before being allowed to have it. We have all experienced this desire, and sometimes the most curious tastes are developed. Invariably, the dish we have craved is relished for the rest of our natural lives. Knowing the susceptibility of convalescing patients to impressions of this sort, I always make best use of the time at this stage to talk about wholesome dishes and palatable food, and it is surprising how quickly an enormous appetite may be developed.

I knew a man, who for some time had served in the British army. During service he was stricken with typhoid fever, and while convalescing, he developed a craving for raw oysters. He was denied them for a week or two, and at the end of that time was permitted to eat only one at a time. He used to beg and pray for the surgeon to give him "just one more," and when he was allowed to sit up and write, he wrote a waltz which has been quite widely published, entitled "Just One More."

I had the pleasure of being present at a little stag party given by this individual a few nights before his marriage, which took place twenty years after his typhoid attack, and the chief

attraction in the supper room was a large table piled from sides to center with oysters in the shell. His "Just One More" mania had developed and persisted.

I was enabled to trace a case of pyromania in a young man thirty years old to an impression made during an attack of measles in his eighth year. The disease was at its height on the fourth of July, and knowing there was to be a big bonfire that evening, he begged to be allowed to witness it. Failing in this, he asked to be taken to a part of the house from which he could watch the reflection. This being impossible also, he simply had to lie in bed with the desire to see the fire in his mind. So marked an impression did this desire to see fire make upon him that ever after he had an uncontrollable desire to watch things blaze, and it was only after he had set several vacant houses on fire and narrowly missed the penitentiary that he was brought to me for treatment. Under daily treatment for two months, the desire left him completely and has not since returned, although it is now two years since he came under my care.

The treatment consisted in placing him in a condition similar to the one in which the undesirable impression was made, (the suggestive condition) and then pounding in suggestions which created a horror of fire, a desire to see things remain as they are and a respect for other people's property.

Drug manias, again, are seldom formed in the strong and healthy. It is when a drug is steadily administered to one in poor health that the desire is formed.

(To be continued.)

CAUSES OF INEBRIETY.

"Dr. T. D. Crothers is of the opinion," says *Modern Medicine*, "that many cases of inebriety are produced by dietetic errors, bad habits of eating, etc., the deranged digestion finding its relief in alcohol, and this in turn aggravating the conditions, and producing the drink habit. Many cases originate in dietetic delusions; in some of these a systematic starvation exists, due to the peculiar notions held in regard to food. The treatment of this form of inebriety consists essentially in the elimination of toxins and proper nutrition."

DESIRE.

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

Who knows what it really is, "its whence or whither?" Who of us fully comprehend its power to lead to the fullness of happiness or into the depths of misery?

It is the affinity of souls. Does it attract the pure metal of real worth? Then health and happiness is your goal. Does it collect the alloy and debris of life? Then misfortune is your lot. Have we really any potency to so magnetize our souls that their attractive power shall respond more or less fully to our wills, our attention? If so, we then master our fates, or we may do so. If not, then are we slaves indeed,—for yesterday, today and forever we follow some desire.

Are we helpless in its hands? Is it a cyclone that sweeps everything before it? Is it master of all? That it is master is the contention of many. These tell us that our vaunted freedom is but fancy after all; that heredity and environment make of us what they will; that our deepest feelings are illusory; and the idea that we can choose the less pleasant of alternatives, and follow duty, honor, or progress is a vague dream.

We follow desire, yes, but must we follow the strongest? Can I not do what I least desire to do? To tell me that I have power to choose, but must choose the course offering the least resistance at the time, is to talk in riddles. I can choose either of two or one of many courses, or I cannot choose at all. If I cannot take either alternative, regardless of whether it means paddling up stream or floating down stream, then the project chooses me, not me it; the tide floats me into port, or out to sea, I do not steam there, or swim there. How can I profit by experience? If I must run away from pain to-day, and had to do so yesterday, how am I to help it to-morrow? If I must choose to-day what I believe to be pleasure-giving and had to do so yesterday, how help it to-morrow? True enough, I might claim that the leaves and fruit of plants drop and decay, and that the plant really profits from the increased richness of the soil thus caused. But has the plant choice in the matter? Is it not really fated to do so? Is this then typical of human progress? If so, why not be consistent and drop the word choice from our literature and adopt fatalistic phrases? If the plant in some way fails to profit by the enriched soil, and

brings forth no fruit, we chop it down and make room for a healthier one. If man is equally fated, why be sentimental regarding him? Why not get him out of the way too, if he is an incumbrance to the society? Why blame people for ignorance and crime if they cannot help it; if they cannot choose any other course? We do blame them, all of us. Why not be consistent? Do we not act as though they could choose freely? Are not all laws and ideas of morals based on the power to choose? Are we forced to do these things, too? But, if so, how came the idea of choice? Why is this illusion so wide spread? Is it an inspiring idea? Is the race better for being disillusioned in this matter? Can I brave the future with brighter face and more hopeful mien, with a more determined spirit to do and dare, than he who feels that he is in some way—to some degree at least—the maker of his own future? Suppose, if you please, that my idea of fatality and his idea of freedom are both the results of a fixed order of things; which of us will receive most from the lessons of life? If his doctrine of freedom (in which he has no personal choice), obeys the law of growth in soil and climate, why not recognize it and transplant the youths in an atmosphere of optimism and hope? They will be the gainers from environment, and never know the inexorableness of the law if this theory be true.

We are all gifted with more or less prevision; and there is no rational way of explaining how I can profit by foresight unless I can choose. Again, to tell me that I can and do exercise choice, but in accordance with my present nature—my dominant desire—is to make me the sport and plaything of the past and present; to rob me of all self-help; to read fatality into my lot, and leave me helplessly stranded upon the shores of time. "But," you say to me, "you are so constituted that you must desire pleasure and shun pain. You learn by cut and try that present pleasure may mean future pain. In this case, you are just as fated to shun present pleasure for a greater future pleasure as you are to do all else." While this looks well on the surface, is it really well? How shun present pleasure? How do what is disagreeable today that all may be well tomorrow? Does all this not really imply choice, and choice of the less agreeable at that? Remember, we are living today, not tomorrow. We are choosing as we are today, not as we will

be, nor even as we should like to be, tomorrow. Is it not true that my present self would rather do the agreeable thing? Is myself of today not on the side of today's desire? If not, where does today's desire come from? Is it not true that the dominant desire of today is just the one I do not choose—the one that means present gratification?

"Well," but you say, "you have chosen thus before and suffered therefrom; hence you are afraid. The fear is a present matter, notwithstanding the fact that the painful result is in the future." Now, even if we acknowledge all this, matters would stand thus: a present fear of a future pain, balanced against a present desire of a present pleasure with our present self clearly on the side of the present desire, or that desire would not exist. If the course of action, promising the future good, was in accord with my present dominant self, then I would desire to do that, and there would be no wish to do the other thing, promising the present pleasure. But the fact is, I do desire to do it. It seems to me to be my chief desire today. But I choose the other course.

Would it not seem, that a present desire, springing from the dominant self of today, with a long course of actions of a like kind tending to strengthen the tendency to act out this course, would be stronger than a present pain, coming from an ideal course of conduct, tending to actualize an ideal self today? Because, as I have already said, if it were the stronger, today, it would be the me of today, and would bring the stronger desire with it and there could be no struggle of note. But there is a struggle—a fierce contest, in which I feel that I could do the one thing easily, without effort, and with pleasure; while the other would cost effort, sacrifice of the present, and actual pain. Yet, I do the latter. I feel that there is a personal effort, a heave of the will, a clinging to the ideal course which comes from within and forms the plus element, that makes the choice. I feel that I could do the other thing more easily, but that it would not be best in the end, and, therefore, I choose not to do it. It does not seem to me that the course chooses me. I seem to do the choosing with liberty of choice either way. I believe this to be true. So that, though I claim that desire is the soul's attraction, I also claim that through voluntary attention, which includes will, I can

so magnetize the nature, if you please, that the attractions will be different; that is, I believe that I can choose between desires, and have the power, which I guide by experience, of saying which desire shall result in action. I think the history of the race does not show that I must do what is easiest to me, or best for me, even when I know. I can do the thing that means the worst all round, and many times do it. Desire, then, is my best friend, or worst enemy, according as I exercise wise supervision and intelligent choice, or simply allow the dominant idea to result in action.

Consider what the wise following of desire has done for the race. Look into the past, and you see man plodding afoot, looking with envy at the storm clouds chasing each other in the skies; watching with longing eyes the wild beast speed by him. Desire for more rapid travel is born and grows till it tames the wild beast and makes him carry or haul him with increased speed. For a time satisfied, but Desire still looks with envious eyes on the rapidity of sound and light. He harnesses the steam to his carriage, and with it propels his bark across the ocean, in defiance of wind or tide. Still unsatisfied, the possibilities within demanding expression, he snatches the lightning from the storm-cloud, curbs it to his will as a swifter steed, or sends it afar with messages of love or learning to dear ones. Desire, still unsatisfied, studies the soaring bird with envy, and tomorrow he may discover the secret of her wings and chase the songstress in her flight in the azure. Still the unlimited Desire, unsatisfied with the attained, reaches out into stellar space to learn the vibratory significance of the vast ocean encircling sun and star. One day he may solve the mystery and become master of all created things.

Desire has not been a mechanic alone, but a philosopher, a scientist, a physician. The work of Desire as a physician is little less wonderful than the other works. Seeing his friends dropping away from him prematurely, and thinking them captured by some enemy, he sought to frighten it away by noises and prayers and nauseous potions. Still they died, and as Desire led to a knowledge of anatomy and physiology, a mechanical and chemical interpretation of disease was adopted, and the vegetable, animal and mineral kingdoms were ransacked for those things making the most powerful impressions on

the body and these were utilized to right the wrong causing death. This was a plain advance, yet power means danger if wrongly applied, and thus at times damage was done. So he says, "Some of nature's most useful forces are undemonstrative and unseen. I would not take a delicate instrument to a blacksmith shop where they use large hammer and tongs, so I must use milder means in saving my friends." He (Desire) accordingly switched to the other extreme and selected the mildest measures known, and some of the evil of excess was averted. Still friends passed away rapidly. Investigation had led to a knowledge of the power of mind; personal responsibility was taught; health was seen to be harmony through obedience to law; suggestion and mental treatment were added to the list; education was used as a therapeutic agent, and man taught to be his own physician through choice of a proper mental and physiological life. Desire, today, looking out into space and back into time, thinks he sees intellect as the most powerful force known. He thinks mentality to be connected with the creative, reparative, sustaining forces of the worlds. So he is trying, with much promise of success, to hitch onto this mighty thing, mind, and to make it build better bodies and repair those already existing, imperfect, warped and diseased. Let us hope he may succeed, and thus prove to be our friend now, as in the past. If the above postulate be true, and if we can select the desire that shall attract, that shall work in and through us, and thus select the affinities of our souls—the future to which we shall tend, the ideal that we may worship, then the ideal of health and happiness is a practical one—one to be desired, chosen, aimed at, in the hope of some time living it. Let us, then, exercise our right of choice. Choose the desire we deem best, and having chosen, let it spread its wings and dare the gloom. Let us trust the desires chosen, keeping the fires lighted on the altars of rationality, and new objects will be disclosed to us in regions untried.

Thus trusting this attractive power of mentality, the human race shall be led from many of the shallows, and sloughs, and swamps of ignorance, and disease, and death, to a brighter and happier future.

The discord that involveth
Some startling change of key,
The master's hand revolveth
In richest harmony.

—F. R. Havergal.

PSYCHURGEON.

BY GEORGE BIESER, M. D., 186 W. 102ND STREET,
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In the October number of SUGGESTION, page 65, we read the following by Chas. G. Davis, M. D. :—

"The healing art rests upon a tripod, the three supports of which may be designated as—medical, surgical and psychical."

Doctors are those who practice all three methods of healing; physicians, those who practice the first chiefly; surgeons, those who practice the second mainly. But no satisfactory term has been coined to designate those who mainly practice the third method of healing. I suggest the name "Psychurgeon" for these particular practitioners of the healing art.

In order, however, that there may be no misunderstanding of the term psychurgeon or indiscriminate use of it, a few definitions and explanations may not be amiss. While the term doctor is ordinarily understood to mean anyone who actually puts into practice his scientific studies, yet it is expedient to use other terms to designate those who practice mainly certain branches of a science, especially so in the art of medicine. Thus surgeon, a contraction of churgeon, signifies one who cures abnormal conditions by working or operating upon them with the hand; and physician, one who cures by drugs, food or hygiene. These definitions being only relatively correct, the term "psychurgeon" suggested in this article can also be only relatively so. The numerous terms used to designate those practicing psychical healing are unsatisfactory in the main, because, being based upon mysticism, false theorizing or incomplete observation, and arousing as they often do prejudice in ignorant, skeptical or superstitious persons, they cannot help but suggest thoughts and visions of fear, fraud or undue influence, thus producing psychic states more or less antagonistic to effective healing in many cases. These are the reasons why doctors, who allow their patients to call them mesmerizers, hypnotizers and the like, often fail to cure, or have few patients.

While the term suggestionist would remove these objections and would therefore be a better term than mesmerizer, hypnotizer and the like, yet it must not be forgotten that in actual practice other remedial agents are used in con-

junction with suggestion by rational therapists in the domain of psychic medicine. It were better, I believe, to reserve the term suggestionist for those who use suggestion for experimental or educational purposes merely, calling those psychurgeons who in actual practice use other remedial agents in conjunction with suggestion in order to ensure effective healing.

The term psychurgeon has the following points in its favor: It is new, not hybrid; being derived from the Greek, it signifies one who cures abnormal conditions by working upon them by means of mental processes; furthermore, it does not force us to accept any particular theory in the manner or matter of its make up; and last, but not least, it eliminates one factor operating strongly against those who practice suggestive therapeutics, viz., adverse suggestion of the term itself.

"What's in a name? that which we call a rose,

By any other name would smell as sweet."

—Shakespeare.

While we all agree with Shakespeare that a name does not alter the physical characteristics of a thing, we know that the name may greatly influence our thoughts and emotions towards the same. One word arouses prejudice, fear and the like, while another one used to denote the same, will not. Therefore, I like and suggest the term psychurgeon.

TO THE READER.

If this number of SUGGESTION interests you, why not tell your friends about it and get them to subscribe? If you have received it as a sample copy, why not send us a subscription at once? Every issue is as interesting as this one and every new subscriber enables us to improve the Journal. Many readers took advantage of the premium offers of last month, but this month we should like to hear from every subscriber. A few words spoken at an opportune time may bring you a valuable premium.

ETIOPATHY.

Within the past thirty days we have sent out a large number of Dr. Dutton's famous work on advanced mental practice, entitled Etiopathy. An extensive review of this book appeared in the November issue. It contains over 600 pages, and the price to our subscribers is but \$4.00.

SUGGESTION VERSUS DRUGS.

WILLIAM C. DOBSON, M. D., HARRISVILLE, OHIO.

Wishing to test the power of Suggestion, as compared with that of drugs, I selected the case of Philip L., farm laborer, aged 50, who consulted me some time ago. This patient presented a train of subjective symptoms too numerous to mention; there were insomnia, loss of appetite, frontal, temporal and occipital headache, pain in stomach, lungs, bowels and elsewhere—ad nauseum. He stated that he had suffered from constipation for at least ten years and that his bowels had not moved for ten days. Physical examination disclosed no organic disease; in fact, there were no objective symptoms except sallow complexion and impacted bowel.

Gaining the attention of the patient, I offered suggestions calculated to improve the appetite, relieve constipation, and produce sleep at night. I also left a few tablets, containing half a grain of opium, with instruction to take one tablet after each meal until my return. At my second visit, made within three days, I was gratified to find a great improvement in the condition of the patient. He said: "Doctor, *those tablets move my bowels so freely, I think it would be wise to reduce the dose.*"

I concurred with him, suggesting that he use one-half tablet after breakfast for three mornings, after which time his bowels would sustain a normal action each day. When seen about one month after my second visit, patient reported that "*my drugs had worked wonders;*" he stated that the reduction of the dosage to one-half tablet had caused his bowels to move once daily, and assured me that *positive improvement had followed the ingestion of the first dose of medicine.* He enjoyed a vigorous appetite, slept well at night, was entirely free from pain and had a normal evacuation of the bowels each day. As we are all aware of the decided tendency of opium to interfere with appetite and digestion, lock up the secretions and reduce intestinal peristalsis, when there is no constipation present,—let me call attention to the magnitude of the test when every condition is favorable to the action of the drug. Here we have atony of the stomach and liver, with obstinate constipation and impacted bowel, and we practically clinch these conditions by the administration of opium.

The resulting improvement and relief of all functional trouble, together with the antagonism of the physiological action of opium, proves that while drugs may be used as adjuncts, the basis of all successful treatment is Suggestion.

WORRY AND FRETTING.

"Worry wears out more people than work does, and fretting causes more unhappiness in families than either sickness or poverty," writes Mrs. Moses P. Handy in the October *Woman's Home Companion*. "Indeed, the secret of happiness may almost be said to be making the best of everything, and good humor, under all circumstances, the most useful virtue which man, and more especially woman, can possess. There are good women, who to-day would peril life and limb for husband and children, yet who daily render their dear ones uncomfortable by going forth to meet trouble half way, and by grieving over that which is past and irremediable. If a thing can be helped by any effort of yours, go to work promptly and help it; if not, waste no time in vain repining. When your husband has made a mistake in business and times are hard, do not wail over the mistake. Gather up the fragments and stand by to help him. If you can do nothing else, you can at least pretend that you do not mind; can show him that you believe in him still, and prophesy that better times are coming. Nothing so chills a man's courage as the damp spray of a wife's tears. Did you never try to run your sewing machine without oil? Don't you know how the surfaces grind upon each other and how hard the work is? Well, just as one hour of that scraping will injure the machinery more than a whole day's use would if properly oiled, just so one day's worry will dig more wrinkles in your face and sprinkle more gray hairs than will months of patient, trusting labor. Worrying is an essentially feminine failing, and there are women who do it in spite of themselves. If you chance to be such a one, fret all to yourself in the privacy of your chamber, provided you have any privacy; but under any circumstances do not empty your basin of cold water—or worse, your bottle of tears—over the sitting-room fire."

"No man," says Cornaro, "can be a perfect physician to any but himself." Every person should know for himself the cause of disease and means of prevention.

A RATIONALE OF HYPNOTISM.

DR. T. A. DU BOIS.

Occasionally one reads a clinical report like the following:

"Miss A., age 25; neurotic, suffering intensely with trigeminal neuralgia, came for treatment, saying she had no hope of obtaining relief, and that she dreaded to contemplate being hypnotized. She insisted on the presence of her friends in the treating room, which was not permitted. Pulse and respiration were very rapid, and she exhibited extreme excitability when taking her place in the chair. Taking her right hand in my left, I pressed my thumb upon the hypo-circum subalgie nerve; thus reversing the magnetic current. I bade her look steadily in my left eye, and proceeded to hypnotize her, thus completely overcoming the objective mind. I gave her many instructions and required her to carry them out in a given time. On awakening she said she had been sound asleep, conscious of absolutely nothing that had occurred during the interval in the chair."

Test experiments have proven clearly that nothing is forgotten under the conditions of hypnotic sleep; but the moment the objective mind becomes aware of what was said and done, is a disputed point among hypnotists. Some affirm that the objective consciousness is for the time laid aside, while others declare it is always operative and thoroughly conscious of the whole proceedings.

Psychology might be termed the bringing of the infinite possibilities of the subjective mind to the consciousness of the objective mind. The science is yet in its infancy, and from its very nature must be slow in evolution. Infinity cannot be fully understood by the finite mind, and we inevitably come to the point of the "unknowable," as Herbert Spencer terms it.

Man may harness the lightning and make it carry his messages around the world, in less time than it takes to write them. He may master the intricacies of physiology and bacteriology, weigh the planets, learn the secret of their orbital precision, guess at the phenomenon of chemical affinity, and the combining power of atoms; but when he can safely postulate concerning the nature and attributes of his own mentality,—squaring the circle, and perpetual motion will be simple affairs.

In the first chapter of *The Law of Psychic*

Phenomena, Dr. Hudson says: "Man has, or appears to have, two minds. It is a matter of indifference whether we consider that man is endowed with two distinct minds, or that his one mind possesses certain attributes and powers under some conditions, and certain other attributes and powers under other conditions. It is sufficient to know that everything happens just as though he were endowed with a dual mental organization." He further remarks that the dual theory was accepted by Dr. Prel, Dr. Brown Sequard, and Professors Wigan and Proctor. Many readers seem to ignore the fact that Dr. Hudson simply advances this as a theory, willing and anxious that it should undergo the tests of experiment and criticism. It is worthy of remark that it has withstood both, and is gaining ground with psychologists.

Telepathy is an established fact in our understanding. The influence of the mind over the body is unquestionable, and the science of psychotherapeutics is slowly but surely making for itself a place among the great sciences. Such has been its progression in the last few years that our country has been over-run with self-styled professors, who have sprung up with mushroom growth; these having recognized the power, but in many instances misunderstanding it, and attributing its operations to the supernatural. Some of these "professors" pose as psychological Munchausens, and are adepts in the art of plagiarism. Taking advantage of the newness of experimental psychology, the instability of its phenomena, the credulity of human nature, and its insatiable desire for things mysterious, they drive a thriving trade, by their pyrotechnic advertising. Others, less dishonest, but quite as ignorant, conduct experiments with subjects who are naturally so highly suggestible that one could "prove" almost any theory by them. These two types,—both ignorant, one hypocritical, are responsible, largely, for the ill favor with which hypnotism is regarded by many.

Some time ago we heard a lecturer make the assertion that "thought was the messenger from the five physical senses to the brain," and from this false premise he proceeded to formulate a working hypothesis for "mind-reading," in which he, later, gave equally false tests.

The two classes above mentioned, the self-deceived and the wilful deceiver, are easily recognized among our 'hypnotists' and mental heal-

ers today. Equally ignorant of the laws of correct reasoning themselves, they take advantage of the same lack of knowledge in others, to fill their coffers with money, and advertise their names in print.

A clipping before me of a case at Rathdrum, Idaho, of a "prominent and wealthy farmer," "who was crazed by hypnotism," and committed to the insane asylum, is a fair sample of many others that might be cited in relation to the credulity of the average "investigator" through such means. It reads: "Wilmfusse, who is a bachelor, living alone, has been making a study of hypnotism for the past year. An examination of his residence revealed the cause of his affliction,—a diploma from Prof. L. G. Harraden of Jackson, Mich.; also a package of business cards bearing the name of 'Henry Herman Christopher Wilmfusse, professional hypnotist; entertainments given; all diseases cured without medicines.'" Readers of SUGGESTION will readily recognize the effect of suggestion and auto-suggestion in this case.

Bernheim defines hypnosis as a condition in which suggestion has an exaggerated effect. That does not imply sleep in any sense of the word. After systematic experiments with hundreds of subjects and patients, we are compelled to believe that the unconscious, unreasoning sleep condition is rarely, if ever, present. We fully realize that in taking this position, we are supported by a very small minority; we may also add that we were reluctantly forced to this position by undeniable evidence.

In our use of the word "sleep," we mean natural sleep, which implies the cessation of mental activity, objective reason, and the inhibition of the functions of the five senses, at least, so far as consciousness is concerned. Whether accompanied by partial inhibition of the voluntary muscular system, diminution of bodily caloric, slowing of the pulsation, or cerebral anemia, is immaterial,—though recognized by physiologists as important symptoms of natural sleep. The condition with which we are just now concerned is the psychical; therefore, we are dependent almost entirely upon the testimony of the subject subsequent to the seance, or upon our own experiences, which are more satisfactory, though seldom reported.

Any boy off the street will tell you that when he was asleep he "didn't know nuthin' that was

goin' on"—a clear, if inelegant, definition of the amnesia said to accompany hypnotic sleep.

The statement that every person can be hypnotized is generally accepted, but fortunately the modifying clause is added, that some make very poor subjects. It is recorded that a hypnotist in Europe made a thousand attempts with one subject before he succeeded. Such zeal must necessarily meet with reward. The hammer and tongs system of many hypnotists over there is enough to drive a subject insane.

Active somnambulists are those who readily take all suggestions. Mesmer, Braid and other experimenters had best success with this class of subjects. This is also true of the stage performers of today. These somnambulists will deny all knowledge of the happenings while under the "influence;" and feign surprise on being informed of their antics. The somnambulant condition is an individual characteristic, a matter of volition, independent of any power on the part of the operator. This condition is not synonymous with what is known as sleep-walking. After much difficulty, these subjects will generally own up that they were conscious of all that was going on at the seance. The other class of subjects can not be made to say they were asleep, or to deny the testimony of their five senses. We generally speak of these two classes as "believers" and "unbelievers." A well known professional hypnotist refers to them as "converts" and backsliders; the latter he designates as "those who have their eyes open," whether or not they go through their parts for fun or money. Professional hypnotists refrain from discussing the topic with any but their old, tried and trusty subjects, and invariably dismiss from their service a man who "knows too much," and cannot keep his own counsel.

Some believe the condition of hypnotic sleep is necessary before therapeutic results can be obtained from suggestion, while others are confident that the co-operation and full consent of the patient is all that is necessary; lacking this consent, hypnotic sleep becomes necessary. Others do not believe that hypnotic sleep, so far as unconsciousness is concerned, is ever present. As we stated before, it is, to say the least, exceedingly rare. Because, of the rarity of the condition, it becomes difficult to determine its therapeutic value.

One might experiment himself, taking care

not to fall into the pit of the somnambulist, or believing others to be "under," and deploring his own inability to enter the desired condition of subjectivity.

The effects of suggestion during natural sleep may be tested by having someone talk in a soft monotone to the sleeper, giving suggestions that his dreams will be remembered.

Experimental psychology teaches that dreams may be divided according to cause into three classes: Those caused by external suggestions, as the squeaking of a window blind; those by internal suggestions as a result of partaking of lunch after 10 p. m.; and those (disputed) resulting from the strong influence of another's will, directed upon the sleeper. It also teaches that the subjective mind, reasoning deductively, will exaggerate and misconstrue these suggestions into almost any form but the rational one.

One can train himself to go to sleep in a very few minutes, but it is reasonable to suppose one could do so less easily if someone were pouring a stream of words into his ear which instead of banishing his thoughts, would only increase the activity of the mind and keep him awake quite as effectively as strong coffee, hand organs, or babies. Besides, there must ever be present a kind of fear, however modified, of passing into a condition of helplessness, or into a state similar to that induced by chloroform, as we have been taught. Then there is the weird element which becomes more or less exaggerated as we are more or less amenable to suggestion.

We find many intelligent, reasoning men and women whom we are unable to put to sleep, or to make them say they were asleep. Not because they do not believe it possible, for they do, and endeavor to assist in the operation as much as possible; but, because the attention is alert, and the condition of excitement present in a lesser or greater degree. Our present knowledge of the relation of cerebral circulation to sleep, and to mental activity, bears out our hypothesis.

There may be natural freaks in the way of exceptions to these laws. It is said that John Wesley, the founder of Methodism, used to sleep while riding along on horseback. He had a scolding wife; perhaps nature compensated him in this way, by taking him across the door-step of oblivion for awhile.

We had a patient-subject—a sailor who had trained himself to lie down and sleep at any time

or place. He possessed a strong will; was not in the least suggestible, and many experiments tried while he was in this state of self-induced, natural sleep, failed to develop anything like somnambulism; though, before going to sleep, he promised to "help out, sir; all I can, sir; without faking, sir."

The only effect suggestion had upon him was to induce dreams. A running fire such as "a fly on your nose, it tickles, itches, it is biting you, brush it off," would result in a dream, always remote from the suggestion, and occasionally a slight movement of the hand towards the face, but not until our own observation and his testimony showed that he was partially aroused. This man was strictly honest with us, knowing we were seeking facts. He was willing enough, however, to deceive others as far as possible, and to act as a "leader" for undeveloped subjects. He could simulate somnambulism so perfectly that often physicians were deceived, even going through tests with ice-water, shocks, ammonia, apomorphia, and rectal dilation. A fine specimen of physical manhood; his cataleptic feats of strength puzzled all. Imagine the consternation of the hypnotic sleep advocates when, one evening before a few professional friends, I asked "Burley" to make a clean breast of it. This man was a most satisfactory patient; and was cured of dipsomania and tobacco habit in one month's treatment by waking suggestion alone.

In treating a case of stammering, the patient was anxious to be cured as quickly as possible. We kept him in the chair four hours daily. He would drop off into natural sleep during the evening treatment, beginning to snore so loudly that we could not converse comfortably and we found it necessary to shake him. The results of many experiments in this case, to prove the efficacy of suggestion during sleep, were fruitless.

Somnambulists are principally found among the uneducated and uncultured, though not invariably. They usually fill dependent positions, and are seldom leaders among men.

In treating somnambulists, some of them will say they were asleep at the first treatment, others only after repeated trials. It is important that a correct understanding exist between patient and operator. We say to a patient, "you are asleep, asleep;" he may seem to acquiesce or open his eyes to prove the contrary. Who is to blame in the former case? We give the first lie and the patient acts it out.

If we say, "Mr. S—, tell me honestly, are you asleep or not?" thus implying doubt, gives the somnambulist a chance to creep out and assert himself if he is so inclined. It also implies that you consider him honest till you have proven him otherwise. He may acknowledge that he was awake, or carry out his part and declare he was sound asleep, did not even hear the clock tick, and only aroused when you clapped your hands and gave the password.

This class of patients must be detected and treated accordingly by the intelligent physician.

A physician of our acquaintance has used his wife for a somnambulant subject for years. Her work is apparently marvelous, and he is honest in his belief. We knew them before marriage and had almost concluded that here was the one great exception of unconscious somnambulism; but, after a long time, she admitted that she was shamming. We swore not to betray her secret, as she said her duplicity would kill her husband.

The theory in the past has been that the objective mind, or rather one of its principal functions might be aptly likened to the telegraphic censor stationed at Havana, Manila, etc., during our late war. In the sleeping mind (this censor being asleep), every dispatch was allowed to go through; and unless it might be modified or refused by a very accommodating and elastic censor called "Conscience" at the receiving end, it would be absorbed by the subjective mind as good and true.

Whether or not the operator believes the patient to be asleep, if he thinks he so believes, and is shamming sleep, he certainly is not *en rapport* with the operator in any sense of the word. On the contrary, he is laboring under an adverse auto-suggestion. These suggestible people make unsatisfactory patients except when skillfully managed. They are liable to have imaginary diseases and relapse often. They are influenced by what every person says, court sympathy, and want to try every new doctor, preferring the charlatan.

It is the duty of the conscientious physician to strengthen the deficient will power and to direct his suggestions towards the overcoming of the morbid tendencies. Long experience proves that this can be accomplished by the co-operation of the patient.

These suggestible persons are the *bete noir* of the general practitioner. Their diseases being psychical, a mental remedy is indicated, whether

the "strong placebo" or Christian Science.

To account for these differences in human beings we should have to appeal to the vexed questions of heredity and environment.

The insurance agent, the book agent, the commercial traveller, and men of similar callings, reap their harvest from the highly suggestible class. A man may decide he does not want to insure after calm consideration of his investments and capital. A glib-tongued agent comes along and writes him up for \$10,000. The book agent pursues the same methods of repeated suggestion until the victim feels it is the opportunity of his life to secure that book, although yesterday he decided he did not want it nor could afford it.

A traveller in India entering a temple where many are standing at worship, sees all fall prostrate at a given signal and finds himself doing likewise before he realizes that he is bowing down before idols.

Suggestion is a ruling power from which there is no escape except by the avenue of conscious reason which helps us to choose our footsteps along the winding ways of life, and to select that which makes for usefulness and happiness.

THOUGHT TRANSFERENCE.

The ranks of those who see in wireless telegraphy an argument in favor of thought-transference by "brain-waves" have been joined by the editor of *The Medical Times*, who writes as follows in that journal for August: "Marconi has shown that a small electric battery can send waves of energy and intelligence through the ethereal atoms of space for a greater or less distance, according to the elevation, which may be caught up by a sensitive mechanical receiver and its code of signals recorded and interpreted. In the battery a small amount of material is decomposed to produce the electric current. The brain is, to a certain extent, a battery, and the ganglions of the great sympathetic nerve relay batteries to insure a continuous supply of the nervous energy generated in a great measure by the brain. This battery with its relays, by the nourishment supplied to the body, decomposing its own material thus supplied is perpetually in action. Thought is to a great extent the outcome of cerebral action, the same as electricity is a force evolved from the decomposition of elementary substances. Thought, then, is an entity, a force, something which can travel through space and be caught up by a receiver, however distant, which is in tune with its vibrations."

PSYCHO-PHYSICAL CULTURE.

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

CHICAGO, ILL.

(Continued.)

James Mark Baldwin, M. A., Ph. D., Stuart Professor of Psychology in Princeton University, in a recent work (1895) on the "Mental Development in the Child and the Race," in discussing the subjects defines suggestion: "As the tendency of a sensory or an ideal state to be followed by a motor state," and says, "it is typified by the abrupt entrance from without into consciousness of an idea or image, or a vaguely conscious stimulation, which tends to bring about the muscular or volitional effects which ordinarily follow upon its presence."

"Janet defines suggestion as 'a motor reaction brought about by language or perception.'" This narrows the field to certain classes of stimulations, well defined in consciousness, and overlooks the more subtle suggestive influences emphasized by the Nancy school (of theorizers). Schmidkunz makes it: "die Herbeirufung eines Ereignisses durch die Erweckung seines psychischen Bildes." This again makes a mental picture of the suggested 'event' in consciousness necessary, and, besides, does not rule out ordinary complex associations. It neglects the requirement insisted upon by Janet, i. e., that the stimulus be from without, as from hearing words, seeing actions, objects, etc. Wundt says: ("Suggestion ist association mit gleichzeitiger verengerung des Bewusstseins auf die durch die Association angeregten Vorstellungen.") "In this definition Wundt meets the objection urged against the definition of suggestion in terms of complex association, by holding down the association to a 'narrowed consciousness,' but he, again, neglects the outward nature of the stimulus, and does not give an adequate account of how this narrowing of consciousness upon one or two associated terms, usually a sensori-motor association, is brought about." Ziehen says: "In der Beibringung der Vorstellung liegt das Wesen der Suggestion." "Here we have the sufficient recognition of the artificial and external source of the stimulation, but yet we surely cannot say that all such stimulations succeed in getting sug-

¹ Psych. der Suggestion.

² Hypnotismus u. Suggestion.

³ Philos. Monatshefte xxix. 1893, p. 489.

gestive force." "A thousand things suggested to us are rejected, scorned, laughed at. This is so marked a fact in current theory, especially on the pathological side, that I have found it convenient to use a special phrase for consciousness when in the purely suggestible condition, that is, 'reactive consciousness.' The phrase 'conscious reflex' is sometimes used, but it is not good as applied to these suggestive re-actions, for they are cortical in their brain seat, and are not as definite as ordinary reflexes." Baldwin continuing says, "For my present purposes, the definition I have given from my earlier work is sufficient, since it emphasizes the *movement side* of suggestion. The fundamental fact about all suggestion,—not hypnotic suggestion alone—which some of the definitions which I have cited, have exclusive reference to—is, in my view, the removal of inhibitions to movement brought about by a certain condition of consciousness, which may be called 'suggestibility.' The further question, what makes consciousness suggestible, is open to debate. There are two general statements,—not to elaborate a theory here, however—which are not done justice to by any of the earlier theories. We may say first, that a suggestible consciousness is one in which the ordinary *criteria of belief* are in abeyance; the coefficients of reality, to use the terms of my earlier discussion of belief, are no longer apprehended. Consciousness finds all presentations of equal value, in terms of uncritical reality-feeling. It accordingly responds to them all, each in turn, readily and equally. Second: This state of things is due primarily to a violent reaction or fixation of attention, resulting in its usual monoidism, or 'narrowing of consciousness.'"

In a state of full or complete consciousness our two minds are co-ordinate, each alert and active to support the other. In the normal condition this interdependence and association is good for the organism. It develops a state of self reliance and individuality, that is to be commended. But when a condition of disease or mental disarrangement exists, the co-ordination of the two minds tends to maintain the diseased condition. In order to reach the seat of the derangement we must dissociate these two states of mind or consciousness.

The objective mind, which represents the objective individuality of the individual, rebels at advice (suggestion) and the degree of the rebel-

lion, in some instances, is in a direct ratio to the deviation from the normal. Hence, in order to administer suggestion successfully, the objective attention must be fixed and thus bring about a condition of dissociation of consciousness.

An idea, sensation or experience, which once comes within the grasp of our sensorium, consciously or subconsciously remains ever after to influence our bodily functions and actions in life. Changes in consciousness are reflected in the domain of the physical whenever the circumstances or conditions are propitious for their production. Time will not permit to enter into the discussion of the modifying influences of pre-existing states of consciousness upon new perceptions; permit me to say though, in passing, that the latest thought-acquisition has to pass through the test of psychical digestion and assimilation much as does organic matter in the physical body, before it finds its place among recognized mental states.

The intimate relationship existing between mental states and physical conditions is only to be understood by a close investigation from the standpoint of experimental psychology. Biology has thrown very little light upon the subject, except to reveal the mechanism, by reason of the fact that biological processes, to a greater or less extent, annihilate the vital element. The subject is best considered from the standpoint of the psycho-physical.

We have dwelt thus at length on the purely psychical side of the question in order to intelligently establish a foundation for the erection of a superstructure in the physical. I am conscious, however, that even this statement will meet with opposition from materialists, who consider mind a less substantial basis for operation than protoplasm.

Psycho-physical culture, however, primarily has its inception in the mind, and mind and body must co-operate. While direct benefit to the body comes through carrying out of the objective thought, yet the greatest benefit is drawn from the concentration of the subjective mind on the result to be obtained by the exercise. The exercise is made the means of administering the suggestion. We thus call into play that potent agency, "expectant attention," which Dr. Hunter pointed out as early as 1786, as one of the most remarkable forces in nature.

Auto-suggestion is more potent than direct

suggestion. The best means of using suggestion in practice is yet to be discovered. In fact, the *modus operandi* of its action is not fully understood.

In my practice I teach emotional control through muscular control, and psycho-physical culture occupies a prominent place in my pharmacopœia.

Medically speaking, it comprehends a thorough system of gymnastics and breathing exercises which may be used as the basis for administering suggestions, auto and direct, looking toward establishing a healthy state of body and mind in a patient. Harmonic gymnastics may be defined as a series of rhythmic motions which tend to teach emotional control through muscular control, rather than develop muscle.

Dynamic breathing includes the so-called Yoga practice of breathing exercises, that are known to possess real life-giving power.

It is impossible, however, in the short time allotted me to even outline a system of procedure. In fact, I have no system. I study each case as it presents and prescribe the exercise which seems best adapted to the needs of the case in hand. I have culled some two hundred exercises from the different systems in vogue and adapted them to the needs of my practice, which is confined to nervous diseases and drug habits. I employ Delsarte graduates as attendants and instruct them in the medical use of that system. I have a school for attendants and employ the highest order of intelligence that I can obtain. The ordinary "trained nurse" is of little use in handling nervous cases. I train my own, and do not call them nurses, but attendants.

Dr. Curtis recently published a paper advocating a system of harmonious vibrations to be administered while the objective attention was engaged by looking at a kaleidoscopic image thrown on a screen by a stereopticon.

I long ago gave up this passive method of treating patients and now let them "work out their own salvation with fear and trembling;" it is true in many cases, but then when they have "worked it out" they have something to take home with them that they can use for relief in the future if they should ever stand in need of such aid.

I obtain the same condition of harmonious vibration as does Dr. Curtis, but through the patient's own effort, which I hold is much more scientific and lasting in its effect, than is the method advocated by him.

(To be continued.)

THE ART OF MASSAGE, OR ANATRIPSIS.

JOHN W. FOSS, M. D., BOSTON, MASS.

Any theory or practice to be especially valuable in the broadest sense must be in accord with nature. The practice of massage is natural and simple, and had its origin in ante-historical days. The oldest writers speak of its daily use as a remedy, a hygienic means, and sometimes as a luxury. Hippocrates, who flourished about 430 B. C., mentions massage as a recognized and familiar remedy, and frequently recommends it in terms which show his practical acquaintance with its use. The history of massage is certainly as old as that of man; its technique is so simple, the indications for it to some extent so much a matter of every-day occurrence, its effects so obvious, that even in the lowest stages of development men instinctively resort to it, the more so, as in a double sense, it is always at hand. We find accounts of massage in the oldest of known writings. Men have been quicker to learn the worth of muscular exercise, to set forth its indications, and to prescribe it, than in attaining a comprehension of the physiological effects of massage and of the meaning of its various manipulations, which presupposes a far wider knowledge of anatomical, histological and physiological facts. The art of massage as a curative measure was taught in the Hindoo Vedas, or books of wisdom, as a religious precept. We have positive evidence of the existence of massage among the ancient Persians and Egyptians. In this, as in other branches of medicine, the Greeks were the first in Europe to make genuine progress. Among them we find the oft-cited general massage, which was made use of in the baths, the gymnasium and the home, and was to some extent practiced by specialists. Local massage and many therapeutical facts concerning it were known in ancient Greece. Hippocrates says, "Massage could bind a joint which is too loose or loosen a joint which is too hard." This advice is worthy of attention as coming from the Father of Medicine and Chief of the Medical School of Cos, which in those days stood without a rival. Celsus and Galen recommended massage in a great many diseases. When we consider the fact that in the days of Hippocrates this art was spoken of as an established habit among the Greeks, that the same practice was found prevalent in India by the chroniclers of Alexander's time, we cannot fail to draw the inference that this method of treatment existed among the common ancestors of both the Greek and Hindoo. These were the Aryans, a noble people of Central Asia, from whom have descended Greek, Roman, Celt, Teuton, Persian and Hindoo. If we remember that in those days Zeus was not enthroned upon Olympus, neither was Brahma invested with the attributes of a supreme being, we shall be able to form some conception of the hoary antiquity of this art. By

massage we mean a mechanical action which is performed upon the soft tissues for a curative purpose by means of certain manipulations, namely, stroking, rubbing, kneading and striking. For the proper limitation of the conception of massage it is necessary to discriminate between it and gymnastics, which involve the exercise of the organs of motion. At first it does not seem likely that the definition of these terms should be confused or misleading. Both forms of treatment, however, have many points in common. In concrete cases the distinction is often so striking that it is scarcely possible to escape grasping it. On the other hand, a muscle can be given both gymnastics and massage. In the latter case it plays no part as an organ, being treated simply as a tissue, while in the first place it is always treated as an organ, and must functionate as such. The practice of massage may be considered as local and applied to the parts affected, or local and applied to a distant part or parts. As an example of local treatment in case of inflammation of the ligaments arising from a dislocation, the parts should be treated smoothly and gently; in consumptive cough, gentle treatment of the chest; for violent pain of the head, strong massage; in spasm, gentle and long-continued movement on the part affected.

The second use of massage is to disperse local deposits, and it is applied principally to parts distant from the disease. In catarrh, asthma, ulceration of the throat, use strong movements of the lower extremities. Massage is applied to the whole body when the system needs to be replenished. The skin, that great means that nature unceasingly employs to maintain the temperature and to withdraw from the blood waste products, is wanting in functional activity in old age. Massage is an excellent method of giving back to it a portion of its vitality. The aged will always derive great benefit from this hygienic measure, because its tendency is to promote the circulation of the blood, to summon fluids in larger quantity to the surface, and thereby maintain a higher temperature, to render the skin more elastic, more supple, more permeable, and so to increase cutaneous transpiration, to impress upon the cellular ganglionic tissues a secret movement of oscillation, and on the muscles themselves that degree of force wherein results a genuine feeling of aptitude and comfort. The treatment develops in some the magnetic force of the system. The finger of a good operator will descend upon a painful or excited nerve as gently as dew upon the grass, but on a torpid callosity with great force.

Anatomical knowledge is the basis of successful practice, not necessarily that derived from dissection, but certainly that which comes from study and observation. A good masseur never thinks while at work of the way that he uses his hands, but only of the tissues that he is manipulating; and the quality of his massage de-

pends upon his knowledge of their condition. To such knowledge belongs ability to make accurate palpation; and skill in this respect is only gained and maintained through practice. The commonest fault with beginners in massage is to employ too much force. Professional masseurs often go to the other extreme. The masseur should accustom himself from the first to use both hands and to divide the work pretty evenly between them. While still a novice he will, like a beginner in swimming, waste his strength, and easily become tired, but, under proper guidance, he soon learns to secure the greatest possible effect of his manipulations and to do much more work than seems possible at first. Massage should always be performed immediately on the skin; as one loses precision of technique if he gives massage through the clothing.

The effects of massage are various; tumors and effusions waste away, emaciated parts grow, contractions are loosened, while loose joints and relaxed muscles are strengthened. These apparently opposite effects are explained physiologically by the effect of the treatment upon the circulation of the blood which is the great common carrier of waste and supply of the system. Among the diseases in which massage has been successfully applied are; 1st, affections of the motor organs, muscles and joints, from over exertion and disuse, sprains, rheumatism, peripheral paralysis, writer's and pianist's cramp, and various distortions and deformities. 2nd, Nervous disorders; nervousness, neurasthenia, insomnia, hysteria, neuralgia and chorea. 3rd, Respiratory affections, emphysema, chronic bronchitis, asthma. 4th, Affections of the heart, simple weakness, functional disorders, incipient fatty degeneration, hypertrophy, and even in serious valvular defects temporary relief is obtained and the symptoms much ameliorated. 5th, Disease of the digestive system, chronic gastric and intestinal catarrh, habitual constipation, hemorrhoidal troubles, and circulatory disturbances of the liver. 6th, Constitutional disorders, chlorosis, anemia, obesity and diabetes. 7th, Diseases of women, amenorrhoea, dysmenorrhoea, menorrhagia, chronic metritis, flexions and prolapsus of the uterus.

Learned physicians are turning their minds to rational curative methods now at their service; methods representing great and important factors in medical science. They work perhaps as much for preventing evil as for suppressing morbid symptoms. Massage is the most important of physical remedies for the disposition of the powers of nature, and is of great service to suffering humanity for the development and maintenance of the vigor of the body as well as for suppressing numerous inward diseases, states of suffering, debilities, and infirmities. The treatment in no way conflicts with the ordinary medical treatment but forms a very beneficial adjunct.

A CLINICAL REPORT.

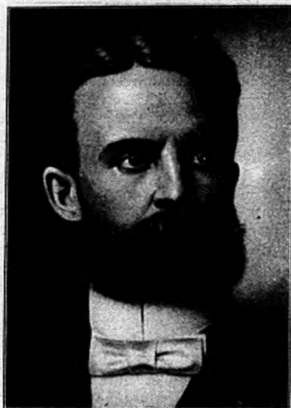
BY HERBERT A. PARKYN, M. D., C. M., PRINCIPAL OF THE CHICAGO SCHOOL OF PSYCHOLOGY.

(Concluded.)

[Full history of this case, argument and diagnosis, appeared in the November issue.]

Having finished recording the history of the patient's case, I took a seat directly in front of him. He was in a half reclining position in the operating chair, and could see every expression of my face. Looking him squarely in the eyes, I addressed him earnestly as follows:

"Mr. C—, you came here hoping you might get well, and I am glad to be able to tell you that, after considering carefully your present condition and the history of your case, we are confident that you can be made a sound man again. However, to bring about this result it will be necessary for you to follow carefully, for one month, the simple directions I shall give you. Now, I want you to promise that you will follow my orders faithfully for one month, and to come regularly for treatment." Answer, "I promise." "Very well, I will not ask you to do anything very laborious. Mr. C—, you require more blood. To obtain this you must eat more food and drink more fluid than in the past. The healthy man requires five pints of fluids in the day, to enable the various organs of his body to perform their work properly. You must be exact about this point. See that you drink at least ten ordinary glasses of fluids every day. Take not more than a good mouthful of fluid at one time, and take a dozen or more of them every hour. Every time you sip your fluids I wish you to remember the conditions we are endeavoring to bring about. Every time you do this you bring the force of auto-suggestion into operation, and this will assist in overcoming your troubles. A man can tell a story so often that, finally, he may believe it to be true. You must tell yourself about the changes which are to come about, so often, that they will actually occur. As often as possible repeat to yourself something like this: 'This water tastes good. It is intended to make me hungry, increase the amount of gastric juice, assist digestion and assimilation, increase the amount of bile, and cause my bowels to move at 7 o'clock every morning. It is to increase my nutrition, improve elimination, and make me feel better



DR. T. ALBERT DU BOIS,
LATE OF CHICAGO, ILL.

VICE PRESIDENT AMERICAN PSYCHOLOGICAL,
MEDICAL AND SURGICAL SOCIETY

BIOGRAPHICAL SKETCH.

Dr. T. Albert Du Bois, whose portrait appears on the cover this month, hails from Chicago, Ill., but at the present time is sojourning in California, looking over the ground preparatory to settling down in that flourishing state.

The Doctor has been a very successful practitioner, demonstrator and teacher of Suggestive Therapeutics. Though still a young man, he has had a wide experience in his chosen line of work. He certainly has many new and original ideas about the practice of Suggestive Therapeutics.

He believes there are three great divisions of the healing art: the mechanical, the medical and the psychological. He claims that a physician is most useful to the community in which he practices when his knowledge embraces all three branches.

The Doctor has recently been appointed Vice President of the American Psychological, Medical and Surgical Society. His article entitled "A Rationale of Hypnotism," published in this number of SUGGESTION, should prove interesting and profitable to our readers.

We predict a successful career for the Doctor in his new field of labor.

all over. I shall be happier, more cheerful, more energetic, and must sleep soundly each night at 10 o'clock.'

"Mr. C—, try to think over these things fifty or one hundred times a day. Think only of things as you wish them to occur. Avoid discussing your ill health with friends. In fact, say nothing about your physical condition until you can tell everyone around you that you are feeling better. For the present, cease taking medicines. If necessary to administer anything internally we can prescribe later. However, I am certain that you will not require one drop of medicine, and inside of a day or two your bowels will be moving freely.

"Now, Mr. C—, close your eyes and relax every muscle in your body; that's right (pause). You have relaxed nicely all over and I have your whole attention. Every word I utter now, will sink deeply into your mind, and every suggestion of health I give to you will take form in action in your body. Listen, Mr. C—, you will be hungry, hungry, hungry for every meal; thirsty, thirsty, thirsty all the time. You will sip, sip, sip at your fluids all day long and fifty to one hundred times a day, you will think of the conditions of health which must come to you. Your stomach will digest everything you eat. Your appetite will increase and, shortly, you will be eating and drinking as much as the strongest man you know. When you are eating and drinking as much as a strong man, you will be generating as much strength as he does. In fact, you will become as strong as the strongest man you know. You will practice long, deep breathing. Get plenty of fresh air and practice deep breathing a number of times each day. Your bowels will move freely every morning at 7 o'clock—at seven o'clock—do you hear?—at seven o'clock, every morning. Keep the appointment at that hour whether the inclination be present or not—at seven o'clock each morning. Then you will sleep, sleep, sleep at ten o'clock every night. Your whole system will undergo a change at once and you will sleep every night, commencing to-night, at ten o'clock, you will sleep—do you hear? Mark the hour—at ten o'clock to-night—at ten o'clock every night."

I kept up suggestions such as these for about five minutes, as well as any others which applied to his condition, repeating them over and over. I then lowered his head for two or three minutes,

using manipulations around the head and neck. I let the patient understand that this was to stimulate the various brain centers by increasing the amount of blood in his head. Having kept his head down for two or three minutes, I raised it and once more went over the same suggestions given before. The patient was then allowed to rest in silence for a minute with directions to think over what had been said to him. He was then aroused and told to come regularly for treatment.

The following day he reported that his bowels had moved shortly after his treatment the day before, as well as that morning, and that he had a better appetite but had not slept very well. The next day he reported that he had slept better, eaten better, felt stronger, and that the bowels had moved again.

The force of any suggestion depends largely upon the number of times it is repeated. The oftener a piece of poetry is repeated the more indelibly it becomes fastened in the mind. It is so, also, with a therapeutic suggestion; the oftener it is repeated the more potent it becomes, even though the treatment may seem monotonous. For this reason this patient was given about the same suggestions day after day during his whole treatment of six weeks. The suggestions evidently became fixed in his mind, for they certainly bore fruit. From day to day the patient gained steadily, one trouble after another disappearing as his nutrition improved. He seemed to follow every suggestion, for at the end of six weeks his weight had increased from 156 to 170 lbs.; absolutely every complaint had disappeared, and the patient declared that he was in better health and spirits than he had ever enjoyed. As I said before, this was a typical case, and the treatment, though simple, was typical of the plan of treatment I adopt in these cases. Try it on some of your own similar cases, Doctor, and let us hear through the columns of this magazine the results you obtain.

[NOTE.—While giving suggestions I place my hand over the different parts of the body referred to and use massage over the abdomen in cases of constipation.]

ARE YOU INTERESTED?

If you are interested in Suggestive Therapeutics, you should not hesitate a moment about sending for our special mail course. It covers the entire field of Suggestive Therapeutics.

SUGGESTION.

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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.

NASCENT FACULTIES.

Dr. K. M. Bucke of the British Medical Association read a paper before the section on physiology in Montreal, a short time ago, in which he advanced the prophecy that the human race was developing nascent faculties—notably those of telepathy and clairvoyance, and that future generations would be born with the developed faculties, and a higher form of consciousness resulting therefrom. Whether these faculties will become common will depend, the Doctor thinks, upon the laws of natural selection. This is in direct line with the inter-relation of the sciences of psychology and physiology, which is the prominent feature of the new therapeutics of today. It is an important departure from the beaten tracks, and is of vital importance because of its recognition of laws that have been misunderstood and misapplied for centuries. Another fifty years will probably record marvelous changes along this line, and no doubt add much to the essential philosophy of life, which will accentuate its happiness and usefulness.

MIND-READING.

Telepathy is one of the new arts, and men of science are to-day deeply interested in its possibilities. Our readers will find a *free offer* in our advertising pages this month of a Course in Mind-Reading by the Psychic Research Company of

Chicago. As it costs nothing to investigate this offer, and the Company is an incorporated, reliable concern, with a good reputation for painstaking research, we think this a fine opportunity for our readers to glean some facts of value. The guarantee of money back if not satisfied, is a feature of the Psychic Research Company's business that inspires confidence. We believe that very many of our readers will accept this offer, and we request that in writing to the Research Company our readers mention that the advertisement was seen in our pages.

MAGNETIC HEALING.

It is impossible to prove a negative, and I should be very foolish to say that magnetism plays no part in the healing process; for in a few years we might have positive evidence that such a thing actually exists. I shall rest contented for the present, therefore, by saying that all the phenomena of so-called magnetism or magnetic healing, which it has been my privilege to encounter, can be accounted for by the law of Suggestion. For logical reasons, we are bound to accept a simple explanation in place of a more difficult one; and, until we find some phenomena of magnetic healing which cannot be explained by the law of Suggestion, we are bound to conclude that Suggestion is the fundamental principle by which all the cures of the magnetic healers are made.

The student of Suggestive-Therapeutics will readily recognize the fact that the power of Suggestion is at work from the moment a patient decides to go to a magnetic healer, and that although the magnetist may not utter one word while treating his patient, still the auto-suggestion of the patient is sufficient to work a cure in certain cases. I could not imagine a magnetic healer not giving such suggestions to his patient as "Of course, I can cure you. You will find such and such a trouble disappear by my treatment. You may actually feel the magnetism pass from my hands into your diseased parts. I have cured hundreds of cases like yours, etc." Even though the magnetist might not understand anything about suggestion, or might declare that his cures were not made by suggestion, still, the reader will perceive that the magnetist could not avoid using suggestion, even if he tried to do so. His very appearance, facial expression, tone of voice, every word he utters,

the handling of a diseased part, confidence in his ability, the patients in his operating room whom he has benefited, and, most important of all, the fact that the patient knows he has come for the express purpose of being healed, are all powerful suggestions.

If, coupled with his magnetic treatment, the magnetist gives the patient instruction in personal hygiene and dieting, his successes are likely to be more numerous.

One of the greatest advertising magnetists in this country gives his patients instructions to lie down several times a day, and when relaxed all over, rivet their attention upon any part of the body which is in trouble; claiming that by so doing the circulation flows freely to that part and heals it. What is this but a very sensible and potent suggestion?

During the treatment itself, the magnetist makes long passes over the body and rubs the diseased parts; holds the patient's head between his hands at intervals, etc. But, mark you, the patient knows that every pass or rub is intended to relieve his trouble, and in this way powerful auto-suggestion is brought into play. If the magnetist rubs over the bowels to relieve a constipation, is not the patient saying to himself, "That is to relieve my constipation?" If he has headaches, dyspepsia or neuralgia, and the affected parts are rubbed, is not his auto-suggestion, "This is to relieve my headache, etc.?" I am certain all this must be very clear to the student, but if he will remember the instructions given in former parts of this course, these things will become even more evident. For instance, the healing force lies within the patient, but may be arcused into action by outside impressions or nutrition. Now, we have but five known avenues through which impressions may be received. These avenues are the five senses; and since every impression received through the senses is a suggestion, it is evident that anything which stimulates the vital force into action must be either nutrition or suggestion.

Some patients declare they feel the magnetism from the operator's hands. Now, the only way they feel it is through the sense of touch, for the operator passes his hands over the body. No two of us are likely to interpret our sensations alike, for the interpretation depends upon our auto-suggestions.

While making the ordinary head to feet passes

during suggestive treatment, I have had one patient say "Doctor, I felt the magnetism from your hands," another has said "Those passes felt like a breeze all over me," a third has declared the passes produced a sensation of drowsiness, a fourth that they made him shiver, a fifth that they were positively obnoxious and irritated him, a sixth that he simply felt my hands passing over his clothing. Thus you see in cases where I said nothing about the value of the passes, the patient was left to make his own interpretation and I received different answers.

If I had positively stated, though, that they would feel the magnetism from my hands, it is possible that the suggestion might have influenced their interpretation and all might have said they felt the magnetism,—more especially if they all chanced to be highly suggestible.

A short time ago I received a letter from a recent graduate of the Chicago School of Psychology, a regular physician, who, for reasons of his own, has styled himself a magnetic healer.

The letter speaks for itself.

DEAR DOCTOR:—

Well, as you will see by the card I enclose, I have located here in M.— as a full fledged Magnetic Healer. I hate the title as badly as you do but believe in giving the people what they seem to want, for reasons of self defense if nothing else. I talk so much Vital Magnetism that I almost commence to believe in it myself (suggestion). I have met some of Prof. —'s graduates here and they all believe firmly in magnetism. Of course I do not say anything but leave them by themselves to enthuse over their "error." It always makes me feel glad, however, that you taught me different.

The success I am having you will be able to judge by some testimonials of which I am enclosing copies. I procured these before I had been here one week; and I have also received several more this week. Among these latter is a case of constipation. The patient's bowels had not moved, normally, once in ten years. They moved second day after first treatment and every day since.

I must tell you again of my appreciation of the course of instruction I received from you, for it gives me the upper hand of those fellows who do not understand the force they are using.

Yours Gratefully,

E— F— J—, M. D.

Enquiry and Experience Department.

GREW A NEW FINGER.

YOUNGSTOWN, O., Nov. 6, 1899.

Editor Suggestion:—

Reading Dr. Futton's report of cures made by him in the November issue of SUGGESTION brings to my mind a case that may be interesting to the readers who are not already acquainted with it, where a finger end grew from the first joint out, including a new nail, and this undoubtedly the effect of Suggestion.

Before I relate the incident, I wish to state that it is my opinion that the power inherent in man is only limited by his knowledge of and ability to apply the Law of Life and the Science of Soul. This mysterious all-potent force exists in every human organism. We have read of cases of fright or excessive mental suffering that caused the hair to turn white in a single night. Now, if we could only control this force at pleasure, what might we *not* accomplish in therapeutic effects?

I candidly believe, also, that by right living and aspiration man may "overcome the world," and the nearer he approaches the Godhood state the greater becomes his power to control Nature's laws, and that there is practically no limit to man's possibilities. My aim here is to support the Suggestion Theory. If Dr. Futton has witnesses, as he states he has, they should be glad to endorse his statements. Whether the particular case of fever mentioned by him was reduced "from 104 to 98.2 in twenty minutes" and that the thermometer registered accordingly is not for me to discuss. Any physician may test that for himself by placing the thermometer in a warm place and then placing it in cold water or on ice, and if the mercury goes down without any shaking, then the possibility would be that Dr. Futton's statement is true. Be this as it may, it is recorded in Holy Writ that Joshua commanded the sun to stand still, that Moses smote rock and water flowed therefrom, that Jesus commanded the wind to stand still, and a calm followed, and are there any who will question the truth of these biblical records?

Now, to come a little nearer our own times, it

is said of Albertus Magnus, a mystic of renown, a native of Suabia, born in the year 1205 A. D., "when William, Count of Holland, and King of the Romans, was at Cologne, Albertus invited him to a banquet; and promised him that his table should be laid out in the middle of his garden, although it was then winter and severe weather. William accepted the invitation, and on arriving at the house of Albertus, was surprised to find the temperature of the air as mild as in summer, and the banquet laid out in an arbor formed of trees and shrubs, covered with leaves and flowers, exhaling the most delicious odors, which filled the whole garden. Albertus was reputed a magician; but, nevertheless, was canonized after his death, which occurred in his seventy-seventh year." I have no comment to make on this; the reader must judge for himself. But all must admit that, if true, this incident and the foregoing scriptural quotations are more remarkable than Dr. Futton's experience with the fever thermometer, and Jesus said,— "Greater things than these will ye do who follow me," by leading pure, noble, unselfish lives and developing the God within.

Regarding the statement quoted by Dr. Futton in the August issue of SUGGESTION:—"No known treatment will restore an organ to its normal condition after structural changes have taken place," I shall refer you to the case alluded to in the beginning of this article, which was reported at the Full Moon Meeting of the Hermetic Brotherhood in Chicago, Ill., on July 23d, 1899, and was published in the August number of the *Hermetist*. It is as follows:

"We have among us tonight, one who wears a signet of demonstration. It is not in the form of a ring, but is in the casting off of old and growing on of new flesh.

"The 11th day of last April, the Elder Brother received a note from the son of this Comrade, saying, his mother had cut off the end of her index finger. We at once sent her strong, helpful thoughts that, 'God is Strength; His Strength surrounds you; all is well.'

"After a few days this Comrade came to see us and showed her mutilated finger. She told us that when she cut her finger, she fainted. When she came again to herself, she heard a voice saying: 'Child, look for thy finger, and put it where it belongs.' She then examined her hand and found, true enough, it had been

cut off at the first joint. She turned to where she had been splitting kindling and there lay the severed portion. She picked it up, placed it as directed, at the same time declaring and demanding that her finger be whole. She could not spare it, she must have a new finger! Being alone in the house, she went to a surgeon to have him bandage it for her. He advised her to throw the piece of finger aside, and refused even to splinter it.

"Remember, friends, this was only the 11th of last April. Less than a week ago I saw the finger. The old piece did not adhere and grow on as we expected it would. But, instead, in a most remarkable manner, the old flesh sloughed away and she has grown a new finger, and a new nail. She has, through her own mental poise and spiritual enfoldment, a perfect hand again.

"There is nothing left of the old finger save a tiny fragment of the old bone, which is growing smaller every day. This Comrade knows how to make herself known to the visible as well as the Invisible. We will all have the ability and grace given us to make ourselves known to the Invisible; but to demonstrate *now* in the flesh, so as to be recognized as a re-generator and wear the signet of transmutation upon the personal man, is the 'how we are seeking.'"

MARY E. APPLGATE, *Scribe*.

I will leave this for Dr. Parkyn to comment on if he so desires.

Yours sincerely,

THOMAS MORGAN.

Referring to Mr. Thomas Morgan's communication regarding the remarkable growing of a finger joint by sheer mental strength, we assume a non-committal attitude—ready and willing to accept fact when presented in a convincing way. It would be of value to follow up the statements of this unusual happening by X-ray pictures of the hand of the woman to whom this miracle occurred. While we extend courtesy to all who may differ from us in our methods and point of view, we should like a case of this kind to show its credentials before accepting it as a fact. It is still our opinion that structural changes of

this sort have remained heretofore unchanged by any known method of treatment, and such a startling departure from all known precedent surely needs the fullest verification. Let us have a picture of the hand, and the relic of the old bone, and a sworn statement before a notary public. Even then there might still be some Thomases among us.

The foundations of the earth are pretty secure. Fixed laws are not to be broken. If one atom could be changed, the whole universe would be unstable. It is the grandeur of this unchangeableness that insures the harmony of the spheres. The higher criticism sees no reverence in the supernatural, but in natural, unchanging law. If the winds and waves were at the command of men, chaos would reign supreme, and disintegration become inevitable.

Give us facts that lie near our day and generation, and do not ask us to indorse things that happened in the 12th century that can no longer be verified. We say this in a spirit of reverence for the truth, which we are all seeking, though in different ways. Albertus may have tempered the atmosphere in order to entertain William, of Holland, in his garden at mid-winter, but I privately think he did nothing of the sort. Christ tells us of our inability to make one hair white or black, or to add an inch to our stature. The things He did were undoubtedly done according to law. Still it must be remembered that forty years had elapsed after His crucifixion before any of His sayings were recorded, and that St. Paul, the great Apostle of Christianity, never saw Him. But, we are stepping on ground outside the purposes of this magazine, and simply must let each be a law unto himself in regard to these matters.

The crawfish and the starfish can reproduce any part that is broken off or injured. Heretofore human beings have not displayed that power, and there we leave the question for further elucidation.—[Ed.]

BREATHING.

We have often spoken of the necessity of breathing properly, if the body is to be kept in the best possible health, and so in condition to resist the attacks of disease. The subject, however, is of such vital importance, as regards especially the prevention of lung diseases, that no apology need be offered for returning to it.

Of all the substances utilized in the maintenance of health and life, none is so absolutely indispensable as oxygen, and as this is taken in with the air we breathe, whether we receive a sufficient supply or not depends entirely upon how and where we breathe.

But the supplying of oxygen is not the only function, although it is the most direct and vital one, of proper breathing. Thorough expansion of the chest ensures the proper filling of the lungs with air, dilates all the minute air cells, especially those at the summits of the lungs, where motion is least and where the seeds of consumption are usually first planted, and increases the circulation of the blood throughout all parts of these organs.

Still another effect of proper breathing is a beautifying one. The chest is broadened, the shoulders are thrown back, the figure is erect and the carriage graceful.

Perfect breathing is not natural to most men and women of sedentary occupation and in-door life. Like all good things, it must be worked for, and the work must be persevered in until full and deep respiration has become a habit.

The means of attaining this object are various and cannot be recounted here; but they are all based upon the principle of removing permanently every obstacle to the free entrance of air into the lungs.

School children sitting at their desks, clerks bending over their ledgers, seamstresses at work with the needle or the sewing machine, typewriters, and all who must stoop as they earn their daily bread, should learn to stop from time to time, sit back in the chair, or rise, throw back the shoulders, and draw in ten or twelve deep, slow inspirations, holding the breath for three or four seconds each time the lungs are filled.

These exercises, like breathing in general, should always be done with the mouth closed, for the nose is the only proper channel for the passage to and fro of the air. A school teacher, who will interrupt the studies every hour through

the session, and teach the class to do this breathing exercise, will be contributing more than she can ever realize to the future well being of her youthful charges.—*Youth's Companion*.

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IN YE OLDEN TIME.

Nothing is today as it was when I was an urchin; but when I was an urchin nothing was much different from what it had always been in this world. Take a single detail, for example—medicine. Galen could have come into my sick room at any time during my first seven years—I mean any day when it wasn't fishing weather, and there wasn't any choice but school or sickness—and he could have sat down there and stood my doctor's watch without asking a question. He would have smelt around among the

wilderness of cups and bottles and phials on the table and the shelves, and missed not a stench that used to glad him two thousand years before, nor discovered one that was of later date. He would have examined me, and run across only one disappointment—I was already salivated; I would have him there; for I was always salivated, calomel was so cheap. He could get out his lancet then; but I would have him again; our family doctor didn't allow blood to accumulate in the system. However, he could take dipper and ladle, and freight me down with old familiar doses that had come down from Adam to his time and mine, and he could go out with a wheelbarrow and gather weeds and offal, and build some more, while those others were getting in their work. And if our reverend doctor came and found him there, he would be dumb with awe, and would get down and worship him. Whereas, if Calen should appear among us today, he could not stand anybody's watch; he would inspire no awe; he would be told he was a back number, and it would surprise him to see that that fact counted against him, instead of in his favor. He wouldn't know our medicines; he wouldn't know our practice; and the first time he tried to introduce his own we would hang him.

This brings me to my literary relic. It is a "Dictionary of Medicine," by Dr. James of London, assisted by Mr. Boswell's Doctor Samuel Johnson, and is a hundred and fifty years old, it having been published at the time of the rebellion of '45. If it had been sent against the Pretender's troops there probably wouldn't have been a survivor. In 1861 this deadly book was still working the cemeteries—down in Virginia. For three generations and a half it had been going quietly along, enriching the earth with its slain. Up to its last free day it was trusted and believed in, and its devastating advice taken, as was shown by notes inserted between its leaves. But our troops captured it and brought it home, and it has been out of business since. Phlebotomy, Venesection—terms to signify bleeding—are not often heard in our day, because we have ceased to believe that the best way to make a bank or a body healthy is to squander its capital; but in our author's time the physician went around with a hatful of lancets on his person all the time and took a hack at every patient whom he found still alive. He robbed his man of pounds and pounds of blood at a single opera-

tion. The details of this sort in this book make terrific reading. Apparently even the healthy did not escape, but were bled twelve times a year, on a particular day in the month, and exhaustively purged besides. Here is a specimen of the vigorous old-time practice; it occurs in our author's adoring biography of a Doctor Aretæus, a licensed assassin of Homer's time, or thereabout: "In a Quinsey he used Venesection, and allowed the Blood to flow till the Patient was ready to faint away." There is no harm in trying to cure a headache—in our day. You can't do it, but you get more or less entertainment out of trying, and that is something; besides, you live to tell about it, and that is more. A century or so ago you could have had the first of these features in rich variety, but you might fail of the other once—and once would do. The celebrated Bonetus' "Observation No. 1" seems to me a sufficient sample, all by itself, of what people used to have to stand any time between the creation of the world and the birth of your father and mine when they had the disastrous luck to get a "Hed-ach":

A certain Merchant, about forty Years of Age, of a Melancholic Habit, and deeply involved in the Cares of the World, was, during the Dog-days, seiz'd with a violent pain of his Head, which some time after oblig'd him to keep his Bed. I being call'd, order'd Venesection in the Arms, the Application of Leeches to the Vessels of his Nostrils, Forehead and Temples, as also to those behind his Ears; I likewise prescrib'd the Application of Cupping-glasses, with Scarification to his Back. But, notwithstanding these precautions, he dy'd.

I looked for "Arteriotomy" in this same Dictionary, and found this definition: "The opening of an artery with a View of taking away Blood." Here was a person who was being bled in the arms, forehead, nostrils, back, temples and behind the ears, yet the celebrated Bonetus was not satisfied, but wanted to open an artery "with a View" to inserting a pump, probably. "Notwithstanding these Precautions— he dy'd." No art of speech could more quaintly convey this butcher's innocent surprise. Now that we know what the celebrated Bonetus did when he wanted to relieve a "Hed-ach," it is no trouble to infer that if he wanted to comfort a man that had the stomach-ach he disembowled him.—Mark Twain in Harper's Magazine.

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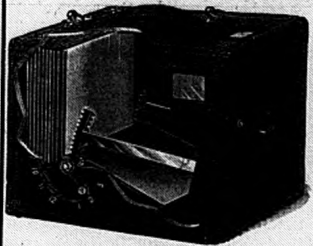


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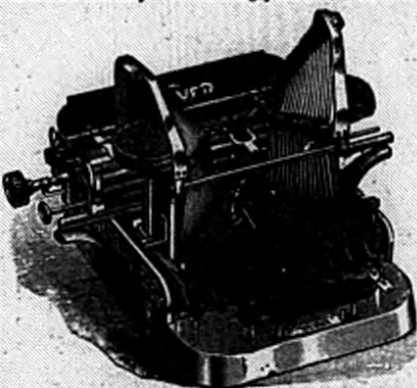
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