

# SUGGESTION

A MONTHLY MAGAZINE

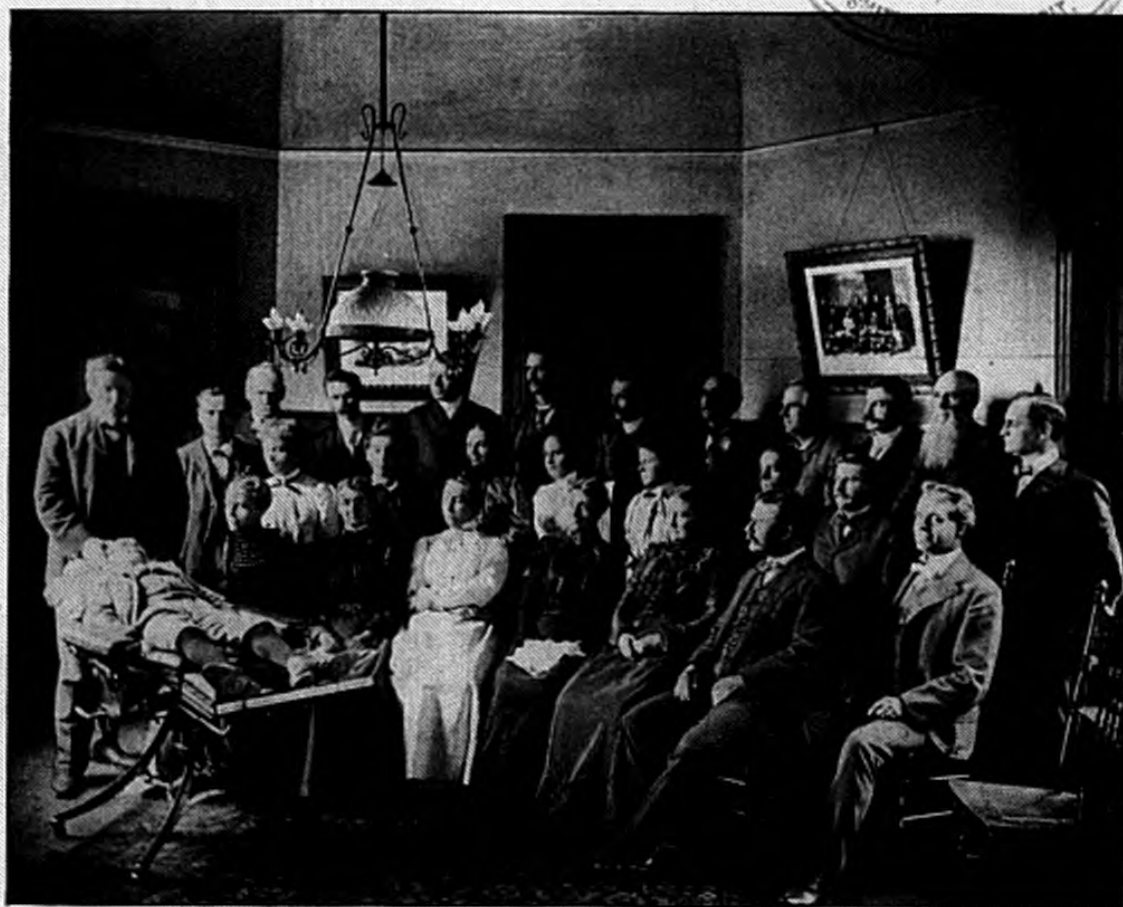
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*"Man's whole education is the result of Suggestion."*

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## THE MEDICAL PROFESSION VS. THE FAITH HEALERS.

BY J. W. CLEMMER, M. D., COLUMBUS, OHIO.

The present attitude of the medical profession toward the faith healers merits consideration.

There is a large army of drugless practitioners. They flourish under various names, Christian Science, Osteopathy and the like. The many faults and defects of these systems are well understood by unprejudiced thinkers. Their absurdities are made the subjects of ridicule by public speakers and journalists. The truth contained in them is scarcely recognized. It is generally ignored or denied.

The verity of "faith cures" rests upon sufficient evidence. This claim is made in view of the fact that to establish the value of a therapeutic agent is one of the most difficult problems in medical science. The factors to consider in this problem are the recuperative powers of unaided nature, the natural limitation of disease, the influence of heredity, diet, climate, environment, idiosyncrasy, mistaken diagnosis, etc. After giving these due consideration and placing faith cures in evidence

upon the testimony of unbiased investigation, it is determined that the faith healers employ a therapeutic agent of positive value. Medical men who have given the subject serious thought know that this agent is the same psychological power—one of nature's forces—that is classed in scientific nomenclature as suggestion.

Despite the undesirable evidence in favor of the faith cures, the rank and file of medical men treat the subject with ridicule and derision. To add injustice to indifference the faith healers are opposed by legislation and state medical boards.

Not long since, in the lobby of the Ohio legislature, when inimical enactment was attempted against the faith cults, the friends of one of them, influential and intelligent, were so emphatic in their allegiance that a compromise took the place of ostracism, whereby the osteopaths secured recognition and a new lease on life at the hands of the state licensing board.

The faith healers, in numbers and in-



fluence are so powerful in legislative matters that opposition is either impotent or of little consequence. The source of power rests with the citizens of the state, and it is surprising to know how many of the "dear people" give their money and influence to heterodox medical aid. They will not tolerate anything that has the complexion of class legislation. Public opinion will secure fair treatment for the "irregulars." This it has done in the past. The profession yields to the dictates of the people. The irregulars of yesterday are regulars today, hiding behind licensing boards of their own creation, carrying on a bushwhacking campaign against a new order of irregulars. Such opposition would not exist but for the fact that the irregulars curry favor with the public.

The orthodox scale moves with the impulses of public opinion.

If there is any doubt about the progress of faith healing and its support by the people, the promoter of medical bigotry and legislation can find interesting information from statistics and literature on the subject. In every community may be found faith healers. Now that war is declared, they have organized in self-defense. Their friends will not see them go down in defeat. Legislation, like ridicule, must prove futile.

So long as the faith healers cure disease the laity will fight their battles in private, in the public press and in legislative halls. This alliance will defeat intolerance and bigotry wherever manifest.

Thinking people know the medical profession does not hold the sum total of all knowledge of composite man. Medical men, as a rule, are material-

istic. The truths of spirit man appears to them as so many mysteries. Medical psychology has a hard struggle to get within the profession. Many laymen understand psychic therapy better than physicians.

The great trouble with the medical profession is that it has not advanced far beyond the domain of physics. Anatomy and physiology are the limit. The patient is a mere physical automaton. Life is a mystery. Thus the materialist is hedged in by Pope:

"Like following life through creatures  
you dissect,  
You lose it in the moment you detect."

Man is not wholly material. There is a spirit side of man not to be measured in terms of matter. The spirit side is complex. It is not sufficient to recognize the ordinary forms of conscious existence, as seen in the reasoning, thinking man of society or commerce. The extraordinary forms of psychic manifestations as portrayed in hysteria, epilepsy, somnambulism, trance, hypnosis, and other subjective states, must enter the concept, man. Psychic research has cleared up many strange facts. Psychology is necessary to an understanding of mental therapeutics. This knowledge is not manifest either with the faith-healers or with the physicians.

Many lay people, like Mr. Williams in the June number of this magazine, understand the philosophy of faith healing and its scientific counterpart, suggestion. Such men, outside the pale of the profession, can teach it a useful lesson, but medical men refuse to learn either from the faith healers or philosophers. Thus it is seen how an intelligent public holds the balance of



power in the conflict between physicians and the faith workers. It sees the folly of the faith healers as well as the intolerance and prejudice of physicians. The rational solution of the difficulty is seen in suggestion, blazing the way of truth through a wilderness of ignorance and dogmatism.

The wonderful potency latent in electricity for ages, imperfectly understood and unused, has its counterpart in suggestion. When the new psychology is comprehended, suggestion will unfold its power and virtue in the spirit world as did electricity in the physical. It is so easy and natural to place dread of innovation and bigotry as barriers at the threshold of the spiritual world. The medical profession is anchored to the physical plain. It is bound to the traditions and heritage of the *materia medica*. No fault can be found with the advance made from a physical basis. Entrance upon the psychic plain is painfully slow, as though ancestral saddle-bags hobbled the feet of progress.

It devolves upon medical men, as representatives of a learned profession, to define the proper use of suggestion. They should investigate faith healing and psychic therapy. They should study the history of suggestion from the time of Christ. In the interests of science and thousands of their patients who have joined the ranks of the faith healers, physicians should investigate seriously, and adopt the truth in practice.

When medical men employ suggestive therapy and teach the people its nature, the silly doctrines of Mrs. Mary Baker Glover Eddy with her All-God-All-Mind-All-Spirit-non-existence-of-matter-and-no-disease rot will be

lost in the scrap pile of broken theories.

The day of denying the efficacy of the "Faith cures" has gone by. Their virtue must be accepted even in the garb of absurd doctrines. True it is, thousands are made dupes and not a few are sacrificed to premature graves, simply because the faith healers, in ignorance of the agent employed, make senseless and criminal use of it in cases where other means should be employed. Not knowing the nature of the psychic power employed they must fail to recognize its limitations. They do not know that suggestion can not take the place of surgery, obstetrics, chemistry, diet, medication and other agencies found in the armamentarium of the skilled physician. Suggestion is the only virtue exercised by faith healing systems, and this they do not recognize or understand!! Thus it is that a Dr. Jekyll-Hyde type of tragic duality is forced upon the Christian Scientist. Yesterday he came into police court looking like a picked chicken. Today suggestion brings a shift of fortune, and faith healing makes a hit to retrieve lost reputation.

The errors of faith healing are ridiculed and denounced, but the good it accomplishes is scarcely recognized.

It is surprising to see how the learned professions get tangled in the meshes of the faith healing affair. Led on by the prejudices of the medical profession, courts of justice and the clergy have punished and denounced Christian Science in a way that is discreditable to either justice or the learned professions.

Rather than punish the faith healers by the strictures of police courts and licensing boards, in the name of sci-

ence, is it not wiser and more becoming to admit the truth, to put to practice the virtue of Christian Science, and allow its foolish doctrines to sink, by the weight of their own folly, into oblivion.

Besides the suggestive principle involved in each faith cult, there is to be recognized an addendum. Christian Science adds absurdity, Osteopathy adds massage, Divine healing adds faith in God's intercession, Mental healing adds faith in supremacy of mind, Hydropathy adds the luxury of a bath.

It is alike curious and deplorable to witness the struggle of a great truth through the abuses and misconception of its would-be friends, who are unfitted by religious fanaticism and a lack of liberal education to present it to the world, pure and simple. It is deplorable to witness the indifference of the medical profession toward this valuable therapeutic agent. While suggestion represents all there is of good in the hands of the faith healers, they are ignorant of its essential nature. While the medical profession, by title and education, is the only class able to define its virtues and limitations, the benefits of the new therapy must be accepted by the people at the hands of mountebanks.

Suggestion is a law of psychology. Human nature is the same at all times. Faith healing has existed in all ages. The wonderful cures imputed to Christ were made through psychic laws. Those effected by the priests of all nations are a matter of history. Equally authentic are the cures wrought by Prince Hohenlohe, Father Mathew, the Springs of Lourdes and the sacred relics. In the early ages saints and priests exer-

cised an influence over the destinies of man through charms, amulets, incantations and the laying on of hands. In this country the founder of the Mormon church, and men like Schlatter, together with an army of faith healers, have exercised the same psychic law.

Being a natural law suggestion acts uniformly. It attends every means directed toward the relief of disease. Placebos have their uses. The "bread pill" is not a joke.

The sickroom is the playground of psychic influence. Every word or act of the physician carries suggestive influence for good or evil. Suggestion attends every dose of medicine and every other agency directed toward the relief of disease.

Such agencies include "liquor cures," health resorts, sanitarium, patent nostrums and quackery in all forms, it matters little what the remedy may be or through what objective conditions it may appeal to the patient, the essential point is that it inspire faith, *i. e.*, autosuggestion.

Medication is reinforced by suggestion. The skilled physician gives directions and *suggestions* as to results in a manner to enhance the operation of mental influence. Thus the most successful physicians employ suggestion as it by intuition.

Every one has a vague notion that the mind operates on the body. Suggestion is the law of the subjective mind made manifest in all its operations from the movement of the *planchette* to ecstatic religion. Suggestive therapy is only one instance in the general operations under this law. Its force is demonstrated in the experiment upon the criminal who was killed by the suggestion that he was bleeding

to death from an open artery. It is shown in the production of local or general anæsthesia.

As might be supposed, an agent that can affect the bodily organs in an abnormal way, can likewise correct abnormal conditions. Dr. Bernheim and others have demonstrated this fact, times without number, in the treatment

of mental and nervous diseases. It remains to be seen whether the rank and file of physicians will employ suggestion, as indicated in special cases, and thus put an end to the miserable hit-or-miss practice of the faith healers, or will they persist in opposing "faith cures" and leave the public in continued, confounded confusion.

## PERSONAL SUGGESTION.

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

What do we mean by personal suggestion? It is but another way of referring to personal influence, but as we are interested in it in this article only as far as it refers to therapeutics, we prefer the term suggestion, as that brings it into relation with other types of suggestion, and at the same time hints at the secret of the cause of the influence.

It is very certain that no two individuals are alike; that each one of us has peculiarities that warrant placing us in a type by ourselves. This also means that no two are fitted by nature to do exactly the same work. There is an influence that radiates from each person that is also characteristic of him alone. It does not concern us now as to the exact nature of this influence, nor how it gets from one to another. We are interested mainly in the fact that such an influence exists, and becomes a power for good or ill in each special case of disease treated by us, and that there is no way under heaven to entirely prevent exerting this influence.

We will first divide mankind into two classes, pessimistic and optimistic.

Now, while there can be no hard and fast lines drawn between these, it is plain that, broadly speaking, these two types really exist. Look at the two as they pass and repass you on the street, and you will soon see that the mannerism is expressive of the difference. I mean the walk, voice, attitude, energy, way of meeting difficulties, way of looking and talking about troubles, hardships, and even in the main, attitude toward life itself. Enter a crowd of the former class and the very atmosphere seems to breathe depression into the mind. Let one such character enter a lively group and the effect is like sad news or a gloomy day. This influence is expressed in the attitude and face itself, for it will be felt whether any word be spoken or any movement made. This would seem to indicate that we are all far better physiognomists than we give ourselves credit for being, for there can be no question but that these physiognomical signs have much to do with conveying the information. Wheth-



er there be any occult influence, such as telepathy or other soul-force, we are not so concerned as long as we recognize the fact itself and are treating face to face. The influence of the optimist is no less potent, and no less widespread.

As we walk the street or sit quietly in company we are radiating vibrant waves laden with good cheer to all upon whom they may fall, or laden with depression and pain. It is well, though, to keep in mind that "birds of a feather flock together." It is necessary, in this connection, to keep the above in mind, or we might not remember that a person whose influence is elevating and wholesome to one person, may be depressing to another, so that there seems to be a place for every one where he may be of use if he desires.

There are individual characteristics that, in each person, have an influence over us that no other can exactly duplicate. This specialization of influence fits one man to treat one class of diseases successfully, but renders him largely a failure with other types, and this, too, apart from his skill in the use of whatever means he may be using. This latter fact is well known, and a source of remark and wonder to hundreds.

The question as to whether one can cultivate an influence that shall be favorably suggestive is of the utmost importance. The answer to this will depend largely on where we look for the prime cause of the influence, and also on the importance we attach to the will as a causative and regulative influence in our entire lives. Personally, I have no doubt but that the first parent, so far at least as consciousness can penetrate, is in our moods, and the

setting of our entire organism to their special tunes. It is a well-known psychological fact that every organ, muscle and tissue adjusts itself to the nature of the reigning mood. It is then only reasonable to expect that this setting, as I have expressed it, will be seen, heard, felt, even, on every hand, and from every person, varying with the reigning emotion. Here, then, is the key to the answer sought. We can cultivate the bearing and influence characteristic of an optimistic life, if we commence at the right place. No mere attempt to control the muscles and voice through the exercise of will can be of avail. We must commence at the centre, at the emotional life, and by transfer of attention to the desired feelings, and by concentration on these, grow them into active life, and they will then take their seat on the throne, and rule our every act, color every thought, transform our surroundings, in that joy and welcome shall attend our presence into the sick chamber, or social gathering. No other course can be of much use. No theory held loosely in our reasoning or ideational lives can do the work satisfactorily for us. We must commence with the moods direct, or transform reasoned theory into warm, pulsating life. This can be done, not through strained effort, but simply by transferring the attention to cheerful things, or to those lines that shall radiate the influence desired, and then holding on, remembering that the rest is only a matter of growth.

You will read much about personal magnetism and how to cultivate it by special exercises, but I am convinced that whatever occult element may be present it is born in the life of the

party concerned, along with his loves and hates, his reasons and perceptions, his tricks of walk and speech. Exercising may increase the health, and remember that this also has its suggestive influence.

Who has not seen and felt the power of a personality, quivering, as it were, with an overflowing tide of health, especially if good cheer accompanied it? but I am certain that the place to commence is not in the exterior, but the interior, the very source of our loves, and through will and attention, grow the feelings desired, or place ourselves under the sunshine of their influence and permit them to root and grow and possess our very being.

The immense importance to every physician of these silent suggestions he is constantly giving to his patients and friends is such as to warrant almost any expenditure of effort and time to be able to, even in a measure, direct them into proper channels.

There can be no question but that the tone of voice, the manner of saying and doing things in the sickroom, the general bearing, the hopeful manner generally, the constant manner of expecting the best possible outcome of the trouble dealt with, etc., all do more and better suggesting than the mere words used, or things done, or, I might say, drugs given. It is here we must go to find an explanation of the cures performed by many who are in many ways ignorant and seemingly incompetent to do the work they are attempting, yet, as we say, *luck* attends their every turn, disease seems to have some aversion to their very presence, and their cures seem almost marvelous. Analyze the bearing and prevailing mood of one of these, and you will find

here in this silent domain the suggestions that are doing the work. A calm, easy, hopeful, deliberate, kindly attitude that seems to come from the very depths of the soul, is a therapeutic measure not to be despised. This attitude is far too often neglected by all schools, even by suggestionists, who, above all others, should understand these matters and it is to call attention to this neglect and its far reaching consequences that I drop these few hints.

How many times I have seen a suggestive treatment given when the words uttered and the manner generally did not harmonize at all. In all these cases I am fully persuaded that the silent suggestions are doing more than their full share of the work, and any one who will watch the outcome in these cases will soon be converted to the same views. Besides, it is only necessary to enter a Home of Truth, or mental science department where successful work is being done, going with the eyes open to the above hints at the importance of moods, and you will see that here, rather than in any telepathy, is the secret of their success. I am not denying that telepathy is present, for I do not know. I believe, however, that it is, and that some measure of the success is due to its presence, and, if so, it is doubly important to see that the inside, the mood, the loves of our nature are right, for these will, on the theory of telepathy, be transmitted, and do suggestive work according to their intensity on the one hand, and to the receptivity of the patient on the other. But I feel reasonably certain that we must look to the organic adjustment to these emotions, these moods, for the major part of their influence as exerted on the ordinary person with his busi-

ness preoccupation and comparative freedom from that type of receptivity necessary to successful telepathy.

As I have already said, not only our voices, speech and walk, but every part and function of the body is adjusted to those dominant moods and emotions of our lives, and, as these are, many of them, both visible and audible, and most of the remainder may be presumed to effect the subconscious or automatic lives of us all, they can readily be seen to be of the greatest importance. This is what I meant when I said, in a previous article, that every move and thought, even, would aid or hinder the physician who was using manual suggestion; the thoughts, as I believe, being important, not mainly because they are transmitted as such, but because they help to make up and maintain the prevailing emotion which in turn speaks louder than words. It is necessary in all these matters to keep constantly in mind the necessity of accepting simple explanations, rather than obscure ones. This is rendered doubly needful, now, in view of the rapid spread of occult ideas, and explanations of all matters from disease to cure, through all the various manifestations of life and mind. It seems almost unnecessary to add that every suggester who has the best work as

his ideal must utilize this personal suggestion just as he does the verbal type, or the manual suggestion we have been considering in previous articles. Let us keep in mind, too, that a preparation or educated self-mastery over our feelings is a perquisite we must pay for success.

In our studies of silent mental treatment, as it is called, let us first see how far this type of suggestion will explain the facts, before we attribute too much to the immediate transference of the thoughts themselves apart from the organic reaction to them which is apparent to the sense of all ordinary persons. This is especially necessary, as it is only a step from the therapeutic application of thought to a case before us, to its utilization for distant treatment, with all the uncertainty and dangers through delay, etc., that attend that practice. If, as contended here, the importance of the thought and mood is in the organic or personal suggestion through muscular action of one type or another, it is plain to see that distant treatment will not take the place of face-to-face work, and this, too, without denying that the telepathy really exists, that the thoughts of themselves are immediately transmitted and have a minor effect, but always a minor one, for reasons given above.

### **Perspective.**

Cultivate a sense of perspective. Try and stand fifty years off your little affairs. They are not in the least any more important today than they will be after the next deluge. Christian Scientists declare the non-existence of sin, sickness and death, and we smile. But, after all, that dreadful headache last month, the five-dollar bill you lost

last Christmas, the tight boots that hurt so last Easter, the holiday you missed in 1897, the World's Fair you did not see in 1893, the sweetheart that jilted you in 1889, the dear friend that passed away in 1884, are all about as non-existent for you as the most exacting Mrs. Eddyite could desire. And what were you in 1800? And where will you be in 2000? Cultivate a sense of perspective.



## SUBJECTIVE INTELLIGENCE.

BY E. HOOD CORSON, D.S. T., M. E., BANGOR, ME.

At the close of my article in the April number of *SUGGESTION*, the Editor makes the request that I state the conditions and environments under which I received my intelligence from the subjective mind. I will here endeavor to comply with his request. First, it is necessary to be in a condition of complete passivity. The objective or reasoning mind must be wholly unengaged. So far as my experience goes, it matters not what the environment is, so long as the above named condition can be obtained. This point would vary much with different individuals. I have had communications while riding in the cars, while at my desk in the office, and when walking on the street. These intelligences or communications have come closely after a time of deep thought or meditation; as we say, when we are down in ourselves. With me they have always been in the waking state. They are communications that come to the objective mind as quick as a flash.

I have in my employ a lady who has had charge of the details of my business for many years. Her mind works in perfect rapport with mine, and I venture to say that eight times out of ten neither of us speak of any matter outside of the regular routine that needs attention, but that the same thing is in the mind of the other, such as some old account that needs looking after, or something that has been overlooked that should have been attended to be-

fore, and countless other instances in this same line. I have been miles away from my office when something has come up to which she wished to call my attention on my return, and the intelligence of it has come to my mind at the same time that she was thinking of it, as nearly as we could judge, when we came to compare notes. As time goes on, this intelligence or communicative force between us grows more real, and it is my belief that should we continue to exercise these subjective forces in the proper manner, it would not be long before communications would pass between us verbatim at any distance. I can treat her absently for any physical ailments with almost, if not quite, as good success as when present with her. I know it to be a fact, as Professor Hudson says, that a person can be influenced at a distance unknown to himself. I have made the test many times.

Here is another phase which may be of interest to some. It is a point for thought, at least. The same lady will read my mind concerning matters if I but make a few figures or write a few words in the most broken manner. For instance, a thought comes to me of a thing which I wish her to attend to when she comes into the office. I make a note on paper, something that would hardly serve as a reminder to myself after the "writing gets cold." I leave the office before she comes in. On my return I find that she has taken the notes and has the matter well in hand.

I am used to such occurrences now, but at first I could not but wonder how and where she obtained her intelligence as to what the scratches meant. Some say that it is a faculty that she possesses. She is a psychic and does not do this by objective intelligence, but by the intelligence of her subjective mind. I can tell after returning to my office after an absence of a longer or shorter time, even before entering same, if there be anything on her mind of an unpleasant nature concerning the business. I have at times been so forcibly impressed by such intelligence when things have not been going right, that I have had to make a physical effort to overcome my depressing feelings. Spoken words could not have been more intelligent to my mind.

I have always been a deep thinker from a boy. Many has been the times that my mother has spoken to me to call me back to earth, as it were, when I have been in deep meditation—dead, so to speak, to all around; although in the waking state. My mother is a person of wonderful psychic powers, but she has not understood from whence

her remarkable communications have come. Many times in my boyhood she has told me what I had been doing when out of her presence, and correctly, too.

If one wishes to cultivate this faculty of subjective communication or getting intelligence from the subjective mind, the first step is to learn to control self, to bring the physical nature into a perfect passive condition. This is one of the most beneficial things a person can do for health alone.

I shall be pleased to give any information in my power to readers who do not find my statements clear to them. Write me your inquiries, and if the editor has space for me in a future number of his magazine, I shall try and find time to devote to this grand cause. It is a deep subject and the more one knows of it, the more he has to learn, and the grander it becomes. I could fill several numbers of this journal in telling of the experiences I have had in the line of subjective communications, but it is not necessary to do this to convince those who have made an intelligent investigation of the new psychology.

### Hypnotic Suggestion.

BY C. EDWIN GOODELL, M. D. M. E.,  
IRVINGTON, N. J.

We need no medicines in treating some diseases and we require very little, if any, in treating chorea, hysteria, insomnia, nervous prostration, melancholia, monomania, kleptomania, illusions, delusions, hallucinations, epilepsy, sexual perversion, stammering, functional paralysis, locomotor-ataxia, amenorrhea, dysmenorrhea, bed-wet-

ting, asthma, hay-fever, neuralgia, headache, rheumatism, dyspepsia, constipation, functional heart trouble, alcoholism, drug, tobacco and other habits, simply because these diseases readily respond to suggestive treatment. No line of drug treatment can compare with hypnotic suggestion in treating properly selected cases.

It is our duty as medical men to give this science more study and try to advance it rather than treat it with derision.—*Medical Brief.*

## TELEPATHIC SUGGESTION.

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

Telepathic suggestion, telepathy, teleæsthesia, thought reading, thought transference, thought induction, mind reading or mental suggestion has in late years received widespread attention both by scientists and by the laity. It is true that the majority of scientists are sceptical and either deny its possibility or look upon this class of phenomena as one of coincidence, guess-work, muscle reading, masked physical suggestion or pure trickery as illustrated in the performance of second-sight or Hellerism. Although I have had some success with telepathic suggestion, I was not completely convinced of the reality of telepathy until I read and experimented along the lines suggested in an article in the *Cosmopolitan* for March, 1899, on page 561, entitled "Successful Attempts in Scientific Mind-Reading," by Edmund Willson Roberts.

It has been repeatedly denied that telepathy exists, yet if reports are trustworthy, phenomena have from the earliest ages occurred which are explainable in no other way. Numerous were and are the absurd theories promulgated and still more absurd are many of the discussions upon this subject. Literature and tradition show the belief in the reality of telepathy, even in ancient times but it was then known of and practiced under different names, and its cause and mode of operation attributed to the working of agents different from those at present recognized. There is much reported that is incom-

plete, exaggerated and unreliable because of fragmentary, unsatisfactory or improper observations and experiments by ignorant, fraudulent, unfit, mystical and enthusiastic persons, that has nothing in common with the phenomenon of telepathy. It is literature from such sources that has much to do with bringing the whole subject into disrepute with rational scientists. A careful perusal of the literature for and against telepathy, shows that much believed to be telepathy is only trickery or simple, well-known psychical processes set into activity by some form of suggestion—more or less veiled—received through some one of the five physical senses.

All is not chaff; it is possible to find a few kernels of wheat even in the most carefully sifted waste. Scientists are beginning to find some truths in the abundant literature upon the subject of telepathy. Improper or ineffective methods have led to many failures in the observation of the reality of this phenomenon. In other words it is the absence of proper conditions in both the percipient and recipient that causes failure in experimental telepathy.

Rational scientists are slow to accept as true phenomena, especially those of a psychical nature, which can not be reproduced experimentally. This is as it should be because it is easy to be self-deceived, or to be intentionally or unconsciously deceived by the subject. Before denying the truth of psychical phenomena experimenters must be ex-



ceedingly careful that they are fulfilling the conditions necessary for their manifestation. They must steer clear of both enthusiasm and skepticism. Enthusiasm leads to exaggeration and skepticism to understatement of the facts. This enthusiasm or skepticism, in conjunction with the difficulty which many persons have of presenting clearly in writing the facts exactly as they observe them account for the many absurd, puzzling and contradictory claims concerning telepathy. In expressing opinions on or stating the claims of the possibilities of telepathy let conservatism be our object; but it must not be that sort of conservatism which springs from old convictions and pride.

Telepathy is accepted by many scientists versed in psychology today. Its acceptance as a fact was brought about by the careful observation and the reproduction of the phenomena under carefully arranged test conditions so as to eliminate any possibility of chance trickery, unconscious deception by the subject, self-deception, slight physical stimulation of any of the five senses, number, name, and other thought habits, veiled suggestion, muscle reading or the like. Although uncertain at first, after carefully conducted experiments upon intelligent and, to me, known to be honest and trustworthy persons, I have changed my mind and now know or firmly believe that telepathy is possible. I am not as yet convinced that it is as universally present as many proclaim, or that it is as effective or as generally applicable as verbal or the other forms of suggestion in the treatment of diseases.

Telepathy can be cultivated in many, but I cannot agree with those who say that all can transmit (better induce)

or receive thought impressions. According to various authors telepathic impression can be received by a subject while he is in the ordinary waking state, in the suggestive condition, when asleep, or when in pathological mental states. I have, so far, only succeeded with subjects when awake or when in the suggestive condition. That telepathic communication of thought is the most common and natural one between individuals of the lower forms of life may be true or not. At present most of the claims for or against such presence seems to be mere guess-work. Too little observation and too few experiments along this line have been made in lower animals to make any positive statement one way or the other. It is better to wait until more facts have been accumulated and then draw deductions.

Can telepathy be explained upon rational scientific principles or rational theories? I think it can—as reasonably as other psychical phenomena. A short discussion on some of the elementary principles involved may not be amiss. History shows that in ancient times and even in the beginning of modern times, men had a tendency to limit their knowledge by creating theories and doctrines, and then to observe facts only in accordance with these theories and doctrines, instead of first observing phenomena and then only creating provisional theories. In those days, and up to quite recent date, theory seemed to descend from great brains, but with the advent of the true scientist this has been almost entirely changed—the theory arising from the phenomena. It is true that theories—seemingly true or obviously false—have been of service in directing the line of

observation, experimentation and practice, and in leading to important discoveries and development of useful arts. Phenomena are true and unalterable (man's experience), it is man that is mistaken; it is his theories and doctrines that are absurd and false, and it is his practices that are novelties and fads. *An active imagination will create that which it imagines and such a mental creation without a basis in fact, obscures and distorts that which is real.* Therefore, you that listen with credulity to the whisperings of fancy, that follow with enthusiasm the phantoms of theories, that follow with eagerness the novelties and fads of practice, halt! and attend with reason and with the proper use of your senses, to phenomena.

Many scientists deny the possibility of telepathy because to them no satisfactory theory exists which includes all the factors claimed to be concerned and present in its production. This is unwise. They do not deny the existence of space because no theory satisfactorily or totally explains it. They can not account for the nature, for the beginning or end of space, or how it came to exist, or how it can exist. Yet the solution does exist, only man does not know it. Conceptions and actual phenomena are not synonymous, and an absence of a satisfactory explanation or theory does not negative a fact, nor should it prevent investigation. Error and fraud must be barred from science but their source ought to be investigated.

It appears to be our conceptions which make us agree or disagree, even in simple things. It is impossible or very difficult to explain most things by direct proof, because our knowledge, especially on psychical phenomena, is

fragmentary and little of the exact processes is absolutely known. Many of the phenomena must be explained by explaining something else—by analogy, as it is called. In physics it is unnecessary to conceive or imagine anything, for the truths of all its laws may be proved by direct observation—that is by the use of our senses. When we reason, conceive or imagine anything concerning the properties of matter, we have gone beyond the limits of observation and begun to apply the laws of the mind, or of mathematics, to the principle of direct observation. In psychics we can only observe the application of a stimulus and a final effect; each separate physiological process is no more open to direct observation than is each chemical process in a chemical reaction, where we can observe and predict results and yet we must theorize on how one atom affects another.

As theory by speculation and theory by hypothesis, are the two varieties of theories known to science, it becomes necessary that we are particular to select the latter variety which alone is logical. When we hypothesize, we fill up the gaps occurring in our knowledge of a phenomenon by material which is of the same general character as the subject under consideration. When we speculate we employ material of another character and entirely foreign to the subject under consideration. Theory by speculation was employed by primitive man, who saw in lightning and thunder, not the laws governing electrical manifestations, but only the anger of the gods. Metaphysical theories of psychical phenomena are purely theories by speculation, and most, if not all, of the studies and practices classed as occult pseudo-sciences, and

pre-sciences are based upon this variety of theory.

For purposes of study the universe, as we know it at the present day, may be said to consist of three recognizable principles, viz., intelligence, energy and matter. Of their ultimate nature we are totally ignorant—we know them only by their effects. Science has been unable to demonstrate that any of these three principles can exist independent of the other, or the others. Some authors claim that they are identical—being but different states of the same principle; others claim that matter and energy alone exist—intelligence being but a form of energy; others again claim that intelligence can exist abmaterialized as spirit, soul, god, devil, etc., and still others make all sorts of puzzling claims. Disregarding these various claims and opinions for present purposes, it is evident that the difference between energy and intelligence is so marked that, for practical purposes, we are justified, with our present knowledge, to consider them as distinct or different principles. Energy tends to act without definite purpose, to change, disrupt, and destroy forms of matter. In the presence of intelligence, as in plants and animals, energy tends to act to some definite purpose. All theories of intelligence can be classed under one of two heads, viz.: first production theories, and second, transmission theories. The different theories based upon the claims made by some that the nervous system produces intelligence, are classed as production theories, and those based upon the claims made by others that intelligence is universal—the nervous systems of animals and plants being but organs to transmit or to focus, as it were, the universal intel-

ligence, are classed as transmission theories. Theories from either class can be used in explaining telepathy.

The neuron theory is the best theory for practical purposes because it is based upon hypothesis, and it accounts best for all the physiological effects produced by psychical processes in or upon the body, upon the environment and *vice versa*, for all the effects produced upon psychical processes (the mind) by conditions of the body and the environment. The neuron is something tangible, and the apparent presence in a person of an involuntary and a voluntary mind is explainable by assuming that the activity of some neurons (those of the cerebellum, spinal cord, sympathetic and peripheral ganglia) constitute what is known as the involuntary or subjective mind, and the activity of other neurons (those of the cerebrum) constitute what is known as the voluntary or objective mind.

Science long ago recognized that all the known energies could be conducted, or they could be radiated, according to the conditions under which they were allowed to manifest themselves by matter. Theoretically these different kinds of motions or transmission of energies, differ only in direction and degree, but not in kind. Technically there is a great difference between conducted energy and radiated energy. This difference between radiated and conducted energies is due solely to the state of matter and other physical attributes of the matter transmitting the energies. Thus in gaseous states of matter energy is usually transmitted in the form of radiant energy, while in fluid and solid states of matter energy is transmitted in the form of conducted energy.

Recognizing the technical difference



between conducted and radiated energy, I would suggest that we recognize or accept that intelligence can cause the various energies, known and unknown, liberated by the activities of the neurons of the cerebro-spinal and sympathetic nervous systems, to be either conducted or radiated directly or after correlation, to the neurons of other individuals so as to produce conscious or unconscious impressions upon their nervous systems. In telepathy these energies may be assumed to be radiated in the form of impulses or vibrations. Whether the radiated psychical energies as such or after correlation impress the five physical senses so slightly that, objectively, the impressions are impossible of being recognized as coming from any of the organs of common sensations, or whether the energies impress directly the neurons, is of course impossible to answer positively with our present knowledge upon the subject of scientific telepathy. But as science has demonstrated that radiant energy, in the form of X rays, Y rays, electric rays, magnetic rays, or the rays of Becquerel can penetrate the living body from a distance, and some, like the electric rays, act directly upon the nerves and nerve cells, it is not stretching the imagination too much to assume that rays of energy correlated from or the result of concentrated thought can impress the neurons of a sensitive or sensitized person at a distance. But be this as it may, telepathy is a fact.

Before closing this article I will state that I have caused some patients while they were in the suggestive condition to open their eyes, look at me, and ask questions, by telepathic suggestion, without their knowing why. Some

were aroused from the suggestive condition by mental suggestion alone. In using mental suggestion to arouse a person it is necessary not to give the patient the slightest hint (by way of his physical senses) that you desire to awaken him or that you are done or through with the seance. A gesture, a word, a turn of the body, a sudden stoppage of the suggestions, a change in the tone of the voice, a shuffle of the feet, a sigh, a pause, a change of posture and the like, is a sufficient hint to the patient that you wish him to awaken.

Patience is an excellent virtue, and one most difficult to acquire. Woman possesses it in a far greater degree than man, and this has been one of her compensations for long ages of servitude. It was necessary for her to endure or die, and she learned to endure. Yet, in the face of all the difficulties and trials which beset us through life, the wrongs and injuries, the disease and disappointments which are accidental to all, patience is essential to everyone, irrespective of sex. We admire courage always, but seldom admire passive fortitude. But courage may be a mere animal instinct, and usually is, whereas patience is a highly intellectual quality, and is the fruit of reason or religion.

I heard a man remark once that it is not the cares of today but the cares of tomorrow that weigh a man down.—George Macdonald.

Yabsley—Did I understand you to say your uncle's attack of rheumatism was cured by Christian Science?

Mudge—No; I said his attack of Christian Science was cured by rheumatism.—*Star of the Magi*.

## SOME RESULTS FROM SUGGESTION.

BY H. G. NICKS, M. D.

Read before the State Medical Society at St. Louis, April 3rd, 1900.

The influence of mind on the body, though made use of by charlatans and quacks, ignorantly, in a great many instances, has not received the consideration at the hands of the medical profession its importance and possibilities necessitate. Often when the cure of some case by Christian Science, Weltmerism, magnetic or psychopathic treatment is mentioned, the practitioner rejects the possibility of the cure, and meets it with a slighting remark. The truth is, these forms of healing have made use of a force that is powerful for good or evil, and the medical man, bound up in his materialistic ideas of medicine, seeing nothing but certain symptoms, proceeds at once to write for certain drugs. The patient takes the drug, and in many instances goes on through the months, and may be years, from physician to physician, until finally persuaded by some zealot to try Christian science. The scientist proceeds at once to make an impression, on the subconscious mind and by the constant repetition of healthy suggestions, succeeds in breaking the chain of pathological symptoms, and the patient gets well. Christian Science has gained another victim; the doctor has lost a patient and reputation. It need not so be. What the scientist has done and what he can do, any intelligent physician may succeed in doing, aye, and more too, for the underlying principle of all these various forms of healing is pure suggestion. Suggestion wisely used, with

an intelligent appreciation of its possibilities and its limitations, enables the physician to accomplish far more than the charlatan with his narrow understanding of its application can attempt.

Suggestion, indeed, plays a very important part in the treatment of disease, and every practitioner, consciously and unconsciously, uses it in some degree, and his success is measured largely by his ability to make suggestions. We have all known men of comparatively poor ability, and small scientific attainment, who make successful practitioners from the mercantile point of view; practice comes to them; they succeed, and their success is in no sense due to their diagnostic ability or skill in therapeutics, but largely, or almost wholly, to their dogmatic suggestion. People trust them.

But it is not of this phase of suggestion that I would speak, but of the first, the one made use of by various healers, the phase that can effect so much in the physician's hands. What it may accomplish is a source of wonder and astonishment to the laity, and of great power to the wise physician. By its use chronic indigestion has been cured, pain relieved, disease banished, and the bedridden for years restored to health and usefulness. What may be accomplished in acute disease we do not as yet know, but it is a useful adjunct to any form of treatment, where it is especially desired to increase the action of the kidneys or intestines. In con-

stipation the results obtained are frequently more gratifying. The action of the eliminative organs may be increased by directing attention to them, just as the flow of blood may be directed to the arm or leg by concentrating the attention upon those parts.

The various forms of charlatanism have indeed effected cures that, to the uninformed mind, are simply wonderful, and such cures are heralded far and wide. Now why should the medical profession not make use of this powerful influence, and use it for the benefit of humanity and with an intelligent appreciation of its powers?

Suggestion will secure results in any case, but is especially useful in what may be termed functional nervous troubles. In a great many patients suffering from the troubles the physician himself is responsible for the condition. In others the symptoms of a disease become a fixed nerve habit, and although the disease itself may long have been cured, the symptoms remain. In another class the patient is so depressed and worn that loss of hope is the cause. And in yet another class, and by far the most unsatisfactory to treat intelligently, the patients are of unstable mind, although convinced that they will never recover.

The above cases may all be treated successfully by suggestion, but the physician who would succeed must himself have faith in the treatment, and infinite patience. The treatment in many cases will cover months and possibly years. I would suggest, then, that the requirements for success are:

(a) Patience.

(b) Faith in the treatment, and knowledge of its limitations.

(c) A thorough knowledge of the patient.

Suggestion may be used with or without the patient's co-operation. With intelligent patients it is usually best to explain fully what is intended and enlist their active intelligent co-operation.

In making suggestion, the method suggested by Parkyn is followed by the writer.

#### CASE I.

Aug. 14, 1899, I was called to attend Mrs. J. W., age 28. Mother of three children. Birth of last child was followed by what the attendant physician, a homeopath practitioner, pronounced rheumatism. Later in consultation with a practitioner of the same school, I was told she would never recover. From that date, although the pains had disappeared, she grew weaker, and at the time I was called she had not left her room for six months. I found the patient emaciated and unable to eat. Constant nausea. I made a thorough examination, but could find no pathological condition except a slight erosion of the os uteri. I told the patient emphatically that there was no reason why she should not recover; gave minute directions as to diet, and a placebo to be given hourly, stating emphatically that she would grow very hungry and thirsty. She gained very rapidly and, except for an attack of gastralgia following a supper of cold slaw, made such rapid gain that she was at the end of three weeks able to visit my office, and now, seven months after treatment, she weighs 150 lbs., is doing her housework, and caring for her children, and claims that she never enjoyed better health.

#### CASE II.

Mrs. W. A., age 50. Mother of two children. Healthy girlhood. Os uteri



ruptured at first pregnancy; repaired several years later. After birth of second child suffered from metrohagia, so profuse as to leave the patient faint and almost exsanguinated. This continued for years, until she became confined to her bed. For eleven years had not left the house and for six years had been confined to her bed. Menopause three years ago, but emaciation and weakness were not stayed, and at the time I was called the physician in attendance had said that she could not live three months longer. She suffered from persistent insomnia, not having had for years an hour of natural sleep. Had been taking sulfonyl in ten and twenty grain doses almost nightly, and then only secured five to six hours' sleep at the best, and frequently only three or four hours. Food distressed her greatly and was taken in very small quantity. Bowels torpid. Complains of frequent attacks of palpitation of the heart and dyspnoea. She was subject to frequent nervous attacks, from which she slowly rallied, and I saw the patient first on Oct. 4, 1899. She was extremely emaciated, and though 5 feet 5 1-2 inches in height, weighed only 59 1-2 pounds. I made a thorough examination of the patient but could find no condition to account for her general condition, except cicatrice of the os uteri. At the beginning of treatment patient was ingesting about one and one-half pints of fluid in 24 hours.

#### TREATMENT.

Vigorous suggestions of hunger and sleep were made, and strict attention paid to nutrition. I visited patient twice daily up to Oct. 17th. She had increased her fluids to over two and one-half pints a day, and was taking an occasional egg for breakfast and enjoying her food.

On Oct. 13th was called for in a hurry to see patient who was in one of her severe attacks of palpitation. I went quickly and by manipulating the chest, head, neck, and rubbing the ankles, succeeded in quieting her in a few minutes. The attack was followed by one hour of natural sleep, the first she had had in years. From that time till Nov. 19th, she gained steadily but slowly, the scales showing a gain of 3 1/2 lbs., almost 1/2 lb. a week.

An attempt was then made to discontinue sulfonyl, and my patient passed ten days of trial, although several hypnotics were substituted; the attempt was successful, however, and from this time on she slept one to four hours every night before taking bromides. Dec. 18th she slept nine hours of natural restful sleep, and since then has taken drugs on an average of twice a week, and only in small doses.

In each of the above cases the responsibility for the patient's condition I think, can be traced directly to a remark made by the physician in attendance at the time of parturition; in one case the physician was a most excellent man. To my mind it enforces the need of watchfulness on the physician's part that no remark of the medical attendant may so act upon women who at this period seem remarkably susceptible to suggestion, as to leave them impressed with an idea of invalidism.

The two cases represent the two types most favorable to this line of treatment. The first a woman of average intelligence and but little education; the latter highly intellectual, highly educated, and gifted with remarkable memory. Indeed one of the most difficult problems to solve during

treatment was how to control that memory and her habit of exercising it. It had become her sole source of self entertainment, because, as I forgot to state before, she had been deprived of her eyes for years, hyperastigmatic, to a great degree. In conclusion it might be well to suggest that not all bedridden cases will respond to suggestion. Favorable hypnotic subjects, and hysterical patients, while promising well

and responding readily to suggestion at first, rapidly relapse into their previous condition. The mind is too unstable, too changeable and vacillating, and the physician who practices suggestion will do well not to meddle with them.

Again suggestion is not hypnotism, and your patient should be impressed with that fact, and not allowed to connect the two.

## THE MELIORISTS.

BY J. E. WILLIAMS, STREATOR, ILL.

The *personnel* of the Meliorist Club was promiscuous, not to say motley. There were representatives of all shades of modern thought, and some thought that was not modern—Neo-Platonists and Vedantists, as well as Evolutionists and Christian Scientists. It was rather a bizarre assemblage and its opponents were fond of jeering at it as the "Intellectual Midway," but it was a hospitable body and all forms of truth found a welcome there. It was called the Meliorist Club because the word "Meliorist" better described the attitude of its members than "Optimist" would have done, though many favored the latter term. The name, like the spirit of the club, was catholic, and was comprehensive enough to include all who believed that human life and human conditions were improvable. Even the Pessimist and the believer in total depravity could enter if they would, but the optimistic atmosphere was not congenial to them—and so they excluded themselves.

The sessions of the Club were usually

devoted to discussions of philosophical and psychological subjects, but on the occasion of which we write some one had raised the religious issue, and the meeting was in danger of losing its philosophic calm and becoming contentious and discursive. The debate was growing more and more heated until the Leader, fearing that it might pass beyond his control, finally rapped sharply for order.

"There is no objection to religious discussion," he said, "but I must ask you to preserve the scientific spirit. Intolerance is less pardonable in a liberal than in a conservative. Those who profess to be emancipated from the sectarian spirit should be the last to copy its vices. This club exists for the scientific study of psychical facts and experiences, and religious phenomena are legitimate subjects for investigation, but let us have, if you please, more light and less heat. Now will our religious friend state his position briefly?"

"My position is briefly this, Mr.

Leader. I claim that the conversions made during the revival now in progress here are genuine religious experiences, and that a deep subjective change has been wrought in the convert which will manifest itself in a truer and better life. I claim, too, that the power which wrought the change is in itself good, for no pure thing can come from an impure source."

"I must dissent from that," excitedly exclaimed the skeptical Mr. Barnes. "It is nothing more than hypnotic control. The singing, the lights, the crowd, the exhortation, all tend to produce the hypnotic condition. The converts are active somnambulists, and the evangelist is on a par with the traveling hypnotist who goes around giving exhibitions. He is usually a reformed prizefighter or gambler, and his language and life shows he has changed in nothing but his profession."

"You will hardly accuse me of any bias in favor of the church," said the venerable Mr. James, the ex-preacher. "I have broken with its dogmas and renounced its creeds, yet I would be less honest if I failed to bear testimony to the powerful influence of religious emotion. I once knew a convict who had spent the half of his life in crime. He was converted at a revival and became from that hour an honest and useful citizen. Witness, too, the Salvation Army with its self-sacrificing hosts and its wonderful reclamatory power."

"I persist," said Mr. Barnes, "that these instances do not prove the presence of the Holy Spirit or any other supernatural influence. Why surround religion with a halo, and try to make of it something awfully mysterious and mystifying? It is suggestion, pure and simple, or else it is—a fake."

The Leader: "That is, the fact must square with your theory or we must suppress the fact. 'Tis a good old way of reasoning, Mr. Barnes, but it won't do in the Meliorist Club. We must have facts first and theories afterwards. Now Mr. James, will you describe to us the symptoms of the religious experience as you have observed them?"

"The religious experience, at its best," answered the ex-preacher, "can be best described as a peculiar exaltation of feeling, accompanied by a changed sense of the values of life. To one who has experienced this change, things that were formerly irksome are now pleasant, duties that were once shirked are now lightly and gladly performed. His whole attitude is changed, and whatever life has in store for him is cheerfully accepted as the will of God."

"I am willing to accept Mr. James' description as a statement of fact," replied the sceptic, "but I do not admit his implied explanation. From my point of view, it is only a subjective psychical change, brought about by purely natural causes."

The Leader: "That is, you strain at a gnat and swallow a camel. Here is an alleged fact of the most transcendent importance; all of you pass the fact without challenge, but the moment we come to give it a name you are up in arms. What's the use quarreling whether to call it religion or suggestion? The important question is, Can a man change his subjective life as stated by Mr. James? Do you realize what such a change implies?"

"It implies that the Kingdom of Heaven is within," said a voice, "and that whoever will may therein find his salvation. It means that it is possible to so change a man's inner nature that



his life may become transfigured—that though the outer facts may be unchanged, they become invested with such a new significance that the world appears transformed. That such a change is possible, I verily believe, and it is, as you say, a fact of the most transcendent importance—one that can turn sorrow into joy, poverty into riches."

"I hear no dissent on the question of fact," said the Leader, "so for the sake of discussion we will assume it to be as stated. Now, as students of psychical phenomena, what we most need to know is, how this marvelous subjective state can be induced. All Meliorists are good enough Idealists to believe that the best wealth is internal, and Optimists enough to believe in the possibility of its attainment. But they are also practical, and they want to know definitely by what steps we are to come into possession of these subjective riches. How are the poor in spirit to become wealthy? Answer me, O ye believers in the internal Paradise."

"Can you put the problem in more concrete form, Mr. Leader? Make it easy for us."

"Gladly would I make it easy were it in my power. But I will try, at any rate, to make it clear. Let us take an individual example. Let us take a case of extreme poverty. Imagine a man who is devoid of feeling, who has not the power to like friends, or books, or art, or work. He loves not man, or woman, or nature, or God. To make his poverty more complete let us suppose he has not a single ungratified material want; that all that money can buy he already possesses; that he has the fortune of a Vanderbilt, and has it so well invested that the stimulus of

hunger can never come to him. Suppose such a man were to come to you and say, 'What shall I do to be saved?'"

"I would tell him to put some love into his life," said one.

The Leader: "To tell such a man to put love into his life is like telling a starving man to put food into his stomach. It is a mockery unless you tell him how to get it. In the present case we will suppose our loveless millionaire knows what his lack is. He has diagnosed his own case and realizes that he is perishing from emotional paralysis. Knowing this he comes to one of you, as a man goes to a doctor, and says, 'My heart is empty, my emotional life is a blank. If you can teach me how to fill it with interest, sympathy, appreciation, love, I will give you my entire fortune.' What would you prescribe?"

"The case proposed is an impossible one," objected Mr. Barnes. "You have created a monster. There is no human being wholly devoid of emotion."

"I had a friend once," continued the Leader, "an opium eater, who told me that if I were beheaded before his eyes as we stood there talking, it would not give him a thrill. His feelings were dead. But let that pass. I present my hypothetical patient to elicit suggestions, knowing that any remedy that will cure him will also cure the milder forms of poverty we are all suffering from. Bring on your prescriptions."

Mr. B.: "What he most needs is pain and plenty of it. Let him suffer, and suffer, and still suffer. When he has suffered all he deserves, perhaps he will feel some sympathy for others, and that will be the beginning of his cure. There is no salvation except by suffering."

The Leader: "He wouldn't need to come to you for that prescription. Na-







## THE HYPNOTIC CLINIC IN AMERICA.

BY JOSEPH R. ARMITAGE.

The American public has been made familiar with the work of Dr. Charcot in his famous hypnotic clinic at the Salpêtrière, in Paris, and of the results obtained by Drs. Liebault and Bernheim, at the equally well known clinic of the Nancy School in France. The magazines and newspapers have brought the work of the above named schools to the attention of their readers by frequent articles, the interest of the general public in the subject being materially increased by such publicity. The current number of Pearson's Magazine contains an interesting article, the subject of which is the work and clinic of the Psycho-physiological Institute of Dr. Edgar Berillion, of Paris, and which gives a very good idea of the work being done by the French schools of Suggestive Therapeutics, at the present time.

The general public by reason of the publicity given the French schools by the press, and the disinclination manifested to newspaper publicity by the American schools, are apt to regard the French institutions as being the only schools of their kind in existence, and many are scarcely aware that in this country are to be found several schools which have an international reputation among physicians and students of psychic science, and which are regarded by many as far in advance of the French schools of today, both in the point of theory and practice. The term "Hypnotism" has not been regarded with favor by the American

schools, the less sensational (and more correct) term, Suggestion, being preferred here.

To the Chicago School of Psychology is accorded the distinction of being the first school of Suggestive Therapeutics founded in America, and it is probably more widely known than any institution of its kind in this country.

This school was founded in June, 1896, by Herbert A. Parkyn, M. D., C. M., a well known authority on the subject of Suggestive Therapeutics. Its work was proceeded with quietly and without ostentation, no attempt being made to give the institution publicity at the expense of dignity. Advertisements were confined to medical journals and scientific publications; newspapers and popular magazine publicity being shunned. Physicians and those interested in psychical research became interested in its work, and its classes rapidly increased in size until the enlargement of the school became a necessity. Its original unpretentious quarters are in marked contrast to its present comfortable home on one of the most beautiful boulevards of Chicago.

One feature of the work of this school which has drawn to it the attention of men prominent in the world of Suggestive Therapeutics, and which has been one of the principal causes of its remarkable success, is its celebrated free clinic, which has been in existence from the start and which is conducted along the same lines as that of the lead-

ing medical colleges of this and other countries. This clinic is visited by physicians and scientists from all over the world, who happen to be in the West, many coming from cities many miles from Chicago to witness its work. It is held on Tuesday, Thursday and Saturday morning of each week, in the

by a concise, but thorough, clinical lecture on each case, embracing the diagnosis and treatment of the disease. The clinic has a daily average of about twenty-five patients, and since the school opened over 6,000 patients have received treatment. The patients attending the clinic are of a



CLASS OF JULY, 1920. CHICAGO SCHOOL OF PSYCHOLOGY.

regular operating room of the school.

By reason of the great number and variety of cases treated at these times, the class is enabled to see the work done by a thoroughly skilled operator, and receives a comprehensive demonstration of the practical application of Suggestion to disease, accompanied

class far above the average and are, as a rule, intelligent, well informed people, many of whom would be glad to pay a reasonable fee for their treatment if same were required. Physicians attending the school, as students, frequently bring with them their own chronic patients, who are allowed to

join the other patients attending the clinic, this being regarded as a most satisfactory method of testing the efficacy of the work. The principal complaints treated at the free clinic of the school are Constipation, Dyspepsia, Diarrhoea, Rheumatism, Insomnia, Neuralgia, Sciatica, painful Menstruation, Amenorrhoea and other menstrual troubles, Nervous Prostration, Asthma, Headaches, Loss of Memory, inability to concentrate the attention, Locomotor Ataxia, St. Vitus' Dance, Epilepsy, Anemia, Sexual Perversions, Mental and Physical Habits of all kinds Manias, Delusions, Hallucinations and some forms of Insanity. The percentage of cures at this clinic has been very satisfactory and is probably one of the reasons for the number and character of the patients in attendance. The records of the clinic make interesting reading for the physician interested in the work, the results often being startling. For instance, the records show that over five hundred consecutive cases of chronic constipation have been successfully treated by Suggestion alone, with but two failures, the majority of the cures being effected within one week and all within one month. Other complaints, of course, require a longer time before a cure is effected, although a steady improvement is usually noted from the time of the first treatment. Quite a number of the patients in attendance have been directed there by their own physicians who are in sympathy with the work of the school.

It must be remembered that Suggestion is the only remedy employed in the treatment of these clinic patients, and therefore all the cures made can be attributed to that cause alone. This

is of importance, as were medicine or electricity employed in connection with the suggestive treatment, it would be impossible to intelligently determine to what extent any one remedy affected the case. With Suggestion as the only remedial agent, the student is enabled to determine just what it can accomplish, as well as its limitations.

The work of the clinic is apt to prove very interesting and entertaining to the visitor, whether or not he has made a study of the subject of suggestive therapeutics. On entering the waiting rooms, his attention is attracted by the number and respectability of the clinic patients awaiting their turn for treatment. All walks of life are represented, young and old, men and women are there, all understanding and appreciating what is being done for them, and all manifesting great interest in the work, the latter being a feature often noticed by visitors. The stranger, whose mind is often filled with all sorts of queer ideas regarding hypnotism, trance states, clairvoyance, catalepsy, etc., acquired by witnessing the public performances of travelling hypnotists, or by reading sensational advertisements in the magazines, is apt to look upon these patients with a certain curiosity, not unmingled with wonder. He generally regards them as persons about to take part in some sensational proceedings in the operating room, at which they will be given some demonstration of mysterious power, some exhibition of the occult forces possessed by the operator. The patients, however, seem to be taking things quietly, chatting with each other, reading or turning over the leaves of illustrated books, and the visitor is apt to mentally contrast their conventional appearance



with the "mysterious" phenomena probably being developed in the next room. The close observer will, however, notice that the patients in conversation carefully avoid any discussion of their respective ailments, this being a tabooed subject in the waiting room, for reasons readily apparent to any student of Suggestion.

The visitor, passing through the waiting rooms, enters the operating room, where are seated the class of students facing the operating chair by the side of which stands the preceptor, Dr. Parkyn. The room is well lighted and ventilated, but is remarkably quiet and free from disturbing sounds and sights, the air of seclusion and remoteness from the scenes without being very marked. This impression grows on one and reminds him of the interior of some quiet old rural chapel, on a Summer afternoon, when all around seemed to indicate the lack of existence of an outside world, excepting the occasional breeze faintly fanning the cheek and some muffled sound seeming to come from a far distant point, and, perhaps, the droning of some stray bumble-bee that had chanced to stray in the open door. This "dim, religious air" is heightened by the sound of the voice of the preceptor, as he gives the repeated suggestion to the patient in a monotonous tone, encouraging and hopeful, at times reminding one of an earnest prayer. The surroundings, the stillness, the tone of the operator, the reclining position of the patient, all give the strongest suggestion of quiet, calm, peace, ease and rest, freedom from care and worry, relief from pain and trouble,—Nirvana. The influence of these suggestive surroundings is distinctly felt by the visitor and he also

unconsciously assumes the role of the attendant at the chapel. The writer has been often told by patients that, even at the beginning of their treatment, they were almost completely oblivious of the presence of the class, and to all intents and purposes were alone in the room with the preceptor, with no other thought than the suggestions being made to them. Their position being a most comfortable one, their eyes being closed, every muscle relaxed and every outside sound being shut off, it can readily be seen that to them the treatment must seem like a day dream, and that the conditions are most favorable for the subjective mind to readily receive and store away the repeated suggestions being directed to it.

The visitor, expecting to witness labored attempts to induce the trance condition and frequent failures in "hypnotizing" the patients, is agreeably disappointed when he sees the patients, *in every instance*, pass at once into the suggestible condition, with apparent ease and absence of effort on the part of the operator. By the methods employed at the clinic, the highest possible degree of suggestibility capable of being induced in any particular patient, is secured at once. To those familiar with the old methods of producing hypnosis, the improvement is very apparent. There is no staring into the eyes; no gazing at revolving mirrors; no fastening the patient's eyes; no production of catalepsy, or other sensational features. These things are not necessary and are therefore not done. They, together with the methods and tricks of stage hypnotists and travelling "professors," are fully explained and demonstrated by special lectures and examples, but form no part

of the work of the clinic and are not necessary to accomplish the cure of the patient. The method used, and taught, at this school has the advantage of securing the desired condition in the patient from the start, and robs the treatment of all the terrors usually associated, in the mind of the public, with "hypnotism," "mesmerism," *et al.* The patient's case is diagnosed, the treatment intelligently explained to him, and, the suggestible condition being induced, the proper suggestions are directed to him and repeated until the words of the suggestor are indelibly impressed upon his subjective mind.

The suggestions given often seem to the outside observer to have no apparent connection with the complaint of the patient, although the student fully understands the connection and the class is usually aware of what particular line of suggestion is likely to be used by the preceptor, the opening lectures of the course explaining the theoretical part of the work. The secret of the line of suggestion used lies in the fact that the suggestion is directed to remove the *cause* of the trouble, not merely to relieve the *symptom*. It is often amusing, as well as instructive, to note the effect upon the members of the class of the repeated suggestions made to a number of clinic patients during the course of several hours. A couple of instances will illustrate this point. All patients are weighed before each treatment, and in many cases a part of the suggestions given is that they show an increase in weight by the time of their next visit (astonishing results in this respect being often obtained). The members of each new class usually note their weights at the beginning of the term,

and frequently thereafter, and in nearly every case a most marked increase is noted from time to time, until the end of the term, the only apparent cause being the repeated suggestions given the several patients and being unconsciously absorbed by the class. The several students of the class of which the writer was a member, gained from five to twelve pounds, respectively, during the two weeks course, and the records of other classes correspond in results. Then again, repeated suggestions of an increased appetite are frequently given, with the idea of building up the patients nutrition, the result being that on clinic days the class is usually dismissed possessed of a ravenous appetite; many of the students, after their first experience of this kind, usually fortifying themselves by placing a supply of crackers in their pockets, to be used in a trying moment of particularly strong suggestion of hunger to some poor unfortunate patient suffering from a loss of appetite. Lack of space prevents the relation of several amusing instances of this absorption of suggestions, on the part of the class. The constant suggestion of Health, Strength and Right Living, repeated day after day, cannot help being felt by the class, and nearly all the students say that they have never felt better than during the session, and many develop the practice of autosuggestion which serves them in good stead when they return home, and which affords a most convincing proof, to anyone trying it, of the truth of the theory of Suggestion.

A careful record is kept of each case treated and the improvement can be noted from day to day by the class, the said records being most valuable evi-

dence of the efficacy of Suggestion as a cure for disease. The writer has urged Dr. Parkyn to publish a short history of the more interesting cases treated at the clinic, in this journal, from month to month, believing that the same would prove of great interest and value to its readers. It is suggested that such readers as are interested in the subject drop a line to the editor, making a similar suggestion.

The course of instruction given at the Chicago School of Psychology commences on the first of each month, extending over a period of two weeks, and consists of twelve lectures and six clinics, the latter being accompanied by extra clinical lectures. Its classes are made up of students from all parts of the country, many physicians of note and high professional standing being enrolled in each month's class. The discussions in the clinic are often highly interesting by reason of the experience of those participating, and many important ideas and points of practice have been advanced in these informal class talks. Regarding the value of the course of instructions given at this school, we prefer to quote from the *American Journal of Surgery and Gynecology*, which is familiar with the subject, and which says in an article appearing in its issue of June, 1900:

"Much of the work is being done by Dr. Parkyn, of the Chicago School of Psychology, a man who has practically explained all the phenomena of Hypnotism, Weltmerism, Christian Science, Mind Reading, etc., and made so clear the underlying principle of them all 'that the wayfaring man tho' a fool' may understand. The experimental work being carried on at the Chicago School of Psychology is of great importance,

and every doctor should become familiar with the methods there adopted, and learn what results may be obtained by the simple application of autosuggestion and other means of non-hypnotic suggestion. Cures scarcely short of marvellous are attainable without the administration of any medicine, as has been demonstrated by Osteopathy, Christian Science and other forms of treatment based upon purely psychological influences; all of which are readily understood through Dr. Parkyn's explanation and demonstrations, and can be easily duplicated by any physician."

The illustration accompanying this article is reproduced from a photograph of the class in attendance at the session of July, 1900. Dr. Parkyn is shown in the left of the picture, explaining to the class the treatment indicated in the case of the young patient in the chair. The face of the Doctor is somewhat blurred in the photograph, but otherwise the picture is a fair one.

Misunderstandings lie at the root of many family discords. How often a father dies who loved his son and was loved in return, convinced of that son's ingratitude and without knowing that the son, on his part, had been cut to the heart by the father's seeming indifference? And mothers, with their daughters, and sisters, and brothers among themselves? A sort of recoil, an impossibility of showing one's true self, a sad reserve towards those who are truly dearest are the common lot of all creatures tender and timid. A cruel lot, a cruel result of affection: How much harm one does that would never be done if souls could be seen as clearly as we see the outward form.



# SUGGESTION

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## EDITORIAL.

### Another Note of Warning.

We understand that the "Natural Healers" of the country, comprising followers of the several schools of drugless treatment, i. e., Mental Healers, Divine Healers, Magnetic Healers, Christian Science Healers, Vitapaths, etc., and possibly the Osteopaths, are quietly forming a national organization for the purpose of protecting themselves against what they term the unjust legislation directed against them by the "regular" physicians. They purpose combining for mutual defense against attacks of this kind, and, sinking for the moment the differences existing between their respective schools or cults, will present a solid front to the common enemy. At least such is the avowed object of the leading spirits of the new movement.

Careful observers who have been keeping in close touch with the progress of the different schools of "Natural Healing" have for some time past expected some movement along the lines above indicated, and in the columns of this journal have appeared, from time to time, articles sounding the alarm. Many bright minds among

the medical profession have recognized the impending danger and have raised their voices in timely warning to their brethren. Many have given the matter the attention it merited and have sought the ark of safety, whilst others have reviled the prophets and scouted their advice and counsel, and will probably continue to do so until the flood is upon them and sweeping them from their feet. The waters are already rising, but they affect an indifference unworthy of intelligent men, or, miscalculating the extent of the trouble, follow the example of the old woman in the rhyme, and attempt to sweep back the rising waters with the broom of restrictive legislation, which is apt to prove but a sorry weapon of defense against the present danger.

It may be objected to by some of our professional readers that we start out with the statement that the irregulars have organized for *defense* against the regulars, and then wind up by treating the proposed organization as an attacking force, relegating the regulars to the new role of defenders. Answering this criticism we have to say that, unless the signs of the times are wrongly read by unprejudiced and careful observers,

the irregular body will not long be content to pose as a defensive force, but will, on the contrary, as soon as it feels its own strength and wins a few skirmishes, chafe under the restraint deemed by it to be unjust, and will not rest content until it has broken every chain and bar forged to restrain it, and will demand the right to practice its respective systems on whomsoever may see fit to employ its members, without any legal restriction or hindrance. They will demand and accept nothing less than equal rights with regular physicians, excepting perhaps the right to prescribe drugs, which latter right they do not care for, believing the drug system to be an evil. Even now the enthusiastic healer and his partisans threaten to crowd the giver of drugs from the field, and prophesy that in a few years there will be no practitioners of the healing art excepting the Natural Healers and a few surgeons, the field of even the latter being greatly circumscribed by the increased efficiency of the Natural Healer.

The national organization, above referred to, has been started principally with the idea of protecting the healer against the oppression of his natural enemy, the regular physician and his State Board of Health; against what they term unjust class legislation. But they will not stop when they have accomplished their original object and have beaten off the enemy. The whilom defenders, now changed into a victorious force, encouraged by the plaudits of their admiring friends, and rapidly growing in numbers by the influx to their standard of many recruits, will not stop when they have beaten back the enemy to the boundaries of his own land, but will pursue their late attackers

into their own country, destroying bridges, forts and arsenals as they go, and sweeping away all obstacles in the overwhelming rush. And when the terms of peace are finally discussed they will rest content with nothing less than the wiping from the statute books of the several states all of the obnoxious laws placing any degree of restraint upon the practice of the art of healing.

Not only do these healers already outnumber the regular physicians of the country, and their followers exceed in number the patients of the regulars, but they and their followers are increasing at a rate out of all proportion to the graduates of the medical colleges and the new patients of the regular practitioners. Not only are those attracted by the teachings and theories of the healers far more enthusiastic in their support than are the patients of the regular physician, but they have the sympathy, or at least passive support, of the "plain people" of the land, many of whom regard the professional man as one of a privileged class desiring to monopolize a field of labor, preventing competition by means of legislation devised by themselves and executed by some of their own number. A large and growing class of people believe that the public is being exploited by the professional man, who is enabled to do so by laws protecting him from competition, and such people are only too willing to "puncture the tire" of the regular. Anyone who has ever sat on a jury impanelled to try a case against a healer, particularly where the prosecution has been brought, or inspired, by a regular physician or by the officer of some State Board of Health, needs no argument to convince

him of the feeling existing among a large proportion of the people regarding the respective rights of the regular and the healer. The discussion of the jury in such a case taken down in shorthand and printed, would make "mighty interesting reading" for the conservative practitioner of the day, who is apt to regard the sympathizers of the healers as a lot of cranks, half-witted persons, etc. Aside from this class, many are of the opinion that any one should be allowed to treat such persons as may see fit to employ them, provided that no drugs are administered, and these people think that any attempt to punish the healer savors too much of persecution, and violates the spirit of fair play so dear to the hearts of the people of this land. When we stop to think that every sympathizer of the healer has a vote and influence, and is only too willing to use both to support and aid his friend, and that the men who make the laws, are having the matter brought sharply to their attention, we then begin to see the danger threatening those who would restrict the healer by adverse legislation. It must be also remembered that whilst the partisans of the healer are more or less enthusiastic, nay, often even fanatical, the patients of the regular are inspired by no such feeling, and show but a lukewarm interest in the matter, feeling that they are in no way affected and being very apt, in the end, to let the doctor fight his own battle.

Back of much of the sympathy for the healers, on the part of the public, is the widespread belief that these irregular healers are actually making marvellous cures; often succeeding in cases given up by the regular as incurable; often raising up paralytics; mak-

ing the lame walk, the blind see, and the deaf hear, not to speak of the innumerable cures of the less serious and more common complaints, such as constipation, dyspepsia, female troubles, etc., which are being daily cured in every city, town and village in the country.

While many of the so-called miraculous cures can be explained away by one familiar with the laws and limitations of suggestion, the person possessing such knowledge knows equally well that thousands of people are actually being cured every day by these healers, many of whom have not the slightest idea of how they obtain the results and often know little or nothing concerning the disease they have cured. This statement may seem ridiculous to one unfamiliar with the principles underlying suggestive therapeutics, but to one who has even a slight acquaintance with the subject the matter is readily understood.

The time has passed when the physician can dismiss the report of a cure of this kind with a pitying smile or a sneering remark. The public knows better, and you have to give them some better reason than that, or you will get the worse of it. The physician may ridicule the theories of the healer; the Board of Health may prosecute the healer; the medical journal may print long articles exposing the fallacies of the various schools of drugless healing, but the public knows that these reviled healers are *curing* people that the doctors are giving up, and they draw their own conclusions. It won't do to point out to them that occasionally some patient of the healer dies, the moral being that had the physician been called in the patient would have been saved. Oh, no! The ready answer is



that "many of the regular physician's patients also die, and who knows but what *they* might have been saved had the *healer* been called in." These people think it a poor rule that will not work both ways. They know that these healers are making cures, and not understanding the cause thereof, they are very apt to think that the physician is all wrong and does not understand the healing art or he would be able to do the same thing. One chronic sufferer cured in a few days by the healer, walking the village streets telling of the wonderful cure, will do more to convince the public than scores of books or magazine articles written to prove that such cures are merely the result of imagination on the part of the invalid. The day has arrived when the physician who can give no better explanation than a sneer or general denial, is apt to be regarded as either too ignorant to understand the subject or too dishonest to admit the truth. It will not do, gentlemen! It really, will not! You must face the problem confronting you, armed with the knowledge of the real cause of these cures and the proper way to apply the same. To deny the strength of the enemy is folly; to refuse to face him boldly is cowardly, and will only give him renewed courage and vigor to charge on your legal breastworks behind which you have sought shelter, the result being that you will be driven therefrom, your intrenchments destroyed, and you forced in the end to make the fight, with lessened prestige, against an enemy once timid but now conscious of his strength and flushed with victory.

Whilst many of the medical profession seem content to follow the exam-

ple of the ostrich and bury their heads in the sand, refusing to see the danger, others who have been watching the signs of the times have taken steps to protect themselves, and in many cases have made a vigorous fight, driving the healer into retirement. Not, however, by pooh-poohing his cures or by dragging him into the courts; but by investigating the causes of the cures, by going to the root of the matter, by stripping from the healing principles all of the ridiculous "fringe" of error, superstition, ignorance and fraud with which it has been surrounded; by recognizing that in a few simple hygienic truths, long ago learned and forgotten by you, lie much of the virtue of the healer, the remainder of his stock in trade being nothing more or less than suggestion masquerading under different guises and names. The educated physician, armed with a thorough knowledge of suggestion and its application to the cure of disease, can easily outstrip his untrained, "irregular" rival, who does not understand the causes working his cures, nor how and when to apply the same, but, on the contrary, is generally self-deluded by his ridiculous theories, and is handling a force in nature of the possibilities and limitations of which he has no adequate conception. If the better class of healer had the advantage of a medical education and a thorough knowledge of the laws of suggestion, he would be irresistible; and the same is equally true of the educated physician who has, by studying and applying the principles of suggestion, acquired the tools of the healers of all schools, and, by being able to use the same understandingly, can beat his opponent at his own game. Even if the physician does not deem it

advisable to actively employ suggestion in his practice (although every successful practitioner uses suggestion, unconsciously or otherwise, every day), he should, nevertheless, thoroughly understand its laws, that he may be able to explain to his patients and friends the real causes of the so-called miraculous cures which are being performed on all sides, which explanation usually cannot be given by the healer working the cure.

The medical profession has in the past refused to investigate the methods employed by the healers for the purpose of ascertaining whether or not there was any true principle underlying the same, but have on the contrary refused to even admit the possibilities of cures patent to outside observers, and have generally manifested a contemptuous indifference to the whole subject, unbroken only by an occasional legal prosecution of some unfortunate healer, the result of said prosecution only serving to advertise the healer and create a public opinion against the medical profession. This same spirit was manifested by certain British officers in the early days of the Boer war, the consequences of such underestimate of the enemy being still fresh in the minds of everyone. Not until the British studied and applied the methods of the wily Boer did they win a victory, and not until the medical profession throws aside its present contemptuous disbelief in the cures of the healer will it be able to combat him successfully. In suggestion the physician has a weapon at his hand which will enable him to win the day; but he feigns to see it not, and often even denies its very existence, although the same weapon, under other names and shapes, is being successfully

used against him by his opponent. Every day sees the enemy gaining strength, and unless the physician acts promptly he will have lost his chance. The warning note is being sounded from the watch towers. The vigilant warrior hears and is arming himself properly and girding his loins for the fight, whilst his more conservative brother in arms refuses to hear the call, and, believing that nothing but a phantom force threatens, slumbers on. The morning of the day of battle is even now dawning; the forces of the enemy are stirring; but the majority of the regular army, equipped with antiquated weapons, are sleeping.

Since the above was placed in type, we have seen an advertisement of the organization above alluded to, which seems to bear out the ideas attributed to it in our editorial. We herewith give a copy of the advertisement, believing it to be of interest to our readers in connection with our editorial remarks.—Ed.

## NATURAL HEALERS PROTECTIVE LEAGUE,

Organized for the purpose:

1. Of uniting all the Natural Healers in the United States, for mutual protection and advancement.
2. Of working for the final overthrow of the nefarious legal enactments of the several states affecting the Natural Healer and his work.
3. Of assisting the persecuted Natural Healer, helping him to fight his battles and resist the attacks of those who would deprive him of his natural rights, and enabling him to follow his noble profession without the liability of being dragged before the courts on the charge of curing the sick without the use of drugs.

The time has come when the Natural Healers and their friends must unite to secure justice and resist oppression. *This is the initiative step in the formation of one of the most powerful organizations of modern times.* For full information regarding the League, qualifications for membership, prospectus, etc., send in your name on a postal card to

Natural Healers Protective League,  
Station M., Chicago, Ill.

### About Ourselves.

We have heard from many of our readers in response to our little "Heart to Heart Talk," in the July number of this journal, and our premium offers are meeting with a hearty response. We are leaving nothing undone in the direction of giving our readers a full return for their investment, and we think that it will be generally admitted that this journal contains articles far above the average and from the pens of the best known writers on the several subjects treated upon. But, whilst our readers seem to be thoroughly satisfied with our efforts on their behalf, we are not satisfied. We want to give them even a better journal than they are now receiving. We want to give them more articles, and many illustrations. With a little help from our friends and subscribers, we can do this and more. If each reader of this journal would speak to a friend, recommending it to him, it would mean in most cases another subscription, and would result in doubling our present list. If our present list was doubled it would mean that we could give you the improved service that we desire to furnish. The premium offers given on another page render the task of securing a friend's subscription an easy one. If you do not want the premium book yourself, give it to your friend, and he will thank you for "putting him on to a good thing." See what you can do for us, and, incidentally for yourself. SUGGESTION is a good thing—help to "push it along."

### Our Premiums Again.

We wish to give you a repeated suggestion to examine our "Big Four" list of premium books. If you let this chance pass you will make a great mistake. All of the following books are worthy of a place on the shelves of the most carefully selected library, and are carefully written works by the best writers on the several subjects covered. Any one of them will be sent to you

free if you will send us a new subscription for a friend:

**OSTEOPATHY**, by Dr. F. L. Matthay. —A complete, concise treatise on the subject named, every word conveying an idea and every illustration showing fully the several treatments of disease by Osteopathy. Full directions are given and theory and practice fully explained.

**SUGGESTION, THE SECRET OF SEX**, by Dr. Wilbur Taber. —An interesting, scientific work on sex-control,—a twentieth century subject. It finds favor with both physicians and laymen.

**MARRIAGE, MOTHERHOOD, HEALTH AND HYGENE**, by J. H. Greer, M. D. —A handsomely bound cloth-covered book of over 200 pages, and one of the best works ever published on this subject. It should be in every home.

**SPIRIT SLATE-WRITING AND KINDRED PHENOMENA**, by Wm. E. Robinson, assistant to the late Herrmann. —A cloth-bound book containing sixty-six illustrations and several chapters of reading matter, giving a full explanation of the methods and tricks of the bogus mediums, so that anyone can duplicate same by following the directions. The book makes very interesting reading for those who have been under the impression that they have received communications from the "spirit-land," and has set many minds at rest on this vexing subject.

### A Letter to Subscribers.

We have, during the month of July, written to each of our subscribers regarding a matter of interest to all readers of this journal. We ask those who have laid this letter aside for a further reading, to take it up at once and see what they can do in the indicated direction.



## ENQUIRY AND EXPERIENCE DEPARTMENT.

### Magnetic Healing Versus Suggestive Therapeutics.

BY W. C. CARTER, WATKINSVILLE, GA.

That suggestion plays a prominent part in curing diseases I readily admit. In fact, diseases are often cured by suggestion alone, without hypnosis. I believe that few cures are made by the use of *medicine* without suggestion, though the latter (suggestion) is generally given indirectly and without intention. There is, at least, "*expectant attention*" with every dose of medicine administered. But, undoubtedly, some cures are made by magnetism, odic force, or whatever it may be called, or else the *mind*, the *thought* of the *operator* does the work. No suggestion, or even expectant attention connected with it, in some cases. Infants may be cured when all that is said and done *suggest* an awful hobgoblin, or lead to *expectations* of *evil* only. Children are more susceptible to this treatment than adults; not because they are more passive, but because a less quantity of magnetism or odic force is required to supply the demand. (Now I shall not enlarge upon this point, for, I suppose, anyone may get the idea by a little thought.) If it is the mind of the operator or healer that does the work, his is greater in comparison with that of the child than with that of an adult, so there is less opposition to overcome in the one than in the other.

There is a current of something that flows from the hand of the healer to the patient, but, if we call it *magnetism*, we don't mean *mineral* magnetism; for we know that it is not the same as that

of a horseshoe magnet. It may be better to call it "*odic force*," as some do. And some claim that this force may be supplied by the use of a horseshoe magnet or rock crystal. But I believe it is a *thought-current* that cures. It is conveyed by intention. We mentally command the pain to go and convey thoughts to kill or drive it away, expecting it to cease at once, and it *does*. True, massage of the patient is very beneficial in most cases. Manipulate the patient properly, then rub and apply your hands to convey the "*current*" and the pain goes, soreness ceases, sickness is relieved, and the patient "*feels good all over*."

I must tell of a cure I made last year. A child 13 months old had been under treatment of several medical doctors for five or six months—one doctor and then another—but grew worse and worse till its parents and others despaired of its life. As a last resort I was called in. The family didn't believe in the treatment, but it was like a drowning man catching at a straw. The little thing was mere "*skin and bones*," a weak, puny, little girl. The excretions from its bowels were "*as green as gall*"—frequent discharges, very offensive. There were other troubles, all caused, mostly, I suppose, by teething. The child was afraid of me and squalled whenever I approached it, though hardly able to squall. It would almost go into spasms when I would rub my hands; yet, I changed the condition of the babe first treatment; and it improved, got well and fat. There were ten treatments, one every other day. I

made no suggestion to the child in words and my actions were regarded as evil omens. I made none to the mother and she looked upon my actions as nonsense. True, after first treatment, and the babe began to improve, the hopeful mind of the mother may have been very beneficial; the lacteal fluid acting as a tonic.

If suggestion is all and the mind of the patient does the work, why not apply anything else besides the hands? Sometimes a warm poultice will do good; but, heat alone will not do, often. It might do harm sometimes. But, the warm, soothing, healing, magnetic thought-current, seldom fails. It will relieve toothache, earache, neuralgia, all pain anywhere, any time, as *nothing else will*.

In severe cases, combine "Suggestive Therapeutics" and "Magnetic Healing"; and, when these, properly brought to bear, fail, send for the—undertaker.

[It is difficult to speak intelligently regarding cases similar to the one above reported by our correspondent, for the reason that what is not set down in the report is often more important than the recorded facts, at least so far as is concerned the explanation of the causes leading to the cure.

Our correspondent fails to state in detail his treatment of this case, although it would appear that he confined himself to making passes of the hands around and about the infant, for the purpose of conveying the "magnetism" to it, at the same time sending out a powerful, silent, mental command that the pain depart and the child be made whole, the operator being imbued with a strong belief that his mental command would be obeyed. He, however, alludes to massage as being

very beneficial in most cases, and may therefore have manipulated the child in addition to giving the other treatment.

If it should appear that manipulation was used, the cure will probably be claimed by both the Magnetic Healers and the Osteopaths, the latter holding that the healer may have unconsciously practiced one of the principles of their school, whilst the former will hold that the case was undoubtedly accomplished by "straight" Magnetic Healing, the element of suggestion being eliminated. Others will deem this a case of telepathic mental healing (akin to absent treatment), in which the thought of the healer, projected into the mind of the child, accomplished the cure. Some of our Mental Science and Christian Science friends will probably say that the cure was wrought through the mind of the mother, her fears having been replaced by more cheerful and brighter thoughts, etc. A variation of the last mentioned theory might be had in the idea that expectant attention was created in the mother, her hope aroused and a favorable suggestion given by the passes and manipulations of the healer, which mental state and expectancy of the mother would undoubtedly tend to improvement in the nursing child, the good effect increasing as the mother saw the child improving under the treatments. Our correspondent admits the possibility of this state of affairs, although he states that, at least at the first treatment, she looked upon his actions as nonsense. The mother, notwithstanding her expressed incredulity, evidently had some faint hope that the healer would benefit her child, which hope was most likely increased by the healer telling her of other cures



he had wrought, in answer to her inquiries along these lines.

The sceptical regular physician would probably say that the teething trouble had reached its height, and that an improvement was setting in, and that the recuperative powers of nature, unaided by the healer's efforts, worked the cure. This argument is frequently used by physicians to explain the cures made by the "irregulars," and possibly explains some cases, although the same physician would feel very much aggrieved if the public would attribute to "the unaided recuperative powers of nature" many of *his* cures, and the untutored Philistine is apt to remark that "it is queer that that 'recuperative power of nature' doesn't seem to get in its work until the doctor is dismissed and the healer called in," etc.

As we have said before, it is a difficult task to explain intelligently a cure of this kind, the patient being miles away and a full report not being furnished.

Of course, nothing that we have said regarding this particular case, is intended to reflect upon, or detract from, the value of the cure reported by our correspondent, nor is it intended as an unfriendly criticism of his methods of treatment, our only object being to direct the attention of our readers to the matter, outlining the several theories which in all probability will be advanced in explanation thereof, by different persons, their choice, of course, depending upon their respective schools of the healing art.

We will be glad to hear from our friends, giving their experience in similar cures of infants, together with their theories regarding the same. The result may be of benefit to our readers,

and at least, will have considerable interest for many of us.—ED.]

## BOOK REVIEWS.

### **Metaphysical Science and its Practical Application Through the Law of Suggestion,**

by F. W. Southworth, M. D., is a very able little work just issued, the nature and purpose of which is clearly stated in its title. The author is a physician who has been a student and practitioner of the various schools of medicine, Allopathic, Homœopathic and Eclectic, as well as Alkaloidal. He states that he has also acquired a thorough working knowledge of Mental Science in the various branches of Suggestion, Hypnotism and Mind Healing, from able exponents of these respective systems, and has also taken a course under a leading Christian Science teacher. This combined knowledge and experience, coupled with his medical education and training, naturally places the author in a position to write authoritatively on the subject treated in his book.

The work, although not large, is crowded with interesting matter from cover to cover, and is as full of information as an egg is full of meat. There is no waste space; no verbosity. The author has a message for his readers, and delivers it clearly, succinctly, forcibly.

The author has managed to extract from his subject the essential virtue thereof, and offers the same to his readers, without the uninteresting residue. This book will form a valuable addition to the library of any one interested in Suggestive Therapeutics, or kindred lines, and will be particularly valuable to the busy practitioner. For sale by the Suggestion Publishing Co., 4020 Drexel Boulevard, Chicago.

Matthay's Osteopathy is one of the leaders in our premium list. Every practitioner, be he Osteopathist or not, should have same in his library, for ready reference.