

# SUGGESTION

A MONTHLY MAGAZINE

Vol. V., No. 3. CHICAGO, ILL., SEPTEMBER, 1900.

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Devoted to the Study and Advancement of Suggestive Therapeutics. Also to the

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A SCENE AT THE SALPETRIERE.

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

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## Contents for August, 1900

Words and the Ideas they Represent.	S. F. Meacham, M. D. ....	77
Nature of Miraculous Cures.....	George Bieser, M. D. ....	81
Suggestion in Alcoholism.....	Chas. J. Douglas, M. D. ...	85
Suggestion in Obstetrics.....	A. C. Halphide, M. D. ....	86
A Christian Science.....	Rev. S. L. Krebs.....	91
Mineral Psychometry.....	A. T. Robinson, A. M. ....	97
Telepathy vs. Clairvoyance.....	N. S. Davis.....	100
The Ober-Ammergau People. ....	M. S. Fielding. ....	103
A Scene at the Salpêtrière.....	(Illustrated).....	105
How Christian Science Cures Genuine Trouble.....	Herbert A. Parkyn, M. D.,	106

### EDITORIAL—

The Seekers.....	.....	109
A Correction.....	.....	114
Bogus Medicines.....	.....	114

### ENQUIRY AND EXPERIENCE—

An Interesting Case.....	J. T. Blodgett, D. S. T. ....	116
Developing Clairvoyance.....	Jno. B. Pilkington, M. D. ...	116
Garden of Eden.....	{ Dr. A. Savartha.....	118
	{ George Dutton, M. D. ....	
	{ M. Scott.....	

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

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VOL. V. No. 3.

CHICAGO, SEPTEMBER 1, 1900.

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## WORDS AND THE IDEAS THEY REPRESENT.

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

There is a marked tendency at the present time to lose track of the distinction existing between words and ideas. We may have ideas without words, words with ideas, and words without any accompanying ideas.

This subject is of special interest to all who are interested in rational suggestion, for it is among some branches of suggestion that the wildest use of language occurs. It is well to keep in mind that no abstract or general term can possibly mean just the same to any two persons, even when we are the most careful to explain what we mean, and when no such effort is made there is the widest possible difference in the meanings attached to these kinds of words. The greater portion of all our disputes come from this difference in what different minds get out of the same words. We always read a meaning into words as well as out of them. Our beliefs and general attitude toward the topics treated always modify the meaning to us of the words used in the articles or conversations of others. Hence the necessity of asking what

these terms mean to those who are talking to us, for even then we will not be able to understand them exactly as they do.

If we are reading it is never safe to infer that even common terms like life, death, attraction, etc., are being used as we would use them, and it is necessary that we try to imagine what different meanings might be given to these words by the writer; even then our wildest imagination will be unable to construct and twist them widely enough. Some of these uses would be amusing were it not for the fact that these differences may be costing thousands of lives and hindering true progress so as to delay the time when therapeutic suggestion will be appreciated at its true worth, and applied by all who have human life to care for.

I think that the failure to keep prominently in mind the above distinction between ideas and words is responsible for the trouble. Many writers seem to think that if they can give another name to phenomena they have explained them, more especially if they

can apply a name that is supposed to be understood, forgetting that it may be meaningless in its new place.

Let us examine some of these cases and see what advantage is thus gained. If matters are made any plainer, let us adopt the innovation, however strange it may seem at first.

Mental science is at present attracting about the widest attention of any topic along this line. Leaving out of view for the present that science does not mean the same to any two who use the term, and that its relation to philosophy is dropped entirely out of view, and keeping in mind only that the word is in some vague way connected with recent progress, we can see that this latter connection is in a great measure responsible for the popularity gained by its advocates, rather than any clearer explanation of the phenomena of the world in which we live. Add to the above the word mental, which is equally vague to most of us, but which is in some way held to stand for consciousness, that portion of us that we are most interested in and most anxious to see indefinitely perpetuated, add this word, I say, and the suggestive power of the combination is complete. While there are all shades of belief among Mental Scientists, I shall mean those who hold that "all is mind."

Let me give to you a few quotations from a popular author on this subject:

"Mind, in its myriad forms, ranges every degree from solid iron and granite to the rarest ether."

"The diamond is one condition of mind; the perfume of a rose is another condition of the same substance; and thought is still another condition of it, and the most subtle and powerful condition that we know of."

"Matter is mind."

"Matter is the visible side of the Law of Being; or, in other words, it is the Law's recognition of itself, just as light is heat's recognition of itself."

"The tree is a belief."

Read over these quotations, and remember that they could be multiplied by thousands from many writers.

Suppose that diamond is one condition of mind, what then? Would we know any more of it or of its relations to charcoal? Would we understand any better the secret of its formation? Or, if the perfume of a rose is a condition of mind, and the rose itself another condition of the same substance, mind, then what? Do we know any more about the rose, or how it manages to manufacture that odor from earth, moisture and sunshine, all of which are but other conditions of mind? Can you explain the difference between the diamond-mind and the rose-mind? Does giving the rose another name and calling it mental, tell us anything about it, its origin, nature, destiny, relations? If matter is mind, seen objectively, do we thereby explain it or its possibilities? Do we really know any more about it and how to use it?

If I call a toothache an error of thought, do I thereby read it out of court so that it will need no further attention? Do I render the profession of dentistry unnecessary? Would it be a foolish thing to make a face over the error if it were quite an error?

Or, again, they tell me that my bones are only fixed beliefs. Well, what of it? Do I know any more about them? I suppose a broken bone would be a broken belief and ought not to hurt. If a bone is only a belief, why call a surgeon when one is broken? We

ordinarily think that it is the office of the teacher, the preacher, or the logician, to mend broken beliefs. Why not send for one of these, and let him argue the error out of the belief; or is the belief too fixed?

Suppose you read this sentence: "Matter is the law's recognition of itself, just as light is heat's recognition of itself." Read it carefully with the full desire to accept all that you can get out of it that is helpful, and what can you get? Personally, I give it up. Light is heat's recognition of itself, and what is it then? How does it act on a solution of nitrate of silver? Heat, before it recognizes itself and becomes light, will not act the same. Why? What change does recognizing itself make? Would we know any more about it than now? Or would we be forced, then, as now, to depend on observation and experiment? And if the latter, how much have we gained by changing names? Or, if thought is substance that I can send out at will what of it? Remember that thought is not only substance, but all substance is some condition of mind. Acknowledge this to be true, and can you see any more plainly how my sitting down in the presence of one who has pneumonia and mentally arguing with him to convince him that he is mistaken, and that there is nothing really the matter with him, can you see just how that argument is effective when almost the same argument stated out loud in plain English would insult him? Why should it be less effective when spoken? Or, if his belief, which I call pneumonia, *is a substance*, and my belief that he has no pneumonia *is another substance*, then how does one of these substances act on the other? Can we explain this any easier than how one

brain, considered, as we do, as matter, can act on another brain? Do we know any more how thought travels than we do about how force is transmitted or travels? Even if thought is substance, can I still see how it gets along or just how it does its work when it gets to where it is sent? You think you have the toothache; I think that you haven't. How does my think act on your think and convince it that it is wrong? Does this not need an explanation just as much as how my brain as matter acts on your brain? Suppose that I say that my think is positive, and that your think, being an error, is negative; do I still know any more about it? What do the terms positive and negative mean when used in this way? Do they simply mean stronger and weaker? If so, how is the weaker made stronger without the stronger at the same time being made weaker by the loss of this much substance as thought? And even so, how does the weaker appropriate the stronger substance? Do I know any more about how thought-substance can be utilized than I do about how beefsteak can be made? Then what have I gained by the change of names?

Simply because I know something of how I feel when I love, and when I hate, and when I think, does not prove that I would know any more about a tree if I called it a belief, or about a disease if I called it error, or about matter if I called it mind. The error consists in supposing that I know any more about mind as a substance than I do about matter, holding to my present theory of matter. While I know something of how I feel when I love, and when I suffer, I do not know the first thing about what loves or feels pain. I may call it matter, mind, spirit, law,

or principle of being, or any other pet name I choose, and it still remains the same unexplained enigma as before. That is, it does if I try to attach a meaning to my words. If I try to understand in the way of knowing relations, actions, origins, and destinies.

Look over the writings of most of the mental scientists and see how much clearer things are than before names were changed. Every suggestionist who has any interest in the real, substantial advance of suggestion as a therapeutic agent, must insist that terms be explained before he adopts them as explanations. He must insist that the explanations are explained so as to disclose their real relations to experiences as we know them, before he adopts them as true and all-sufficient.

If muscles, bones, blood and brain are beliefs, and food is belief also, we must know why we cannot live on some other type of belief than that called food. What is the difference in these conditions of mind, and where do they arise, and why do they exist and act as they do? If we can know no more of these matters after the change of front, than before, why make the change? What have I gained when I have said that I have made myself unless I can know how I have proceeded and just how I have done the work while I was not self-conscious. If I would know any more about these matters with a prospect of continued growth into something better than along the old line, well and good, let me change; otherwise keep along the ordinary pathway in the use of these terms, adding all to their meaning possible, rendering all the terms used as far-reaching and comprehensive as possible, but not changing their application entirely when

there are no ideas that go along with the change.

Keep an eye open to observe the truth, but do not hypnotize ourselves with the idea that a change in terminology necessarily makes any change in the real meaning we can attach to the phenomena named. In changing names we should be careful lest we drop out more with the old than we add with the new. Clearness as well as comprehensiveness should be our ideal.

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#### Happiness of Application.

Interest may be aroused from any pursuit of a special employment or study. But enthusiasm can be acquired only by regularity in mental application to it. Men are so constituted that by doing a thing constantly and systematically they come to love doing it. The French talk about "the courage of routine" as being produced in a soldier by mechanical pursuance of his commander's orders. There is such a thing as the happiness of routine, and this routine is just as good a guide in the use of leisure as in the use of work hours. Those who have nothing to do can find no happiness, because they will undergo no routine; while the sympathetic laying out of hours, more precious than can be estimated, of unbroken leisure will most certainly result in enthusiasm, which means in its derivation the absorption of the mind by something, some influence other and higher than self or self-consciousness, and the affixing of the attention continuously on something that affords a pleasure which never poisons and a satisfaction that is not succeeded by a thorn; and this is one of the highest and purest forms of happiness.

## THE NATURE OF MIRACULOUS CURES.

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

Man looking about him finds that he is surrounded by a variety of phenomena which excite his admiration and wonder. According to the degree of development of the aesthetic sense in him, does he see beauty, harmony and pleasure in these phenomena. The wide, rough seas, the high mountains, the plains covered with foliage, the variety in animal life, the atmosphere with its changes and the heavens with their contents excite his curiosity, and make him seek for their cause and purpose. Yea, his own body and its ultimate destiny have engaged man's attention most of all, even from the most ancient times. Man has sought and is still seeking for a solution of the ultimate cause of phenomena by observation, by experimentation, and by the workings of his imagination and will upon his body and his environment. In doing this the impressions which man receives, call into active operation all the faculties of his mind, and the conclusions at which he arrives concerning the cause or causes and the purpose or purposes of what he observes will depend entirely upon the character of his philosophy.

Science has, in the order of their development, classified all the philosophies into three classes, theological, metaphysical and scientific. It is true that the scientific philosophy or the positive philosophy as it is sometimes called, was developed from the metaphysical which in turn was born of the theological. The theological and metaphysical

philosophies were most generally in vogue with primitive man and with man up to the time of the acceptance of the modern scientific philosophy. Of course today there are many who refuse to accept the scientific philosophy. The theological and metaphysical philosophies are purely speculative while the scientific which deals only with actual demonstrable facts is hypothetical.

Impressions in all normal persons are practically the same, but conclusions and convictions of persons concerning the cause and purpose of phenomena differ widely, as a result of reasoning which is not in all persons based upon the same philosophy. The reasoning of those who base it upon theological and metaphysical philosophy is correct and logical; so is that of most insane persons, of many fools and cranks; but it is impossible for them to demonstrate their premises or the correctness of their premises. Their premises are as baseless as the fabric of dreams. An active imagination, even in educated persons, will create that which it imagines, and such a mental creation without a basis in fact obscures and distorts that which is real. Only those who employ the premises of theological and metaphysical philosophies in their process of reasoning can come to the conclusion that a miracle is possible or has occurred. Science, the subject matter of which is human experience, has no reliable evidence that any miracle

has ever occurred, but at the same time it does not say that a miracle is impossible; for it does not know.

As this article is written only in a purely scientific spirit, I wish to state that my intention is not to discuss theology and metaphysics, or to decry their value, but merely to discuss the checking of fraud and error veiled by such philosophies, which should be entirely eliminated from science; for it is the province of science to investigate fraud and error, which are the first factors which retard the advance of any art or practice. Science, though it apparently conflicts with religion, in reality only aids in advancing it. It is only the theologies that are exploded by it.

Science is making plain, one after the other, all the mysteries and alleged miracles, new or old, of the world, while it is devising on its own account feats more marvellous than any legerdemain or theosophic precipitation ever thought of. Those persons whose minds are not warped by theological and metaphysical entanglements will readily understand that the mysteries and alleged miracles of modern and ancient times are but intentional, ignorant or unconscious applications of some natural laws. A great deal of the mysticism, alleged miracles, jugglery, sorcery, witchcraft, fortune-telling, necromancy, magic, divination and astrologizing of magi, prophets, gods, priests, kings, fanatics, prestidigitators, acrobats, jugglers, street-artists, illusionists, magicians, ascetics, adepts, yogis, necromancers, thaumaturgists, mediums, psychics, hypnotists, magnetizers, mesmerizers, witch-doctors, mental, divine and metaphysical healers, mysterious women, miracle-work-

ing men and the like, in all ages, although in most cases not understood by themselves, and therefore held to be supernatural, can be accounted for and can be demonstrated to be feats accomplished by

- 1—Sleight of hand,
- 2—Confederacy,
- 3—Ingenious contrivances,
- 4—Application of some natural law.

In this article it is the purpose to show the nature of seeming miraculous cures which are wrought by virtue of the application of some natural law and which really come under the domain of suggestive therapeutics. In investigating the nature of so-called miraculous cures, the investigator must rid himself of enthusiasm and skepticism; for a reliable investigator is the severest critic of his own work. He should get all the facts in relation to the place where the miracle is alleged to have occurred, the time at which it is said to have occurred, the subject in whom it occurred with his life history (physical, psychical, moral, religious, social, business, etc.,) the agent claimed to be instrumental in bringing about the alleged miraculous cure, the manner in which the agent performed it and lastly the trustworthiness, intelligence, philosophy and interest of those who report the performance of the miracle. It is further necessary to note whether the miracle is reported as a result of actual experience or only from hearsay. If miraculous cures are carefully examined after this schedule, it will become evident that miraculous cures really have nothing impossible or supernatural about them and that they are really simple cures, after all.

A study of the actions and behavior of mobs shows us that these effects of



suggestions (especially if given by a self-styled, supposed or even by a recognized authority) are very likely to be exaggerated so as to have little or no relation to the actual facts. Add to this enthusiasm, which is contagious, especially misplaced enthusiasm, and the exaggeration will grow and ferment like contagion with extraordinary rapidity. Credulity is a portion of every person's psychical life; for we do and must believe much that has not been actually experienced or sensed by us. The phenomena of credulity or faith is encountered more easily where the object strongly interests the subject under experiment. Credulity is also more in evidence in periods in which the subject is in a state of violent passion or other emotion as in time of war and epidemic when entire nations are affected by the same thoughts, hallucinations, delusions and sentiments.

If mobs can be so readily influenced by suggestions to perform all kinds of absurd actions, to believe all kinds of absurd possibilities, to experience all the different varieties of elevating and depressing emotions, and to support all kinds of foolish, melodramatic, absurd, useless and dangerous practices, theories and doctrines, is it to be wondered at that individually many persons are just as easily or more readily influenced? Most of the alleged miraculous cures are simply schemes of interested persons who wish, for reasons best known to themselves (and mostly for selfish reasons), to mystify the people. These interested healers practice pretended mysterious arts and the faith of their followers in their power is complete. Of course having complete control of the minds of a credulous and superstitious people, they make them

think that the miracles and wonders they pretend to perform are real. These healers know that apparent mystery challenges curiosity and that the attention of the subject, subjects or auditors, is always wrought to the highest pitch, in which condition of mind suggestion has an exaggerated effect. As these adepts seldom give any explanation or explain the cures by theological and metaphysical theories the followers are sure to consider these cures miraculous. Those persons who only view man and things as they appear on the surface are apt to think but little, and find it easier to accept any fascinating theory than to investigate for themselves and do their own thinking.

A careful study of miraculous cures, whether wrought by amulets, charms, talismans, divinations, prayers, drugs, patent medicines, bones of saints, holy springs and brooks, wonderful doctors and born healers, or any other agent, fetish, method, system or device, has made it evident that they were really simple, natural cures in persons (sommambules) whose habits of life, habits of thought and disturbed functions have been corrected by virtue of the suggestive effects engendered by faith in the powers of these fetiches and devices. These cures are nothing else but the result of the correction of disturbed physiological functions. These devices assist the organism to exercise the functions normally, and to so maintain them by inducing favorable mental and nervous states. Auto-suggestion and suggestion given when the patient is in a receptive condition best explains these cures.

An honest physician, surgeon, psychiatrist, suggestionist, scientist or common sense individual never claims

that a sudden restoration to health or restoration accomplished in an unusual, unexpected, mysterious, fraudulent or ignorant manner is a miraculous or supernatural cure. There are no miraculous cures (where the real facts can be obtained) that so far have not been proven to be natural; there are no mysterious cures that are not natural that are not essentially frauds or errors; but there is among most of these healers and the laity much ignorance of the agent and way by which these alleged miraculous cures are wrought.

No fact in science is more fully established than that the living organism is, in itself, adequate to the cure of all curable diseases. Agents foreign to the organism are but means of placing the organism in proper condition for the normal exercise of its functions. This is all natural and according to inexorable laws. The natural laws, consciously or unconsciously at work in alleged miraculous cures, are those of suggestion—more or less masked or veiled. Faith—true or false—credulity, fetiches or devices do not cure; they are only factors present in the patient which remove the opposition of his will and strengthen his desire, which latter renders the concentration of his attention as directed by auto- or hetero-suggestion, easy and efficient.

None of the miracle workers have ever furnished reliable evidence of having ever cured such incurable diseases as pulmonary emphysema, chronic parenchymatous nephritis, chronic dementia, chronic meningitis, anterior polio-myelitis, pernicious anemia, arthritis deformans, chronic endocarditis and the like. It is absurd and nonsensical to report as miraculous cures those cases of temporary or even per-

manent cure of phantom tumors, psychical paralysis, hysterical and neurasthenic rheumatism, diverticulæ of the œsophagus, other hysterical, imaginary or make-believe diseases, and the many cases of wonderful cures whose diagnoses were made by interested, ignorant and unreliable persons, such as charlatans, advertising doctors, hypnotists and the like (who have no medical education), clergymen, farmers and dairymen who have milk preparations to sell, proprietors of watering places and sanatoria, chemists, pharmacists, druggists and manufacturers who have drugs and appliances for use by the sick to sell, butchers, who have preparations of meat and glands to sell, and patients themselves, their friends or their neighbors. That these individuals sometimes cure cases in which the regular doctor fails I will not deny; but I most emphatically deny that they are unusual or wonderful cures.

The mere removal of exaggerated symptoms is not a cure. The honest healer recognizes that conditions, and not theories, confront him in his patient. He therefore diagnosticates the disturbed physiological and psychical functions, which disturbed functions he attempts to remove, not by mystery or fraud, but according to art. Organic troubles can only be corrected in the organism by its inherent power of repair. Some persons possess this to a great degree, while in others it is diminished and fails to act even under favorable conditions. This inherent power of repair varies in different persons, families, nations and races.

At times fascinating theories cause delusions of grandeur and of the supernatural powers of real or imaginary

agents and fetiches, which delusions attack the enthusiastic scientists as well as the common people. Before wars newspapers teem with accounts of imaginary schemes, plans and contrivances, by our foremost and renowned electricians, scientists and literary experts to annihilate the enemy, which devices, when the war is really on, never materialize. If this exaggeration is present in those who ought to know better, can you feel other than pity or charity for the common people who carry on ceremonies, invocations, incantations and like practices in order to cure disease; and who, if the cure was rapid, or seemed to them to have occurred in an unusual or strange manner, pronounce it miraculous, especially if treatment by ordinary methods and those who pose as authorities, fail.

I am not in accord or sympathy with those who are forever shouting fraud and charlatanism, and who call upon legislators to regulate, prohibit, license or legalize this and that, instead of investigating the truth, secret, fraud and error underlying these practices. Were it not better for these shouters to employ rational methods of healing themselves and to familiarize themselves with the truth, value and limitations of psychical methods? I will state again that there is not the least evidence that these miraculous cures are wrought by any but human and natural agencies, in a few words—suggestion plus the inherent power of the organism to cure all curable diseases.

The statements in this article are no doubt distasteful to those who cling to the past and to those readers who are so little in touch with the recent advances of the science of suggestion that they take pride in obtaining truth by

authority rather than by study and self-observation. Authority should be our staff, not our crutch. Let us seek only truth; let us avoid both neophilia—love of the new, and mysonicismus—adverseness to the new; let us examine all things, old or new, and let us hold fast to that which is good.

## SUGGESTION IN ALCOHOLISM.

BY CHARLES J. DOUGLAS, M. D.

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524 Warren St., Boston, Mass.

No one method of treatment, no one system of therapeutics can contain all that is valuable in the treatment of disease. This sounds like so obvious a truth that its statement is superfluous; yet I believe it is one that needs reiteration among most classes of mental healers. The followers of Mrs. Eddy are wholly given over to the theory that their method is the only one which should be employed in the treatment of disease. Many mental healers of other schools are tending toward the same error. Psychic phenomena, whether in the realm of therapeutics or elsewhere, should be studied with a realization of the relative importance of other forms of truth. We should not shut ourselves into a cave in the valley and declare that all the light of the universe is centered in that hole in the ground, but rather take our stand upon the mountain top, from which we may view the entire field of therapeutics. Instead of denouncing those who are broad enough to be hospitable to all truth, we should be willing to calmly and scientifically investigate all methods.

A recent article in *Suggestive Thera-*

peutics by its editor violently and bitterly denounced all methods of treating alcoholism by medical means, and vehemently declares that his method is the one and only sure way of curing the disease. He declares that the theory that alcoholism is a disease, now accepted by the best physicians of this country and Europe, is a "fool theory," "no lie more blatant." He then proceeds to declare that this disease which he says does not exist, can be cured by suggestion and deep breathing.

Here is an example of a most lamentable slump into the narrow sectarianism of the Eddyites. Nothing short of infinite knowledge would be sufficient to enable a man to declare, justly, that there is but one way to treat *any* disease. I have made a specialty of alco-

holism and other drug addictions for many years, and have permanently cured hundreds of cases by medical means, but I certainly would not say that my methods are the only successful ones, although I naturally think that they are the best that have yet been applied. The man who can tell me of a better way shall have my earnest attention. I am always on the lookout for that man.

I have sincere faith that the experiments in suggestive therapeutics now being extensively carried on, are to result in great benefit to the race. But their value is to be discovered by open minded and scientific investigation, rather than by narrow dogmatism and hysterical assumption of infallible knowledge.

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## SUGGESTION IN OBSTETRICS.

BY A. C. HALPHIDE, M. D., PROFESSOR OF THEORY AND PRACTICE IN HAHNEMANN MEDICAL COLLEGE, CHICAGO.

Read before the Missouri State Homeopathic Society.

Time was when it was proper to make an apology for presenting such a subject as this before a learned body but it is hoped that there are none here to-day who need or want such an introduction. Suggestion has finally found a firm foothold in responsible therapeutics.

Suggestion will occupy our attention chiefly during the brief space of time that has been allotted to this paper. It is assumed that all who are present know a good deal about obstetrics, while it is possible that there are some here who know little of the practical

application of suggestion. There is a misconception of suggestive therapeutics that seems to be pretty general, namely, that it is limited to hypnotic suggestion. Nothing could be farther from the truth. While hypnotic suggestion is important, it is doubtful if it is the most important phase of suggestion. This will appear more fully as we proceed.

The therapeutic value of suggestion depends upon two universal rules. First: Credulity or the tendency of the mind to believe things which have not been proven to it. Second: The ten-

gency of the expected to happen in the body whether it is mental or physical.

Upon these two laws are based all of the satisfactory explanations of suggestibility and the therapeutic results that accrue from it. All have observed the credulity of the mind if they have lived with their eyes open. Most of the things that we believe have been accepted without full proof. We take them on trust because some one in whom we have confidence has told us they are true. How many of us have proven the drugs we use? And yet, we tie our faith to them. We believe what is told us, or in other words, we are suggestible. The thing one expects is the thing that is likely to happen. This ought to be plain to all. Many persons are sick simply because they expect to be sick. Many forms of illness are simply habits; this is especially true of chronic diseases. He who eats food expecting that it will make him ill will not be disappointed. Any number of cases might be given to illustrate this point. It is an important point, so I will pause long enough to recite an instance which will make it perfectly plain.

A friend and patient one day told me the following experience as a good joke upon himself: Feeling that he needed a purgative, he prepared a large dose, and because he disliked the taste of his purgative added the juice of a lemon, and, as he supposed, took it and retired. He awoke early the next morning and, of necessity, made several trips to the toilet room before breakfast. After breakfast, before he went to his business, he had occasion to go to his room, and then discovered that he had not taken the purgative at all, but had simply taken the lemon juice

in plain water. "This seems to prove," he laughingly remarked, after recounting the above, "your contention concerning the action of the mind over the body."

This case emphasizes two facts which should be borne in mind as we proceed, namely: First, the action of the mind upon the bodily organism is profound, and second, drugs often depend for their action upon the suggestion accompanying their administration. He who will make use of these will shortly receive a revelation. Now, I am prepared to say that the use of suggestion in obstetrics is simply the common sense application of the two laws mentioned above. They may be applied in any of the several different ways, as by suggestions made to the patient: 1. In the waking state. 2. In natural sleep. 3. In induced sleep (hypnosis).

Suggestibility in the waking state is universally recognized, and nowhere is this fact more obvious than in obstetric practice. It does evil as well as good. Probably there is not a physician present who has not observed its evil effects in his own practice. Women go to physicians and ask to have abortions produced because some thoughtless or senseless doctor has told them that they must never become pregnant again, for if they do, they will never live through it. These senseless statements not only frighten the patient almost beyond limit, but produce most unhappy results during the course of gestation, and at the confinement. They "expect to have an awful time," and many of them have it. Those who have tried to counteract the effects of such suggestions in their patients know how deeply they take

hold, and understand how potent for evil are the fears produced by hard previous labors. These are unintentional suggestions due to an ignorance of the law of suggestion and should be replaced by intentional, intelligent suggestions guided by the understanding of that law.

Suggestion in natural sleep is a most promising method of treatment. It is simplicity itself and depends upon the suggestibility of the person while asleep. The relation between natural sleep and hypnosis is simply a matter of attention. The sleeper is *en rapport*—in touch—with himself and the hypnotized person is *en rapport*—in touch—with the operator. Sleep is not a state of suspended mental activity, as it is so often conceived, but it is a different phase of personality with distinct characteristics. So in order to give suggestions to a sleeping person it is only necessary to secure his attention without awakening him and then give the suggestions in hypnosis. Indeed, in getting the sleeper's attention he has been transferred from a natural sleep to an induced one or hypnosis. Let me illustrate. Late one evening, I was called to attend a confinement in a distant part of the city. After making an examination I found that I had several hours to wait. It was too far to return home, so I went into an adjoining bedroom and lay down to take a nap. The sister of the patient, a young lady of nineteen, was the nurse in the case. Shortly, she followed my example and lay down upon the couch in the parlor. However, she was more successful than I in going to sleep, as was soon announced by her snoring. I did not like the snoring, it vanished all hope of sleep in me, so I resolved to to postulate with the sleeper and this

is how I did it. Seating myself upon a chair beside the couch, I spoke to the sleeping girl in a low tone of voice assuring her that she would not wake up but she would hear and obey all that I said to her, that she would stop snoring and go on quietly with her nap; that her arm would remain in the position I placed it (I raised her arm and it remained until I put it down again) and that nothing should disturb her sleep until her sister should need and call her. She was quite as suggestible as though she was hypnotized in the usual manner; indeed, she was hypnotized, although we started from a state of natural sleep instead of wakefulness.

It is plain that treatments in the waking and sleeping states are wholly matters of suggestion, and treatment in hypnosis is the same. Hypnotism serves as the means by which a person may be made more suggestible. Suggestibility is the center and circumference of all treatments by suggestion. Every person, waking or sleeping, is suggestible to a greater or less degree. None is beyond the influence of suggestion, but it is necessary to increase the suggestibility in some persons before satisfactory therapeutic results can be obtained. In these cases it is necessary either to hypnotize them or treat them in natural sleep, which is practically the same thing.

Suggestion may be of great use in obstetrics: (1) During gestation; (2) during confinement; (3) after confinement. There are many reflex nervous troubles common during gestation that offer fruitful fields for suggestive treatment; among them are nausea of pregnancy, general nervousness and fears, and despondency. I shall be able to

illustrate by cases more briefly than I could otherwise explain the application of suggestion in these conditions.

Nausea of pregnancy almost always readily yields to suggestion, and those who have had many trying cases of this sort will appreciate any valuable adjuvant. I recall a case that will illustrate what I mean. For several weeks I had been in attendance upon a lady who was suffering with extreme nausea. No remedy that I could find more than palliated. Finally, when I had become almost discouraged, I recommended with some trepidation, because I feared opposition, the use of suggestion. To my surprise they were willing to use this innovation, so after explaining the use of suggestion somewhat, I told the patient that I would help her go to sleep and then talk to her while she slept. She speedily went into a state of hypnosis and became readily suggestible. While in this state I told her that her condition was due to a reflex irritation, and that she would be able to control the nausea; that she would be able to take more food and in a few days would be entirely relieved from her trouble. The suggestions carried, and almost immediately after beginning the suggestive treatment she began to take food and retain it and had little further trouble.

Many conditions of general nervousness and fear may be easily and permanently removed. I recall a case where a patient had formed the habit of miscarrying at about the end of the fourth month of gestation. As the end of the fourth month approached she was accustomed to become very nervous and fearful of the accident, and it regularly happened. She became a patient of mine during the third

month of pregnancy, and I determined to use suggestion, and, if possible break her habit of miscarrying. By suggestion I removed her nervousness and fear, and inspired her with a belief that she would go to full term. The result was most satisfactory, and the patient is now the mother of two bright little children, one two years and the other three months old.

If there is any one thing that hypnotic suggestion succeeds in better than another it is insomnia, and many cases might be cited in which pregnant women who suffered from despondency, insomnia and the like have been relieved. But to go into greater detail would be to unduly extend the paper. During confinement suggestion finds an equally large usefulness. Many conditions are found that may be speedily relieved. Among the things that I especially wish to emphasize are: (1) The patient may be prepared for the labor. (2) In some cases anesthesia may be induced. (3) The administration of ordinary anesthetics may be facilitated.

Above instances were cited in which unintentional suggestions produced harmful conditions. The converse also is true, namely, intentional, intelligent suggestion may produce favorable conditions. If the thoughtless statements of senseless physicians would harm and cause difficult labors, the thoughtful statements of intelligent physicians may cause easy labors. One who has not used suggestion as a means of preparing a patient in the trying experience of labor can hardly appreciate its value.

In two instances I have been able to induce complete anesthesia and so con-

duct a painless delivery, one a natural and the other an instrumental one. In order to obtain complete anesthesia and painless delivery it is necessary to hypnotize the subject before the labor begins, otherwise the pain and excitement incident to the condition is likely to prevent deep hypnosis. Undoubtedly a considerable percentage of confinements could be conducted by the aid of hypnotic suggestion, almost, if not quite, painlessly.

More could be said, and, indeed, more ought to be said of the value of suggestion in the administration of ordinary anesthetics. It would not only do away with many of the unhappy sequelæ, it would lessen the amount of anesthetic very much. In many cases no more than half of the amount of anesthetic would be needed. I have been assured by surgeons who used suggestion as an aid to the administration of anesthetics that they are never troubled with post-anesthetic nausea and vomiting. My own experience bears out this testimony. For I have never had a case of nausea and vomiting following the administration of an anesthetic since I have used suggestion in combination with the anesthetic. It goes without saying that the patient is better off because of the use of so much less of the anesthetic.

After confinement suggestion can continue its beneficial effects by inducing a restful and hopeful state of mind in the patient. Firm contractions of the uterus may be secured and the danger of post-partum hemorrhage lessened. The secretion of milk may be more or less influenced and regulated. Patients who were unable to nurse former children were able to supply plenty of nurse for vigorous children. In short, by suggestion, the convalescence

and return to normal health may be greatly facilitated.

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#### Mind-Cure Maxims.

The following maxims from the pen of Ida Gatling Pentecost, in *Positive Thought*, afford a very fair idea of up-to-date "New Thought" principles. We reproduce them for what they may be worth.

"Your thoughts are the sculptors of your face and body.

Plant happy thoughts in your mind instead of small annoyances.

Open your eyes and your nightmare will vanish.

Watch the trees "letting go" of their leaves and learn what to do with your old thoughts.

The good that comes to us is oftener hidden than seen.

Listen to Confidence, never to Fear.

Arithmetic is just as difficult to learn from a handsome bound book as from a blackboard. The very rich have as hard a time with their life lessons and problems as the less rich. Our hearts are more alike than our pocket-books.

We underestimate our victories, and exaggerate our failures.

If you are at rest in your mind you rest others.

Our world is not made up of how many people we know, but of how many thoughts we have.

If you are large yourself, you live in a large world.

Let a man know his strength, and keep obstacles out of his path.

Uncertainty gave you that cold in your head. Worry gave you that headache. Anxiety gave you that heartache. Faith, poise, and patience can cure anything."



## A CHRISTIAN SCIENCE.

BY REV. STANLEY L. KREBS, READING, PA.

Read at the Tenth Annual Commencement of the Reading Hospital Training School for Nurses.

In the view of the Healing Science and Art, here offered for your consideration, I propose to take a high and indeed a holy starting point and standpoint, setting forth the spirit which, to my mind, should animate and encourage the physician and nurse in their important function as a factor in advancing social evolution and cointegration.

Between the years 30 and 33 A. D. the inhabitants of Palestine enjoyed remarkable privileges. Theirs was the peculiar and sublime advantage of personal and direct association and contact with Jesus of Nazareth, chronicled as the Master-Healer of the world. They saw him, they touched him, they heard him speak. But a very special privilege was that they could *be touched by Him*. They soon found that there was wonderful power and blessing in that touch. Multitudes thronged him in order to reap the advantage of that life-giving touch. By it the eyes of the blind were opened, raging fevers were allayed, the deaf were made to hear, the lame to walk, the dumb to speak, and the palsied to return to normal vigor. Today when a physician claims to have discovered a valuable specific for even a single disease how men from all quarters of the world will flock about him to receive his attentions! What then must have been the excitement and press about the Galilean Prophet when it was discovered that his touch was a veritable panacea, a cure for all the diseases of that time and clime?

We have all heard our contemporaries express the wish that they had lived in those glorious days when the Christ was on earth, or that he were living here with us now. How they would go to him, they think, and be healed of all their physical infirmities. How they would take their suffering loved one to be made strong and sound again in body and in mind.

We are all inclined thus to attribute greater privileges to the contemporaries of Jesus than we enjoy today, and are tempted really to envy them for these things, and indeed to complain of Providence and condemn him of partiality in his dispensations.

It is almost needless for me to say that such thinking is unreasonable. God is not partial or unjust, else would he destroy himself? Theodicy needs no revision. God gives us as great privileges to-day as he gave to any of our ancestors. Jesus himself, we are told, provided for this. He sacredly promised, "In my name ye shall lay your hands on the sick and they shall recover." Also, "Greater works than mine shall ye do," and "Lo, I am with you even unto the end of the world."

On this platform of promises I plant my proposition this afternoon, which is that Jesus Christ touches the bodies of men to-day as really and savingly as he did of yore in the land of Palestine.

Before proceeding to the proof of this proposition, I ask you to carefully mark a distinction that appears in the

narrative of Christ's life between the power of his touch, on the one hand, and the power of his word on the other. You will discover that Christ never healed the *spiritual* infirmities of men by the touch of his hand simply, but their bodily infirmities solely. Their spiritual diseases he healed by the word of his power, or the power of his word. "My words," he said, "are spirit and are life," and it was by this mysterious power of his word that he raised the dead, drove out demons and controlled the elements. There seems to be an exception to this distinction which we are here drawing, in Matthew's account of the raising of Jarius' daughter, but you will find that Mark and Luke supplement Matthew's narrative by stating that Jesus *spoke* to the maid, and then she arose. So, too, in the instances of Lazarus and the widow's son—they were raised from the dead by the power of his spoken word, and not by touch. In short, his touch was used almost exclusively in the art and work of healing bodily diseases.

With this distinction in mind, our position begins to assume form and perspicuity. The touch of Jesus Christ upon the bodies of men to day is seen and felt in the healing art and science of the civilization which is named after its source and founder, "Christian" civilization, in other words through the science and practice of medicine, by which term I intend to embrace the *entire range or realm of healing arts*. Christianity would not be Christ-like, nor would "christian" civilization either, did they not heal the diseases of the body as well as those of the soul. What holds true for an individual, at his "conversion", holds equally true for a nation or an age, which

is an individual too, only of a larger and perhaps more complicated structure. When Christ enters in and takes possession of an entire land; when a tribe of barbarians is changed into a nation of Christians, even nominal christians if you please, as was the case with our own fierce ancestors in the forests of Gaul and Germany; when the government and the people and their institutions are predominantly if not completely controlled by Christian principles—then it is that the shades of ignorance, error and superstition vanish before the glorious light of advancing knowledge, truth and science. Glance back over the records of the past, trace the track of Christianity over the chart of history, and you will soon discover, that the track of Christianity among the nations of the earth is also the track of what we are pleased to call civilization and enlightenment. The footsteps of Christ have everywhere been followed by innumerable blessings of every kind, to body and mind, to society and to the individual, and among these one of the most practical and important is the science of therapeutics, of restoring physical health.

We ought to be profoundly thankful for the common, familiar blessings of our daily lives. It is difficult for us to fully appreciate the great privileges we enjoy today in the healing agencies and appliances in this enlightened land of ours. Physicians are so common, practitioners, specialists, skilled surgeons so numerous, and trained nurses so easily procurable, that we scarcely think of them at all, much less measure the blessings they bring to us, and least of all take the lofty view that through this body of professional and educated artists, Jesus Christ is still communi-

cating his health-giving touch to suffering humanity. If it is only by comparison we get to know anything, as the psychologists teach us, then it is only by comparing the state of therapeutics in pagan lands and past ages that we can adequately realize the grand blessing our present science is to us here and now.

Our Teutonic ancestors were worried or frightened out of their diseases into the grave by superstitious witches, wizards and medicine women of the Rhine and Danube; Polynesian savages were scared well or dead by the hideous grimaces and cruel treatment of their tattooed medical contortionists; our own American Indians had their medicine men, who were as ignorant and often as cruel as African cannibals; heathen China, India, Egypt and Japan, with all their unrivalled antiquity and centuries of experience and with all their boasted skill and power in the mechanical arts, did not know how to dress a wound or treat a fever. A modern Chinese work on anatomy says: "A man's strongest pulse is in his left wrist, a woman's in her right. In the left hand are located the pulses showing the diseases of the heart, the liver and the kidneys, while the right hand pulses indicate the diseases of the lungs, the spleen and the other organs." (!) All that Egypt in the medical line was good for was to manufacture corpses and mummify them. The great ethnic religions of the world, Buddhism, Brahminism, Taoism, and Confucianism, though they ought to be crowned with the wisdom of old age, being centuries older than the religion of Christ, must nevertheless be fed their medical knowledge by the latter, as the young and progressive Joseph had to feed his

starving elder brothers in Egypt. Benjamin too, though younger than Joseph, had to come to him. So also Mohammedanism, though younger than Christianity, must still get its healing art from the hands of Christian practitioners. And Greece and Rome, with all their art, philosophy and jurisprudence, what did they know about therapeutics? Why the far-famed Æsculapius could not pretend to stand a test examination in any of our modern medical colleges.

Would you want your children, parents or loved ones, when disease or accident has laid its cruel grasp upon them, to be touched or treated by a Mohammedan dervish, an African tattoo, an Indian pow-wow, a Buddhist fakir, a Scandinavian witch or a Grecian ignoramus? Nay, friends, when our dear ones are stricken we have in this land and age the embodiment and representative of Christ's healing touch to restore them, when it is his will so to do. The privileges of people today over pagans in this regard are as great and startling as the privileges of the Palestinian Jews in the time of Christ over surrounding peoples who never had Christ to touch or heal them. Jesus Christ is present today in christian lands with his healing touch in so marked and conspicuous a manner that all ethnic or heathen nations are conscious of it and can be seen coming from the North, South, East and West and bowing at the feet of christianity suppliantly begging for its health-giving touch.

If you want to see these statements verified, if you wish to behold how eagerly all heathendom beseeches Christendom for its healing knowledge and science, go forth with any of our

trained physicians, with any of our medical missionaries, women doctors and trained nurses into foreign lands, and watch their proceedings. You will first be struck with the paucity of trained physicians and attendants in pagan lands. You will discover that while in the United States we have one to every 800 of the population, the 400,000,000 women of China and India have scarcely a hundred physicians to attend to them and in all heathendom there is only one trained physician to every eight million of the people! These pagan people will travel for miles and for days at great inconvenience, and pass right by their own so-called medicine men, to be touched and treated by a christian physician. Thousands and tens of thousands are annually treated by each one of our medical missionaries, and thousands they are compelled to send away untouched, while our women physicians and nurses have literally mountains of work on their hands in the high and low caste zenanas.

Let me present several pictures drawn for us by our physicians in the foreign field, which will show at once both the character of their work and the opinion the natives have of it. Says the Rev. G. E. Post, M. D., medical missionary in Syria, in describing the various patients waiting in his office for treatment: "Just on the other side is another man with a long beard and a green turban. That man is a descendant of Mohammed. Where do you suppose he came from? He came from Hebron; he is the guardian of the sacred tomb of Machpelah, and has had charge of the bones of Abraham, Isaac and Jacob, Sarah, Rebecca and Leah. He is a very bigoted and proud Mohammedan.

What then brought him here? Sickness. He is blind. He came to this hospital, and the CHRISTIAN DOG THAT HE WOULD HAVE SPAT UPON IS THE MAN THAT GAVE HIM THE USE OF HIS TWO EYES." "On the right hand is a Bedouin from Palmyra. He had a blood feud with some of his comrades and they shot him in the side. The bullet entered the chest. A native practitioner very unskillfully rolled up a piece of rag and put it into the wound to keep it open, but he did not take care to keep it from slipping in, and it slipped in. Then the next day he put in another and that slipped in. Then he kept on putting it in day after day, until there was a mass there as big as my fist. The poor man began to cough and grow thin; he began to die. They heard of this hospital, and they heard of somebody who dared to perform operations on cases like that. They brought the dying man all the way from Palmyra, a seven days' journey, across the desert and mountains to this hospital, part way by camel, part way by mule. I laid open his side; there was a great, ghastly wound. I took out that great mass, and I could look in and see the action of his lungs and could see clear to the spinal column. By careful nursing that man got well. The heathen held it to be a *miracle*, but it was not a miracle of mine, but a miracle of modern science, and *modern science*," he triumphantly concludes, "*is a miracle of Christianity.*"

When Dr. H. N. Allen was sent as medical missionary to Korea, he was simply tolerated at first. But during a revolt in Seoul several persons of rank were seriously injured, but recovered under his care, and among others he saved the life of the king's nephew. His skillful treatment, so in contrast

with the bungling methods of the native doctors, won the intense admiration and gratitude of all the Koreans. The king and his subjects were so deeply impressed with this new and wonderful and, to them, almost supernatural knowledge and power of Christian medical science, that they declared that they believed him "sent from heaven to cure the wounded."

Thus the heathen recognize the healing touch of a power that to them seems like a godlike power, as the inhabitants of Lystra did when they actually wanted to worship Paul and Barnabas for restoring a cripple, for they supposed that the gods had come down to them in the likeness of men. After Dr. Dyer had cured some people in India of blindness they said to him: "You are our God."

Modern medical science cannot raise the dead, *i. e.*, effect regeneration, nor can it drive out demons, *i. e.*, cleanse the soul, nor control the elements, *i. e.*, rule the passions, but it does touch the eyes of the blind, and behold, they see; it does touch the ears of the deaf, and they hear; it touches the lame and they walk; lepers, and they are cleansed; the palsied and crippled, and they are restored; the sick, and they recover. And especially in recent years, with their rich and really wonderful contributions to the healing art in the way of both manual and psychological methods of treatment and cure, such as suggestive therapeutics, hypnotism, massage, osteopathy, etc., in all of which the touch of the human hand is especially and technically employed. It seems indeed that the promise of Christ is peculiarly applicable, "Ye shall lay your hands on the sick and they shall recover." Methinks indeed I can see the blessed

Master himself stooping from his throne on high and through his skilled servants at home and abroad, in homes and hospitals, the wide world over, touching and healing whom he wills. And, friends, when any of those who are nearest to my heart and dearest to my love, lie prostrate and silent on the bed of sickness, weak, emaciated, pale, helpless and suffering, and then the physician and nurse come and minister to them with efficiency, care and tact, and I breathlessly watch the daily improvement and see the glow of health returning to the loved features, and can at last with bounding heart welcome the dear sufferer back to life and health, Oh! I do feel, under these circumstances, that the Man of Sufferings, the Great Physician has been in that sick room and has touched my beloved.

How this view (and what other can we take in presence of the facts and contrasts already stated) how this view ennoble the medical profession, the daily calls of the physician, the work of the nurse, and all healing agencies and methods! "Greater works than mine shall ye do." Is not this startling promise of Christ also verified? During his three years' ministry he healed probably hundreds in the small land of Palestine, but now modern medical science, through hospitals, philanthropic institutions, individual practitioners, missionaries, nurses and assistants, span the seas and belt the globe, touching and, under God, healing thousands and tens of thousands of sufferers annually, with new discoveries every year to increase its power and efficiency.

In this onward movement and higher evolution, to what a position of prominence, privilege and peculiar power has

woman risen, and especially in the healing art! Woman, endowed by nature with wonderful intuitive powers, with her quietness and care in the sick room, with a touch as gentle as that of a mother, who, in our childhood's days, bathed our throbbing temples, smoothed the pillow and cheered our heavy hearts. Woman, crowned by God Almighty with a matchless halo of helpful, self-sacrificing and beautiful sympathies, and with all these instincts and attributes transformed by scientific culture into practical and applied powers! Woman, thus endowed, thus trained, is verily the very synonym and embodiment of an angel of mercy.

What a magnificent field for the exercise of the powers and of this culture in the life and profession of a trained nurse! With their advanced and still advancing knowledge of medication, administration, massage, preparation of diet "suggestion," hypnotic means of allaying pain and mental strain, and other progressive agencies and powers, that man is far in the backwoods yet who thinks he can fight serious illness in himself without their science and help.

And if, to all this, we add a christian spirit and wise zeal on the part of the nurse, what a mighty agency for even spiritual and moral uplifting she may also become by a gentle suggestion or a word of warning and kindly advice offered to the ill one in the spirit of christian disinterestedness and love, and characterized by wisdom and common sense in selecting time, place and circumstance for making it! Such little things have changed characters and lives.

For these most helpful and kindly functions, how kindly and considerately the nurse, as a new ethical element in

society, should be treated by those who employ her services and skill! And when in addition to all this we remember that she is likely, in her profession to find herself apart from society about her, in an isolation even greater than that of the physician; that she has to cope with an uncertain income and a growing competition; that the average professional life of a private trained nurse is only 15 years; that she has no definite holiday, no regular stipend, no protracted leisure, and must meet occasionally extraordinary demands upon her strength and powers of endurance; with these facts in mind, how sincere should be the appreciation of their labors and how considerate the public should be for their wants and needs, pleasure and health.

I conclude by pointing you to a most illustrious example of one who so sweetly and beautifully, yet, withal practically and sensibly combined all those delicate attributes and ministering powers I have briefly alluded to a few moments ago. I allude to the Princess Eugenie of Sweden, who actually sold her crown jewels, those valued heirlooms of royal ancestors, and with the proceeds built a hospital for the sick and a home for the helpless and suffering. But this was not all. She herself personally was a constant visitor there, a sunbeam brightening the night, an angel smoothing the brow, a teacher training the heart for many a sick body and sick soul. One day a poor old woman, at whose bedside she had been a constant visitor, was rapidly sinking down to death. As Eugenie sat there with her beautiful bare hand clasped in the thin hands of the dying woman, the latter bent over and caress-

ing it, said: "Lovely Princess, I bless the Lord for sending you to me. But for you I would have suffered much, and would never have learned to love God and be comforted by him." Then she fell back and was gone. But the hand of Eugenie was covered and sparkling with the tear-drops from those

dying eyes. She looked down, and, seeing them glittering in the sunlight, lifted her eyes and her soul to God and said: "O, my Savior, I sold my jewels for Thee, but I see them all restored; and how much more beautiful they are now than when I formerly owned them!"

## MINERAL PSYCHOMETRY.

BY A. T. ROBINSON, A. M., PEACHLAND, B. C.

It is the business of an observer to record facts, and ever to make a sharp distinction between the facts and his inferences from those facts. In the paragraphs which follow I shall endeavor, first, to set forth a few facts as they have come above the horizon of my own knowledge, and then shall add a few remarks anent them, which may or may not be of interest.

In the course of my investigations in psychic realms it has been my privilege to become acquainted with a lady whom I shall call Madame X. Madame X. is a psychic possessed of trance, clairvoyant and clairaudient phases. She is a woman in middle life and married. She lives in retirement and her husband is interested financially in mining, but neither he nor she possesses any knowledge of mineralogy or geology.

On placing in this lady's hand a piece of rock containing mineral certain phenomena present themselves. These phenomena are partly objective and visible and partly subjective. For the evidence concerning the latter I am,

of course, wholly dependent on the testimony of Madame X. herself.

Concerning the objective phenomena:

Case I. What is seen is as follows: Madame X. is handed a piece of ore from a prominent mine, with request that she "read" it. She takes it, wrapped in paper, in her hand, in the presence of several witnesses, and becomes quiescent. She knows nothing whatever of its origin; and, not having seen it, and if she did see it, having no knowledge of mineralogy, she is, necessarily, at sea completely as to its character or its economic value. No one has given her any hint that might be of service to her. In fact, the parties concerned are quite skeptical, and as all are well known to one another and seriously engaged in the investigation, the chances of trickery in the case are so small as to be safely eliminated.

Well, as I have said, she takes that rock in her hand and becomes quiescent. A few moments later she dashes the rock to the ground with energy saying: "The current is too strong for me. It burns my hand: I

cannot read it." We look, and lo! a red spot glows in the palm of her hand and on her finger is a red circle under her wedding ring. It looks just like a slight burn.

Case II. She is handed another piece of rock from some great mine, say the Le Roi. As before she knows not whence the rock came. No one present does save he who gave it her. She takes it and is silent. Presently she begins her reading but is unable to finish it. With an exclamation she attempts to throw the sample down but cannot release it from her grasp. The muscular contraction increases until it becomes painful and the forearm is drawn up toward the shoulder. This spasm is relieved by Mr. B., who grasps the biceps firmly and passing his hand down her arm to the clenched fist forcibly removes the rock. No bad results. Mr. B. now holds the rock in his hand, gives his other hand to her and she accomplishes her reading. I have not the record of it by me but from memory it ran about as follows: "We are gold, silver and copper. We have paid thousands and thousands of dollars. Will pay thousands and thousands and thousands to other people."

Case III. Madame X. is handed a piece of dolomite of lime, a trifle iron stained, but of no value. She holds it patiently for some time and then says: "There is a current here, but it is very weak, I cannot get anything."

Case IV. Madame X. is given a piece of country rock. She holds it patiently as before, but finally gives it up, saying, "I do not feel anything from this rock at all."

Case V. Madame X. is taken afield. On the mountain side she comes upon a stony ledge and immediately

complains of feeling tired. She sits down on the ledge, becomes quiescent and begins her reading. It is as follows: "This spot is a large vein of galena; but it will mix with different kinds of mineral in a northerly direction. There is a combination of different minerals. It will give from forty to three hundred dollars. It is a strong lead that will give a large sum." The last words die away in a whisper. The breathing becomes labored and the complexion paler. The cold sweat comes out on her forehead and the sense of hearing becomes dull, or if she hears there is unwillingness or inability to respond to our anxious question as to her well being. In some alarm she is assisted off the ledge and in three minutes is herself again without the aid of restoratives. No bad reaction. Says she heard us when we spoke to her. In the course of her reading she had said some what sharply, "Do you hear me?" and now explains that she thought she was 80 feet down in the rock and that we above were having difficulty in hearing her. Says also in answer to a question, that she had become utterly helpless so far as any ability to keep herself off the ledge was concerned and that on one occasion she was left sitting on the ledge and subsequently found there unconscious.

So much for the objective phenomena. Now for the subjective. We must rely wholly on the testimony of the percipient. That testimony is in effect as follows:

That in reading a piece of ore an electric or magnetic current seems to travel from the ore up to the brain. If the ore be very rich the current is correspondingly strong and vice versa. The currents from various pieces of ore



vary not only quantitatively or in strength but also qualitatively, copper and lead ores producing sensations very different from those of gold, silver or iron. The "current," when it reaches her brain seems to dam back for the time the flood of her own thoughts, so that, while she is conscious of her environment, she is not at liberty to use her own faculties or to utter anything other than the message "given" her, *i. e.* the reading. In coming upon a ledge of mineral she is conscious of it first by a weakness at the knees. If the ledge be small and poor there results from continuance on it, merely a feeling of fatigue and general depression; but if the ledge be rich in mineral the influence is so powerful as to weight her feet with lead, depriving her first of locomotive power, then of speech and finally of consciousness.

## REMARKS.

1. The difference between the manual rock reading and the ledge reading seems to be a difference in the degree rather than in the kind of phenomena presented.

2. In the cases presented there is nothing to show that the reading was not got by telepathy from the involuntary mind of the presentor. He knew something of the rock if she did not. I do not know that I have any cases to present in which this possibility is clearly eliminated, but hope to be able to make some further tests later on.

3. Granting, however, that both manual and ledge readings were got by telepathy the peculiar psychological and physiological phenomena in the case have still to be explained. What caused the inhibition of the motor and

vocal areas, the pallor, perspiration and labored respiration?

Self hypnosis, says some one. Well if self hypnosis does it why do not the phenomena appear uniformly, *i. e.*, equally when holding rich or poor rock and walking on a rich ledge or a poor one? The objective at least seems to have something to do with the variation.

Unconscious hetero-suggestion, says another. The candidate has great faith in his rock, and this faith, transmitted to the sub-conscious self of the psychic operates as a suggestion, the details of which are filled in *a la* Dr. Hudson. But the difficulty is that the sentiments of the rock owner are not always reflected in the reading he gets. I think I could call up cases in which the most sanguine expectations were met by a prophecy anything but optimistic. Thus the hetero-telepathic suggestion theory seems hardly sufficient to account for the facts. And yet an instance like the following, which actually occurred, lends color to that view:

Two old mining men, Mr. C. and Mr. D., met in a western mining town. The former had witnessed some experiments with Madame X., and cannot account for what he saw. He mentions the fact to his old comrade, who ridicules the whole thing, and rallies his companion on having had ought to do with anything of the kind. Whereupon C. flares up and remarks to D. that if he knew more about the subject in hand he might be less ready to talk. D. retorts as follows: "I shall put your statements to the test. I have here in my pocket two pieces of rock. No one in this camp save myself knows where they came from, or anything about them. Take them to Madame X., and if she

can tell you anything about them I shall acknowledge that there is something in what you say."

I was present when Mr. C. called to ask as a favor that Madame X. "read" the samples produced. I acted as amanuensis and am certain that no hint good, bad, or indifferent was given touching the rock presented. The readings ran as follows: No. 1. "We are galena strong, but when this rock is taken the lead will pocket a great deal. The lead will be lost and found several times, but will be mostly pocket. Will be found further west connected with another lead. The next 400 yards from where this is taken will be pocket, but later on, rich. Will give an amount averaging \$200 a ton."

No. 2 ran thus: "We hold a strong chimney of rich ore between two solid walls. Will be troubled with some water, but can be managed. Will give any amount of valuable ore. Easy to work. No danger of missing the lead. The same ledge goes through this whole mountain side. Will be stronger the farther you go."

When C. got back he found D. awaiting his return with large expectations of a good time at his expense. When D. began to banter him C. produced his readings. D. read them and his eyes began to get big and his lower jaw to droop with surprise. But a new light struck him. His friend had hazarded a lucky guess and forged the documents in hand. All of this C., of course, cheerfully denied. At length D., having become satisfied of C.'s integrity in the affair, said: "Well, I am superintendent of the mines from which that rock came, and I could not sit down here now and write a better description of them than that. I would give ten dollars just to see the woman who could do a thing like that." And as a matter of fact he never rested till he did obtain an audience.

But I fear I have already trespassed on SUGGESTION'S space too far, and so shall somewhat abruptly close this little article right here and now, scarcely venturing to hope that many of your busy readers have had the patient interest to follow me thus far.

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## TELEPATHY VS. CLAIRVOYANCE.

BY N. S. DAVIS, HAVERHILL, MASS.

In the July number of your valuable magazine, "Suggestion," the article by Wm. C. Dobson, M. D. entitled "A Series of Experiments in Clairvoyance," prompts me to write this article. It is not my desire to pick flaws in the work of others. It is simply for the advancement of the cause that I write. If we were not to excite argument and opposition in our scientific investigations

our progress would be slow indeed, but if we run amuck or strike a snag now and then, we find it a help rather than a hindrance, for we are urged on to greater effort to prove our why's and wherefores. The old theory of animal magnetism might easily be proved beyond a doubt, were it not for that ever faithful sentinel, suggestion, which pops up serenely at every seance

which is held to prove that a fluid really exists. We find it impossible to eliminate suggestion, when trying to prove the theory of magnetism.

In our effort to prove that the human mind has an independant clairvoyance; a power within itself and of itself, alone, to travel to some distant spot or place, without any outside influence and describe the interior of dwellings, etc. we find ourselves again handicapped and hindered by that subtle, wily, sentinel telepathy. If telepathy were not a substantial fact, if one mind could not communicate with another while in contact or at a distance, then it could be easily proven that such a thing as clairvoyance exists. The fact that the young lady in Mr. Dobson's experiment, did not correctly describe the interior of the Chicago School of Psychology or the maneuvers going on there at that time, would seem to greatly militate against the theory of her having an independant clairvoyance. As to the expression of Dr. Parkyn's face, she describes it as being keen, which, from the photographs that I have seen of him, I should take exception to her statement.

I should say that his was an extremely thoughtful countenance, with a kindly, sympathetic expression. Others may read him differently. I will cite some experiences of my own along this line which may be of interest to the readers of Suggestion.

M/s. A——, came to my office, March 17th, 1900, for treatment, being troubled with severe headaches. I subsequently learned of the fact that she was a clairvoyant medium. I therefore took advantage of the opportunity of testing her mediumship. At my request she sat down near me and went into a trance

and soon began talking in a masculine tone of voice. She gave me an elaborate discourse upon psychology and upbraided me for my skepticism upon the subject of clairvoyance, and drifted from that to spiritualism. It is well to state right here, that I had never seen or spoken with this lady before that evening, and she had no knowledge of my views upon the subject. I admit I am skeptical, at least not convinced.

I could detect nothing more wonderful about this person than the fact that she was an excellent mind reader. On the following evening she came to me again and consented to be hypnotized for experiment. She stated that she had never been put to sleep by any one except herself or her spirit controls. She went very readily into the hypnotic condition and I suggested to her that she was a great singer and would sing for me. She flatly refused to do so. I then tried some sense delusions. Holding a spectacle case in front of her I told her it was a bouquet of flowers, and told her to smell of them, that they were very fragrant. She took the case in her hand while a sarcastic smile spread over her countenance. She disdainfully threw it aside declaring it to be nothing but an old spectacle case.

I then told her to stand up and lecture on the subject of spiritualism, and she immediately complied, talking in the voice of a child. While she was talking I gave her a handkerchief, declaring it was a bunch of roses. She took it, and in the same disdainful manner held it out and let it flop to the floor, declaring it to be a pocket handkerchief. I commanded her to be seated and sleep soundly, which she did. I then awoke her in the usual manner. She awoke with complete amnesia, declaring that

she knew nothing of what had transpired.

She was a natural somnambulist, but her long continued self-hypnotization, and her persistent practice in her so-called spiritualism and clairvoyance, had erected an auto-suggestion in her mind so strongly, leading her to believe that she was controlled by some spirit control, that it made her a difficult subject for an operator to control on lines of thought outside of the domain of spiritualism.

I saw nothing in this subject that would lead me to believe her controlled by any influence outside of her own auto-suggestion; neither could I detect anything leading to a proof of independent clairvoyance. I am not prejudiced against either spiritualism or clairvoyance; I am simply waiting for the proof.

Experiment No. 2 was with a young lady twenty-eight years of age. She had never been hypnotized in her life by any one, nor had she ever hypnotized herself. She was perfectly ignorant of the power of telepathy.

I proceeded to hypnotize her. She went readily into the suggestive condition. Taking a pack of cards, I gave them to a lady present, Mrs. H—. She placed a card on top of the pack after looking at the face of it. It was the king of clubs.

No one knew what card was selected in the pack but Mrs. H—. I took the pack of cards and held them before the subject's eyes, backs up, the card selected being on top of the pack. I told her to look steadily at the card before her, and that she would remember it when ever she saw it again. I then closed her eyes and put her into profound sleep.

I then shuffled the cards thoroughly, and bringing her into the somnambulist condition I held the pack before her eyes backs up; told her to take them in her hand and find the card that looked different from the rest of the pack. She shuffled them over slowly till she came to a card, over which she hesitated, and holding it up to me said, "I think that is the card." I told her she was wrong, to look further. Shortly she handed me another, saying, "I think that is the one." I told her again that she was wrong. She continued shuffling the cards again, and coming to one she hesitated a second; then holding it up to me said, "Here is the card, I am positive of it." I held it up; she was right, it was the king of clubs.

I again tried the experiment, Mrs. H. picking out the five of hearts. The subject carried out this test in exactly the same manner as the one previous. She first held up the six of hearts, next jack of hearts, and last five of hearts, which was correct. In the first experiment she first held up the five of clubs, next jack of clubs, and last king of clubs. Taking into consideration the fact that Miss B. was a new subject never having been worked upon before, she seemed to develop most wonderful telepathic powers. The next experiment I carried forward with her in the waking state. Sending her out of the room I took three glasses of water and magnetized one of them by making passes over the glass. Then calling her into the room, I bade her taste of the three glasses and tell which one was magnetized, which she did correctly. This last I tried three times in succession, with success, at each test Eliminate telepathy, and then I am ready to admit that the water in the

glass was magnetized. In trying to prove the theory of magnetism we find it impossible to rid the experiment of the sentinel, suggestion. In demon-

strating the theory of independent clairvoyance we find telepathy ever present as a barrier to the proofs that such a thing really exists.

## THE OBER-AMMERGAU PEOPLE.

BY MARY SCOTT FIELDING, CHICAGO, ILL.

Nowhere else in the world is there a more striking illustration of the power of thought to manifest itself in physical conditions than in Ober-Ammergau. This village of the Bavarian Alps, almost unknown till 1850 to travelers, has been, since the seventeenth century, the scene of the greatest spectacular play on earth.

The natural position of Ober-Ammergau is one of seclusion. It nestles in the bosom of the Bavarian highlands, shut in from the outer world by an extremely steep ascent, which the inhabitants regard as a providential arrangement, for it takes toil to approach it, and consequently the visitor to the Passion Play earns the privilege of seeing it.

This seclusion partially accounts for the simplicity of the lives of the inhabitants, although they possess natural religious and dramatic instincts. An ideal is put before them in their cradles almost. A great purpose—to assist in performing the *Passionspiel* worthily, influences their lives. This unique illustration of psychological power to shape conduct, and even features, is well worth study, and here it is centralized in groups of human beings, focused to a point unparalleled in history, possible to verify by observation.

The presentation of the Passion Play occurs every ten years. To the people of Ammergau it is not a play, it is an act of worship, a keeping of a vow made in the seventeenth century, when the village was spared the scourge of a plague by which neighboring villages were depopulated — an offering of thankfulness for deliverance. Witnesses say it is the most impressive sight that can be imagined. From the crude and inartistic beginning it has developed to a wonderful state of artistic perfection, realistic in the extreme, and yet simple.

The blood of the poetic Celt and the aggressive Roman mingle in these Bavarian highlanders, giving a nature both artistic and executive. The daily occupation of many of them is wood carving, and the exquisite crucifixes and rosaries find a ready market even in Russia. Their daily lives are in constant touch with religious subjects, and nowhere else in the world is there such blending of occupation and ideal focalized in a community.

The highest honor to which the Ammergau people is born is the privilege of taking part in the *Passionspiel*. No outsiders are permitted to take part, and there is ever before the people an incentive to conform their lives to a high

ideal of living. They live to present the play, all other occupations are incidental and secondary. With this thought constantly before their minds, is it wonderful that the people who are idealizing in their own lives the characters of biblical history, should take on an unmistakable look of conception in their minds?

A witness to the play of 1890 says it would not be difficult to pick out the characters on the street in their everyday dress so much do they resemble the ideals of biblical art as represented in Germany. Miss Seguin, an English writer, who has traveled extensively in the Bavarian Alps says:

"It seems as though it might not be so difficult for a man, whose whole life has been passed in endeavoring to reproduce the features and the attitude of the Savior extended in agony on the cross, to himself assume that attitude, and let the expression, at which his hands has so often wrought, appear in his own countenance. It might not seem incongruous to a man who has devoted years of loving labor to the work of reproducing faithfully in wood the finest ideal of the Lord's Last Supper, to find himself an actual guest at the sacred feast, and with the very feelings in his heart, and words upon his lips, of one of the chosen twelve. To men thus occupied through a long course of years, to a certain extent identifying themselves with the personages their artistic skill reproduced, the notion of dramatically representing them presents little shock—the one follows almost as an outcome of the other. Especially is this the case if the innate histrionic instincts of the Bavarian nature be taken into account, instincts which show themselves, not only in the

dramatic amusements of all kinds to which the people are devoted, but absolutely in every domestic ceremony and action of their daily lives. A betrothal, a wedding, a funeral, are each and all, as we have before pointed out, actual drama's, in the elaborate ceremonials of which, each person has his or her set part and set speeches, against any deviation from which outraged etiquette would instantly rebel."

This direction of mind and talents through many generations to the consideration of sacred subjects, in obedience to natural law has manifested itself in the lives and features of the people. They furnish a striking illustration of the saying: "As a man thinketh in his heart so he is." From the unique circumstances of the Ober-Ammergauers we learn a great object lesson of the influence of environment upon mind and character; and here the situation is easily calculable, for the inhabitants are united in their aims, and their individual lives conform to the same ideals.

The solemnity with which these peasant artists regard the representation of the Passion Play may be gathered from the preface to the choral songs, which is circulated among the audience. It is as follows: "May all who come to see how the Divine Man trod this path of sorrows, to suffer as a sacrifice for sinful humanity, consider well, that it is not sufficient to contemplate and admire the Divine Original; that we ought much rather to make this sacred spectacle an occasion for converting ourselves into his likeness, as once the Saints of the Old Testament were his fitting foreshadows. May the outward representations of his divine virtues rouse us to follow him in humility, patience, gentleness and love.

## A SCENE AT THE SALPETRIERE.

Our illustration this month is a reproduction of a celebrated French painting portraying a scene at the famous clinic of Dr. Jean Martin Charcot, at the Salpêtrière Hospital in Paris. As most of our readers know, Dr. Charcot was a noted French physician, cel-

is chiefly remembered, although he was also the author of several well-known works.

His experimental work at the Salpêtrière clinic has been of great value to workers in the field of Suggestion, and, whilst many of his favorite theories



A SCENE AT THE SALPETRIERE.

brated for his experiments in hypnotism and mental suggestion. He was born in Paris on November 29th, 1825, and died in the same city on August 16th, 1893.

In 1880 he established his famous clinic for nervous diseases at the Salpêtrière, in connection with which he

have been discarded by later authorities, his work still stands as a foundation upon which others may build.

In the picture Dr. Charcot is seen giving a clinical lecture, to his class of students, on the case of the patient by his side in whom he has induced the hypnotic condition.

## HOW CHRISTIAN SCIENCE CURES GENUINE TROUBLES.

BY HERBERT A. PARKYN, M. D.

In compliance with a recent promise I shall attempt in this contribution to show how Christian Science cures genuine physical ailments. So many, particularly physicians, who have not given careful study to the operation of Christian Science, or to the cures made by the Christian Scientist, are apt to think that the troubles relieved by this method of healing are purely imaginary or that the reported cures are mere fabrications. The student of Suggestion, however, though he may have no sympathy with the Christian Science movement, knows that Christian Science has made thousands of genuine cures. He knows also, that there are scientific reasons to account for these cures and that he can duplicate them, without any difficulty, by employing intelligently the simple natural law by which all the cures of Christian Science are made but which the Christian Scientists lose sight of in their ignorance and enthusiasm over their religion.

I shall proceed to show how the Christian Scientists employ the law of Suggestion to make cures, without realizing the fact; also how anyone who understands Suggestion thoroughly can procure even better results in all classes of patients without the assistance of any religion. I am sure every reader of this magazine understands how Suggestion in the guise of Christian Science can relieve an imaginary complaint or a purely mental trouble;

accordingly it is the cure of genuine *physical* ailments I shall deal with.

I have known patients suffering from large indolent ulcers to be cured under Christian Science treatment. Now this, surely, is a complaint which cannot be classed with imaginary troubles. But Christian Science cannot cure such a complaint with any degree of certainty, and I have cured chronic ulcers by suggestive treatment where Christian Science failed.\* The difference lies here, the Christian Scientists merely arouse the healing force by accident, whereas, by employing Suggestion intelligently the results are not accidental, for the healing force may be stimulated in every instance. A Christian Scientist who has made a cure of an ulcer believes his religion, *per se*, has accomplished the result, whereas the intelligent Suggestionist realizes that the nutrition to the affected tissues has been stimulated before the cure was made.

The blood is the healing medium, and outside of the troubles which are purely imaginary, or which are due to external violence, every complaint to which the human race is heir is due either to local or general disturbance of the circulation. It is by restoring proper circulation to any affected part that the trouble is removed. And if I can show that the circulation can be controlled by the influence of the mind, I think I shall have made clear the cause of the cure of genuine troubles through



Christian Science, or, for that matter, by any other form of "masked" Suggestion.

Let us take the case of Mrs. J. Mrs. J., as a girl, was very healthy, having been born into an environment in which she found correct habits of living and had everything to make her happy. Up to her marriage she always enjoyed good health, but after ten years of married life and motherhood her husband began to drink heavily, and things slipped away from them slowly until they found it hard work to make both ends meet. Owing to her consequent depressed mental condition, Mrs. J's appetite was impaired and her weight diminished correspondingly until, from worry and *neglect of the food upon which her former good health depended*, she became a mere living skeleton, with very poor circulation and no chance of its picking up, owing to the depressing conditions around her. With her whole body deprived of its accustomed nutrition the various organs began to degenerate. She became constipated and dyspeptic, and elimination being no longer performed properly, such troubles as neuralgia, headaches, insomnia, nervousness, rheumatism and a score of other troubles developed—all the result of stunted nutrition. Her mental condition grew worse, rapidly, and she could get neither mental nor physical ease. About this time she bruised one of her legs severely by falling over an obstacle, and her circulation being in such poor condition, an abscess formed and soon a hideous ulcer developed on her leg. She had previously taken medicines without receiving benefit, but her physician continued to give her medicine to take inwardly, and applications of all sorts

were made to the ulcer itself without avail. Finally she was taken to a hospital where she was given an anæsthetic and the ulcer scraped. The result was not satisfactory and all the time she was in the hospital she was worrying over the expense of her treatment and about her husband and children. After leaving the hospital she took several other forms of treatment with no better results, and being confined to her bed she had given up all hopes of ever getting well and was anticipating and praying for death to relieve her misery.

At this juncture a friend who had been cured by Christian Science urged her to call in a "healer" of that sect. Mrs. J. knew practically nothing of the doctrines or theories of Christian Science, but was aware, in a general way, of the many cures attributed to it, and she had before her, in the person of her friend, a practical demonstration of its virtues. Her friend aroused in her a new hope, and she directed that the healer be called in, and awaited her coming with as much eagerness as it was possible for her to manifest in her weakened condition.

The Christian Science healer who came to treat Mrs. J. had a charming personality, and from the first treatment her patient's mental condition began to improve. The healer spent over an hour a day endeavoring to calm her patient's fears and succeeded in getting her to look upon the bright side of everything. She taught her that all was good; that her thoughts could influence her condition; that she must think of things as she wished them to occur. The Christian Science "one mind theory" was explained to her, and at once all thoughts of sickness, poverty and unhappiness were cast aside.\* In

place of these came thoughts of health, happiness and comfort. With the change in the mental condition Mrs. J.'s appetite returned to her and she indulged it, and, without realizing the cause, began to gain in strength and weight. Little by little with her general improvement the ulcers commenced to heal, and inside of two months nothing was left but the scar.

I wish to point out here that Mrs. J.'s habits of living had been correct up to the time her worries commenced, and with the relief of the worries she resumed her old habits and health ensued.

Her husband noticed the change in her mental and physical condition from the first, and was correspondingly happy. Formerly Mrs. J. had always found fault with him and upbraided him for his drinking. Suddenly, however, after adopting the "one mind theory," her whole attitude towards him changed. She became affectionate, made excuses for his trouble and in her thoughts and actions endeavored to assume that he was perfect. This is the Christian Science method of procedure, and the husband began to be influenced by the change in her attitude towards him. Where, formerly, he strove to get away from his wife and her sickness he soon found many attractions at home and was not slow to take advantage of them. Then she told him what Christian Science had done for her; explained the theory to him and persuaded him to take treatment from the healer. He demurred at first, but after kindly insistence on her part he consented, and although the only faith he had in the treatment came from the changes in his wife, it was not long before he, also, was influenced by the sugges-

tions of the healer and ceased drinking entirely. Thus it was that Christian Science secured two more ardent followers who had been treated unsuccessfully for years by the old drug system.

A Mrs. M. who had a chronic ulcer and poor health, being advised by Mrs. J. to consult the same healer *was not benefited in the least* after four months' steady treatment, whereas after seven weeks' suggestive treatment, administered by myself, I had the satisfaction of seeing her perfectly cured.

The reason for the failure of Christian Science to heal Mrs. M. lay in the fact that she had always been in poor health, having been born into an environment in which incorrect habits of living had been established. Her ulcer came from an injury, also, but the mental stimulation of Christian Science treatment failed to benefit her, for she had no correct habits of living to which she could return.

My treatment of Mrs. M. consisted chiefly in having her hold thoughts of health, strength and improved nutrition; besides, I explained to her the requirements, for health, and drilled correct life habits into her mind by Suggestion. I am certain I could have secured just as good results in Mrs. J.'s case had she come to me for treatment, but as it is she is perfectly well, and contented; but under another severe mental strain she might become an invalid again, whereas a patient once cured by suggestive treatment is not likely to suffer a relapse for he is taught the necessity of attending to the requirements for health and these are practiced in spite of any depressing mental state, thus insuring perfect health under all conditions.

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## EDITORIAL.

### The Seekers.

We have just read with great interest the novel entitled "The Seekers" by the popular writer, Stanley Waterloo, which is attracting much attention among those interested in Mental Healing, Christian Science, Faith Cure and kindred subjects. The story relates the experiences of Narcissa Vaughn, a young girl from a remote Wisconsin village, who has come to Chicago hoping to regain her lost health. Narcissa is a type of the nervous, high-strung, "intense" young woman, familiar to all of us. She is run down physically and mentally from the effects of nursing her aged aunt through a long and terrible sickness, and when at last the old lady passes away in the girl's arms, and the trying scenes of the funeral are over, and the long, desolate after days are at hand, Narcissa droops and fades in the desolate old home in the quiet country village, and the old family physician, saying, "Without good care she cannot rally from the nervous derangement from which she suffers," recommends that she consult a well known physician of Chicago.

Her sister, Kate, accordingly brings

her to the great city, and together they take up apartments at a family hotel on Michigan avenue, at which Kate had been living for some time previous to her sister's visit. This hotel is a type of many places of the kind in this city—a hotbed of the "New Thought." From the landlady down to the hired girls, all are followers of some one of the many schools of the new teachings. Two factions of Christian Scientists claim as members the greater part of the boarders, who are constantly warring with each other as to the merits of their respective factions, Kate connecting herself with the seceding faction, and the hired girl, Mandy Make, being an enthusiastic devotee of "Dr. Jowler," the head of a large Divine Healing congregation whose identity is readily apparent to all Chicagoans, notwithstanding the thin disguise given him by the novelist.

Narcissa is introduced to the doctrines of Christian Science by Kate, who hopes that the new teaching may restore the roses of health to the cheeks of her sister, who listens to the mystical sentences with round-eyed wonder, accepting the same with im-

PLICIT faith, and obeying literally her instructions. The story opens with a description of a typical "treatment" by a "Scientist," which will be recognized as accurate by any one who has ever been brought in contact with one of the healers of that sect. The girl brightens up as long as the treatment continues; but as soon as she leaves the presence of the healer again sinks into the tired, listless state characteristic of her disease.

The conversations at the hotel are very interesting and often amusing. A scoffing visitor relates an anecdote about a man who had been born slightly lame, and had taken "absent treatment" for the relief of same. The treatment acted like a charm, and the short leg began to grow steadily, but the man had, unfortunately, lost the address of the healer, and so could not stop him in time, and the leg grew too long—longer than the one which had been too long before. After a great effort the lost healer was found, and she was now trying to equalize the short and long limbs. The man grew quite tall and his clothing bill was something amazing, the only thing comparable with it being the bill of the healer.

Dr. Gordon, a leading Chicago physician, relates an instance, which had come under his notice, of a boy who had never been able to stand up or even sit up, by reason of some spinal trouble. The doctors all had a try at him, and he had been the star attraction at many a clinic, but he had been given up as hopeless and put in a plaster vest, that being thought the best thing that could be done for him. When "Dr. Jowler" began to attract people to his preachings the lad was one of the first to go, and he was cured.

"How do you explain it, doctor," he was asked by one of his listeners. "I don't explain it," was the reply. "I tell it, but I can't explain it. It was probably a faith cure, and when I have said that I haven't explained it. What I think is that there are laws of mind and matter which are obscurely suggested at times, but not understood. It is certain that cures are sometimes effected by agencies aroused by faith in an overruling power. That is all I can say. But Jim Andrew's plaster vest hangs among Jowler's trophies."

Dr. Gordon is asked by John Yule, one of the leading characters in the story, for a further explanation of the whole subject of mental healing, etc.

"Tell me about this Christian Science and its branches," said Yule. "What is there to it? Is it but the dream of visionaries? Is it but the result of the work of self-seeking leaders, influencing the weak-minded? Are bodily cures really attained and good health retained by observances of the laws they have made for themselves, or is there sweeping over the world just now a wave of the sort of madness which prevailed at times in the Middle Ages, when right belief and trust were supposed to secure immunity from all bodily ills. What is it?"

The doctor smiled as he looked in Yule's face, but realized his earnestness and took him seriously. He readjusted his eye-glasses and leaned back in his chair. "I don't know," he said.

"But you ought to know," said Yule, a trifle warmly. "Here you are, a man of education and wide experience of men and things, a physician of large practice, one whose life since early manhood has been devoted to the cure of bodily ills, and you tell me that you

cannot answer the question I have put to you! Has there been no advance in the science of medicine since the time of Esculapius? Are you and other physicians but a lot of humbugs? Have these people put you absolutely on the defensive?"

The doctor, laughed, and answered: "We are not at all on the defensive, and if we have not learned as much as you think we should have done throughout the centuries, we have at least acquired a degree of broadness in thought and of toleration of the new. Of two patients equally near to death; and from the same disease, I have seen one recover because of courage and optimism, and the other die because of fear and pessimism. I will even go so far as to admit that our profession, aside from surgery, has not advanced as rapidly as the world seems to think it should have done, but the laws affecting health and life and death are hidden and abstruse and the study of thousands of years has been required to even partly comprehend them. It was not very long ago that we first learned even of the circulation of the blood, but we are getting ahead. We seem just now to have gotten fairly in the way of rapid progress. We know of germs, and conditions, and we are finding remedies. We are working hard, and I think, at last, intelligently. This much I will say in defense of my profession; yet I cannot answer your question definitely; we must wait a little."

"But," demanded Yule, "do you know personally of any cures, phenomenal ones, accomplished by the faith-healers?"

"I certainly do," replied the doctor. "You've heard of Jowler; he's not one

of the regular 'Christian Scientists' or 'Science of Being' people; he is one of the outsiders—hardly what you would call a camp-follower, but a little Mahdi on his own account, and he has built up a big clientele. He is more forceful and crafty than many others who have come to more or less grief. The man professes to cure in some way through his own individuality, and his following is growing daily. He has a church in which he preaches, and where not only is testimony given by those who consider themselves healed, but where ocular evidence is displayed to the same effect. You remember the boy of the plaster cast? The plaster cast hangs like a captured shield on Jowler's wall, and the boy walks about again, and seems in a fair way to complete recovery. I don't pretend to explain this thing at all; it may be that previous treatment had an influence and that Jowler took the boy in charge just about the time he would have recovered anyhow, or it may be otherwise. I know of a girl who was suddenly cured of blindness by one of the Christian Science healers—or so it was claimed, but that case on examination turned out to be one of hysteria, pretense, a sudden stroke of blindness, and 'a miraculous cure.' The girl fooled a good many people, though, including the healer herself, I think."

"On the other hand," continued the doctor, "I know of many a grave where the grass is growing above those whose diseases were such as medical science can combat successfully, but who entrusted themselves to the faith-healers of one sort or another, and who died unaided. The case of Harold Frederic, in England, has been duplicated in this country a thousand times. What should

be the attitude of the public as to where the culpability should rest, is hard to say. I have no doubt that in many instances, the so-called healers are earnest and confident in all they do, and an ordinary, intelligent person should have the right to select his or her own physician, or to go without any physician at all, if so resolved. Although accidentally what is called a 'regular' and of the stricter sect, I have always been opposed to legislation making a close corporation and giving special prerogatives to the few. It is all a problem, and the faith-healers have added to it."

There are other conversations in the book worthy of reproduction, had we the space, notably one between Yule and a friend named Barnes, in which the latter gives a very interesting account of the rise and spread of the "New Thought" idea, and which is worthy of a reading by any one interested in the subject. The description of the services in "Jowler's" church is a remarkably clever portrayal of a scene familiar to many of our Chicago readers, being almost photographic in its accuracy, and it affords a hint of how the business end of a religious movement can be worked by an adroit man.

There is also an amusing example of the influence of Christian Science theories upon "Billy Dodge," a lively, flesh and blood boy who has been brought up in the Science paths by his mother, a devotee. Billy, becoming thoroughly impressed with the doctrine, attempts to bring same down to a material plane, and, having many fights with his school mates, determines that by "holding the thought" he will get "the bulge on Jim," his principal rival for fistic honors. Accordingly he loads up with

"affirmations," of which the following are samples:

"Ketch hold prompt and hold on."

"Strike from the shoulder."

"A kick for a blow always bestow."

"When you get a good thing keep it, keep it, When you get a black cat, skin it to the tail."

Billy's affirmations and "holding on to the thought," wins him many victories, until defeated by a rival who had taken a few lessons in sparring, he turns his back on his mother's Science teachings, announces his intention of "sticking to quinine, hell, a gold basis and capital punishment" in the future.

To get back to Narcissa. The girl, tired and wearied of Christian Science and eager for something new to satisfy the craving for the unknown and occult which has been created in her mind by the teachings of Christian Science, drifts from one cult to another. She is like a reed shaken by the wind, her old faiths shattered and her mind converted into a fertile field for the delusions and fads with which she is surrounded in the large city. She finally falls into the clutches of "Dr. Paul Zadski," an Oriental individual who poses as a "mystic of the mystics," the expounder of the "Gospel of Secret Holiness." This man, operating on her enfeebled mind, obtains a complete control over the girl, and finally entices her away from her sister to a mystic "heaven" in Indiana, where she finally dies after the place is raided by the White Caps, who have been aroused by the queer goings-on of Zadski and his followers. This character, Zadski, is well portrayed, and affords an excellent picture of a dangerous type which, unfortunately, seems to be on the increase. The novelist also gives a full description of the teachings of the "mystic,"

which will seem familiar to those readers who may have followed up some of the new "religions."

The story is most interesting and instructive, and may be the means of causing some of those treading the path of Narcissa to halt and think. The novelist has evidently made a close and careful study of the subject, and has undoubtedly had a personal experience along the lines touched upon.

But why have we dwelt so long on the subject of this novel? It is interesting, to be sure; but then it is only fiction after all. True, but the characters in this novel are so cleverly drawn that, to all intents and purposes, they are real people. They talk and act just as do their prototypes in real life, and we are therefore justified in treating them as flesh and blood characters. Take Narcissa, for example; is she not one of a type with whom we have all come in contact? Every student of suggestion knows her well. A nervous, impressionable, highly-suggestible girl, whose health has been undermined, and whose vitality has been seriously impaired. She is imperfectly nourished, and her mental powers have been the first to show the lack of nutrition. Drugs have done her no good and she is turned over to the Christian Scientist. Many of this class are undoubtedly cured by Christian Science, but Christian Science has its limitations, the cause of which is known to all students of suggestive therapeutics, but is not apparent to Scientists themselves, their bigotry causing them to refuse to admit their system has *any* limitations. Any student of suggestive therapeutics knows that Narcissa could have been cured by intelligent suggestive treatment. The Scientist her-

self could have cured her had she had a clear knowledge of the laws underlying suggestion. But no one was at hand to help this girl. Christian Science failed to effect the cure, and really injured the girl by opening the mental door for the entry of the subtle suggestions of the unprincipled apostles of the so-called "mystic-lore." No one was there to point out to the girl the real truth. Opposition only made her more determined, and she pressed on to the end, her eyes fixed on the stars—her feet in the mire. Oh, it is a sad story, and yet it is one being repeated around us every day. Those who should know how to avert it refuse to avail themselves of the knowledge which might readily be theirs.

Look at Dr. Gordon, the educated, intelligent, broad-minded, progressive physician. He is a good type. We see him every day, and respect him. Yet, he is compelled to answer the earnest questionings of Yule by saying, "*I do not know.*" Yule's answer is the answer of all who have thought of the matter, "*But you ought to know!*" Yes, that's it, doctor, you *ought* to know. It is your duty to know. It is criminal negligence for you to refuse to know. This good old Dr. Gordon (who would have devoted his best energies to the relief of Narcissa's troubles, had he known how), by his failure to intelligently understand the scientific laws of suggestion and the application thereof, allowed this girl to go to her death, the prey of vampires and scoundrels—ruined, mind, body and soul. He could have saved her! Proper suggestions would have built up her physical strength and brushed away the delusions of a weakened mind. Thousands of similar cases are being cured every day, all over the

country, and other thousands are going to destruction and death because their advisers do not know how to save them. Oh, the pity of it. What will be thought of us by the next generation? What will we think of it ourselves, in our old age, when we look back upon the close of the nineteenth century?

Doctor, you are saying just what Dr. Gordon said, when you are asked about faith-cures, *et al.* His position is that of many physicians today. Don't you think it may be worth your while to investigate a little closer the subject of suggestion. Think over the matter a little, doctor. Be honest with yourself and your conscience. You know many Narcissas. Don't allow them to tread the downward path simply because you, their only adviser, have refused to avail yourself of the knowledge lying at your hand; have refused to inquire into the merits of that great principle underlying nearly every form of cure—**SUGGESTION.**

#### A Correction.

In the August, 1900, number of **SUGGESTION**, under the head of Book Reviews, we gave a short review of the excellent work of Dr. F. W. Southworth, entitled *Metaphysical Science and its Practical Application Through the Law of Suggestion*. At the close of the review we stated that the book was for sale by the Suggestion Publishing Co., Chicago, which statement was incorrect and was made through a mistake on the part of one of our office force, which mistake was overlooked by the editor of this magazine. Dr. Southworth's book is *not* for sale at our office, but may be procured from the author, F. W. Southworth, M. D., Theatre Building, Tacoma, Wash., as by reference to our

advertising columns will more fully and at large appear.

The book is *good*, and we are glad to learn that it is meeting with a favorable reception at the hands of students and practitioners of Suggestion.

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#### Bogus Mediums.

We will shortly begin a series of articles exposing the methods of prominent bogus spirit mediums. The disclosures will be startling and the articles will be fully illustrated, showing clearly the different stages and details of the deception. We are after the *truth* of all psychic phenomena, and purpose exposing fraud whenever we meet it.

Our first article will deal with the seance of a prominent medium whose results are frequently pointed to with pride by leading lights among the Spiritualists, as affording a convincing proof of the truth of spirit return. This medium is referred to by Rev. Dr. Austin in an article recently published in the *Sermon*, as one whose seances enabled him to "reach a firm conviction of the genuineness of spiritual phenomena, and that it can only be explained by spirit return." This seance will be fully explained and exposed in our article. It is one of the best of the "bogus medium" deceptions, and is calculated to deceive anyone not well posted on the methods of these people.

We aim to make **SUGGESTION** an interesting, up-to-date journal, and trust that our friends will enable us to do so by giving us their encouragement and support. Every new subscriber means a little better magazine for you. Your friend would be interested in **SUGGESTION**. Speak to him about it.



## Enquiry and Experience Department.

### An Interesting Case.

EMPORIA, KAN., May 30th.

#### EDITOR SUGGESTION,

Dear Sir: Sometime ago I was called by telephone at 9 p. m. to see a lady, a married woman, thirty-six years old, with a nursing baby, who was in great distress. She was very sick and could not keep anything on her stomach. The medicine her physician had left her could not be retained, her temperature was 103, pulse rapid and irregular, breathing short and hurried, face very much flushed. The physician had diagnosed the case as pneumonia, and expressed his opinion that she would not be any better for at least twenty-four hours. However, I did not propose to accept the situation as final until I had made a strong effort to relieve her. I found it difficult to get her attention, but finally succeeded in doing so. I relieved the pain and nervousness by suggestion, and when the patient made a sudden effort to throw up the medicine which she had taken, I suggested to her that she could not vomit, that as soon as she drank a glass of fresh water her stomach would settle, return to its normal condition, give her no further trouble, and that she would be able to take the medicine as prescribed without further difficulty. She accepted the suggestions literally and later partook of some tea and cracker without discomfort.

It took me an hour and thirty minutes to put the patient to sleep, she slept thirty minutes, and awoke entirely relieved.

(Continued on next page.)

## WATCH HIM

Doctor, if you have a boy and wish a durable time piece for him, send us \$1.25 for a new subscriber to **SUGGESTION**, and we will send you the watch **free**. These watches are guaranteed for one year.

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**BOGUS MEDIUMS** are exposed in the book "Spirit Slate Writing," by W. E. Robinson; an assistant of Herrmann's. Sixty-six illustrations. Anyone can duplicate these tricks by reading the book. **SENT FREE** to old subscribers sending in a new subscription to **SUGGESTION**.

## HYPNOTISM!

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I found she had been troubled with constipation, and I relieved that trouble by suggestion also. The bowels moved at the time appointed next morning. I was called by request next day and found the patient getting along quite well. I have not given her any further treatment, as I had placed her in a condition to be benefited by the M. D.'s treatment. I had given her the suggestion that the medicine would build her up rapidly. The physician, who is a stranger to me is considered quite competent.

Yours truly,

J. T. BLODGETT, D. S. T.

#### Developing Clairvoyance.

BAKER CITY, OREGON, June 3, 1900.

If questions for SUGGESTION are in order, I would like to propound this:

Has hypnotism any clairvoyant developing power, which gives any reliability in prospecting for treasures hidden in the earth, i. e., mines of gold, silver or copper?

Yours very truly,

JOHN B. PILKINGTON, M. D.

[Reports of independent clairvoyance on the part of hypnotic subjects, are not uncommon, and some wonderful stories regarding this phenomena are related, and are accepted as true by many persons of intelligence, although, speaking for ourselves, we have to say that we have never witnessed any of the so-called clairvoyant feats that could not be explained by telepathy or other understood causes. There is, of course, a vast difference between telepathy and clairvoyance, the former being the reading or cognizing of the thoughts of others, or the transference of the thoughts of one person to the mind of

(Continued on next page.)

#### Sanmetto.

SANMETTO IN ENURESIS-NOCTURNA—Dr. L. L. Gray, St. John, Mo., reports the outlines of a case of enuresis-nocturna, treated with Sanmetto, several years ago. The case was that of a maid thirteen years of age, who had suffered with enuresis from infancy. She was old enough to realize her condition, and keenly felt its effects—acted as though she thought every one she met knew her troubles, and consequently she was shy, unsociable; ashamed to be seen in company; and strangers would ask if she was entirely sane. He gave her a bottle of Sanmetto, told her mother to give her all assurances that it would cure her if properly taken. A second four ounce prescription verified the truth of his statement. He says it did cure her for all time, and today she is a perfectly formed young lady, intelligent and sociable, the downcast countenance gone, and life is again worth living.

#### Dinsdale's Hearing Restorer.

Copy of a letter received from J. L. Ohlwine, Instructor in anatomy California College of Osteopathy, San Francisco, Cal.:

J. WATERLOO DINSDALE, M. D., Chicago.  
June 9, 1900.

*My Dear Doctor:* It is two months tomorrow since I received my Hearing Restorer, during which time I have not failed to use it three time daily five minutes each time. The external ears have rid themselves of much soreness and the ureminous glands are beginning to perform there normal functions. There is a slight improvement in the roaring. The stuffy feeling is growing less and less—making the ears much clearer. Will be faithful in the use of the Restorer and expect to be cured in less than a year. I am ready to say I am much encouraged, especially some days the roaring is much less.

Yours kindly and truly,

PROF. J. L. OHLWINE.

another, whilst clairvoyance requires the mind or soul of the subject to go forth to, or at least be cognizant of remote places and things, or to see or cognize things not visible to the ordinary organs of sight.

If this phenomena is genuine, it is very probable that the faculty or power can be developed or increased by practice, and as the so-called hypnotic trance is usually regarded as the condition precedent to the production of clairvoyant feats, hypnotism would seem to be the proper developing power.

If the clairvoyant is able to see distant places (matter being no obstacle) there is no reason why he cannot locate mines of precious metal hidden in the earth, as easily as he can penetrate the secrecy of the chamber of the aunt Peter Funk, in a far distant town, describing the old lady's doings, much to the satisfaction of the aforesaid Peter. there would certainly seem to be a big field of remunerative labor open to some deserving young clairvoyant who will attend strictly to business.

Seriously, however, the evidence offered in behalf of independent clairvoyance, in our opinion, scarcely warrants us in accepting the phenomena as an established fact, the explanation being usually found in telepathy, unconscious suggestion, coincidence and other causes. Further investigation may throw new light on the matter and establish the genuineness of the phenomena beyond question, but at present it seems to be a case of "not proven."

The above was written for August number of SUGGESTION, but was unavoidably crowded out because of lack of space. Since it was placed in type we have received an interesting communi-

cation along the same lines, by A. T. Robinson, A. M., of Peachland, B. C., entitled, "Mineral Psychometry," which we publish in the present number.—Ed.

#### **Dermapurine.**

Dermapurine is strongly recommended by those who have used it. How many of our readers have tried it?

#### **Banning Institute.**

The Banning system of treatment for spinal curvature is acknowledged to be the best in America. The methods and appliances are the result of seventy-five years of patient study. Spinal deflections, unequal hips and shoulders are made natural by this wonderful system. Measuring blank and essay on "The Human Spine" sent on application. Write for particulars.

#### **Frisch's Folding Bath Cabinet.**

The introduction of bath cabinets into the home, is the high-water mark of our civilization. The many virtues of the vapor bath are well known. It is cleansing, invigorating, beautifying, and in fact a luxury at a mere nominal figure. We have heard these cabinets well spoken of by those who have been using them.

#### **McIntosh Batteries.**

The McIntosh machines are the finest on the market. Mechanically and electrically perfect, the result of careful experimenting by skilled and thoroughly equipped electricians. No physicians treating room can afford to dispense with these assistants to successful practice. Their new advertisement in this issue is interesting to physicians.

#### **The Allison Physician's Table.**

So eminently satisfactory that we wonder how we kept house without it before we received it. Practically useful, easily adjusted, convenient and handsome.

**Garden of Eden.**

OAKLAND CAL., APRIL 26TH 1900.

## EDITOR SUGGESTION,

Dear Sir: My attention has been called to an article in SUGGESTION of Feb. 1st, on "A New Theory of the Garden of Eden" in which its author, Dr. Dutton, appears to claim this explanation as his own discovery. Now, the facts are that I discovered both the River of Life in the year 1861 and have since given these discoveries to the public in thousands of lectures, and in many newspaper articles—a number of these in your own city. See the Inter Ocean for Dec. 11th, 1884. In the Sivartha School Charts of Physiology, first published in 1882, I have given a three-foot figure of the circulation, marked beneath in large letters as "The River of Life." Those charts are used in 15,000 public schools and colleges of this country. In each edition of the Book of Life since 1872, I have given an engraving of the chambers of the heart, as the four heads of the River of Life spoken of in Genesis. I

demonstrated that the human brain is the highest product of the physiological law of tree forms; that it has twelve groups of faculties; and that these produce the "twelve fruits" of scripture. This in 1861.

The article by Dr. Dutton, therefore, does me a large injustice, and I ask you to publish and call attention to this note in your magazine, and thus set the matter right. Respectfully yours,

DR. A. SAVARTHA.

The above letter of Dr. Savartha was replied to in the following manner:

Dear Doctor: I am in receipt of your letter of the 26th, and sincerely hope that no injustice has been done to yourself; and if Dr. Dutton also discovered the theory, we do not wish to do him any injustice either. Accordingly we have sent your letter to Dr. Dutton, and are waiting to hear from him. As soon as we do, we shall, in all probability, publish your letter in Suggestion, together with the statement from Dr. Dutton. I feel that you are

(Continued on next page.)

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both worthy gentlemen, and should not like to be the means of robbing either of any credit which may be due.

Yours Truly, H. A. PARKYN.

DR. DUTTON'S REPLY.

CHICAGO, ILL., May 17, 1900.

DR. PARKYN, ED. OF SUGGESTION,

Dear Sir: By your letter of to-day I have learned that Dr. Sivartha claims priority of discovery in regard to my idea, or theory of the Garden of Eden, and that I have done him an injustice. Please allow me to say that in only one particular, scarcely more, does my theory coincide with his as set forth in his "Book of Life." The idea that the human body is the Garden of Eden is not new. I heard it announced to a public audience more than thirty years ago, but *no proof* was given, and I am told by a teacher from Persia that the idea that the body is the Garden of Eden is a familiar one in the Orient. In this one particular Dr. Sivartha and I at the present time probably agree, but at the time of writing his book (1884) he did not seem to agree with

me even in this (see page 30 of his book), for he says the Garden of Eden was in the fertile region ("alluvial tract") between the Euphrates and Tigris rivers, where the white race found its first home.

By implication only, not by explanation (which is what I claim to have discovered) does he anywhere teach that the body is the Garden of Eden; and in trying to explain he makes, what to my mind, are manifest errors. He certainly had glimpses of the truth. He speaks of the circulation as the "River of Life" which again is not new. I talk in my theory of a river that "went out of Eden to water the Garden." (See Gen. 2. 10). He claims that *the four chambers of the heart* are the heads of the River of Life; but all the blood in the body flows successively, as *one stream*, not as four, through all the chambers of the heart. With his explanation the analogy does not hold good. The venous blood first enters the right auricle, then passes into the right ventricle of the heart whence it

(Continued on next page.)

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DERMAPURINE has been employed with great satisfaction in all forms of pruritus. In pruritus, ani and vulvæ, it has proven to be a most efficient remedy. In eczema (especially when there is itching,) it has given most satisfactory results. Dermapurine being a strong germicide, it is indicated in all parasitic infections of the skin, as in scabies of the animal and tinea tonsurans, pityriasis versicolor and tinea favosa, etc., of the vegetable parasites.

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A number of cases have been reported in which Dermapurine has completely wiped out large crops of small warty growths in a very short time. We have reference to small growths that germinate out of the skin in large numbers, and are usually met with on the forehead and hands of children.

Physicians who have employed it to prevent syphilitic eruptions speak very highly of it, stating that it not only prevents further eruption to take place, but it also stimulates the glands and keeps up nutrition of the skin and keeps out syphilitic poison, so that ulceration will not occur.

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flows through the pulmonary artery to the lungs, where it is changed to arterial blood. It then returns to the left auricle of the heart and finally enters the left ventricle whence it starts on its mission to nourish the body, or in the language of scripture, "to water the garden". Now mark, the Dr. talks about the River of Life which he says comprises the whole circulation, and has its four heads in the heart, while we talk about the river that went out of Eden and "was parted thence and became into four heads." In speaking of these heads or branches he says (see page 312 of Book of Life, pub. in 1884) "The greatest of all the branches are the aorta and vena cava." But the aorta and vena cava are not *one branch*, nor are they branches at all of anything. They are two great trunks of the general circulation. Indeed there are *two* great *venous* trunks, upper and lower, and one *arterial* trunk. The venous current flows *towards* the heart

while the *arterial* current flows outward to all parts of the body. It is the *arterial blood* and not the entire circulation that forms the river that went out of Eden to water the garden. The "four heads" or branches of the river that went out of Eden, as given in "Etiopathy, or Way of Life," by Dr. Dutton, are not the chambers of the heart as Dr. Sivartha says, but the four great arteries (including the descending aorta) at the arch of the aorta above the heart.

If one author is right the other is wrong, and whichever way it is, there is no ground for complaint. Let the public decide.

We hope the discussion will incite them to study their own wonderful physical structure. Pardon me, if I say that in etiopathy the reader will find two other points of proof that the heart is the Eden of Scripture, and the body is the Garden of Eden. One of these

(Continued on next page.)

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No Medicine. No Operations. No Dark Rooms  
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These two cuts illustrate fairly well what my invention is and how it is operated. By pneumatic pressure, controlled by yourself, a perfect massage is given to the eyeballs or to the inner mechanism of the ear. In no other way can this be done. Results are marvelous. All curable diseases of the eye and ear succumb to this treatment.

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**S. G. ARMSTRONG, M. D.,**

BERRIEN SPRINGS, MICH.

proofs depends on the meaning of the Hebrew word, "nahta," which so far as we know now, Dr. Sivartha has not claimed to use, but we are willing to acknowledge that the careful and thoughtful reader of his Book of Life will find some hints which, by implication, lead to the impression that the body is the Garden of Eden.

A careful examination of the Inter Ocean for December 11, 1884, did not reveal anything on the subject above mentioned. Possibly the wrong date was given.

Very truly,  
GEO. DUTTON, M. D.

Another correspondent comments upon the theory of the Garden of Eden as set forth by Dr. Dutton. We append his letter, being willing to hear all sides, but at the same time claiming for ourselves no responsibility for the ideas of correspondents in any article in this department. It is an open court, wherein all who have anything of interest to say have a hearing.

CHICAGO, May, 1900.

EDITOR SUGGESTION.

Dear Sir: In your February issue of "Suggestion" I read with some amusement the article entitled "A New Theory of the Garden of Eden." Symbology run mad seems to permeate the literature of the day in many directions, the latest being the symbology of numbers, as if the number on your door-plate was the precursor of your fate! It is enough to make a man laugh till he weeps to see on what a slight peg heavy theories are hung. But is it not astonishing to find a man of education, an M. D., like Dr. Dutton, bitten with the symbolic flea? Surely his work should stand on its merits in this practical age and generation without calling upon the allegorical and borrowed account of the Garden of Eden to clinch his argument. A much nicer account of the Garden of Eden is found in pagan literature of an older date. An account that shows Adam and Eve in a better light; for the Adam of Genesis is a good deal of a cad to my thinking. Why

(Continued on next page.)

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did he not take his share of the blame and own up like a man, instead of laying all the blame on poor Eve? But to return to the irrigation of Eden; if the account of the river that "went out of Eden to water the garden, and thence it was parted and became into four heads," was meant to indicate the plan of the circulation of the blood, why was it not known for thousands of years; for the discovery of the circulation by Harvey was not made till 1616, the same year that Shakespeare died? Did the old Hebrew writers know all about it and keep the knowledge so well under cover that the riddle of the Sphinx was an easy conundrum beside it? Honestly, one might take the fairy tales of prolific Germany to symbolize every one of the scientific discoveries of the last century. Mother Goose, sweeping the cobwebs off the sky may be an intimation of the possibilities of the airship? An eminent scholar told me some time ago that the fairy tales furnish better symbology in scientific

matters than the Bible even, and that not one of the great inventions may be left out of the category.

I have no fault to find with the analogy of the Garden of Eden and the circulation from a poetic standpoint, and would accord poetic license to any degree; but this insinuation of "ancient wisdom" in the darker ages of the history of the world strikes me as being childish in the extreme. There never was an age when people knew so much, and the impetus to research and learning is in increasing ratio to the demands of the times. Let's have the good sense to keep level heads, and so bring truth within telescopic view, at least. Yours for truth,

D. M. SCOTT.

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August 17, 1900.

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