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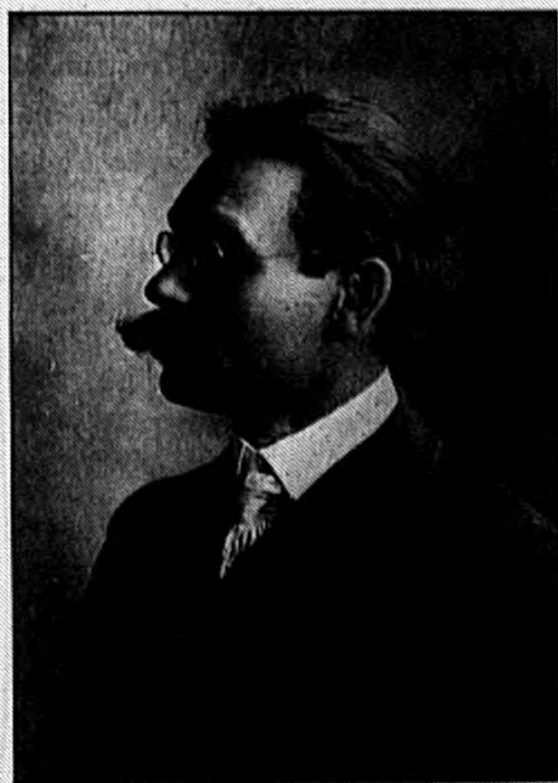
A MONTHLY MAGAZINE

V., No. 1.

CHICAGO, ILL., JULY 1, 1900.

Subscription Price, \$1.00 per annum.
Single Copies 10 Cents, Foreign Sub-
scription, 5 Shillings per annum.

DEVOTED
TO
The Study
AND
ADVANCEMENT
OF
SUGGESTIVE
THERAPEUTICS.



A. C. HALPHIDE, M. D.

ALSO
TO THE
Scientific
INVESTIGATION
OF ALL
OCCULT
PHENOMENA.

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

HYPNOTISM

Published Monthly by SUGGESTION PUBLISHING CO., 4020 Drexel Boul., Chicago, Ill.

RIGHT 1900.

ENTERED AT CHICAGO, ILL., POST OFFICE AS SECOND CLASS MATTER.

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SUGGESTION

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

VOL. V. No. 1.

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\$1.00 PER YEAR.

SUGGESTION: ITS APPLICATION IN PEDIATRICS.

BY GEORGE BIESER, M. D., 186 WEST 102D STREET, NEW YORK CITY.

For centuries suggestion in some form has been employed, with good results, in the palliation and cure of some diseases, by both the profession and the laity. Its use was empirical, the curative effects being sometimes attributed to imaginary agents, and at other times to agents which in reality had nothing to do with the results obtained. As science by speculation was rife at such times, it is not to be wondered at that there were so many fads and systems of faith and mental healing in vogue. Even at the present day we have many similar fads and systems of mental healing called science, which really lack science. Such, for example, is Christian Science, which it were better to call "Christian Lack of Science."

When observations and experiments are made along physiological, pathological, anatomical, physical, clinical, psychological and other really scientific lines, without reference to theories which transcend actual experience, it will be discovered that suggestion given to a person in a receptive mental and bodily condition, will satisfactorily explain the results obtained. The study

of these fads and systems is interesting as showing that the science of psychology must pass as other sciences have passed from speculation to hypothesis.

The receptive mental and bodily conditions in which the remedial effects of suggestion are most effective, have been so thoroughly studied that the psychurgeon is in a position to treat disturbed psychical and physiological conditions as effectively as do the physician and surgeon to-day. It is safe to say that it is possible to relieve or cure by suggestion—if the proper receptive conditions for suggestion can be induced—a larger variety of complaints than under any other single system or method of treatment; and if suggestion supplements or is used in conjunction with other medical and surgical agents, its field of useful application is thereby considerably enlarged.

Statistics showing the value of suggestion are misleading because the numbers give a sense of mathematical accuracy which is not realized except by those who have a practical know-

ledge of the art of suggestion only in cases favorable and proper for this line of treatment—that is, according to indications. It will not do merely to treat the name of the disease; you must diagnose the disturbed physiological conditions, and treat the patient. Gerhardt says; "Die Frucht der Heilung wächst am Baume der Erkenntnis. Ohne Diagnostik keine vernünftige Therapie. Erst untersuchen, dann urtheilen, dann helfen." Which means: "The fruits of the art of healing grow upon the trees of knowledge." Without diagnosis there can be no intelligent therapy. First examine, then decide, then help.

There are many theories advanced to explain the effects obtained by suggestion, but the one which is probably true, because it is not based upon speculation, but upon hypothesis, and is the result of the facts observed and experiments made in the study of psychology, physiology, anatomy and clinical medicine, is the neuron theory. By accepting this theory, it is easy to generalize without confusion to best explain all the psychical and physiological effects of suggestion, and to understand why sleep or simulated sleep is an unnecessary factor in the production of psychical, or better, psycho-physiological phenomena.

The terms hypnotism, magnetism, electro-biology, and the like, are best dropped in discussing psychic phenomena; first because they are misnomers, and second, because they denote practices which are not generally applicable, which are absurd, melodramatic, and against which there are numerous, if ill-founded, prejudices. The suggested sleep is, I believe, in the majority of cases a simulated one, for when

the subjects did actually go to sleep, it was found that other suggestions were not acted upon. The supposed sleep, or even real sleep, induced by suggestion is only a symptom, and its indiscriminate induction in a person while in the suggestive condition is no more necessary for effective use of suggestion for educational and therapeutical purposes, than the indiscriminate induction under similar conditions, of catalepsy, illusions, delusions, hallucinations and other numerous psychical and physiological phenomena.

Braid coined the term hypnotism because he thought that the suggestive condition and sleep were identical. He thought that sleep was a necessary condition to cure or relieve patients by psychical methods; therefore, he tried to put his patients asleep. He, and those who practice his or similar methods, found suggestion effective in a limited number of cases, because they did not understand that suggestion given to a person while in the suggestive condition was what brought about the good effects. Braid and his followers gave most of the suggestions before inducing the suggestive condition. While this way of giving suggestions is often sufficient, it is not the best or the most effective way of giving them. Many patients are not treated by suggestions by those who believe sleep necessary, because they refuse to sleep, refuse to simulate sleep, or refuse to say they are asleep. Remember, suggestion is most effective when given to a person while he is in the suggestive condition, and not while he is really asleep. Real sleep induced by suggestion can only have the physiological and therapeutical effects of ordinary sleep, but no more. It is the attention

directed by suggestion and the consequent increased or decreased supply of blood to the part or parts whose functions are disturbed, that improves nutrition and restores the functions when the necessary quantity and quality of air, food and water are taken by the patient.

Suggestion, like other therapeutic agents, is only effective in restoring disturbed functions—when restorable—under proper conditions. Where it has been successfully used in organic troubles, it, like other remedial agents brought about the cure by correction of the accompanying functional disturbances; the repair being done by natural physiological processes. Alone suggestion can accomplish nothing; the laws of proper living must be observed by the individual.

There is no mystery about suggestion (there is, however, much ignorance concerning it) and stripped of the metaphysical fog surrounding it, it ought to be received and applied by doctors as a perfectly natural remedy, effective in restoring functions and relieving pain, to be used not enthusiastically in every case regardless of the disease or stage of disease, or as a last resort, or with the expectation of immediate and miraculous cure, but with discretion, patience, persistence, common sense and according to indications.

In pediatrics, suggestion is not used as generally as its value warrants. It is a common experience that children are very susceptible to suggestion and that the employment of this agent for educational and therapeutical purposes is very successful with them. This susceptibility is due in part to the absence in them of critical examination, to the lack of experience, to incomplete edu-

cation, and to the fact that they do little inductive reasoning, and therefore they are credulous. They are willing subjects on account of their well-developed curiosity; they are imitative, and if not frightened, they find it easy to concentrate their attention.

In the treatment of children by suggestion as well as by other remedial agents, it is well to remember that the difference between them and adults is not merely that of size. A child is not a miniature edition of the adult. Their psychical and physiological peculiarities are different from those of the adult, at least in degree if not in kind. General metamorphosis is very rapid in children, necessitating the addition to the tissues of the body, of nutritive material, not only for keeping up the equilibrium between addition and waste, but also for furnishing extra material to aid growth and development. While most of the specialized functions and the non-specialized functions of chemical change and heat production are much the same in both children and adults, the specialized function of generation is almost exclusively confined to the adult, and the non-specialized functions of heredity, growth and development are most active in children. If any of these latter functions are disturbed beyond a certain degree, the child will not become an ordinary normal adult—mentally or physically.

Children have organs which are active, governing the functions of growth and development. These same organs are more or less inactive in adults, and are present usually as rudiments. Their absence in children leads to serious disturbances of growth and development, as for example, the absence of the thyroid gland causing the

condition known as myxoedema. Of course, suggestion and psychic processes can not benefit these cases where there is a total absence of the necessary organs governing growth and development. All that can be done for them at present, is the addition of the necessary proximate principles of the secretions of such organs to the blood of the patient.

In most cases the non-development and lack of growth is due to inactivity of such organs caused by non-use of special organs or to mal-nutrition of the body in part or in whole. In these patients, suggestions and psychic processes can accomplish a great deal. Intelligent suggestion given to a patient while in the suggestive condition will enable him to dirigate more readily and persistently to such organs, rendering them more active by improving their nutrition. The blood is the bond of union between all the organs; therefore it becomes necessary that all the elements for perfect nutrition be constantly added to it in sufficient quantity and quality. Healthy blood in sufficient quantity means healthy nutrition. Healthy nutrition means proper exercise of functions. When more nutritive elements are consumed by the body than are supplied to it, then the functions of some of the organs are first disturbed, and if these functional disturbances are not corrected, there follows mal-nutrition of all the organs and tissues, which in turn, if exciting causes are added, must finally lead to organic diseases with their results.

It becomes absolutely necessary in treating children for functional disturbances by suggestion, that it be mainly directed to render properly active the digestive organs. Children cannot long

remain without food and do not tolerate inanition well, or for a long time; therefore the digestive organs require prolonged and prominent attention. The kind of food appropriate for a child will vary according to age. It is impossible to lay down hard and fast rules for feeding, for there are always certain indications which must be fulfilled in the treatment of the individual cases. It is well to remember, what a child eats is of less importance or consequence as compared to what it digests.

Children and infants should have considerable quantities of water added to their food. In treatment by suggestion, it should be suggested to children that they like water, that it tastes good and that they drink often. Many of the digestive disturbances are due to an insufficiency of water, much more so than to an excess of it. Many infants who cry are not hungry but thirsty. Water aids pepsin digestion, and it is a well-known fact that peptones are absorbed more readily if they are greatly diluted. It is necessary that sufficient water be ingested to increase the quantity of it in the tissues and blood vessels, in conditions of inanition, anemia, during feverish diseases, imperfect elimination, after free perspiration, during and after diarrhoea in children, to prevent local inspissation of blood or thrombosis in the veins of the viscera and brain, to prevent convulsions and defective innervation, and to prevent oedema and gangrene of the limbs. Water given in abundance increases the action of the eliminating organs, prevents undue irritation of the kidneys, liquifies viscid mucous and, by increasing the secretions of the intestines, relieves constipation. These are but a

few valuable uses of water given to children.

Children ought to have plenty of fresh air. They ought to be out of doors most of the time. They should play, which causes better general development of both the body and mind than most of the so-called physical training systems. A great mistake of the present time is the improper clothing and over-clothing of children, which causes undue perspiration, hinders free movement, causes them to walk, sit and move in constrained and unnatural ways, and destroys desire for or pleasure from natural exercise and effort.

A great evil rife at the present day is the lack of discipline which parents exercise over their children. Many children rule the parents instead of being ruled by them. This leads to much of the lack of emotional control, habits of nervousness, lying, cruelty, stealing, cigarette smoking and many other undesirable habits prevalent among children. Parents pity their children more than is necessary and give in to their whims too much, which makes many children selfish, cowardly, self-conscious, peevish, fickle, without self-reliance—in short, general nuisances. Children should be properly educated, and should receive constantly and repeatedly encouragement and direction.

At birth most people are on an equal footing, but as adults they are not. Environment has much to do with this difference in adults in most cases. It is a fact that most persons have a good start at birth, even those inheriting diseases, for most of these diseases do not manifest themselves until much later in life, thus giving sufficient time

to correct the tendency to them. Many of these latter would still be on an equal footing with others, if it were not for the adverse influence of environment, of the selfishness, ignorance and carelessness of their parents or those about them. Habits and customs of the community handicap many who would otherwise be able to compete with their fellow-men. Schools and colleges are blamed for the pale, sickly, undeveloped and unsuccessful students whose ambitions in most cases are not realized in the faintest degree. This is not as it should be; for a careful study will convince an unprejudiced observer that the lack of physical vigor and development to support them in their intellectual undertaking was present in most of the cases, long before they ever saw the inside of a school or college. Many young men approach maturity, and many young girls puberty and maternity well equipped intellectually and morally, who are sadly lacking in physical condition. A well developed and cultivated nervous system should have a healthy habitation.

To recapitulate, the conditions demanding most careful attention in the treatment of the complaints of children by suggestion, are lack of discipline, lack of emotional control, undesirable and bad habits, secondary anemia, inattention, unnecessary drugging, ingestion of insufficient quantity of food, water and air, and the numerous functional disturbances caused by or dependent upon these conditions. In many cases it is necessary to give the parents or guardians equal if not more treatment than the children. Most diseases in children are rarely complicated and run a favorable course, having a tendency to get well either par-

tially or completely if not too much meddled with. This does not mean that diseases running a favorable course should not be treated; it simply means remedies should be applied to meet indications only. Suggestion may be employed in children to relieve pain due to disease or injury. It may be employed in them as an analgesic or anesthetic (?) agent when surgical procedures are necessary. It is often useful in making examinations in children. In developing special talent in children it has a wide and successful field of application.

I submit a report of a few cases showing the successful application of suggestion in various complaints in children while they were in the suggestive condition. It will be noticed, that other remedies were used in conjunction with suggestion, where they were indicated.

Case I.—Gussie B—, a healthy well-developed boy, age 2 years. It always took his parents one, two, three, and even more hours, by song with rocking, to get him asleep at night. I was explaining suggestion and the suggestive condition to his father, who is a physician, when it was noticed that the boy paid considerable attention to what was being said and done. Here was an opportunity, for the boy was attentive and imitating me in closing and opening his hands. He was then given a drink of water and told to close his hand like me, so tight that he could not open it. He took great delight in doing this and wanted me to do it again. He was then directed to lie quiet in his crib, to listen to me, to close his hand tightly, to close his eyes and not to open them until I told him to. Placing one hand over his closed eyelids, it was suggested

that he could not open his eyes, that he was sleepy, that he wanted to sleep, etc. In less than five minutes I stopped suggesting; for he was tight asleep. He slept all that night, awaking in the morning, as usual. He was put asleep in this way several times and now sleeps when put to bed without resorting to any such methods or the older one. Of course in suggesting to him, great care was taken to use language and gestures which he would understand.

Case II.—Willie L—, age 4 years, was brought to me crying and complaining of a toothache, due to a carious tooth. He had the toothache for several days and had not slept at night. A drop of a weak cocaine solution was placed in the cavity of the carious tooth, to ease the pain. The suggestive condition was induced, and it was suggested that the pain would not return, that he was a good boy, that he would wash out his mouth daily with warm water, with some of the medicine (bicarbonate of soda) in it, which would not allow the pain to come back. It was suggested that he would go home, would not cry because the pain was gone and would not come back, and that he would sleep until the next morning. It was 2 o'clock in the afternoon when I saw him. He carried out the suggestions to the letter and had no return of the toothache to which he was subject.

Case III.—Mamie B—, aged 11 years, a nervous and badly nourished girl. She had a poor appetite, ate very little, and suffered often from stomachache and headache. The history showed that this girl had a craving for catsup and mustard. She would eat almost nothing but bread with catsup

or mustard upon it, and this with every meal if she could get it. Some days she would empty a pint bottle, or even more, of catsup, if allowed to by her parents. From the history it was evident that the child's symptoms were due to dyspepsia and insufficient ingestion of proper food. The suggestive condition was induced and tests showed her to be an active somnambulist. Suggestions were given for the relief of the headache and the stomachache. It was suggested that she eat meat, vegetables, all kinds of food, and drink lots of water, that she sleep every night, that her bowels would move every day, that the food and water tasted good, that she liked them, and that she was always hungry and thirsty. For the craving for spices, it was suggested to her as follows:—"Mamie, listen to me. Catsup and mustard give you a stomachache and headache. You know these are bad for you and they give you a bad taste in your mouth, a *bad taste* in your mouth, a *very bad taste* in your mouth. Oh! a *nasty, nasty*, such a *nasty, bad taste*, you hear, a *nasty, bad taste*. See, you can taste them now; the taste makes you feel sick, sick at your stomach, like vomiting. Don't vomit. Every time you eat them you will feel the way you feel now. You will not eat any more catsup or mustard, you do not like them because they are dirty, nasty and taste so bad that they make you sick. If you smell them you will feel disgusted. Do you hear?" Answer. "Yes, doctor, I do." Other appropriate suggestions were given and she was than aroused. After the first seance, the girl would not take any more of these spices, even when urged to do so by others. After several weeks of treatment, she was improved in every way, eating all kinds

of food, and always asking that these spices be placed out of her sight when placed upon the table.

Case IV.—Lina R—, aged 12 years, gave the history usually obtained in children suffering from nasopharyngeal adenoids. The suggestive condition was readily induced and tests showed her to be an active somnambulist. The adenoids were painlessly removed by the curette while she was in the suggestive condition. The partial deafness, the snoring, the habit of holding open the mouth, the fullness of the neck and the tendency to tonsillitis soon disappeared. She is now a bright and well child.

Case V.—Minnie H—, age 9 years, was suffering from follicular tonsillitis. It was sufficient to close her eyes and give her any absurd suggestion, to show her to be an active somnambulist. The headache and pains in the limbs were relieved immediately by suggestion. It was suggested that she would sleep at night, that her bowels would move regularly, that water was good, that she liked it, that she would drink lots of it so that she would get well, and that it would keep away the pains and fever. The medical treatment for tonsillitis was then prescribed. The child complained of no more pain during that attack. It must not be assumed that suggestion cured these cases; it is only a means enabling physicians to induce normal or favorable nervous and mental states necessary for the rapid and successful correction of functional disturbances by the organism.

It is our duty as medical men to give Suggestive Therapeutics more study and to try to advance it rather than treat it with derision.—C. E. Goodell, M. D., in *Medical Brief*.

MANUAL SUGGESTION.

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

ARTICLE VII.

Having, in the previous article, given an idea of my method of using manual suggestion in cases applicable, I shall in this one give some results. You will see that the treatment in itself resembles very closely that followed by all so-called magnetic healers. The difference, which is a wide one, however, consists in the attitude of the mind of the patient. In the one case the patient is led to believe that the cure is effected by some wonderful power called magnetic. In most cases the patient is led to believe that this power is a special possession of the few only. This attitude is one of dependence. The patient is no nearer able to stand alone after treatment than before, save from the increased bodily strength. In the other case, adopted by myself, each treatment is a lesson in self-reliance, and the patient is taught that the power is not mysterious, not extrinsic, but the life within.

The object from beginning to end is to teach and encourage *reliance in directing the life forces to the diseased area.*

I shall first speak of some cases of insomnia. One case in particular is of interest. The patient had been troubled for nearly one year. Verbal suggestion had been tried, and failed, not because of any imperfection in the method, but because of antagonism on the part of the patient. She had rebelled against the whole affair, and it was to her a subject for ridicule. She

was self-reliant and intelligent; had made her own way in the world for many years, and not in any capacity that exacted obedience; but was in command and had been obeyed. Suggestion was used in a waking state.

When she came to me I saw readily her self-esteem. I told her she was going to sleep, not on account of anything I was to do, but because she had self-control and mind enough to do anything with herself that she knew how to do. I told her that she had failed, not because of any lack of power to do, but because she had gone wrongly to work. I said, "I am going to tell you how to proceed and show you that you can do it, and you will succeed. Your thought centers have formed a bad habit of continuing to think after you have lain down. This habit was probably formed by planning, scheming, reviewing, when you should have been relaxing, letting loose, quieting down from the day's duties. To overcome this habit you must form a new one. It takes time to form a habit. You will not be discouraged if you do not succeed the first trial, for you will keep in mind that you are simply trying to form a new habit." I had her sit down on a stool. I sat facing her left side, placed my left hand on her forehead and passed the right hand down the spine. Each time I placed the hand at the base of the brain I would allow it to remain there for

some seconds. The hand simply touched the back lightly. She was directed to try hard to feel sensation from each portion of the spine as the hand passed slowly over it. She was told that each region of the spine, and body as well, had centers in the thinking brain, so that we only have to learn to separate them, for we are conscious of the whole as a mass of sensations we call the feeling of the body. The patient soon felt the sensation. She was then directed to follow this treatment according to instructions given in my previous article. This treatment was continued for fifteen minutes each time, when she would become drowsy. This she was led to expect in the explanation of what the object was of passing the hand down the spine followed by her attention.

This was a case of sleeplessness from worry and over anxiety. There was no discoverable organic trouble. It was circulatory and nervous in character. She slept after the first treatment, and has continued to do so.

At this point re-read the previous article as to breathing and other matters which I deem important, and without which I should have failed with this case. I succeeded by appealing to her self esteem and love of approbation. She felt that she must succeed to keep clear her record of being a bright woman and self-controlled.

I give this case thus minutely to show the importance of personal study, of knowing the strength and weakness of each case presented. There is a marked tendency in some minds to underrate or entirely ignore these strong points of character, and to regard what is really their weakness as being the direction in which they are especially strong. This must not be overlooked nor combated;

but out-generaled. I have treated many cases of sleeplessness with success by the above method. The important thing is the directing of the patient's mentality into a new channel, and the formation of new habits of thought and action. Dozens of cases of brain-trouble have been treated in this way and with as good success as by any other method known to me.

One case of apoplexy is worthy of notice. The patient could scarcely go about on account of constantly verging toward the left. She had entirely stopped walking on the street, as she would run into the yards or into the street toward her left. She was weak, anaemic, with mental depression, and lack of strength generally. No treatment of any kind was given save as above indicated, and her recovery was rapid and perfect. Several other cases of this kind have been treated with good results. The paralysis was only partial in any of these cases.

Many cases of functional heart-trouble from worry and sleeplessness have been successfully treated. Indigestion in either stomach or bowels, save where ulceration, cancer or stricture are present, will yield as readily as to any other known method. Constipation, unless due to stricture or cancer, will always yield if the patient will learn to drink, breathe and follow abdominal gymnastics as below directed. Take a full breath, and then contract the abdominal muscles strongly. Relax and contract abdominal muscles several times with each breath. In the case of women it is well for them to relax slowly. This exercise increases blood and nerve supply to all the abdominal viscera. But few cases of constipation can long resist treatment of

this type. I have treated almost every kind of functional trouble of abdominal viscera in this way with satisfactory results. Pelvic diseases of all curable types yield readily to the treatment outlined in the previous article. In the last year I have removed six uterine fibroids by this method alone. One fibro-cystic tumor extended to the umbilicus, and the patient looked like a woman six months pregnant. The tumor was in the left side of the pelvis and abdomen, and seemed to be attached to the broad ligament in the region of the ovary. The uterus was crowded down so as to almost protrude and was quite large and immovable. The case was treated by this method only. An attempt was made to manipulate it, but it always inflamed and became so painful after each attempt that this method had to be abandoned. After six month's treatment the tumor entirely disappeared. I am now treating a similar case that is doing nicely but is not yet entirely well. Dozens of cases could be given in detail, but I do not think it necessary. Enough has been said to call attention to the importance of this method of suggestion.

My course of procedure, as already pointed out, consists of instructing the patient what to do and how to do it, and leading him as rapidly as possible to realize the great importance of self-help in all these lines. I also have him understand that without his aid my treatments will be largely failures. I get more rapid and more lasting results

in this way than I do in those cases where I rely on the application of the hands without the patient having any intelligent idea of what is going on. I have had results in this way that are hard to understand and hard to believe even when you see them, as they stand so directly in opposition to what we have been taught. I am thoroughly convinced that when we learn to place our faith on that mysterious something we call life, and simply endeavor to guide, direct and instruct it, our results will be beyond our expectations. It cannot be too thoroughly believed or kept in mind that this life-force is intelligent, and both understands and attempts to obey orders, especially those along the lines of self-preservation. Personally, I regard every act as intelligent where there is the following out of a plan or working toward a definite end. But there are many reasons for thinking that some type of consciousness is present also. The only way to over-estimate this fact is to refuse to see what can be objected to it. It is always a dangerous attitude to take when one affirms without any reservation that some belief is unalterably true.

I have endeavored to state clearly my ideas of so-called magnetic treatment as I understand it. Whatever the future explanation may be, the facts of cure and benefit will stand. The importance of this type of treatment and its wide field of usefulness will also remain.

We all drink in more or less prejudice with our mothers' milk, but the man who holds himself open to conviction is willing to read and weigh what

there is to be said on the other side, insensibly broadens and develops intellectually.—J. J. Lawrence, A. M., M. D.

SALVATION FOR THE LOST.

A. C. HALPHIDE, M. D., AUTHOR OF MIND AND BODY, 3458 WABASH AVENUE, CHICAGO.

Salvation is usually a theological term, and is applied to the rescue of persons from sin and its consequences. However, it may be as correctly applied in medicine, referring to those who are saved from disease and its result. The bible frequently likens sin to sickness or disease, and with reason, for sin means error, and most diseases are due to errors of one kind or another. In either case those beyond rescue or salvation are said to be lost. They are said to be lost in three ways: First: They are lost when away from home and when they do not know their way back, as for instance, men lost in a trackless wilderness. Second: They are lost when away from home and they know the way back, but there is an insurmountable obstacle barring their return, as is the case with miners in a mine when the shaft is blocked up. Third: They are also lost when away from home when they know the way back, and there is no obstacle hindering their return, but there is irresistible power bearing them farther away, as is the case with persons in a boat in the Niagara rapids—carried onward against their will.

This would appear to be also true in medicine; many are lost when out of health and do not know the way back to it. Likewise, some are lost when out of health and they know the way back, but there is some hindrance to their restoration to health; and others are lost who are out of health and know the remedies, and there is nothing

preventing their use, but some irresistible force or habit plunges them deeper and deeper into their degradation.

Let me recite a few cases illustrating what is meant. They are recorded as they appear in my case book.

Last summer a lady from Nebraska came to me for the removal of a tape worm, and after she had been relieved of the worm, she wished me to treat her by suggestion for a general nervous condition, from which she had suffered for many years. From childhood she had been nervous, and as she grew older the nervous symptoms increased in number and severity, until she was hardly able to carry on her work of teaching. Her appetite and digestion were poor, and her sleep restless and fitful.

She suffered with a constant pain in the top of her head, and frequently in the back of her head and neck; and pains in her shoulders and back. Any mental or physical strain aggravated these troubles, and occasioned most distressing insomnia. After attending a lecture or theater in the evening she would lie awake all night thinking of the lecture, or living over the play. On all occasions it was necessary for her to tire herself out before she could fall asleep; it was her habit to read or count until she became weary, and then, possibly she would sleep for a very few hours. When she awakened after she had fallen asleep, it was always necessary for her to get up and read or work until she became

weary, no matter what time of night it might be. Accompanying these symptoms was a condition of mental depression verging on despair. Her life was almost a burden to her, she could enjoy nothing, not even her friends, who were solicitous and careful of her.

The treatments were given three times a week. She was not a good hypnotic subject, people with such temperaments rarely are; it is impossible for them to relax and let go of their waking consciousness. However, she co-operated with me, and soon learned to relax physically, although at first it was impossible for her to relax mentally. She improved from the start; ate better, slept better, and felt better, physically and mentally. At the end of the second week, one day when she returned home after her treatment, she felt the mental tension give way, and she fell into a fit of weeping. The tension and pain in the top of the head never returned. We continued the treatment two weeks longer, with rapid and most satisfactory results. Then she returned to her home and work, and after three months wrote that she was entirely well.

Last fall a lady came to me one afternoon in a state of extreme mental perturbation. She said that she came to me more as a friend than as a physician, because she realized that her condition was beyond the physician's art. Then she fell to weeping and sobbed as if her heart would break. After the outburst had subsided and she became somewhat calmer, between renewed fits of weeping, she told me her heart's sorrow. It was a sad story of marital infelicity and family discord. She and her husband were most uncongenial companions; indeed he never

spoke to her at the time, nor paid any attention when she spoke to him. They lived in the same house, but not together, and were like strangers. This condition had lasted for about three years, when her mother, who was old and childish and a great care, was sent to live with her. These and other cares, that need not be mentioned here, so preyed upon her mind that she was ready to break down under the strain. This was her condition when she came to me and no wonder that she said:

"Doctor, I want you to advise me of some private asylum where I may go and be taken care of, for I feel that I am going insane."

After conversing with her for some time, I convinced her that I could help if not wholly relieve her condition, by suggestion. She readily consented to the treatment, and I hypnotized her. She fell into what is known as a state of lucid lethargy. Suggestions were then given to the effect that she was a strong-minded woman, and would never go insane; that she would regain her self-control and be able to meet the conditions of her environment; that she would see things in their proper light and be able to adapt herself to them; that she would find that life was worth living, and that she was better off than many, and ought to make the most of her opportunities; that she would find that she herself was partly to blame, and act accordingly. After her treatment she felt much more self-controlled. The treatment was repeated only once, and thereafter the lady took up her burdens of life again and bore them with becoming dignity and fortitude.

Late last fall a young man came to me from Indiana, having become interested in suggestive therapeutics through

my book "Mind and Body." He was a slave to the habit of masturbation and hoped to be rescued by this means. As a boy he had been educated in a parochial school and was a very bright student. He learned quickly and with very little effort. A brilliant future was predicted for him by his teacher. Unfortunately he acquired the habit of self-abuse at the age of thirteen, and continued it for a number of years before he understood its evil character. When he learned that it was wrong he attempted to stop it, but was unable to do so. It had enslaved him and he suffered all the tortures of one who finds himself hopelessly lost. It had robbed him of his active mind and blunted his intelligence. He had taken a position as clerk in a railroad office, but was then hardly able to perform the duties incumbent upon him. He was unable to study or apply his mind to anything that required much attention. He had gotten so that he could not read for any length of time, or study with any satisfaction. He tried to learn stenography, but found himself unable to do so. This was his condition when he came to me for treatment thirteen years after acquiring the habit. He had lost his self-reliance, his self control and self-respect. He was given eight daily treatments and responded to them from the first. He never passed into a profound hypnosis, but relaxed and became suggestible. Suggestions were given to him to the effect that he had a strong mind and would soon regain self control; that he would never again yield to the habit; that his power of attention and ability to learn would return, and that he would soon regain his normal state

of mind and health. These suggestions were repeated daily with others of a similar character, and at the end of the week he was sent home cured and happy.

An extended discussion of the above cases is not necessary. I have set them down simply and plainly, let that suffice. These, together with many other similar cases, have convinced me that suggestive therapeutics is a means of salvation to many who would be doomed and lost without it, for it is a means of cure of many diseases and conditions, that would prove disastrous without its help, for no other therapeutic agent could reach them. It has been the means of saving many from desperate conditions, and restoring them to health and usefulness. Let us hope that suggestion may continue to be increasingly a means of salvation for the lost.

When the body falls sick, we know the soul languished first, and the true physician must minister to both. When the doctor has inspected his patient, and prescribed his remedies, he has only done half his duty. He must try to bring into the sick-room a bright, breezy, invigorating atmosphere. His pleasant smile, beaming look and cheerful inquiry are soul tonics. His hearty certainty that things are going on well, his happy face, his kindly sympathy, his warm hand-clasp, his genuine interest, his little jokes and anecdotes, how they exhilarate the patient, and quicken his interest in life! How much faster the time flies after the doctor has come and left sunshine behind him; how keen and pleasant the anticipation of his visits!

THEN AND NOW.

W. XAVIER SUDDUTH, A. M., M. D. 100 STATE ST., CHICAGO.

It is very interesting to note the changing mental attitude of the world toward the weak and faltering in life's journey.

In the darker ages the mentally afflicted were looked upon as possessed of devils, and the severest measures were adopted to exorcise the evil spirits supposed to be incarnated in the bodies of the victims. Little sympathy was extended to the unfortunate possessor of an undesirable tenant, because, in the main, it was held that if the individual had not welcomed and encouraged its presence it would never have come in the first place and could not remain, even when once in possession, if he would but exercise his will-power and command that it depart.

Alas for the victim! none seemed to recognize the fact that the whole question was a matter of perversion of the power of the will which prevented the individual from demeaning himself in a manner that was for his own best physical, mental and moral good.

All the methods of exorcism practiced by the early Church had as their basic principle, in the treatment of mental perversion, the central idea of immorality, and the poor unfortunate was incarcerated, bound to the rack, or tortured in ways too cruel to enumerate at this time, with the intention of breaking the stubborn will of the victim and thus forcing the evil one to depart.

As the world advanced and scientific investigation began to throw light on the nature of mental processes and

bodily function, the authority of the clergy in the handling of these cases was curtailed, the almost universal idea of the vicious nature of the affliction was abandoned and the condition came to be looked upon as a disease rather than a vice.

The history of this gradual development of this latter idea is interesting but not edifying. In the early days of medicine there were "dark ages" the same as in religion, and no one line of practice reveals these blots on the fair page of medical science more than does the treatment of the insane. While it is true that these cruel and unscientific methods were largely inherited from the past, by reason of the persistent domination of the idea of immorality, yet the profession is not wholly to be exonerated on this score for it introduced many severe and original methods in the handling of these cases.

With the advance of medical knowledge, however, more rational methods were adopted in the treatment of the mentally unbalanced, until now, kindness has almost entirely replaced the cruel regime of the past, and that which had been considered as a vice is now known to be a disease—a mental disease, pure and simple, in many cases, it is true, but none the less a disease and one in which the unfortunate individual is no more to blame than he is in cases of perversion of bodily function.

While these changes have steadily been going on in the domain of psy-

chiatry and the world has come to look upon the extremes of mental perversion as diseased conditions, and in the main upholds the improved and humane methods introduced in the treatment of the insane, yet the old ideas of viciousness still obtain in regard to the milder forms of mental perversion. The term, mental perversion, is here used as indicating that state of mind which prevents the individual from perceiving that his ideas and consequent acts are not for his own best good, or for the good of the community in which he dwells. While it is true that perverted ideation sooner or later finds expression in perverted bodily function, and the basis of many a so-called vicious bodily practice is to be found in a state of mental perversion, yet it must also be recognized that abnormal bodily conditions are equally to blame for perverted mental states. We must, therefore, not fail to recognize the fact that opportunity is here afforded for a vicious circle of reciprocal effects. This, however, is not the central idea that we wish to convey, but rather the viciousness of separating mental states from physical conditions, and holding the mentally diseased individual morally responsible while we exonerate the bodily diseased individual and commiserate him upon his unfortunate condition. This latter view of the subject is simply the domination of the old idea that formerly held sway in the asylum, and which still finds expression in the home and the schoolroom.

Now, no one can accuse the writer of this article of bias in the handling of this question, because he goes even further than the Church ever did in its darkest age in holding to the sinful

character of diseased conditions. For he says that "sick folks, excepting those congenitally diseased, injured, or infected, are bad folks," having broken some of the laws of Nature. Not only this, he holds that it is just as wicked to break the laws of Nature knowingly as it is to break any of the Ten Commandments, for God is just as truly the God of Nature as he is the God of man, and he who knowingly transgresses any of the laws of Nature is morally just as responsible as if he had broken the decalogue.

This naturally raises the question as to the extent of our moral responsibility for our physical and mental conditions at the present time. Christ said: "If I had not come and spoken unto them then they had not had sin, but now they have no excuse for their sin." The Christ-spirit, which is one of illumination, is steadily advancing in the world, and "the cloak for sin" is surely being removed from the acts of men, and with its removal so does the moral responsibility of man become imminent. The question of moral responsibility depends wholly upon the point of enlightenment. An individual who is physically and mentally normal, and who knows the right, but willfully does the wrong, is undoubtedly morally and legally responsible, and should be dealt with as a culprit, but if it can be shown that, by reason of mental or moral ignorance, or through mental, moral, or physical perversion he has committed a wrong act, then we should not hold him legally responsible.

The law holds that ignorance is no excuse for law-breaking. Christ held that enlightenment was the only basis for moral responsibility, and ignorance

upon the part of the law-breaker threw the responsibility upon the accuser.

If a physically normal individual commits a crime against himself or his fellow-man—consequently against Nature, man being a part of Nature—by reason of ignorance, then it devolves upon the church and the state to enlighten him, but if the law-breaker is a mental or physical pervert, the jurisdiction changes and the individual should be turned over to the tender mercies of medical science.

Thus, somewhat laboriously, perhaps, have I led up to the consideration of some of the so-called "vicious" conditions that vex parent and teacher and tax the skill and ingenuity of the trained

specialist in the treatment of perverted mental and physical states, a few of which may be here enumerated. Among these may be mentioned incorrigibility and many so-called moral perversions, such as lying and stealing; cruelty to animals and fellow playmates; cigarette smoking, with all its train of bodily perversions; masturbation, hysteria, chorea, stammering, St. Vitus' dance; migraine, eye strain in nearly all its forms; chlorosis, amenorrhea, dysmenorrhea; epilepsy, melancholia and even mania as among the special condition that pertain to adolescence and which have their basis in a perversion of the mental or physical condition of the child or in both combined.

SUGGESTIVE THERAPEUTICS.

BY J. H. TAYLOR, D. S. T., MILAN, OHIO.

Suggestion, as a remedy for disease, is a new term, which has come into very general use; it expresses very succinctly a remedial agent which has always been employed, consciously or unconsciously, in the treatment of the sick. While the reality which the word expresses may be very familiar, some explanation of the new term, as it is now employed, may be acceptable to the general reader.

Webster's Dictionary says: "Suggestion is literally a putting of something before the mind for consideration;" and, "A suggestion is ordinarily intended to furnish us with some practical assistance or directions." The word therapeutics relates to "The discovery and application of remedies for

diseases." So then, we may say that suggestive therapeutics is the bringing of the mind into operation to control and regulate the physical body, and especially to cure the diseases which afflict it, so as to consciously apply the means directly which have always been relied upon indirectly, to give efficacy to other remedial agencies, in the treatment of the sick. As has been verified in many cases, suggestion has been the potent influence in the cure of diseases, which has often erroneously been attributed to drugs or other agents. This will be seen very plainly, if we consider the various kinds of suggestion which are called into remedial action in the cure of disease.

The first that should be applied is

SUGGESTIVE THERAPEUTICS.

auto-suggestion or self-suggestion. This is often sufficient to ward off a threatened illness, by keeping the mind free from the thought of disease, and fortified by the consciousness of health, and the power of right thought. In other words, self-suggestion is the employment of such mental exercises as will bring all the faculties of body and mind into harmonious relations.

If we remember that all disease is inharmony; that its causes are essentially mental rather than physical, and only physical as the result of erroneous thought, we shall then better understand the importance of preserving harmonious relations, and making our whole being physical, mental, and psychical, or body, mind and soul, a united entity; thus practically realizing the at-one-ment.

The soul, being a part of the Infinite Soul, connects us with the source of all life and power, and also with all other souls; we must therefore, be in harmony with all, in order to preserve perfect health of body; for the physical body is simply the expression of the immortal soul; and the mind is the medium of operation between the two, which shows the importance of educating and developing our intellectual faculties strictly in accordance with natural laws; and of maintaining the most amicable relations with all other souls, as otherwise the effect on physical functions will be detrimental.

People have not been rightly instructed as to the effects of indulging in discordant thoughts and actions, and have not understood that evil thoughts, anger, hatred, fear, worry, etc., produce a condition which affects their own physical well-being, as well as being a violation of moral law. But a deeper

study into these things is convincing that all moral laws and maxims have a physical as well as a moral significance. The person who is a conscientious observer of all natural and moral law, fortifies himself against all adverse influences and, if in harmony with himself and all else, is not subject to any attack of ignorant, evil thought; and so the jealousy, envy, anger, or hatred of others cannot reach him, because there are no similar emotions in himself. Right habits of thought, therefore, concerning one's self and all others are essential to maintain an influential auto-suggestion that will preserve and restore perfect health of mind and body.

Verbal suggestion is also very important, as it enlists the good thought, and the audible expression of it, of other minds, and fortifies, and often calls into activity one's own self-suggestion. A pleasant look and an encouraging word are often a great help to one almost ready to give up—stimulating to renewed effort that bursts bands that were tightening, and freeing mind and body from an incubus that threatened serious consequences. The life and health giving word of a true healer is most valuable at a critical time, when in some way disease seems to have possessed the mind and body of one who needs help to restore the equilibrium. A word fitly spoken, how good it is! How it renews and revivifies the failing powers and assures one of help and strength which may be drawn upon.

Especially important is it to avoid giving adverse verbal suggestion to one who is very suggestible, lest it may confirm gloomy forebodings, and arouse fears that will result in broken-down health. Never should a suggestion be given to one that he looks sick, for this

suggestion, often repeated by others, may be the means of destroying the effort to avoid a sickness. Such has been known to cause even a healthy person to submit to the expressed fears of unwise friends and fall a victim to a serious illness.

In certain cases *physical suggestion*, in some form, may be a quick restorative. Some healers have remarkable power that is conveyed through the hands, which acts with more potency than their verbal suggestion; though this generally accompanies any manipulation of the patient; and the laying of the hands on the head, stroking or massaging of the afflicted part, even holding the hands, all seem to impart new life and vigor. Physical suggestion would properly include the employment of any material remedies that the case seemed to require, or which would arouse the auto-suggestion of the patient, and harmonize his mind to effect a cure.

Mental suggestion of some sort, always accompanies the administration of any method or remedy, as it includes the wish or desire to impart good health to a suffering one. In this also, it is important to refrain from unwise fears and unhealthy thoughts, which may hamper a patient and retard his recovery. A great deal of well-intentioned sympathy is injurious, because there is imparted to the sick one more of mental fear, than of hope and courage. An expression and look of cheerfulness are essential, for the patient quickly detects a dubious, gloomy, fearful mental attitude, and as is often said, they recognize, that "actions speak louder than words."

The most valuable form of mental suggestion, now coming into more general use, and with good results, is silent con-

centration of mind upon the brightest and best phases of life, health, strength and vigor, with the thought drawing upon the infinite source, and appropriating what is needed. In this form soul comes into contact with soul, and intuitively gives and receives the knowledge that inspires the whole being, body, mind, and soul, and produces harmony and health. Because the soul is not limited to the bodily location, distance is no hindrance, and absent treatment, properly understood, is efficacious, and many remarkable cures are effected through mental suggestion.

A thorough study of suggestive therapeutics is earnestly recommended to every person, as being in the highest degree beneficial. Properly applied it enables every one to secure health of mind and body, and a harmonious development that enriches, with a helpfulness that is drawing closer the bonds of human brotherhood. So much of good and evil is caused by wise or adverse suggestion, that not only is the physical health secured by right thinking, but all the relations of life are improved, and the well-being of the human race becomes the most desirable thing to be achieved. The cultivation of loving thoughts and kindly actions gives an impetus to every effort for the righting of wrongs, and the amelioration of every adverse condition. The unity of the human race shall someday be realized, and an injury to one shall be the concern of all, until it shall be seen that the prosperity of all is essential to the real success of any.

Let physical health and mental harmony be secured by a proper application of suggestive therapeutics, and its

beneficent results will accrue in the attainment of the highest happiness that can be afforded to the human race on earth. Defective health often leads to disordered minds, unjust suspicious, morose tempers, quarrels and wars; conditions that blight and destroy. Reverse the condition and peace, harmony and prosperity would reign supreme, the earth would be a paradise for man's development. "As a man thinketh so is he," and "Suggestion rules the world." How important, then, that the thinking be right, and the suggestion of the highest type, for the realization of the best physical, mental and psychical conditions. Suggestive therapeutics will lead on from the least to the highest attainments.

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 divine, mental, magnetic or other healer. The auto-suggestion of the patient himself is sufficient to work a cure in certain cases.

Appearance, facial expression, voice, words uttered, handling of diseased part, benefits to other patients and the fact of seeking healing are important suggestions. Suggestion acts best along the line of least resistance. Consequently an agreeable suggestion acts best.

It is among the possibilities to greatly modify or stimulate secretion and excretion by suggestion; to ameliorate pain and quiet fever by suggestion. And this done intelligently will certainly bring about a hasty restoration of health in many cases where stubborn disease prevails.

It will be readily seen then that any outside suggestion, when it is directed

on lives in harmony with this instinctive auto-suggestion, must operate with all the potentiality, and if in addition to such suggestions the operator gives his patient instructions and advice in personal hygiene and dieting, the successes are likely to be more numerous. I do not advocate it as a "cure all." I simply advocate its importance in connection with medicine, surgery, etc.

Suggestion pure and simple is not popular with many because they confuse it with hypnotism, which has fallen into disrepute with those who think they understand.

Power may be used to either extreme—for good or for evil—and the power of suggestion is no exception.

Externals constitute a doctor's passport to the favor of the community in which he settles, which he must make good by his merit and skill as a physician. Many practitioners are hampered all their lives because they do not realize what an unpleasant presence they bring into the sick-room, how their coarse, unlovely manners grate on the sensitive nerves of patients, or how offensive is the rank odor of strong tobacco, alcoholic liquors, etc.

A lady made her husband a present of a silver drinking cup, with an angel at the bottom. And when she filled it for him, he used to drink it to the bottom; and she asked him why he drank every drop. "Because, Ducky," he said, "I long to see the dear little angel at the bottom." Upon which she had the angel taken out and a devil engraved at the bottom. He drank all the same, and she again asked him the reason. "Why," he replied, "because I won't leave the old devil a drop."

MENTAL THERAPEUTICS
VERSUS
THE "FADS" OF THE CENTURY.

*Read before the Denver Homeopathic Club.

BY F. F. LAIRD, M. D., UTICA, N. Y.

When P. T. Barnum wrote "The American people like to be humbugged," he gave expression to an idea which embodies more than half a truth. Clothe the simplest fact in the garb of mysticism, throw around it the halo of the supernatural, and soon from its ample folds will be born a full-fledged "fad." The well-patronized "fads" which, at the close of the century, have come "not singly but in whole battalions," may well lead one to exclaim, "Are the American people a nation of fools?" Medicine, in the broadest sense, has become the playground for the exhibition of the most glaring parodies upon reason and common sense, while too often the physician becomes the football of popular prejudice and blind fanaticism. Whom shall we censure for this condition of affairs? Is the civilization, breadth, culture and refinement of the nineteenth century taking a step backward; or is there general advancement all along the line? Stop a moment to think what has given rise to the acceptance of such absurd views, and the explanation is as plain as the "rule of three."

"Where there is smoke there must be some fire," and equally sure is it that where some "fad" numbers its votaries by thousands, there is under it a substratum of truth. "Christian Science," through the mouthpiece of one of its most prominent female evangelists, has

recently testified from the witness-stand that a patient "died from an unguarded thought," and the coroner's inquest sent a post-mortem in search of this meteoric wonder!

"Faith Cure," "Prayer Cure," *et al.*, invoke the special dispensation of an all-wise Father; while the poorly equipped physician hides behind the bulwarks "Heart Failure" and "Interposition of Divine Providence." Bigotry and falsehood are the common heirloom of all fanatics, and the absurdity of the layman oftentimes finds its prototype in the ignorance of the physician. "Christian Science" and allied "cures" falsely attribute their success to the "All-power of God"; while the true secret rests in a power far too little recognized and still less utilized by the medical profession. A glimpse of the truth was granted to Mesmer more than a hundred years ago when Mesmerism became the "fad" of this country; but its full meaning only became apparent when hypnotism with its cardinal idea of "suggestion" came into full light and practical use during the present century. No intelligent student can fail to recognize in Christian Science methods the handiwork of "suggestion" pure and simple. The dread of disease and its consequences is usurped by the positive negative of any such entity as physical illness. All is mind; matter is a delusion; the idea of health

is "suggested" and re-suggested until belief takes the place of doubt, the mind is imbued with faith, hope and courage; bodily functions, perverted and buried under the cloud of dismay and hopelessness, once more resume their functions; mind has established its mastery over matter; the patient is cured. Is there anything mysterious in this? Any occasion to invoke supernatural agency to explain the cure? Sorrow will immediately destroy the appetite, and, if continued, will produce lesions in the digestive tract—a purely mental condition has given rise to actual disease. If mental therapeutics, *i. e.*, suggestion, can remove that sorrow, can any one doubt that a complete cure will result? We, as physicians, are constantly, consciously or unconsciously, using hypnotism in our daily practice; and yet how very few of us fully realize and utilize the transcendent power of mind over matter! How often do we fail to recognize the fact that a given disease had its origin in a mental perversion which eludes our best endeavors. Yea, more, how often does the homeopath prescribe a remedy purely on its mental symptoms and score a success more far-reaching than he ever dreamed. Let me illustrate the power of suggestion by a familiar example: "This medicine will make you feel better in twenty-four hours; your pain will leave after a few doses and your sleep will be refreshing," says the *positive* physician. "I will try this remedy for a few days, but am not sure that it will accomplish anything. If it fails, we will try something else," says the vacillating doctor. Both men are equally versed in the theory but not in the practice of medicine; both may have

prescribed the remedy with equal skill. The former succeeds; the latter fails. One has used mental therapeutics; the other has relied solely upon his drug. The first enjoys a large practice and a commensurate measure of success; the second contents himself with a small clientage and frequent "raps" at his more fortunate rival. The successful physician constantly keeps before his patient the hope if not the certainty of recovery; shows him how groundless are his fears; states with the positiveness of conviction what will be the effect of his medicine; is explicit in giving directions for a dietary; recognizes in every act and word the all-pervading power of mind over matter; in short, makes mental therapeutics play an almost miraculous role in the healing of the sick. Is the picture overdrawn? Look around you in your everyday life and note the character of the men who have best succeeded in the practice of our profession. Are they not those of strong individuality, capable of inspiring confidence in their patients, bringing sunshine and hope into every sick room they enter? In a case of obstinate hysterical vomiting in which not even a teaspoonful of water can be retained, you positively assure your patient that she can now eat and retain a porterhouse steak; and, *mirabile dictu!* the feat is accomplished. You have done in an instant what your less fortunate confere failed to do in a week with his pills, parvules and bad temper. What is this but suggestion, or mental therapeutics? In this very field of the neuroses and psychoses, the medical "fads" of today are reaping their richest harvest, and that, too, through an agency neither miraculous nor supernatural, but one which you and I can and should

employ in its legitimate sphere, thus preventing superstition and ignorance from sacrificing many a precious life which lies outside the domain of mental therapeutics. In successful warfare it is not so much the gun as the gunner; in medicine it is far less the physic and far more the physician. You are all familiar with the psychological fact

that a robust man may be sent to bed mentally sick through the anxious remarks of solicitous friends who have repeatedly assured him of his unhealthy appearance. Why, then, should we fail to utilize to its fullest extent the marvelous power of suggestion and rescue mental therapeutics from the realm of quackery and fanaticism?

BIOGRAPHICAL SKETCH.



ALVAN C. HALPHIDE, M. D.
CHICAGO.

Dr. Alvan C. Halphide, professor of physiology, and of the theory and practice of medicine, Hahnemann Medical College, was born in Pepin, on the banks of the lake of that name, May 28, 1861. Mark and Mary (Reade) Halphide, his

parents, were of English descent and came to the United States in the "fifties." His father is a practicing physician of good repute in South Dakota, and his grandfather was a merchant of Woolwich, England. His maternal ancestors were chiefly gentlemen farmers of Essex, although Charles Reade, the famous novelist, was his great-uncle.

Our subject received his early education in the public schools of Wisconsin, and subsequently pursued a business course in the Upper Iowa University at Fayette, that state, from which he obtained his degree of Master of Accounts. In 1883 he came to Chicago, entirely dependent upon himself for support, but determined to secure a thorough education. He secured employment in the circulation department of a city paper, and, through other channels of industry, obtained the means by which he took a course at the old University of Chicago, leaving that institution when it suspended, in 1886, at the end of this sophomore year. Later he pursued a three years' course at the Baptist Theological Seminary, Morgan Park, Ill., graduating therefrom

with his degree of B. D. in 1890. In the fall of the same year he commenced regular attendance at Hahnemann Medical College and was a member of the first three-year class (1893) graduated. As he left the divinity school with honors, so he graduated from the medical college with the first prize—the trustees' prize of \$50 in gold.

During his senior year in Hahnemann college, Dr. Halphide had taken work in the new University of Chicago, and graduated therefrom as a member of its first class of fifteen, with the degree of A. B., three months after taking his medical degree. In July 1893, he commenced practice in this city, and after about three year's successful practice, went to New York for a special pathological course in the Post-Graduate Medical School and hospital. He then returned to Chicago, where he has since continuously resided, and become well known as a general practitioner, a close scientific and philosophical student and an author. He has issued not a few striking publications, bearing upon scientific medicine and the influence of mind upon matter, and matter upon mind.

Dr. Halphide's late work, "Mind and Body," has met with a flattering reception by the secular and medical press of the country. It was published in April, 1899, and in three months reached its second edition. The scope of the work is in reality "the theory and practice of suggestion in medicine and education," and it fairly points out the legitimate uses and the dangers of hypnotism. As stated by the *Journal of Suggestive Therapeutics*: "It is not too much to say that 'Mind and Body' is the best book dealing with this subject that has been printed for years, because

of the author's determination to make plain to his readers how they are to proceed to secure their results, and why these results may be expected to follow." The doctor is not a faddist in any sense, but he makes much use of suggestive hypnotism in his practice and has obtained many remarkable results through its agency. He has lectured and written extensively on both medical and psychological subjects.

In his senior year at Hahnemann college Dr. Halphide was appointed demonstrator, and has since lectured and taught, as a member of the staff of that institution, upon subjects relating to histology, embryology, physiology and pathology, as well as the theory and practice of medicine. He is the pathologist to the Hahnemann hospital; also president of the Chicago Society of Anthropology, and a member of the clinical society of Hahnemann college, the city and State Homeopathic Medical societies and the American Institute of Homeopathy. As a Mason, he is a member of the Lakeside Lodge, No. 739, A. F. & A. M., and is medical examiner of Mistletoe Lodge, No. 142, Sons of St. George, the banner lodge of the state. He takes little part in things political and religious, but keeps up with the times in all topics of local and general interest.

He is planning an extended trip abroad, early in 1900, which will occupy several months, and expects to visit and take courses of study at the chief medical centers of Europe.

The man who aspires, but continually errs through weakness, can be helped by placing him under proper influences and developing the germ of his will.

THE REVERSE OF THE MEDAL.

ARTHUR FOSTER, CHICAGO, ILL.

The fact that mind controls matter is pretty generally acknowledged by thinking people. Indeed the whole of good literature recognizes this of necessity, because it is one of the eternal truths. From the earliest philosophical writers down to our modern contributor to the popular magazine, they are all agreed. And it is owing to this being so quietly accepted as a matter of course, that we can find so little dogmatic enunciation of it: it is merely assumed along with other facts.

But these writers display a knowledge of one phase of the subject that seems to almost escape the notice of the psychological writers and students of today; who assume that the control of the body by the mind must necessarily be a beneficial one. Not so great minds like that of Shakespeare, who understanding human nature as he did, understood also that the domination of the mind over the body is too often a detrimental one. His character of Hamlet is perhaps the finest example in all literature of a man who realizes that his whole life is being embittered by the workings of his mind, and yet knows not how to influence these workings. Believers in mental science talk glibly about putting themselves under the control of their subjective minds, as if they were not at all times, and absolutely, under this control; for their much vaunted science, if it teaches them anything, teaches them most emphatically that every conscious and unconscious function of the body

is governed by the mind. Many people imagine that the knowledge that mind controls matter is a great discovery, something in the nature of an occult mystery, by which they can perform twentieth-century miracles; these would do well to remember the homely old adage that "a little knowledge is a dangerous thing." How often do we hear of cases where a man, in spite of his own better judgment, and his earnest endeavors to resist, will revert again, and again to his besetting sin. And when one feels sick or depressed, or in any way slipping away from the right path, the fact that one knows that these feelings are the direct result of thought will never effect a cure. Nay rather! this knowledge will be more apt to create a feeling of despair as one realizes how useless it is to avail one's self of ordinary remedies, while the thoughts that cause these adverse conditions remain unchanged.

A man with but a partial knowledge of mental science enters a house where all the environments are gloomy and depressing. He knows that "the subjective mind is constantly amenable to control by the suggestions of the objective mind," and so the thought takes possession of him that these unpleasant surroundings are even now, necessarily, impressing his subjective mind. He knows also from the same source (Hudson) that "the subjective mind exercises complete control over the functions and sensations of the body," and so he feels sure that his body must in-

evitably follow suit to his mind: and the mischief is done. He leaves the house probably in a far worse condition than would one who did not possess this little knowledge that is a dangerous thing.

A belief in the supremacy of the mind is but the A B C of psychology, and may be acquired by anyone upon a little reflection; but how to govern the mind so that its control is always beneficial, that is a very different matter. The one thing worth knowing is how to "control the controlling power."

The investigator of the science generally, experiences a great feeling of elation as he finds how easily he can "hypnotize" both himself and others; this feeling however, soon gives place to one of disgust, when he discovers (so he thinks) that his subjects are only acting a part, and that in his own case, the charm may be broken the minute that he allows the objective mind to assert its authority; whereas, in point of fact, the truth lies as it usually does, at neither extremity, but at some point between them. For while the hypnotized subject may not lose consciousness, yet the functions of his body respond to suggestion in a degree quite unusual when in a normal condition, and, as has been frequently pointed out, the same remark applies equally well to the self-hypnotized.

Un-conscious auto-suggestion (if we may use the term) often exerts an adverse influence over the mind. How and why this feeling rises within us we cannot say. Possibly it is due in some measure to heredity, or perhaps to weak-habit-of-thought, as Horace Fletcher calls it. There may be something in the theory of transference to us of the destructive thoughts of others, but be

this as it may, the fact remains that this influence can be met and conquered by opposing to it the mental forces that are fortunately under our control.

The only practical suggestion that can be given here, is that a determined effort to cultivate happy thoughts, (the effort to be made especially when the subject is in a state of passivity) must inevitably break the unconscious bad-habit-of-thought; for it goes without saying that two thoughts cannot occupy the mind at the same time.

Our readers no doubt understand how to induce in themselves this subjective state. They will find that a practice of concentration will wonderfully enhance the value of their autosuggestion, and in time make them complete masters of themselves; for after all, the practice of mental therapeutics is very largely a matter of common sense—an applying of laws which are as old as the hills, and which are being used daily by every one, although perhaps unconsciously.

To lead a moral and noble life is to practice both auto-suggestion and self-control. To contemplate the wonderful works of Nature and of Art and to meditate often upon the eternal truths is to practice concentration.

One is reminded of the recently published novel, which gives the history of two young people who together investigate and embrace successively all the modern occultisms, only to finally, like the great philosopher of old, come to this conclusion of the whole matter, that "to fear God and keep His commandments this is the whole duty of man."

A firm religious faith is pronounced by all the authorities to be the attri-

bute of mind most conducive to good psychic results, and for this very reason, paradoxical though it may seem, the study of psychology should be approached only from the scientific side; for the subjective mind will reason in a perfectly logical manner from the premises submitted to it, be these premises true or false, and hence it should be held under the control of our objective reasoning powers; while the mysteries of religion are purely a matter of faith and need not necessarily be made amenable to objective reasoning.

"Not clearly understanding the relationship between their objective and subjective faculties, they allow the latter to usurp control. They realize the wonderful powers and attributes of the human soul, but they fail to understand its equally wonderful, but necessary limitations," and that it is "limited in its power of reasoning." All this can be "verified by the inductive process of science." Any other process opens the door to charlatans, with whom unfortunately, psychology is already too much identified.

Suggestion, "the most potential force in nature," is surely worth understanding, if for no other reason than this, that "when misdirected, its destructive force is equally potent."

The Dread of Death.

Among the cultivated men and women of the later Roman empire, suicide became a sort of moral epidemic. The fashionable Stoic doctrines, acting on a race which had begun to degenerate and decline and lose its grip on life, killed the dread of death. Men left the world for a whim, "only on the thought to do the same thing over and

over again." The Christian doctrine that self-slaughter is a sin did not affect them, and the notion that there was something base in quitting one's post was not yet born. Dryden, in one of his dramas, contrasts finely the feeling about suicide of the ancient and modern world. The Romans, he says, might "discharge their souls" and give them leave to enter the other world. But we, like sentries, are compelled to stand "neath starless skies and wait the appointed hour." Dr. Goodhart, speaking of the dread of death, says: "I am never tired of saying, because I am sure it as true as it is comforting, although in opposition to the general belief, that death has no terrors for the sick man. To the living and healthy man it is quite otherwise, but the sick man upon whom death lays his hand pales gently and imperceptibly out of life."—*London Spectator*.

Loving and giving are words which seem to go naturally together. The loving man is always a bountiful giver of the best things in life. And what are these best things? Are they not those mysterious, intangible gifts from the strong to the weak, which flood the soul with radiance, console and strengthen it, infuse into it new energy and courage with which to wage the battle of life.

The soul can not live and thrive without food, air, sunshine and exercise any more than the body can. The soul needs the light of knowledge, the pure, bracing air found on the hillsides of human experience, the sunshine of peace and happiness, the exercise of right thinking and right doing.



SUGGESTION

PUBLISHED MONTHLY BY

Suggestion Publishing Company.

Office: 4020 Drexel Boul., Chicago, Ill.

EDITORIAL.

A Heart to Heart Talk.

With this number, the fifth volume of SUGGESTION begins. It is now two years since it made its first appearance, and in that length of time its circulation has kept up steadily, till the sworn average circulation for the past five months is 5,000 copies per month.

We are anxious to double the size of the magazine and illustrate all the leading articles, but this can only be accomplished by doubling the circulation. A little effort—a few selected words—upon the part of every subscriber to this magazine, will enable us to give our readers a larger magazine containing illustrated articles from the pens of the masters of Occultism of the world.

We do not ask our readers to work for us without reimbursement, but we are glad to secure their services on the co-operative plan, and for every new subscriber they obtain, we will gladly send them, free of charge, one of the valuable premiums which are fully described in the page advertisement devoted to premiums.

How many of our readers know anything about Osteopathy? How many of them would like to understand more about the science? Among our pre-

miums will be found an excellent, illustrated book devoted to this science, by Dr. Matthey of Minneapolis, Minn. This work explains the Osteopathic manipulations to be used in different diseases.

For readers interested in the subject of the control of sex we have Dr. Taber's excellent work entitled "Suggestion, the Secret of Sex."

Another premium we offer is Dr. Greer's work entitled, "Marriage, Motherhood, Health and Hygiene." This is one of the very finest premiums ever offered to the readers of any magazine ever published. It is worth its weight in gold to every suffering woman in the country, and every physician and layman should possess a copy.

"Spirit Slate Writing and Kindred Phenomena," is the title of another of our premium books. The author is Wm. E. Robinson, assistant to the late Herrmann. It is a thorough exposé of all the tricks employed by fake spiritualists. It contains sixty-six illustrations, explaining the methods used to deceive the unsuspecting. Anyone after reading it can become proficient in these fake tricks of the bogus spiritualists. It is published by the Scien-

tific American Publishing Co. and is worth several times the amount usually charged for it.

With the exception of the book on Osteopathy all these premiums are handsomely bound in cloth. The price usually charged for any of them is \$1.00, but by special arrangements with the publishers we are able to offer any of them to the readers of *SUGGESTION* for 75 cents. Now by sending us in a year's subscription for a friend any of our old readers can obtain any one of these books absolutely free. Think of it! By securing four new subscribers for us, anyone can add these four excellent books to his library.

But premiums are not the only reimbursement we have to offer our readers, for, as our subscription list increases the magazine will improve in every way. The arrangement is an admirable one; is it not? Readers, let us co-operate.

Every day we hear physicians say that after giving Suggestive Therapeutics a fair trial they can see nothing of value in it and are disappointed. To any such let me say that probably the fault lies in yourself, or more probably in the system of Suggestive Therapeutics you have employed. There are many institutes and schools throughout the country which profess to teach the subject to anyone, but a perusal of the mail courses published by these institutes, or a conversation with one of their graduates shows very clearly that the heads of these institutions have not the faintest conception of the operation of the law of suggestion.

Many of these institutions are managed by men who have had some experience in stage work, but are not

physicians and are unable to diagnose a single complaint correctly.

Does a surgeon of today desiring some special information about a certain operation turn to a surgical book twenty years old? Nay! Twenty years ago nothing was known of antiseptic surgery, and since the advent of antiseptics the whole system of surgery has been revolutionized. Just as great changes have been wrought in Hypnotism and Suggestive Therapeutics, but these subjects as demonstrated and taught by ex-stage hypnotists are just as much out of date as a surgical book twenty years old.

The brazen and alluring advertisements for these antiquated courses are attracting the attention of the masses and arousing in them a belief that after all there is something in Hypnotism and Suggestive Therapeutics. But it is a question if this means of arousing public interest will not in the end prove a positive detriment to the progress of the simple truths of these sciences. It has ever been easier to get the masses to believe in an error than in a truth and the general belief of the average individual, at present, concerning the law of Suggestion, shows that there is no exception to the rule in this instance. These erroneous beliefs are being spread broadcast through ignorance in some cases, but willfully in others. Truth in the long run is bound to become the victor, but it will require a great deal of hard work upon the part of the honest investigators of occult phenomena to counteract the amount of error being spread broadcast at the present time.

Although the largest of these sensationally advertised mail courses contains

only sixty-eight pages of reading matter, and the majority of them consist of from twenty to fifty pages, still the purchaser of one of them is supposed to learn all about Hypnotism, Mesmerism, Suggestion, Therapeutics, Magnetic Healing, Absent Treatment, Personal Magnetism, etc., and, with a little practice to control anyone he desires, even though his intended victim be a thousand miles distant. Needless to say, the average purchaser of a course of this sort is disappointed, when he discovers that he cannot hypnotize everyone, nor relieve permanently, the troubles of most of those he can hypnotize. To understand how to employ Hypnotism and Suggestive Therapeutics (to say nothing of Personal Magnetism and Magnetic Healing) one should have a thorough knowledge of the operations of the Law of Suggestion. *Not one of these courses teaches this Law*, and the results obtained by a student of one of these valueless treatises, are unsatisfactory to himself and his patient, and faith in the efficacy of Suggestive treatment is lost by both.

To show how absurd, misleading and out of date these courses are I shall take but a single illustration at this time. All these treatises teach that the deeper the degree of hypnosis induced in a patient, the greater are the chances for his recovery and that those who are not deeply influenced are not likely to receive much benefit. These are theories taught twenty years ago, but today our leading investigators of psychic phenomena are teaching and demonstrating that when a genuine trouble exists in a patient he is gener-

ally relieved of his trouble much more rapidly if he does not prove to be deeply influenced by hypnosis. Of course we can obtain just as good results as ever in the deep hypnotic subjects, but we have learnt how suggestion operates in producing hypnosis and how to relieve patients who are least influenced by it. The student who possesses a knowledge of the advanced theories of the operation of the law of suggestion has no trouble in employing suggestion successfully, either for therapeutic purposes or for the cultivation of what is generally termed personal magnetism. Stage hypnotists have amused the public and spread error; and while it is a fact that the hypnotist who understands least about the force he is handling frequently gives the best stage performance, (viewed from the viewpoint of an entertainer,) still, it is also an uncontrovertible fact that not a single point of any value has ever been added to the sciences of Hypnotism or Suggestive Therapeutics by a stage hypnotist.

I shall have more to say on this subject at another time.

The Washington Sanitarium, under the professional supervision of Dr. Wm. Geddes is one of these all-round and too rarely found havens of refuge for the sick and distressed. It is not a hospital, but a home, where patients are taught how to become well and to stay well. All diseases are treated by the latest and most scientific methods, and patients are instructed in psychology, thus having a double advantage in cure and instruction. See advertisement.

ENQUIRY AND EXPERIENCE DEPARTMENT.

A Series of Experiments in Clairvoyance.

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

On the 15th of March Miss V. B. H., came to me for treatment; hers being a case of obstinate constipation which has given her trouble for several years.

When placed in the suggestive condition, she proved to be an active somnambulist of a most interesting type.

The suggestions given her were accepted so readily and acted upon so promptly that I resolved to try some experiment that (if satisfactory results could be obtained) would be of interest to the readers of SUGGESTION. Her treatment being completed, I asked if she would care for some fruit cake. Upon receiving her reply in the affirmative, I had a small raw potato peeled and gave it to her to eat; the potato was at once accepted as a delicacy, eaten with relish, and, upon inquiry as to whether or not she would like another piece, I was surprised to hear her say that, if agreeable to me, she would take another piece, as the cake was most delicious; *the raisins and citron* being of an exceptionally good quality.

Assisting her to arise from the couch, I led her to a rocking chair, asking her to sit and rock for awhile. I then inquired as to whether she could rock a baby to sleep. She said that she would try.

Securing a small pillow, I doubled it and handed it to her with instructions to be very careful of it, as it was the child of a neighbor which had been

borrowed for the occasion. The supposed baby was accepted and handled most tenderly, while our somnambulist nurse sang several sweet "lullabies," continuing to rock and sing until I released her. The rapidity with which these suggestions were accepted and acted upon led me to test for clairvoyance. Having known this lady for two years, and meeting with her very often, I knew that she had never been hypnotized, nor had she ever seen any one in the suggestive condition, and, as for clairvoyance, she did not know that such a faculty existed in any one.

Placing the subject in the suggestive condition, I took a seat beside her, and, putting my hand upon her head, I told her that she would take a trip to her father's farm, which is seven miles from my office.

I told her to go in at the front gate, cross the lawn, enter the dining room and tell me whom she saw there. She replied:

"There is no one there."

"Is there a light in the room?"

"Yes, sir—a lamp burning on the table and light from the grate fire."

"Go into the kitchen. Any one there?"

"No, sir."

"Go into the sitting room and tell me whom you find there?"

"Father, mother, Marion and Margaret are there."

"What is your father doing?"

"He is reading."

"What is your father reading?"

"A paper—the New York World."

"What is your mother doing?"

"She is sewing—patchwork—a quilt."

"What is Marion doing?"

"He is reading."

"What is Margaret doing?"

"She is sewing on mother's crazy quilt."

The above answers were given without the slightest hesitation, as though clairvoyance were the most natural thing the world ever knew. Upon releasing her, I told her to open her eyes and look steadily at the front door, and then asked if she could see any one or any object in the street?

She replied that she could not.

On the following day, I requested permission to perform some special experiments with Miss H. This being granted, I invited several friends to call at my office to witness the phenomena, and also to verify my reports.

Accordingly at 8 p. m., the guests having assembled, I induced the suggestive condition, and told Miss H. to go to the home of her sister, near Smithfield, Ohio, which is about twelve miles from Harrisville. Upon being informed that she had reached there, I asked her to go into the kitchen and tell me who was there?

She replied—

"There is no one there."

"Do you see a light?"

"Yes, sir; a lantern turned low."

"Is there any one in the dining room?"

"No, sir."

"Is the grate fire covered for the night?"

"Yes, sir."

"Go into the large bedroom on the first floor and tell me who are there?"

"All the children are there."

"Whom do you mean by all the children?"

"Why! Mary's children! Annie and Cora, Francis, Ella and May."

"Are the children in bed?"

"Yes, sir."

"Are they sleeping?"

"Yes, sir, except May."

"Is your sister Mary there?"

(Pause)—"Yes, sir! She has just come into the room."

"Go into the parlor; is there a light burning?"

"No, sir."

"Go upstairs to your brother Will's room and see if he is there?"

"He is there."

"Is he in bed?"

"Yes."

"Asleep?"

(Delay of a few seconds)—"Yes, asleep; *snoring!*"

I then told her to return to Harrisville and rest. Subject drew a long, deep breath at the mention of "rest," but, beyond this, did not move a muscle.

After a lapse of two or three minutes, I asked Miss H. to go to Jewett, Ohio, and to tell me when she reached there.

She soon replied—

"I am there."

I then told her to go to the grocery of Samuel V. Host, and see if Mr. Host was there? Almost immediately came the answer, "He is there."

"What is he doing?"

"He is cutting a plug of tobacco for a man standing at the counter."

"Watch the customer and see whether he pays cash or has the tobacco charged."

(Lapse of a few seconds)—"There, he is paying for it now."

"Go out the back door of the store and into the house and see what Mrs. Host and the baby are doing."

"They are in bed and sleeping."

The next experiment was begun on the evening of the 17th of March at 8:15 p. m.

Placing Miss H. in the suggestive condition, I seated myself beside her but did not, at this time, place my hand upon her head. I asked that she go to her father's farm; go in at the front gate, cross the lawn, enter at the dining room door, and tell me who was there?

She replied, "There is no one in the room."

"Go to the kitchen. Who is there?"

"No one."

"Go into the sitting room and tell me whom you find there?"

"Father, mother, Margaret and Marion."

"What are they doing?"

"Attending to worship."

"Is your father reading or praying?"

"Father is offering prayer."

"You will take up the prayer, repeating it after him—quick—now!"

Then followed the repetition, giving us the balance of the prayer, verbatim.

I then told Miss H. to return to Harrisville and rest.

Allowing about ten minutes to elapse, I held a small wineglass before the subject, asking her if she saw it (her eyes being closed).

She said, "Yes, sir."

"Distinctly?"

"Yes, sir."

"Well, you will give careful attention, for I am going to hide it and wish you to look for and locate it." I then left the room, passed through three doors, each of which I closed as I passed on to an inner room, where I placed the glass upon a table. Upon

my return to Miss H. I asked if she had followed my movements. She replied:

"Yes, sir."

"Where is the glass?"

"In the front office."

"Very good—but tell me exactly where?"

There was a delay of a few seconds; the subject moved uneasily upon the couch, and said:

"I could go and get it."

"Yes! No doubt. But tell me exactly where to find that glass?"

"There is a table in a corner of the front office where you sit and write; the glass is on it."

"Correct. Tell me what the glass rests upon?"

"It rests on the table."

"Yes! But I put something on the table, placing the glass upon it. What is directly beneath the glass?"

"Oh, yes! A writing tablet. I see it."

The next experiment was performed at my office on the 19th of March at 10 o'clock a. m. Two witnesses present.

Inducing the suggestive condition, or perhaps it would seem more acceptable to say, hypnotizing Miss H., I told her that I wished her to go to Chicago; look for forty-twenty "Drexel boulevard—Four thousand and twenty, Drexel boulevard—This being the *Chicago School of Psychology*. The—Chicago—School—of Psychology. Now! When you reach there, tell me."

There was a delay of perhaps half a minute, when subject said:

"I am there."

I said: "Go in there and tell me what you see?"

"Up the steps, Doctor?"

"Yes—in where the school is in session."

"I am there."

"Where?"

"In the hallway."

"Go into the reading room?"

"Yes, sir—papers, magazines, etc., on a table. Is that the place?"

"Yes. Anyone there?"

"No, sir—but I hear voices."

"Go into the next room."

"What do you call the next room?"

"Where the voices are."

"Oh! yes! there is a man talking and pointing to some one lying on the table."

"What does he say?"

"I cannot hear distinctly."

"What else do you see?"

"Men and women sitting around."

"Are these men and women conversing with each other?"

"No, sir! Only one man talking."

"Who is talking?"

"Doctor Parkyn."

Let me say in explanation that the subject had been shown a cut of Dr. Parkyn, and told to look for him; this was handed to her prior to this experiment.

"Are you sure that you see Dr. Parkyn?"

"Yes, sir! I would know him anywhere."

"Look about the place. Is there a bathroom in the house?"

"Yes, sir."

"Where?"

"Upstairs."

"Do you see anything that would impress you?"

"Yes, sir, the draperies are beautiful."

"Anything else?"

"Dr. Parkyn; his face is intelligent,

very intelligent, kind—yet sharp—no! I mean keen!"

Dr. Dobson's experiments in clairvoyance with Miss H. call for a word of comment. Clairvoyance and telepathy, so far, have not been clearly differentiated, and this fact leads us to a consideration of the value of the experiments in question.

On the subject of clairvoyance Mr. Hudson says: "Of clairvoyance little will be said, for the reason that it is still an open question among scientists, who have been, and still are investigating the subject, whether independent clairvoyance exists as a power of the human mind. Sufficient evidence has not been brought to my attention to demonstrate its existence. Certainly the great bulk of phenomena which are properly regarded as evincing clairvoyant power must now be referred to telepathy. It must be said, however, that many phenomena have been produced which cannot at present be accounted for on any other hypothesis than that of independent clairvoyance. Yet it is not impossible that, when the laws of telepathy are better understood, all so-called clairvoyant phenomena may be referred to that agency."

Dr. Dobson's experiments may be explained by this hypothesis, in reference to the wine glass. In the other instances the circumstances were in the regular routine of country life, and more apt than not to happen ninety-nine times out of one hundred. As to the experiment in reference to the School of Psychology, it was incorrect in the main. There was no clinic held on March 19th, although there were patients coming and going all day. No men and women were in the treating room—only the private patient and myself being present at any hour of the morning. The treating room does not adjoin the reading room, but is the third in order from it.

If all these details had been correct, I should have been inclined to regard myself in a new light, in fact, "to see ourself as others see us," but as they were not in accordance with fact, I deny the gentle impeachment that my face is keen! Nay, rather is it mild and expressive of extreme contemplation. I herewith appoint a jury of my readers, to deliberate on the question and report to me their decision.

Dr. Dobson is an earnest investigator, and like myself wishes to arrive at the truth of the matter regarding clairvoyance. Other investigations along this line are to follow, and we hope to be able to classify all phenomena in a satisfactory manner.—ED.

A Few Questions and Answers.

FARGO, N. D., April 24, 1900.

EDITOR SUGGESTION,

Dear Sir: Having read many articles in your magazine along your line of work; and seeing the variety of opinion on nearly every theory, I would like to ask a few questions which might be of general interest. First, there must have been some one author of psychical research theory, which seems to have

many advocates and imitators. One person tells us that "all is vibration." Another that vibration is thought in many advocates and imitators. One person tells us that "all is vibration." Another that vibration is thought in motion; another that it is the effect of suggestion; another that it is simply expansion and contraction. Another claims that solids are in vibration, the rate being in direct ratio to the solidity, and that a perfect solid is an impossibility. Others claim that thought is able to move ponderable bodies. Now, would the writer have us believe that the imagination is a power that could move even the slightest weight, or that it controls the physical power to perform the work? We might say, thought created the world, but it has not brought about the seasons, or brought forth the leaves and grass. Please define the direct power of thought with its limitations. Thought may be able to invent a mechanical devise. The pulley, for instance, will move tons, but there must be a power in proportion to the leverage. If thought is an actual power, would a thousand thoughts be one thousand times greater than a single thought? Thought may be an influence unseen, but a power has some external evidence of its existence and capabilities. Can thought take the form of imitation? Mr. Hudson publishes a work, and as soon as it is digested, there are imitations sprung upon the public as new thought. Would you call the new volumes new thoughts? Can there be more than one sun? In using thought as a remedy for disease, we say to the patient, "Hold in mind a perfect picture of the conditions of health?" We are being taught by suggestionists that we are not sick, that we cannot be sick, that we are of God, that God is in us perfect, we are made perfect by auto-

suggestion. Is such a psychology going to revolutionize the whole anatomy of man? Are we going to be so educated that there will come a time when universal adoption of such logic will eliminate sickness and death? Will the doctors and healers be short lived? Will the commandments of Jesus to preach and heal the sick be a thing of the past? There is no end to question and theory, but would it not be well to be conservative?

There has been and always will be a limit to mental and physical power. The mental is not always predominant over matter. The laws of the body must be obeyed, whether there is a mind or not, and neither can be apparently healthy while the other is almost a wreck. Psychical research will always have its limitations for lack of finishing touches in intelligence. Telepathy is the foundation for all such science in my estimation, and will always produce the results in accordance with the intelligence of the investigators.

Very truly in the interest of science,
F. W. BAKER.

[All new movements seem to culminate in the minds of a few leaders. No single man can be credited with the introduction of psychical research. The Society for Psychical Research was formed simultaneously in England and America, if we mistake not, and the subjects they undertook to investigate have been claiming attention in all civilized countries.]

The vibration theory is scientifically correct. A good text book in physics will give accurate information regarding molecular vibration and solids. Reports of the moving of ponderable bodies without physical contact are not uncommon, but there is considerable

difference of opinion about the power behind the alleged phenomena. Spiritualists claim it is done by disembodied spirits, but there is another explanation which would account for it by the action of the subconscious self. Hudson says on this subject: "It must be acknowledged by all who have witnessed, under test conditions, any of the physical phenomena, that there is a dynamic force residing somewhere that is capable of moving ponderable objects without physical contact, and that this force, whatever it is, or from whatever source it emanates, possesses intelligence, oftentimes to a remarkable degree." Mr. Hudson goes on to prove that the power emanates from the subjective mind of the living.

Without doubt "thought created the world." Everywhere in nature there is evidence of the Supreme Intelligence which governs the universe. "Some of us call it Nature, and others call it God." It is quite logical to infer that the same intelligence arranged the conditions which bring about the seasons. The leaves and grass also are under this beautiful supervision.

Thought is doubtless the most potent factor in the universe. Go back to the time when men had neither language nor habitation, and anthropologists claim that evidence of that time is conclusively shown, when men fought with beasts for the shelter of caves, and wrested food from each other, and compare the civilization of today with these primitive conditions. At once it will be conceded that thought has been the force that has wrought the change. From earliest beginnings, thought has always preceded, the actual manifestation in material things. Thought

furnishes more external evidence than any other power we know of. By a perfectly legitimate process the thoughts of others become our own. It would be impossible to determine what is due to external sources of information in the devolvement of any theory or invention. Mr. Hudson's book is the result of the experience of others much more largely than of his own. He observes, sifts, selects, arranges, classifies, and gives us the result of the process. The "imitations" of his book may be perfectly legitimate, if they are not plagiarisms, for any man knows what he acquires from outside sources, plus his own conclusions on the matter only.

Astronomers tell us there are many suns, each like our own, the center of a system of planets. The telescope aided by astronomical calculations, reveal system after system seemingly without end.

In using thought in curing disease, we are putting in practice a fundamental law capable of demonstration in many ways, *i. e.*, that thought takes form in action, and presses outward for expression in physical conditions. We do not deny sickness (not being Christian Scientists) else why should we attempt to heal? It is not quite possible to predict the outcome of the system of suggestive therapeutics, but it is safe to say it makes for perfect health and harmony of mind and body.

Mental powers have to be recognized and understood before they can be intelligently directed. Your premise that either mind or body may be healthy and one or other a wreck is not true. The body of a mental wreck is almost useless, the mind of a physical wreck is a chamber of torture.

Psychical research is still in its infancy, and it is impossible to premise its limitations at this stage. Telepathy, not being under the control of the will completely, is rather an uncertain quantity to reckon with.—ED.]

Where is the Connection?

ST. JOSEPH, MICH., MAY 13th, 1900.
EDITOR SUGGESTION.

Dear Sir: The assertion that "coming events cast their shadows before" has had singular significance with me when applied to certain dreams which I have had at intervals. Occasionally dreams are explained by the theory of telepathy. Would you relegate the following on the same category? A dream which I shall relate seems to me to have a distinctive bearing on subsequent events.

I dreamed I was in a strange place, driving to a celebration of the Grand Army of the Republic. The road was strange and rough, the people were unknown to me with a few exceptions. One of the features of the celebration was a horse race, over rather a bad track, and all styles of rigs were entered and participated in the contest, which I witnessed.

A dinner had been prepared for all who attended the celebration, and of which all partook. I dreamed it was an accepted custom at such events, for all who took dinner, to show good fellowship, sympathy, and close alliance—(blood friendship) by partaking of some viand, generally coffee, in which portions of dead soldiers had been cooked. There were several sitting round the table where I was eating, all of whom knew of the custom, which excited no comment. In my coffee

cup I saw three fingers of a dead veteran. I awoke, and falling asleep again dreamed of human fat or tallow. So much for the dream, now for the connection, in advance of which I shall tell you I had been a student of medicine for three and a half years, and had attended two courses of lectures—leaving college because of a progressive deafness. I am now the city editor of the *St. Joseph Evening Press* I had the dream on the night of March 25th, and on the afternoon following, the event took place of which I send clipping—written by myself in the evening paper of March 28th. The newspaper report reads:

"MANGLED HAND.

Joseph Kannak Loses Three Fingers by a Saw.

Shortly after noon today, Joseph Kannak, an employe of the Compound Door Factory, while engaged at a small circular saw, caught his left hand in the swiftly revolving teeth, with the result of three terribly mangled fingers.

The unfortunate young man was taken to the office of Dr. Barrett, where that physician and Dr. Witt amputated the fingers between the first and second joints. The thumb, too, was somewhat gashed and was given attention.

Kannak explained to a *Press* reporter that he was engaged in sawing out some small pieces, when a part of the work under the saw became jammed. He endeavored to loosen it, when the saw gave a jerk and drew his hand with lightning speed against it.

One of the proprietors of the factory was present in the doctor's office and was very solicitous as to the welfare of

his employe, instructing all to give him every attention at any cost."

The road leading to the Compound Door Factory was graded and cut down last fall, I had not seen it enough to retain in memory its general shape.

After Kannak was hurt he was put upon a dray and brought to the doctor's office on a run. I assisted the doctors by administering the chloroform, and three fingers were cut off. I had never seen Kannak before.

Now Mr. editor was this telepathy, or what was it? Yours truly,

J. C. SHIELER.

[Probably this is one of the many remarkable coincidences which are by no means uncommon. Telepathy would hardly explain the dream and the event for while the rough road and the fingers figure in both, there is a lack of similarity in the main. The Grand Army plays no part in the event, while it was the basis of the proceedings in the dream. Premonitory dreams have occurred, and perhaps this is one. If they are to be explained at all, it is on the ground of the action of the subconscious mind. If the dream and the subsequent event had been identical, rather than suggestive, one might be inclined to class this experience with premonitory dreams. Telepathy is but little understood, and not at all under the power of the will. We shall probably find the way to using this mental force, when we have investigated further along the line of subjective consciousness. Dreams are often suggested to the sleeper by some noise which he heard, but which does not awake him. The subconscious mind seizes on the impression thus received, and interprets it not by reason, which is for the time

dethroned, but by the imagination which has full swing under these conditions.—ED.]

Hypnotism and Christian Science.

We have lately had revived interest in hypnotism, the modern name for mesmerism. Many surgical operations have been performed on favorable subjects without pain when mesmerized. This is by no means improbable, because it is evident that by mesmerism the mind of the subject is diverted from the ordinary channel of its operations, and by that curious control, at present called "suggestion," is so intently fixed elsewhere, that it gives no heed to ordinary demands on its attention. That such a mental condition is perfectly possible is amply proved by the well authenticated instances of soldiers being wounded during the awful excitement of a battle, and never being conscious of the pain which the passage of the bullet must have caused, only discovering the wound after the action.

This peculiar mental phenomenon is the true explanation of many of the cures of "Christian Science." Mrs. Eddy, being quite aware that mesmerism was a powerful rival to her claims, is unmeasured in her denunciation of it. Here is one, out of many, of her onslaughts, that is so palpably the writing of a frightened woman, that it is impossible to restrain a smile to see her volubly denounce, and yet at once admit the potency of her rival:

"Mesmerism is the right hand of Humbug, and is either delusion or fraud. When first teaching mental science I permitted students to manipulate the head, ignorant that this could harm or hinder the spiritual direction of

thought. By thorough examination I learned that manipulation hinders, instead of helps, mental healing. It establishes a mesmeric connection between patient and practitioner, and so gives the latter more opportunity to influence the thoughts and actions of the former in whatever direction he may choose, and sometimes with error instead of truth. Mesmeric influence is not confined to manipulation, but is employed variously, and becomes the subtle agent of the worst crimes that mortals

can commit."—"Science and Health."

This is a real and dreadful power to reside in "the right hand of Humbug!" This is no "imaginary power."

But if mesmerism can produce an actual alteration of the skin, it can also cause material changes in unseen organs, and put right that which has become disordered.

DEAN H. M. HART,

of Denver, Colo., in his excellent work entitled "A Way that Seemeth Right."

BOOK REVIEWS.

Mind and Body, by Alvan C. Halphide, M. D., is an able work on hypnotism and suggestion applied in therapeutics and education. Dr. Halphide reviews the subject of hypnotism from its earliest records, tracing its evolution through the teachings of Mesmer, Braid, Charcot, etc., to the present day. The different schools of the past and present are compared, and the relation of hypnotism to therapeutics and education clearly stated. The relation of hypnotism and crime is also discussed. The chapters on suggestion are very interesting, dealing with the conscious and subconscious action of mind. Dr. Halphide believes in the hypnotic sleep. There is a division of opinion on this subject, the majority of hypnotists believing that hypnosis is a form of sleep, while others do not consider the condition allied to sleep in anything but appearance. The doctor advocates the efficacy of suggestion during natural sleep for educational and therapeutic purposes. The book is well written, lucid, scholarly, instructive, and is the work of a conscientious physician who has had ample opportunity for experi-

ment and observation in his practice for years. Published by the author. Price, in cloth, \$1.50. For sale by The Suggestion Publishing Co., 4020 Drexel Bould., Chicago, Ill.

Osteopathy, Hydropathy, and Hygiene, is a work which deals with the drugless methods of cure now so popular. "Its method is purely mechanical, and its cardinal principles might be classified as: Skeleton adjustment, Glandular activity, Free circulation of blood and co-ordination of Nerve force." The work before us diagnoses diseases by symptoms, and proceeds to give the method of treatment specifically for each disease. While the author does not claim that the reading of this book will take the place of a personal course in Osteopathy, yet it gives the student a comprehensive idea of the work, and physicians who are already familiar with anatomy, etc., will find the book to be very clearly illustrative of the method in question. For sale by The Suggestion Publishing Co., 4020 Drexel Boulevard, Chicago, Ill.