

# SUGGESTION

A MONTHLY MAGAZINE

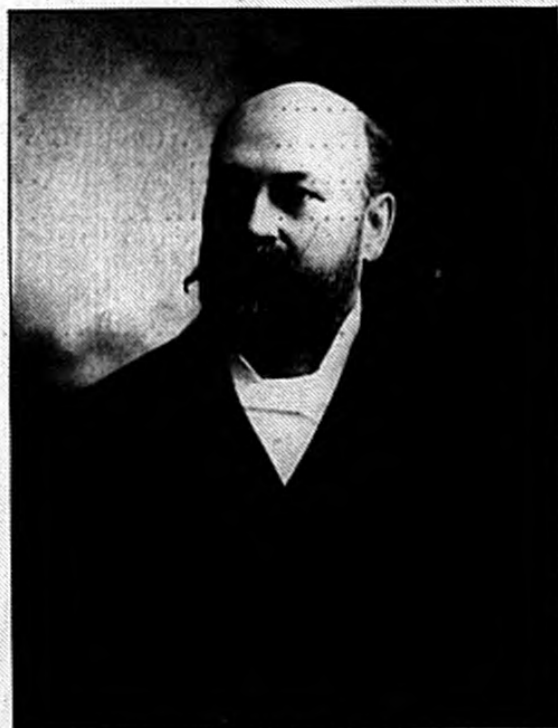


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DEVOTED  
TO  
**The Study**  
AND  
ADVANCEMENT  
OF  
SUGGESTIVE  
THERAPEUTICS.



E. H. PRATT, M. D.,  
Chicago, Ill.

ALSO  
TO THE  
**Scientific**  
INVESTIGATION  
OF ALL  
OCCULT  
PHENOMENA.

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

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# SUGGESTION

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

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\$1.00 PER YEAR.

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## A PLEA FOR RATIONAL PSYCHO-THERAPY.

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

All that genius, in ages past, has contributed to the world's knowledge in the way of tending to human comfort or happiness and to the lessening of human distress, dwindle in the presence of the wondrous achievements of the nineteenth century now drawing rapidly to a close. It is impossible in the space allotted to a magazine article, to draw attention to all the achievements wrought in the healing art by new discoveries and by the development of old methods. The art of healing has indeed made wonderful progress; surgery, by virtue of the discovery of anæsthesia and of the cause of infection, making the most progress. As for the medical field of our art, much can be said to have been accomplished by the change from a destructive therapy to a constructive therapy. In favor of the psychical field of healing, it may be said that it has not failed to add its mite to the further glorification of this century; for the discovery of the suggestive principle in many of the methods and systems of healing in vogue in ancient and modern times, has given a sudden and astonishing impetus to this department of our art.

But the suggestive principle underlying many of these practices is not, as many seem to think, the only factor to be considered; for it must be remembered that the living organism possesses the inherent power to correct its curable psychical and physiological disturbances. This *vis medicatrix nature* takes precedence of the suggestive principle. Disease, in the present interpretation of the term, is not an entity, a thing, a personality nor a demon, but a variable pathological process tending to the final destruction and disintegration of the body. Disease is a failure of the organism to perform its functions within the limits which we, by common consent, call health, its symptoms are but outward expressions of the physiological and psychical disturbances going on within the body.

The tendency of therapy in ancient times and up to within recent times, was destructive and depressing in character as evidenced by the reports of the vigorous and heroic measures employed to expel demons or diseases. Slowly, very slowly, has therapy changed from destructive to constructive therapy. Antimony, aconite, blood-letting, blis-

ters, mercury, and, more recently, antipyretics are not so much in vogue as formerly and rightly so. I do not wish to be understood as decrying their value when properly used, that is according to indications and experience, individual and collective.

If symptoms were the essence of disease, it were only necessary to control the pulse by aconite, pain by morphine, feebleness by foods and stimulants, sleeplessness by trional, the temperature by phenacetine, and paralysis by strychnine; but alas! patients die from various diseases even when the remedies are applied skillfully and successfully to control symptoms, showing that the treatment of many diseases (especially organic) in spite of the large amount of energy and time devoted to the investigation of their cause, pathology and treatment, by enlightened minds with unrivaled zeal, is not as brilliant as the masking of symptoms would lead one to suppose. How often does this masking of symptoms lull inexperienced practitioners, patients and their friends into a false sense of security from which they are sometimes rudely awakened by a sudden attack in the patient of heart failure or other dangerous symptoms presaging the approach of the end? With all our knowledge is it not a little humiliating to be forced in some cases to apply remedies whose use is empirical and remedies which are neither precise in their indications, direct in their actions nor positive in their results? In favor of the rational employment of suggestion for therapeutic purposes, it can be said that we have a remedy whose use is no longer empiric and whose application is precise in its indications, direct in its actions and positive in its results.

Bigelow, Holmes, Forbes, Trall and others in favor of expectant medicine, were the men who, in the early days of this century, initiated in this country the gradual change from destructive to constructive therapy. The medical teachers of their days warned their pupils against the evils of overdosing the sick, etc., and the propriety of trusting more to nature—to the *vis medicatrix nature* in the cause of disease. Prof. Willard Parker expressed to his class (according to one writer) as early as 1857, that he wished his pupils would study materia medica less and materia alimentaria more.

It cannot be too often repeated that "the living organism is adequate to the cure of all curable diseases." The organism can be justly relied upon to rectify pathological conditions if properly watched by competent doctors, ready to lend assistance when and where the organism falters or fails. In the treatment of disease all efforts should be directed first to sustain functions, then to aid by such means as we can command, the efforts of the organism in its benign struggle to correct pathological conditions, and to eliminate toxic substances, (chemical poisons, snake and insect virus, ptomaines, leucomaines, etc.), foreign bodies (splinters, bullets, calculi, etc.), foreign cells (bacteria and protozoans) or even entire animals (worms).

When you read the history of the healing art and see how, for over two thousand years, the medical profession, the clerical profession and the laity have been laboring under the error of fighting disease, demon, evil and what not, the patient being the arena for the fray, suffering from friend and foe alike, you will not hesitate to join with



me in paying a tribute of gratitude to the men who had the courage to blaze a way through the confusing mazes of destructive and useless therapies to the "*vis medicatrix naturæ*" in disease.

In advocating reliance upon the inherent powers of the organism, I do not mean that the reliance should be blind as that of the christian scientist, witch-doctor, hypnotist, codist, pathist, curist, or faddist, but that reliance of armed expectancy engendered by a thorough knowledge of all the medical sciences. Dietetics, massage, exercise, climate, rest, isolation, ventilation, cleanliness, proper occupation, amusement, electricity, hydrotherapy, suggestion, surgery and medication, should be employed when indicated to aid, not hamper the organism in its efforts to heal diseases. Remember the sins of omission are as bad as, if not worse than, those of commission.

Believing that the time is at hand when a careful investigation by rational therapists into the merits of psychical healing may be undertaken with some likelihood of reaching definite and convincing conclusions as to the real value of suggestion as a means of directing the inherent powers of the organism to correct physical and physiological disturbances, I make a plea for a rational psychotherapy that will actually aid the patient, will dissipate the mental fog, illuminate the mental darkness, and eliminate the fraud and error which surround many of the psychical practices in vogue at the present day.

Without a knowledge of what was accomplished in past ages in this field of healing, the immense progress and development of suggestion in recent times cannot be appreciated by the

student of psychology today. As it is not the purpose of this article to go into the history of suggestion, it will merely be stated that its history has furnished material for volumes by industrious collaborators from various sources and with everlasting repetition. In the works of Moll, Bernheim, Bjornstrom and others, will be found sufficient on the history and development of suggestion, for practical purposes.

It is only with difficulty that any remedial agent is generally accepted or given a place among the others in the doctor's armamentarium. Suggestion was long in receiving recognition by the medical profession and scientists. This valuable addition to our effective remedial resources has been carried by its craft through rough seas, tossed by the waves, striking against the rocks of skepticism, criticism, enthusiasm, ignorance, conservatism, empiricism, charlatanism, demonstration, religious and secular denunciation, and of superstition only to arrive safely like other tried and useful remedies, in the port of scientific therapeutics. Its voyage has indeed been a long and intricate one, but its usefulness and the reality of its laws have thereby been rendered sound. Vast has been the knowledge gained, and numerous and astonishing the phenomena produced during this time by ignorant, fraudulent, misguided, religious and more or less intelligent humanity, consciously or unconsciously practising suggestion, in all countries and in all ages.

Suggestion was not recognized by scientific men until it was unveiled by Liebault and its prestige as a valuable remedial agent established by his contemporaries. To show how numerous were the fads and novelties of the prac-

tice of suggestion, how ignorant most healers were of the real agent they were using and how successful and shrewd these healers were in the invention of a varied jargon to conceal ignorance, to express false hypotheses, to mask the design of impressing the imagination or to prey upon the pockets of the credulous, one has but to glance over the list of terms denoting effective, ineffective, erroneous, fraudulent, absurd, dangerous and melodramatic practices. This list is a very long one and includes the more prominent and common terms in use by practitioners of psychical healing, to denote psychic methods. Most of these practices are conceded, even by many of their advocates, to be surrounded by and interpenetrated by chicanery, ignorance and credulity. It must be admitted by rational therapeutics that suggestion goes, as it were, masquerading about, veiled or masked by many varieties of cloaks, and under favorable conditions can produce or procure cures which astonish and mystify those who are ignorant of the real agent employed. A careful examination of these practices reveals that they are but arts of inducing receptive mental and bodily conditions favorable for obtaining the desirable effects of suggestion. Further it will be noticed and understood by suggestionists, psychurgeons and scientific students of psychology, that accessories such as drugs, psychical agents, trickery, laying on of hands, contact of the body or magnets, and faith in the operator, fetich, device, method, system, magnetism, electricity, psychic force, divinity or other real and imaginary agents, are but means or conditions induced to facilitate the induction of the receptive or suggestive condition, and to arouse, direct and aug-

ment desire upon which depends the degree of concentration of the attention and necessarily the effects of suggestion. The science of hypnotism or Braidism is nothing but the knowledge of the effects of suggestion plus fatigue; animal magnetism or mesmerism, suggestion plus belief in a magnetic fluid; christian science or Eddyism, suggestion plus absurd delusions; osteopathy or suggestive massage, suggestion plus massage; hydropathy or water cure, suggestion plus the chemical, thermal and mechanical effects of water, and so on through the whole list.

Before Liebault's discovery of the suggestive principle, the knowledge concerning the cause of the cure in these various systems was mere guesswork, and many, seeing only part of the truth, became frauds, bigots and fanatics. Liberalize the mind, teach it to grasp the whole instead of the half truths, and to look over the whole field. Then we will see that all systems have their place, that all *isms* were true in their day and place, and that they all represent some phase of truth. To-day many are but symbols. "Symbols"—what a multitude of stupidities this term covers! First a convenience or necessity, then a superfluity, and lastly a symbol—such is the genesis and development of that which is most precious to the sentiment. But all these practices of psychical healing are not symbolic. Many are merely nuisances and money-making schemes. Many persons go on accepting these practices, and go through the different ceremonies as diligently and gravely as if they were needful or necessary in order to cure or be cured. Let the symbols perish; the same spirit, the same instinct will find material for new theo-

ries, and new doctrines will be heard. None have the final or absolute truth, and the recognition of this fact will make reliance upon theories less strong, and thus open the way to honest and proper investigation.

Some one has expressed himself thus: "Theories are but mighty soap bubbles with which the grown-up children of science (and I would add grown-up children of occult science, pseudo-science and pre-science) amuse themselves." Many accept the theories from the chimeric brains of the hypnotic dilettantes, the mesmeric mysticists and the long-winded double or multiple consciousness researchers, only to find in the application of their theories in actual clinical practice, that they collapse completely. In many cases it is merely "blind leading blind." Theories and doctrines are more easily proclaimed than their truth or merit demonstrated.

It seems absurd to active practitioners of medicine or of the healing art, to delegate to mental healers, divine healers, charlatans and researchers in psychic or metaphysical phenomena, the diagnosis and treatment of physiological disturbances or the psychical disturbances the result of diseases. I have too much respect for clinical experience to conceive it possible for mere psychical or metaphysical researchers and incubators of theories, who attempt to cure without a thorough knowledge of medical sciences and without practical clinical knowledge, to decide upon the question of remedies most suitable in the individual cases. Practical men are of more service to the patient, while theorists are more useful to those who study. The pathological disturbances are often so complete in their nature that in the varied

requirements of each case no one remedy alone could be relied upon to meet them all.

First examine your patient, then decide and then help. The knife does not make the surgeon, nor drugs the physician, nor suggestion the psychurgeon. What the knife is to the surgeon, the drugs to the physician, that is suggestion to the psychurgeon—a means to attain a definite end and to meet definite indications. The mechanical, chemical and psychical remedies are all of value in practical therapeutics. To employ them properly, scientifically and honestly, knowledge of all the medical sciences is necessary, or no rational therapy can be thought of. Study all three classes of remedies, and let us avoid doubtful efforts to do good, lest we inflict harm. Knowledge, skill and experience are absolutely necessary to the proper employment of any of them in an individual case, and to make us certain that any or all three varieties of remedies are indicated. Let us accept without qualification the three different methods of treatment—medical, surgical and psychical—but let us exercise a more solicitous surveillance over what is in reality the highest part of our art—an exact interpretation of indications.

If we wish the scientific men and the intelligent or mentally balanced laity, to accept the art of suggestion as worthy of their confidence, we must be honest and scientific, and advocate only sound theories, remove mystery, error and fraud, observe without bias, and demonstrate our assertions not only experimentally upon trained subjects (as is frequently done) but also at the bedside, in all classes and conditions of patients in whom treatment by sugges-



tion is indicated. We must show the relation of the laws of psychology to physiology, pathology, environment and *vice versa*. We must determine the limits of our art (until disproved), teach that in suggestion and the suggestive condition we have nothing diabolical, uncanny, mysterious, fraudulent, unknown, absurd or supernatural, but simply a means of directing the various psychical and physiological processes, and that suggestion is as natural and practical a means of influencing the functions of the body as is the employment of the knife or drugs for therapeutic purposes.

Progress in any study or art often causes temporary confusion by disturbing old beliefs, creeds, theories practices and convictions, furnishing vast legions of often unconfirmed and possibly ill-digested facts. Our subject, suggestion, is not exempt from this almost inevitable tendency of true science, and assuredly a good many false ideas are mixed up with the profitable truths in the melee of too hasty words, which abound on the subject of suggestion. The history of our subject presents to us a strange medley of experimental and reported evidence of strange and puzzling phenomena, confusing and contradictory in the extreme. But in time all will be clear if honestly investigated; for a thousand negative demonstrations can never disprove one positive demonstration. Remember, "facts are stubborn things," and are not to be brushed aside by any process of reasoning.

Suggestion is understood. It is only our duty if we would advance our art, to study in detail the mental and bodily states or conditions most favorable to the manifestations of the effects of sug-

gestion. These have, in many classes of psychic phenomena, been thoroughly studied, so that the necessary procedures, and the symptoms of the receptive conditions are now common knowledge. The suggestive condition is such a one. The condition of the mind and body necessary for its induction is known therefore it is induced by psychurgeons without trouble and with perfect confidence. Suggestion given to a patient while in the suggestive condition has its greatest effect. Suggestive treatment is most valuable to the patient when directed to the correction of the disturbed function of nutrition, correlation and reproduction.

The methods for inducing the suggestive condition will change as time progresses and new discoveries are made, but it will be in detail rather than in kind, and suited to the habits, personalities, customs, etc., of the people. This change in the methods of procedure is a common experience almost every year in medicine and surgery. The method taught and advocated by the Chicago School of Psychology is so simple, effective, generally applicable, free from mysticism, and has the additional advantage that it frightens no one, that it is hard to believe that it can be much improved upon. It would be just as easy to believe that the compass for making the circle can be improved upon. I will state that in a variable practice among persons with all sorts of beliefs, desires, habits, and with different degrees of intelligence, it is wise not to pin oneself to only one method of inducing the suggestive condition. Some persons love mysticism and have an adverseness to that which is new (myso-neismus), so that they are unwilling to understand or believe that the latest meth-



ods are scientific and sufficient for our purpose. In these the methods of Lie-bault, Braid, Mesmer, Grimes, Heidenheim, Charcot and others (and especially the melodramatic and mysterious methods) have more effect. Thus we see that some methods recommend themselves to the practitioner and laity on account of their merit, and others because they are spectacular and novel.

Let us respect these old practices even if there is more chaff than wheat, for it is well to remember that the exact sciences have been engendered from the study of the most absurd theories. Magic gave birth to physics. Astronomy came from astrology which in turn was born of astrolatry, while chemistry is the offspring of alchemy which itself originated from the art of Hermes.

In closing, I will state that in the practice of the healing art, it is unwise to ignore the great prominence which intelligent suggestion as a remedy has assumed. Its origin and progress is easy to trace. By its introduction a new era has been opened to applied psychology, medicine, surgery, pedagogics and other sociological arts. Thanks to suggestion, new methods of healing have been invented and old ones improved and restored to favor. But suggestion by its numerous cures and apparent value in some cases has, it is to be feared, sometimes caused the sacrifice of a careful clinical study of disease, a close and exact determination of diagnosis and prognosis, to the exaltation of immediate results, at the expense of lasting results.

The eye cannot regard darkness while looking at light; the mind cannot think of evil while thinking of good, and the heart cannot fear while it loves.—Expression.

### Another Miracle (?)

The following clipping from an out-of-town newspaper was sent us by a subscriber who had followed up our articles on the Graham case, several months ago, and who recognized in this new case a family resemblance to the miraculous (?) growth of Mrs. Graham's finger:

### GREW BONES BY THOUGHT.

#### John Espy, of Xenia, O., Reproduces Four Inches of Crushed Limb.

S. W. Winter, who lives at No. 201 First avenue, Joliet, Ill., vouches for a case similar to the one published in the *Chicago Inter Ocean* in which Mrs. S. V. Hughes-Graham, of Chicago, told of the growing on of a finger by the power of thought.

John Espy, of Xenia, O., a cousin of Winter's, succeeded in reproducing by mental process four inches of bone in the lower part of his leg between the knee and the ankle. Some years ago Espy was driving a team of horses hitched to an old-fashioned thrashing machine. The horses ran away, the machine was overturned, and Espy's leg was caught between the wheels and crushed to a jelly. He was taken to Xenia, O., and physicians declared at once that the only way to save his life was to amputate the leg at the knee joint. Young Espy declared that he would rather take his chances and try to save the leg. The wounded limb was bandaged and put in an improvised swing. At the end of six weeks the crushed bone had worked out, leaving about four inches of boneless, bruised flesh. The doctors continued to insist on amputation, but the boy and his parents stuck to their belief that the bones would grow in again, and thought all the time of such a miraculous cure. Within three weeks from the time the old bone came out the new bone grew in. The leg became as strong as ever, but a trifle shorter, so that Espy walked with a very slight limp."

We have not had time in which to fully investigate this case, but we are at work on it and hope to be able to report fully in our November number.

Wisdom is oft-times nearer when we stoop than when we soar.—Wordsworth.

## HOW NOT TO DO IT.

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

Time—Midnight.

Case—Miss A——, severely ill with pneumonia. Darkened room, subdued lights, patient wide awake, sane, alert, but clearly quite ill. In an opposite corner of same room two parties can be seen in close, whispered conversation. Subdued footfalls from the hall and sounds of grief from an adjoining room, and all are apparently anxiously awaiting the coming of the physician.

On his arrival he enters the room with slow, measured stride and goes up to the bedside with a drawn and solemn expression of countenance. He takes hold of the wrist as though it were thin glass and he was afraid that it would break.

All this time silence reigns supreme. "L-e-t m-e s-e-e your tongue," comes in solemn accents; then more silence. Taking a thermometer from his pocket, places it under the arm and, *in silence* awaits its time to register the temperature. On looking at the instrument the face draws out another inch and the head drops in thought.

"Have I much fever?" comes in scared accents from the patient.

"Very high! Very high!" comes the reassuring answer, and then more silence.

The doctor then proceeds to examine the chest and manages to apply the ear to every inch of chest space and to consume as much time as possible in completing the examination.

When through, the patient worse frightened than ever, whispers: "Is there much the matter with the lungs,

doctor?" "Pneumonia," replies the doctor. "Bad case of pneumonia. The greater part of right lung filled and left badly congested."

"Am I going to die?" gasps the patient.

"I will do my best for you," comes the solemn reply. "Pneumonia is, as you know, a very bad trouble and your case is a very bad one, with quite a little start of us, but if you will *keep right quiet* and *not worry* I think I can pull you through. Now *be patient* and sleep all you can and take the medicine promptly, and I hope to see you better in a few days." With these cheering words he bids the patient good-night.

All of this is done to be honest with his patient. What a terrible thing it would be if this honest M. D. should stretch the truth or suppress some of it. Of course, his method is likely to fan the already existing fear into a whirlwind of terror which is likely to carry her into the other land of sunshine. But a little matter like aiding in a death does not count where one is so particular to tell the truth at all times.

This is no fancy sketch, but a literal portrayal of what I have many times seen enacted. Here is a case that happened only a short time ago in my own experience.

Mrs. B—— has had bronchitis for many years. Some eighteen months ago tuberculosis set in and when she first came to me there was a small cavity in the apex of the right lung. I treated her.

for some three or four months, with the result that she had so far improved that she was able to do her own work, which she had not done for some months. Her family was told of her true condition, but *she* was not. Of course she was not well, and the prospects of such a termination not good. Her friends took it upon themselves to interfere in her behalf, by portraying the great works of a wonderful M. D. whom they knew, and so she finally compromised matters by going to a doctor of more than a state reputation.

I knew nothing of the matter, but missed her from the office for some six weeks. She finally came into the office again with a sorrowful expression of face and looked as though she had been in bed all the time absent. She had failed so much that I felt positive that she had been sick, so I said to her: "What has been the matter?"

Her reply was: "Why didn't you tell me that I had consumption?"

I asked her how she knew she had, and she told me the following story:

She had gone to this M. D., who examined her carefully, and then said: "Madam, you have tuberculosis; I can do nothing for you, save to make you more comfortable. You have a cavity now in the right lung and cannot be cured. You may possibly last some time, but you will not get well."

She told him as near as she could what she was doing, and his reply was, "Well, that is about as good as anything. It really doesn't make much difference what you do. You might be benefited somewhat by taking this," handing her a prescription.

"Now," she said, "why were you not honest enough to tell me the truth?"

I answered, "Because I think the man a fool that did. Do you really feel any

better since you know that your trouble is tubercular? Have you gained any in strength? Are you happier?"

"No," she said, "I don't know that I am, but I know now that I cannot get well."

"Do you really feel, though," said I, "that you will live as long and enjoy life as much and care for your little ones better than if you had been left to think it a curable trouble? Besides, who really knows the future of these cases; it often happens that weeks pass into months and months into years and then these people die of something else. These ulcers sometimes cicatrize and the troubles lie dormant for a long time. Again, we know so little of the real limit of the curative or sustaining power of hope and faith that we are certainly not doing our duty when we displace these sentiments with despair."

I did nothing more for the case and it rapidly declined from this time on. Imagine a thing of this kind taking place now, where every news stand in the land has one or more good magazines on suggestion; when the market is literally full to overflowing with accounts of the *power* of the mind over conditions such as this; in fact, over all ills to which we are heir.

This is not an isolated case, either; if it was, this article would never have been written. This case is being repeated by the hundreds, in one form or another, every day of the week, just as though suggestive therapeutics had no existence and a knowledge of thought power had disappeared from the minds of men. For these people, the labors of Liebault, Bernheim, Moll, Ochorowicz, Parkyn, etc., have all been in vain.

Such performances are to-day the rankest kind of ignorance. Pure *Mental Science* with its *thousand omissions*,



would be preferable to such rank imbecility as this.

Acknowledge, as we must, that tubercular trouble is to-day incurable, but even so, that does not excuse us for committing manslaughter, and the awakening of fear, despair, utter hopelessness, in the minds of those whose conditions, like the one detailed, warranted the assumption that much time was yet at her command, is really little less than that. But the case is far worse than this. Hundreds of cases of chronic invalidism are being cast into a hopeless state of mind when death is not even expected. They are being told every day that their lot is hopeless; that they must pass the rest of their lives in their present state, simply because they, the physicians, with drugs, cannot cure them, thus utterly ignoring all the drugless methods of handling disease.

This is being done, too, by the very men who are crying "quack" and "fraud" the loudest, and are importuning the legislatures to protect the helpless people against these inhuman parasites, as they call all who differ from them in their methods of treating disease.

These doctors seem to forget that most of these chronic cases would never have become chronic if curable by drugs, as far the greater part of them were thus treated while acute and would have been cured then, if drugging was the thing for them.

Ninety per cent. of the chronic cases that have come to me in the past two years have been these very cases who have been repeatedly told that they could never be well but might be helped. But a very heavy per centage of them get well just the same, and I see them going to many of the other schools, or systems of drugless healing and getting well also, after being pronounced incurable. Any other man can see the same thing if not

blind, or so prejudiced as to be a monomaniac.

I wish it understood that I am not fighting drugs. I believe in them and use them. I am simply contending that they will not do all that can be done to aid the sick in getting well. I am claiming that they *are not* cure-alls, that thousands of cases absolutely incurable by drugs can be "cured" by other methods now well known and of easy access to any who wish to know the truth. It is not only ignorance, but criminal ignorance, for any physician to be so ignorant of true matters of treatment, that he cannot advise the cases he fails to reach with medicines to go and try some of them, if he has not the time or inclination to use them himself.

It is almost inexcusable to-day for any one to claim that diseases are ever cured by extrinsic means of any kind. We remove obstacles and furnish materials for the organic forces to utilize in adjusting themselves to the environment. Here our work as physicians end and our work as teachers begins, and the latter is to become more and more important as the world becomes posted on these subjects.

It is the physician's privilege not only, but his duty, to know something of the therapeutic power of hope, love, expectancy, aspiration, suggestion, etc., that he may by teaching auto-suggestion lead to greater self-reliance and to the cure of hundreds of cases he cannot reach in any other way, and to put off the day of death in many of the incurable, and render many of them comparatively comfortable.

Let us point to the sunshine, not to the shadow. Above all, let us stop shouting "quack," "thief," "fraud," and instead aid the sick in getting well. I am so often asked what my creed is that I am going to give it to you.

*Truth* is my creed; health and happi-



ness my aim; and love my religion. I refuse to be bound or hampered by names of any kind. Allopathy, Homoeopathy, Suggestion, Mental Science, etc., each contains a part of truth and a part only.

The adoption of any of them, *with the idea that it alone is essential* will narrow, hamper, and resist progress.

Bow before the truth; it comes unhampered or it comes not at all.

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## THE OUTLOOK.

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

There is no question among psychologists as to the law of suggestion. They recognize its relation to all psychic phenomena. Its operations are constant and universal. It is a natural law. Mental or spiritual laws are as much a part of nature as physical law, and as immutable. The law of suggestion, as exemplified in therapeutic uses is only one of the many exhibitions to be found in the domain of psychology.

The facts concerning suggestion have been gathered, compared and classified like other phenomena in nature, and thus reduced to science. They have been traced from cause to effect and given a rational explanation, like any other facts in nature, and thus they enter the pale of philosophy. Suggestion is both scientific and philosophic.

The curative agency of suggestion is a well established fact. The evidence rests upon clinical demonstration. The day of its denial has passed. Nothing but ignorance or prejudice will call it in question.

In determining the outlook for psychotherapy all the factors at work are to be considered. These include (1) the faith healers, (2) the specialists, and (3) the physicians. These represent the

various forces that give direction to psychic therapy.

The standard by which drugless practitioners are to be judged is found in the highest evolution of psychological truth. They are to be judged by their approach to scientific methods in the use and elucidation of suggestion as a curative agent. The motto is—the greatest good to the greatest number. These are the criteria by which all are to be judged.

Mental influence in the treatment of disease has been misunderstood and misused in the past, and today the natural healers simply perpetuate the mysticism and superstition of inherited ignorance.

It goes without argument that they employ an agent of positive value, but they secure imperfect results because they neither recognize nor understand the curative agency employed. The cures are thus imputed to any agency which fancy may picture in the various "systems."

The healers ignore medical education and have no knowledge of the symptomatology, pathology or diagnosis of disease. The patient looks to results and is not interested especially in the

process by which that result is attained. Thus the lay-mind is won by any method or theory. For the purpose of science, however, every element presented, both by disease and the therapeutic agent, must be carefully weighed. This requires scientific knowledge and unbiased judgment. A knowledge of psychology and of disease are absolutely necessary to try the case of faith healing.

Every one hears of the cures effected by faith healers, also of their embarrassing and crimping positions in police courts, as the result of ignorance. This paradox illustrates the unscientific character of the faith cures. The warp and woof of absurd doctrines is all that is left in the faith healing fabric, now that Suggestion has removed the thread of virtue that held it together so long. The old systems are doomed.

In order to determine the outlook for suggestive therapeutics from the view point of the specialists, it is necessary to define their relation both to the faith healers and the physicians. The definition given below does not cover all the representatives found in this class, for evident reasons. The definition is not made arbitrary, but in conformity to the line of natural selection taken by scientific truth for its own preservation and for the good of humanity.

A specialist in suggestive therapeutics is one who adds to a general knowledge of medicine, a knowledge of psychology, and employs suggestion, pure and simple, as a therapeutic agent in accord with its distinctive powers and limitations.

One who is unable to qualify under this definition is not a true exponent of suggestive therapy. This rule neces-

sarily places the specialist in the medical profession. To practice suggestion, or any other specialty, without a general knowledge of medicine reduces it to quackery. Suggestion has its special indications and limitations. To understand them gives the agent position in scientific therapeutics. To ignore them places the agent in the hands of quacks. It may be said that lay people who understand psychology can and do use suggestion with good results. The limit is soon reached, without a knowledge of disease, in the correction of moral and educational defects, and in the application of the agent as a "home remedy." Much of the work to establish psychic therapy has been performed by laymen of scientific attainments, university men and psychologists, but this fact of itself does not make them medical practitioners. One who understands the principles of plumbing and house drainage is not necessarily a plumber; neither does a knowledge of psychology fit one for the practice of medicine.

If suggestion is to reach beyond the imperfections of the faith cults or domestic practice, its application to diseased conditions must be guided by a knowledge of those conditions. Its possibilities within comparatively narrow limits are great, and require for their development scientific direction.

There are two classes of specialists: The one falls within the definition, the other without. Among the latter are found men who are conducting suggestive therapeutics along commercial lines. They conduct schools and publish magazines on the same principles employed in commercial business. Not a few schools, institutes and individuals fly the flag of suggestion on the open

credulity of the public. I do believe the right condition of the minds of our sea of therapeutics, but touch at all the faith healing ports "to take on freight." One of the schools advertise, "among other methods" ten distinctive systems under the caption, "Neuropathy and psycho-magnetic healing."

This class of suggestive therapeutists publish literature that is neither therapeutic nor suggestive. One makes "a special offer to the sick." "Anyone sending one dollar and fifty cents for one year's subscription to the ——— may receive one month's absent treatment free." In the language of the small boy, "don't that jar you?"

A non-medical man in attempting to teach the healing art, illustrates the attitude of the cow-boy in the pulpit. A travesty on medical science is enacted when he attempts to teach physicians how to cure disease.

It is quite evident that the course to be pursued by suggestive therapy, to establish itself upon a scientific basis, will not be directed by this class of specialists. They retard its progress. Their monkey-shines before the public may attract attention and money, but they disgust intelligent men.

The application of suggestion to disease by the christian scientist, who understands neither, simply betrays ignorance. The non-medical specialist, who assumes the role of teacher in the science of therapeutics is both ignorant and pedantic. His mistakes in theory and practice are as certain and culpable as those made by the christian scientist. The true specialist, by intelligence, probity and professional conduct, is accomplishing a good work. His ambition is the establishment of final truths in psychic therapeutics. Medical edu-

cation to him is as essential in the use of suggestion as it is in the use of drugs or other material agency, by the general practitioner. He recognizes the nature of disease and the limitations of suggestion. The application of this agent to disease is based upon intelligent indications. He does not employ the agent where drugs or other material agencies are indicated. He is unbiased, progressive, liberal, scientific.

The true specialists have demonstrated psychic therapeutics and placed it within reach of scientific medicine. They have urged it upon their confreres in the profession by force of clinical proof. Their publications are a dignified exposition of medical truth. Some have the fault of all medical specialists in being over enthusiastic and claiming too much. They are inclined to treat some diseases that are more successfully managed by other means. Hygiene, dietetics and medication are too often neglected. Diagnosis is highly essential.

Besides those who devote themselves exclusively to suggestive therapeutics, there are many others who subscribe to the new doctrine and employ it in general practice. Judging from the numerous articles scattered through medical literature and their endorsement by editorial writers, the new therapeutic agent is making rapid progress.

The relation sustained by the medical profession at large to mental therapeutics is one of inactivity. Every physician knows the force of mental influence in disease; yet many are indifferent toward medical psychology. They do not deny the cures produced by suggestion, even in the hands of the faith healers. They give ear to the evolution of psychology by scientific men. They



know that the day of suggestion has dawned. Instead of setting their faces toward the sun and traveling toward the light, the ethic-bound leaders continue to maintain the standard of excellence—material excellence—and to combat quackery and commercial traffic in medical practice. But it does not require field-glasses to see that not all practitioners of drugless methods are mountebanks.

Licensing boards and legislatures are made the instruments of destruction against the faith cults. But the truth of suggestion which they contain cannot be buried either in the absurdities of the pseudo-systems or in the repression by legislative enactment.

The specialists are driving the faith cults off the field of drugless healing and the medical profession into it. This is the solution of the question.

Through the efforts of the special schools, medical men recognize the worth of suggestion as never before. They learn that psychology today teaches something more than the dry metaphysics found in old text books of mental philosophy.

The practical application of psychology is a radical innovation from the time honored *materia medica*. Another barrier lies in the prejudice of the people. They do not understand the new doctrine. Svengalli is the limit.

In general practice the physician who uses suggestive therapy runs counter to this prejudice. His prestige and patronage are in jeopardy. Many physicians would have the courage of their convictions and use suggestion as indicated, but for fear of endangering reputation and business interest.

The people are not to blame. They take kindly enough to the faith fakes

and fads. When suggestion is put on the market with the same effort that introduces other remedies and discoveries, prejudice will give way to support. Like other remedies constantly introduced, it will stand or fall by its merits. The fault lies not with the untried agent, nor the people, but with the physicians. Physicians are most aggressive. They try new remedies and theories daily, but *ennui* seems to take the place of enthusiasm when suggestion is introduced. It sounds too much like hysteria and christian science. But time will change the tune. The specialists will help drive away *ennui* and stage fright, and the "lost chord" will return with patients from the faith healers.

The public is quick to learn new principles and adopt new methods. It will cease to pay tribute to false gods when suggestion is properly presented. It will cast aside prejudice for medical psychology.

The education of the public, in this matter, is progressing *puri passee* with the advance made by physicians.

Just as sure as suggestion is curative, as seen all along the past in crude form, as seen in the hands of Christ, the saints and the priests, as seen today in the faith systems, in christian science, osteopathy, magnetism, Weltmerism, *et cetera, ad nauseum*, as seen in the clinics of the specialists and in schools of psycho-therapeutics, and in regular practice—just so sure as suggestion is natural law championed by the comparative few today—so sure will the advance continue until its popularity with the rank and file of physicians will create for itself full recognition at the hands of medical education and practice.



In view of the fact that psycho-therapeutics, properly recognized, will defeat the nonsense of faith healing, while absorbing its virtue, with nothing to hobble its progress excepting fool-friends with occult heads, inviting "A christian science" up one side and religious fanaticism down the other; and

and in view of the fact that there is an increasing demand for practical knowledge in suggestive treatment and for its widest dissemination among physicians, the near future will see the establishment of a department of psychology in medical colleges. This is the outlook.

## SUGGESTIVE THERAPEUTICS.

BY T. ARTEMAS BORTON, M. D., PLYMOUTH, IND.

Read before the Indiana State Medical Society, Anderson, Ind.

Gentlemen, the subject which I desire to present to you to-day has to do with the influence of the mind over the functions of the body. Its silent, unobserved forces in producing pathological conditions, and those by reflex action, exciting morbid sensibilities of the mind and that deranging the nerve centers, resulting in a changed or over-excitability of nerve energy, which becomes a secondary diseased condition in the form of different types of neurasthenia.

I have been interested in this subject for many years, and in my practice have had extended opportunities for making observations as to the potency of mental and suggestive pathology bearing on this subject. I would especially refer you to the healing of the body through these mental forces, changing healthy normal conditions into unhealthy or diseased conditions and vice versa; transforming pathological into physiological conditions. These changes are not miraculous, but proceed from natural causes in the opera-

tion of the mind, as a therapeutic agency, operating through the functions of the body, sometimes as a tonic and stimulant, warding off diseases under the most exposed conditions, defending and holding the system in a state of health, while those void of these mental assurances become victims to the ravages of disease through contagion or infection.

This mental protective force of the mind has been demonstrated many times in hospitals and other places where contagious diseases were prevailing. The mental forces possess a protective power, when rightly exercised, beyond what is usually conceded, not only in the way of defense, but also in correcting diseases, when in existence. I believe these to be much greater than has been generally admitted or understood. A condition that is more than ample and sufficient to account for the doctrine of Christian Science (which is neither Christian nor science). It is also responsible for the many cures by faith imposed so extensively upon the

listen to the reports from the specialists and the "natural healers." They patients constitutes a power within the reach of every physician as a great assistance in connection with or without the administration of medicine, towards regulating, controlling and subduing disease. I do not refer to psychology, as I understand, it refers to a scientific knowledge of the power and functions of the human soul so far as they are known by consciousness, which does not come under the province of the physician's practice.

It comes within the exercise of our duty to use every agency or means that is available in the restoration and maintenance of health. We are expected to keep a watch over the sanitary conditions of our patrons' environments. It is just as much our duty to guard the mind from receiving poisonous matter into its mechanism. Though it may not come in the form of microbes, it may give us as much trouble and require a different kind of an antiseptic to destroy it. There is no function or power of mind or body, but that can be strengthened or weakened by the increase or withdrawal of nerve energy, through the power of an educated volition, thus: Constipation is often produced or overcome by this agency alone, or greatly assisting medication, as may the digestive system be greatly influenced by the same condition for weal or for woe.

We all know how difficult it is to get good results from medication in which our patients have no confidence, and it is an established fact, in my experience, that we get better results from drugs when given with the patient's knowledge of their intended effect. In fact I have often procured desired results

from the means entirely inert, stating the desired and expected effect of its administration. I have frequently quieted the severest pain and nervousness by injecting a few minims of  $\text{HO}_2$  into the subcutaneous tissue of the arm without the use of anything else, satisfying every desire of the patient, just as the tooth stops its tantrums at the sight of the dentist. I was once called to see a lady that seemed very sick; she thought she was; she had had three different physicians in as many days to see her, before I was called. She was wanting an Eastern physician, as she said Western physicians did not understand her case. When informed that I was a Western physician she very soon decided that I would not understand her case, and that my services were not wanted. I informed her that I thought I could give her a medicine that would help her if she could take it. She concluded to try it. I gave her a little vial of fluid directing her to take exactly ten drops in a teaspoonful of pure water every two hours, directing her to be very precise and exact, and that I would return after she had taken three trial doses, which I did to find her almost dead from the effect of the medicine, one more dose, she seemed confident, would have been sufficient to have destroyed her life. Her suffering seemed to be intense. Upon inquiry she had suffered all that she could suffer, and was liberal with her condemnation of Western physicians, if they knew no more than to administer such medicine to so delicate and sensitive a patient. When informed that she had taken ten drops of distilled water in a teaspoonful of pure water, and nothing more, it awakened new aspirations in her mind, and in two days she was quite

well. Her pain was real to her, and her suffering as great as that which proceeds from other causes.

The action of the mind is capable of producing hyperemia of a part, and an excess of blood in one part must necessarily draw from the natural supply of some other part, leaving it to suffer from the depletion. Inflammatory conditions arise from the first, hyperemia, then congestion. This condition continued may result in the inflammation with all its evil consequences, as depositions in which malignant cells may find a lodgment.

Organs may be unduly developed by a persistent mental afflux of blood, while other parts will suffer from the withdrawal and local starvation result.

I believe many young people are precociously developed by their environments, such as imperfect clothing, indecent pictures, and improper literature, keeping their organs excited and filled up with blood, hence, the necessity of purity of mind and proper surroundings. If these conditions are better understood and more generally advised by physicians, children would be more cared for and more carefully guarded. The mental energies would be directed and protected for the development of better forces than is suggested in many ways, and the progress would be much greater toward a perfect manhood.

Be resolutely and faithfully what you are, be humbly what you aspire to be. Be sure you give men the best of your wares, though they be poor enough; and the gods will help you to lay up a better store for the future. Man's noblest gift to man is his sincerity; for it embraces his integrity also.—*Thoreau.*

### Sunshine.

Put a bit of sunshine in the day;  
Others need its cheer, and so do you—  
Need it most when outer sky's dull gray  
Leaves the sunshine-making yours to do.

Give the day a streak of rosy dawn;  
Give it, too, a touch of highest noon;  
Makes the ones about you wonder why  
Sunset crimson should appear "so soon."

Sunshine-making is a blessed task;  
Cheery hearts, like lovely wide-blue sky,  
Banish weary gloom and give fresh hope,  
Check the rising tear or thoughtless sigh.

Put the golden sunshine in each day;  
Others need the cheer that comes thro' you—  
Need it most when outer sky's dull gray  
Leaves the sunshine-making yours to do.  
—*Juniata Stafford, in "Flowers of the Grasses."*

Superstitions have indeed been associated with religion. So they have with law, medicine, nature, the family, the state. But we do not reject what is true in them with the false. Religion is just now eliminating itself from many superstitions and there is every day more religion in the world and less ignorance, doubt, and fear.—*Rev. C. W. Biddle.*

Mental discipline, the exercise of the faculties of the mind the quickening of your apprehension, the strengthening of your memory, the forming of a sound, rapid, and discriminating judgment—these are of even more importance than the store of learning. Establish control over your own minds, practice the economy of time, exercise an unremitting vigilance over the acquirement of habit. These are the arts, this is the patient and laborious process, by which, in all times and in all professions, the foundations of excellence and of fame have been laid.—*Sir Robert Peel.*



## THE MELIORISTS.

### ARTICLE II.

BY J. E. WILLIAMS, STREATOR, ILL.

"This evening we shall continue the discussion of the subject suggested at our last session—the Man without a Heart," said the Leader, after calling the meeting to order. "I may say that the problem of the Man without a Heart is your problem and mine—very thinly disguised. It is a problem that takes us back into the shadow land of psychology, to that dim region in which the springs of action arise, and from which issues the stream of tendency that makes conduct and life. It is the problem of the genesis of feeling—of the how and why of loving."

"How does the case of the Man without a Heart resemble ours?" said a voice. "We are surely not such monsters as you have depicted him."

The Leader: "We all have our unhappy hours. We are sad, discontented, depressed, oftener than we would like to confess. Whenever such a mood oppresses we are for the time being like the man in question. We have lost our responsiveness to the pleasanter aspects of our environment—that is, we have temporarily lost the power of loving. It is the secret of this responsiveness we seek—the knowledge that will enable us to so front the Universe that our hearts will give a happy response to every stimulus that can enter from without."

Mr. Barnes: "Then our search is foredoomed to disappointment. For it is

written in the constitution of Nature that there is no sunshine without shadow, no pleasure without pain. Happiness is not an absolute, but a relative condition. It owes its existence to comparison and contrast, and without a foil it would cease to be."

The Leader: "Mr. Barnes seems bent on proving the contention of our orthodox friends—that there is no dogmatist so dogmatic as the skeptic. Who else would presume to say: 'Here are the limits set by Nature; let no mortal dare to transcend them.' How do you know, Mr. Barnes, that there must be an equivalence of emotional states? That for every period of exaltation there must be a period of depression, and for every joy a corresponding sorrow?"

Mr. Barnes: "It is a doctrine very generally held by the world's best thinkers, and has its roots in the laws of the human mind. Reasoning logically, *a priori*, it seems to me impossible to arrive at any other conclusion."

The Leader: "Then let us reason *a posteriori* awhile—from facts, and not from assumptions. For if your theory is correct we are simply puppets in the hands of a cruel and capricious Fate; there is no stimulus to effort, no incentive to exertion. The whole value of life depends on our emotional states; and if there exists no power to raise the level of those states from a lower to a higher,



then hope is an illusion, science a mockery, and the study of psychology about as valuable to the mind as the mud pies of children are to the stomach."

Mr. Barnes: "Nevertheless, if the proposition is true, all of these dismal consequences cannot prevail against its validity. The truth will remain true whether we like it or not, and we shall receive less harm from accepting the stern fact than the pleasing fallacy."

The Leader: "Very true. But please note, Mr. Barnes, that, like many other logicians, you have assumed your facts, and your conclusion can be no stronger than your premise. The facts of experience show that it is possible for the subjective life to be changed, so that one period of a man's life may be totally different from another—and that, too, under precisely the same enviroing conditions. We have abundance of testimony to show that the whole level of the emotional life of an individual can be elevated, and that though there may be alternations and variations of mood—as there are rippings of the wave on the high as well as on the low tide—yet the average plane has been permanently altered, and the subjective attitude completely changed. It is in this belief that I bring before you the case of the Man without a Heart. He is a victim of emotional paralysis—perishing from lack of interest in, appreciation of, and love for the objects about him. How can you give him what he lacks? The subject is now before you for discussion."

"Mr. Leader, pardon me for obstructing the flow of discussion along the lines you desire, but I have a criticism to offer which is fundamental to your whole position, and which should therefore be stated at the outset. I am a student, as

you know, of the oriental philosophy, and if I am right then you are wholly wrong."

The Leader: "Let the fair pundit proceed. The wisdom of the East could be uttered by no more persuasive lips than those of our modern Hypatia."

"Thanks, dear sir, but compliment not less than criticism can disarm me. I am in serious, deadly earnest. You have instanced a man who was without love for the ordinary, external objects of desire, and now you have assumed therefore that he was perishing. I challenge your assumption."

The Leader: "To be impaled on so bright a spear were almost a painless death. But speak boldly, Hypatia; criticism from so gentle a soul can never lacerate—however deep it penetrates."

"Then, here it is. You describe your patient as suffering because he is unable to love the objects of sensual desire. I claim he is suffering because he wants to love them. When he extinguishes the lusts of selfhood, when he severs the last bond that binds him to the world of sense, then he will be free—will attain to blessedness.

"And so I am opposed to your treatment of the patient. The health you offer is disease; the cure you propose is death; the salvation you offer is perdition."

The Leader: "A sweeping indictment, truly, and strange to Western ears."

"Not more sweeping than true. You sap the very foundations of love, destroy at its root the very capacity for loving, by teaching men to fix their affections on objects which are transient, ephemeral, illusory. He who loves an outward thing, be it wealth or fame, society or politics, friend or sweetheart, attaches

himself to that which he must surely lose—and the parting brings pain. Whosoever desires what another can withhold makes himself to that other a slave."

The Leader: "And in the whole range of human loves and attachments are there none that are worthy?"

"None that have their root in the delusion of Self. One of our Wise Ones has said: 'He who truly wishes to know must not find delight in contemplating the works and deeds of men, nor in hearing their converse, nor in observing the puppet-play of their passions and of their emotions. \* \* \* For the pleasures that men term lofty or sublime are but larger sensualisms, subtler falsities; venomous fair-seeming flowerings of selfishness—all rooted in the elder slime of appetites and desires. \* \* \* Sky, sun, and sea;—the peaks, the woods, the plains;—all splendors and forms and colors,—are spectres. The feelings and the acts of men,—whether deemed high or low, noble or ignoble,—all things imagined or done for any save the eternal purpose, are but dreams born of dreams and begetting hollowness!'"

The Leader: "And if we strangled our human loves and desires, my dear Vedantin,—if we ceased to admire, for example, your earnestness and enthusiasm, and learned to despise the pretty poise of your head, the flush of your cheek, the flash of your eye, the inspiration of your glowing face—what would you give us in their place?"

"Love! A larger, freer, fuller love, a love that would forever grow deeper, higher, more beautiful, until it merged itself into that Beauty which is the Soul of the Universe. 'Tis the curse of Selfhood that eats the heart of love, that creates that agony of self-consciousness

which corrodes and blights the soul. Get rid of the illusion of Self. Stop feeding it by catering to its desires; for every desire that is fed is a rope of steel binding the Self to its object, and thus to existence. Fix your affections on the Eternal, Absolute, Changeless One, in whom is neither variableness nor shadow of turning; and your love shall grow stronger, your subjective life shall grow richer; and you shall attain that attitude toward the Universe which you seek, where none of its aspects shall trouble you; for you will then have found the one inevitable and imperishable Reality which is the Heart of Being, and you will have learned that all external forms and events are but illusions—shadows of the mind's own throwing."

The Leader: "We thank you, Miss Hypatia, for your brave words—for it requires courage to advocate a view so unfamiliar, and, perhaps, so unwelcome. You have raised the world-old difference between the East and the West, a difference that no synthesis can unite—for at bottom it is racial, temperamental, physiological. Yet on one fundamental fact we seem to agree. We both regard love as the central fact in life. You would have it all directed God-ward; we, man-ward, world-ward. Am I right?"

"Yes, except that I would not dignify the world-ward passion you describe by the name of love. There can be no pure love that is not centered in the one pure and changeless Source. The fatalest objection to the direction you give to desire is that it perverts and finally destroys the power of loving. I am done."

The Leader: "What a pity we cannot find a term that to all of us represents the same idea. The word 'love' has so many confusing connotations that for our pur-

pose it is misleading, yet we cannot find a better. I am as loath to accept your meaning of it as you are to take mine. It means more to me than the rhapsodies of the mystic or the vaporings of the sentimentalist. In the interest of clearness I want to say that in this discussion the word 'love' stands to represent all those emotions that attract the individual to the object—whether that object be work or knowledge, idea or fact, man or God. It is the power or capacity that enables one to like, to appreciate, to sympathize with, or to take interest in the varying aspects of life as they flow across the field of consciousness. Now, to return to our problem, how can that power be cultivated? I call on Dr. Baxter to voice the view of the physiological psychologist."

Dr. Baxter: "Science has a positive and affirmative answer to your question. Needless to say, it is totally and diametrically opposed to the view of the fair Orientalist who preceded me. Science not only recognizes the value and use of the objective world as the means by which emotion is generated, but it goes farther and says that without the outward stimulus no feeling at all is possible—even the aspiration of the soul for God has its origin in sensory images, of which it is but a complex and composite abstraction."

The Leader: "Then you don't agree that attachment to outward things is injurious to the love faculty?"

"In order to love, you must have an object, and for most people it must be a concrete object. Philosophy may aspire to a monism, but the practical working creed of daily life must be some form of dualism. We must recognize the outer as well as the inner, the object as well as

the subject, the concrete as well as the abstract. Even religion which deals with the highest abstraction—the God concept—is obliged to regard this fact, and so it gives its votaries concrete objects of worship—saints and prophets, mediators and redeemers."

The Leader: "If a man were born without the sense of sight, hearing, touch, taste or smell, would he be able to love?"

"He would not—unless he possessed our common experience. It is only by some sense unknown to us by which he could perceive objects. The Oriental view stands contradicted, therefore, by loving the individual and concrete that we become able to love the general and abstract. 'Man cannot love the Cosmos until he has learned to love the flower, he cannot love his country until he first loves his neighbor, nor can he worship his Father in Heaven until he reverences his brother on earth.'"

The Leader: "Well, to return to our problem. How is this subjective condition to be induced?"

"Science promises no miracles. It regards with some distrust these alleged miraculous changes brought about instantly by religious or other agencies. If they are at all lasting it is because the individual was prepared for the change before, and the conversion is only the occasion for the manifestation of these latent potencies. The methods of science are more uniform, more reliable, and therefore better adapted to the needs of the average man."

The Leader: "Well, has it any message to offer? Can it help a man to change his heart, and how?"

"The answer to your question is written in a great many volumes on psychol-



ogy. I can only touch the surface of the problem here. Briefly, however, I may say that the best of modern authorities believe that a man is, in an inspiring degree, the master of his destiny—that is, he can change his internal condition. An analysis of the mechanics of emotion shows that it is dependent upon certain physical changes in the nervous system. Feeling is, in fact, always accompanied by a discharge of nervous energy, that might be measured in foot-pounds."

The Leader: "Is love, then, like heat, only a mode of motion?"

"Whatever it may be in itself, it is so related to physical processes that for purposes of explanation it may be so regarded. An emotion, on its physiological side, is a motor reaction. An impression travels in to the brain over the sensory nerve; it there translates itself into a motor impulse, which, flowing outward over the motor nerve, gives rise to external movement. Now note here an interesting and instructive fact: the consciousness of feeling is simultaneous with the discharge of the motor impulse. It is at that point that feeling is born—but it is not yet fully developed. The impulse travels outward over the motor nerve to the periphery, and there finds expression in action. It is then reflected backward over the same path and returns to its center with greatly augmented power. The vitally interesting point to be noted in this process is—that the feeling does not attain its maximum intensity until it has found expression in action at the periphery."

The Leader: "One might almost say that without movement or action there can be no feeling."

"True. At any rate the impulse may be profoundly modified by increase or

diminution of movement—and on this physiological fact we base our hope of control of psychical action. If we can by act of will stop an external movement, we thus prevent the reinforcement of the motor impulse on its return, and thereby repress the corresponding emotion. If, for example, a man in a fit of anger checks the impulse to speak or gesticulate, he robs his passion of its fire; but if he frowns, and stamps, and raves, he sends the impulse back to its center with augmented power and adds fuel to the fire of his wrath."

The Leader: "Then you hope to influence the inner condition by the outward act?"

"Precisely. The same thought has been tersely expressed by Prof. James. He says: 'There is no more valuable precept in moral education than this—If we wish to conquer undesirable emotional tendencies in ourselves, we must assiduously, and in the first instance cold-bloodedly, go through the *outward movements* of those contrary dispositions we prefer to cultivate. \* \* \* Smooth the brow, brighten the eye, contract the dorsal rather than the ventral aspect of the frame, and speak in the major key, pass the genial compliment and your heart must be frigid indeed if it does not gradually thaw.'"

The Leader: "Psychological science, then, does not seem to differ so much in practice from the New Thought, so-called."

"The practices of the various New Thought movements are in the main correct, although their theories may be faulty. We agree that if you want to attain a certain inward state, your first practical step towards it is to adopt the outward attitude that corresponds to it.

So we say: speak the cheerful word, smile the pleasant smile, look for the brightest aspect, affirm the happiest truths, and think the kindest thoughts—for ideational processes also tend to become like that which they image."

The Leader: "That sounds like good Christian Science doctrine."

"Yes, but like that doctrine, it is only half the truth, and the other half is vastly more important. For while it is good to think good thoughts, it is infinitely better to act them. We hear a great deal about holding good thoughts before the mind; it is well, but the truth should now go forth that the way to have good thoughts is to do them. I have given you the physiological reason for the fact that action ends to intensify and deepen the emotion, while inaction tends to starve and inhibit it. If you want to have good emotions you must act on them; if you don't act, you weaken your capacity for having good impulses. If a wave of generous feeling comes over you, don't waste it like a Sybarite in languorous inaction, but go forth and do a generous deed. One of the evils of this novel reading age is the emotional dissipation that the average romance causes; feelings, sympathies, passions are aroused which lead to no issue in action—called into a useless existence only to die the death of the worthless, leaving the sensibilities weaker for having been trifled with. If there is any sin against the Holy Ghost, it is the dishonoring of a pure emotion by refusing to act on it. Action! Action! and forever action! is the law of the emotional life. If you don't act on your good impulse, it cripples you now and hereafter. For not only is the intensity of the emotion diminished by inaction, but also its power of reproduction.

"People often say to me: 'I wish I could always keep the beautiful mood I now enjoy!' My answer is: 'Crystalize it into action. Honor it by doing something. Say a kind word. Do a generous deed. Perform an arduous task. Do some hard thing, heroically, if only for the sake of discipline. Put your mood into the work. Infuse it into your daily duties. Let it enable you to bear drudgery with sweetness, to convert pain into power. Thus shall you transform the evanescent mood into permanent character; thus shall you add to your capital and increase your emotional capacity; and thus shall you cultivate that attitude toward life which is the object of our search. Not by any miraculous or instantaneous change of heart; not alone by happy affirmations or luminous ideals: but by honoring the thought by the deed, by crystalizing the impulse into action, by converting the transient mood into the stable assets of habit, character, and disposition—and all this not in any transcendental sphere beyond the clouds, but right here in the common, every-day life of plain men and women. Here, and no other where, shall you find the royal road; thus, and by no other path, shall you attain the Love-life you seek."

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FAITH CURE AND MIND CURE.—Chas. Dudley Warner is credited with the differentiation that "mind cure does not require any faith, and faith cure does not require any mind."

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I am conscious of the influx of the spirit of Wisdom which gives me ability, judgment, efficiency and power to accomplish whatsoever is best in my chosen work.—Yarnall.

## SERIES OF IMPERSONATIONS.

BY E. H. PRATT, M. D.

100 State Street, Chicago, Ill.

### IMPERSONATION No. 1—THE BONY MAN.

Ladies and Gentlemen:

First of all, let me entreat you not to be startled at my appearance. All of my associates—the muscles, blood vessels, lymphatics, nerves, skin, areolar tissue and organs, and, more than all, the unseen forms of life upon whom we all depended—have been taken away from me and I alone am left. I am merely the human skeleton, and under the circumstances of my late bereavement necessarily a little thin and ghastly in appearance. Perhaps I was one of your best friends, but, separated from my fellow human shapes, who rounded me out and made up my deficiencies of contour, you would scarcely be expected to recognize me. I grant you my cheeks are hollow, my eyes sunken, my mouth as extravagantly large as my ears are small, my nose somewhat abbreviated, my pate bald, my neck long and slender, my collar bones rather prominent, my ribs so thin that they can be easily counted, my waist extravagantly pinched, my hips expanding, my arms and legs more like pipe stems than extremities, my fingers and toes much longer than perhaps you thought they were. But I am not proud, but just honest, and I want you to know me as I am.

I am now forty years of age, and hence at my best. I am a male as you can readily determine by my appearance. A

female skeleton is not as tall as I am. Then, too, her head is smaller, her chest is narrower, and, by the way, is apt to be pinched in its lower part, because as you know, she usually dresses tighter around the waist than man does, and in that way spoils her form. Her practice in this respect is reprehensible, for aside from deforming her it interferes with her freedom of respiration, and so she does not live as long as I do. Of course, there are exceptions, but I am speaking on general principles. Her pelvis is broader and not so deep. This is no fault of hers, but is made so to adapt her to child-bearing, from which I am excused. Then, too, the surface of her bones is smooth, compared to mine. They look prettier, perhaps, but mine are stronger, the various protuberances and ridges which roughen my surface have been developed by muscular attachments, for I am the bread winner of the family, and my work is heavier than hers. Then, too, I am out-of-doors more than she is, and am naturally more vigorous. To be sure, she is built on the same general plan, but you can readily notice the points of difference between us as just mentioned if you ever chance to see us side by side, and thus have a fair opportunity to look us over and compare us. You may think I am a little stiff and awkward in appearance, but that is



because my good friend, the muscular man, has been taken away from me, and I cannot move. But I am not so stiff as I look. Instead of being just one queer shaped bone, as you might think, I am composed of two hundred and eight separate pieces, all joined together, and so ingeniously placed as to constitute the human form which has the pleasure of addressing you on the present occasion. You may think that my head is solid, but it is not. It is merely a box for the brains which I used to have. They are all gone now, but you can see something of what I have been by what I am. My brain, you see, was so delicately constructed as to require complete protection at every point. Brain bruise is always such a serious matter that I was built closed in in this way for its protection. My chest walls used to contain the heart and lungs, which are also sensitive organs, but they required motion on my part as well as protection, and hence my ribs do not touch. My breastplate used to protect them in front, my dorsal vertebrae at the back, but my arms could guard against danger on my sides, so that I could have my ribs raised in breathing and at the same time afford a fair protection for the important organs which I once contained. My chest used to have a floor, but it was merely a muscular structure that was removed with the rest of the muscular man, so that as I appear to you now you might wonder how my chest could hold anything at all with such a big hole in the bottom of it. At present I have no abdomen, but just the backbone which used to support one. You would scarcely be able to guess its normal dimensions by my present shape. But I can stand straight just the same, because my spine

is left. The reason my hips flare so is because they have been pulled out by muscular attachments. And it is a good thing that they are so, for while my true pelvis is more or less circular and complete, thus affording protection for the pelvic organs that it used to contain, the flaring of the upper part, or false pelvis as it is called, served very well to support much of the weight of the intestines which used to rest upon them. My legs and arms are nothing but levers, by means of which the muscles which were once attached to them could move me about at their pleasure.

If you wish to know how hard I am just feel of me and see. I was built this way for practical purposes; for aside from furnishing substantial protection for the organs which my various cavities contained, I had to furnish leverage for the muscles whose office it was to move me about as they were directed. I am a strong character, for my office has been a hard one to fill, and a good deal has been expected of me in the way of durability and firmness. I am indeed the physical embodiment of character, and I had to be strong to fulfill my destiny.

The teeth which my jaws contain are even harder than I am, but they do not belong to me, being constructed after the skin pattern. We are not in the same class. We are both of us hard, but I am bone, while they are nothing but skin appendages. They were left in my jaws simply because I clung to them so closely when I was separated from the rest of my fellows. As a matter of pride I am glad they were left, for my mouth is large enough as it is, and if these had been taken away also it would have added much to my dis-

figurement, for the sockets which contain them are ragged and unsightly after my teeth are gone.

My spine is made up of twenty-six pieces, placed one on top of the other, so as to give it the appearance of one continuous bone. Each of the bones has a hole in it so, that when they are placed in their proper relations my backbone is furnished with a canal which extends throughout its entire length, with the exception of the lower bone, called the coccyx. In many of the lower animals the tail which corresponds to my coccyx is also hollow. But this is unnecessary in my case, as when I am padded with the softer parts you would scarcely realize that I have a tail bone. The tail serves different purposes in different animals. As for myself, my coccyx is for the attachment of muscles whose office it is to close the floor of my pelvis. This coccyx, or tail bone, of mine does not seem at all necessary to my usefulness, and in reality I am a little ashamed of it, for comparative anatomists have taken advantage of the fact that I have such an appendage and make use of this as an argument that I came of lowly origin, notwithstanding the fact that my aspirations are high. Then, too, this coccyx of mine is frequently the seat of pain, especially after I have been badly bruised, and is then frequently removed, and I seem to get on just as well without it, and indeed better, for the suffering it caused me is at once stopped by its removal.

Please, ladies and gentlemen, do not imagine because I appear to be such a hard character that I am altogether stupid, inactive, and insensible. My gentler brothers and myself are but individuals in a family banded together

for a common purpose, each one of us having our peculiar duties. But we are so closely united as to be indispensable to each other, so that the joys and sorrows of any one of us are shared to a greater or less degree by all of us. Of course, each one has troubles of his own of a private nature, but at the same time we are each of us pretty well aware of what the other members of the family are experiencing. We are good friends, my brother forms and myself. We started life together; we live together, and shall come to end at the same time; we eat and drink together, and wake and sleep together, and work and play together. We likewise have felt our sickness in common. We all have one common plan of growth, development, repair, decay and burial. We never differ with each other, for the brotherly love which binds us together is too deep for disagreement. Our purposes of life are all in common, and hence our universal aim is to be mutually self-sustaining, although each one plays his own part individually.

If you will examine my surface carefully you will find that I am all full of small holes, so that you would have ample excuse for conceiving me to be pretty thoroughly worm eaten. But let me disabuse you of this idea at once, for it is through these small openings that the soft and delicate tendrils of my immediate associates have penetrated my structure in its every part, so as to really make me one of them. Arteries, veins, nerves, lymphatics, areolar tissue, and, in fact, all of the members of my family, penetrate my tissues by way of my pores, so that I am closer entwined by them and united with them than you might suppose if

you had not carefully examined my minute anatomy. Of course, now that my family are all scattered, and I am practically dead, yielding up my structure by piecemeal as I am gradually disintegrated and dissolved into the elements out of which I was originally constructed, I am quite different from my normal active self. If you saw or break any part of me in two I will not bleed, or suffer, or inflame, or in any manner attempt to repair the damage. But it was quite different when I was alive. An injury then would have made me sweat blood, suffer untold agony, and bestir myself to repair any damage done me as far as lay in my power, and in this work all my brothers would have helped me. Perhaps you fancy that I was not alive, but in that you are mistaken. During that time so long as I was in good health I never obtruded my self-consciousness upon the other members of the family to which I belonged. But when it came to sickness I always found that I could do my full share in disturbing the harmony of the family. My ways were always a little slow, so that I never obtained my perfect manhood until I was nearly forty years old. But in sickness, as in development, I was always very persevering in my ways, and when I once started on a career of trouble I could hold out about as long, and perhaps a little longer, than the others. There is little in the line of disease that I cannot get up if occasion requires. When I am not properly fed I sometimes get too soft, and in this way I can make the person whose shape depends more upon myself than I have the credit for, stoop-shouldered or hunchbacked, or bow-legged, or knock-kneed, or in many other ways badly

deformed, or I can go to the opposite extreme and become so brittle that my bones will break upon the slightest excuse, and when this happens I can keep the whole body confined until I am all right again, for when I am off duty it is perfectly useless for the rest of the family to attempt to attend to their regular business. I can get up ulcerations on my surface, which are known as spots of caries, or one of my bones can die *en masse*, a condition known as necrosis. I can inflame and degenerate into abscesses just as well as anybody else. I am subject to cancer, and consumption, and syphilis, and rheumatism, and almost anything else that is liable to attack the other members of my family. Of course I am not so easily disturbed as the softer tissues, because my resistance is greater. I am a stronger character. But when I do contract disease I make enough trouble to compensate fully for my slowness in succumbing to it. You see, although I am not easily aroused, I have an exceedingly bad temper when I am, and the family usually have a lively time with me before I get quieted down.

The discovery of the X-ray has been much to my advantage, for in substance I am so much more dense than my fellows that they have not yet succeeded in making me transparent, and the shadows which I cast in a skiagraph disclose my outlines perfectly, whereas there is not another one of the human shapes with which I am connected that enjoys this distinction. When any of my bones are broken, or diseased, or out of place, surgeons are able to find it out now much quicker and more surely than before, and consequently I am able to obtain more speedy relief than formerly.



I am just as proud as my brother tissues, for I am an indispensable member of the family, and what affects them affects me, and, on the other hand, whatever affects me I can tell you affects them also. In fact, when I am really in trouble and enter my complaints at headquarters, I always command a hearing, and very little other business can be attended to until my wrongs are righted.

In all probability, when you meet the other members of the family to which I belong you will feel a deeper interest in what they have to say of themselves because they can talk faster than I can, and perhaps tell their story better. At the same time, my own inner consciousness and self-respect compels me to insist, ladies and gentlemen, upon my full share of recognition when it comes to making up an invoice of the various bodily structures that enter into the composition of a human being. I am not dead in a living body, but as much alive as its other shapes. I own that I am not independent of my fellows, and honestly confess that I can not live without them, so that as you see me on the present occasion alone, stripped of my kindred, the pallor of death is upon me, and I am talking to you in the dumb language of mere appearances. What I am, therefore, is but a mute witness of what I have been, and to do me justice, you will have to imagine me tingling with whatever sensations may have swept through the entire body, think of me ruddy with its life currents, requiring constant nourishment for repair and funeral trains for my waste, as, like the other tissues, I have all my life been dying and repairing by piecemeal, and as the whole body has been healthy and happy I,

too, have enjoyed life. When it has been sick and sorrowing I have likewise suffered.

I wish I knew the name of the writer who dedicated some verses to my memory and pinned them to one of my kind in the British Museum, for few writers, especially poets, have given me the prominence which my important office in the human economy has seemed to me to merit. But I appreciate the compliment of this meritorious composition so highly that I will close my remarks by quoting the verses:

#### TO A SKELETON.

Behold this ruin! 'Twas a skull,  
Once of ethereal spirit full.  
This narrow cell was Life's retreat,  
This space was Thought's mysterious seat,  
What beauteous visions filled this spot,  
What dreams of pleasures long forgot?  
Nor hope, nor joy, nor love, nor fear,  
Have left one trace of record here.  
Beneath this mouldering canopy  
Once shone the bright and busy eye;  
But start not at the dismal void—  
If social love that eye employed,  
If with no lawless fire it gleamed,  
But through the dews of kindness beamed,  
That eye shall be forever bright,  
When stars and sun are sunk in night.  
Within this hollow cavern hung  
The ready, swift and tuneful tongue;  
If Falsehood's honey it disdained,  
And when it could not praise was chained;  
If bold in Virtue's cause it spoke,  
Yet gentle concord never broke—  
This silent tongue shall plead for thee  
When time unveils eternity!  
Say, did these fingers delve the mine?  
Or with the envied rubies shine?  
To hew the rock or wear a gem  
Can little now avail to them.  
But if the page of truth they sought,  
Or comfort to the mourner brought,  
These hands a richer meed shall claim  
Than all that wait on Wealth and Fame.  
Avail it whether bare or shod,  
These feet the paths of duty trod?

If from the bowers of ease they fled,  
To seek Affliction's humble shed;  
If Grandeur's guilty bribe they spurned,  
And home to Virtue's cot returned—  
These feet with angel wings shall vie,  
And tread the palace of the sky!

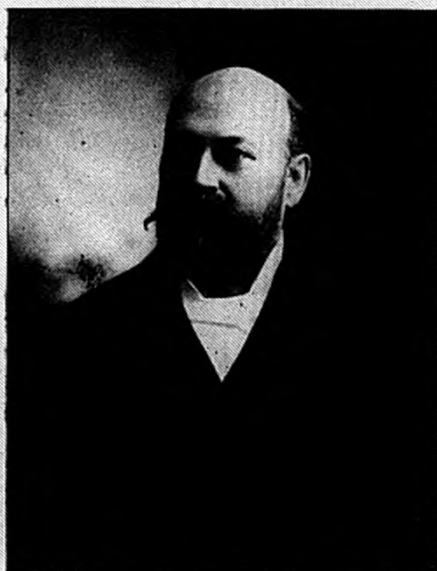
—Anonymous.

Thanking you, ladies and gentlemen, for your presence and kind attention, I will detain you no longer. I am but one of a number of human shapes that will claim your attention. These will present themselves to you in due order,

and in closing I bespeak for my brothers as attentive consideration as you have so kindly extended to me, and when the story of our entire family of human shapes is all told you will find the separate descriptions but brief and inadequate chapters in a book whose proper name would be the Composite Man.

The next speaker, whom I will now leave to introduce himself, as I have had the privilege of doing, will be the Muscular Man.

## BIOGRAPHICAL SKETCH.



E. H. PRATT, M. D., CHICAGO, ILL.

Edwin Hartley Pratt, M. D., of Chicago, Ill., was born in Towanda, Pa., November 6, 1849. His father was for many years one of the most distinguished physicians of the North-West, and was

at one time connected with the Hahnemann Medical College, Chicago.

Prior to his fifteenth year he attended the common schools, and spent a year at Mt. Carroll (Illinois) Seminary. In order to give him the advantage of a college education, his father removed to Wheaton, in Du Page County, Illinois, where he pursued the first year preparatory course at Wheaton College. Leaving this school because of unjust demands made upon him by the college authorities, he entered the second year class in the preparatory department of the University of Chicago, where he remained for six years, completing a thorough course of study and graduating with the class of 1871, with the degree of A. B.

His own choice was to fit himself for the practice of law, but knowing his father's wish that he should enter the medical profession, he yielded his own inclinations, and in October, 1871, entered Hahnemann Medical College, from which he graduated in 1873 with the degree of M. D.

A few months later he accepted the po-

sition of demonstrator and adjunct professor of anatomy in Hahnemann Medical College, which he held for a short time, when he accepted the office of professor of anatomy in the same college, which chair he occupied until the spring of 1877, when he connected himself with the Chicago Homoeopathic Medical College, filling the same chair. In 1883, Dr. Pratt retired from the chair of anatomy and accepted that of surgery in the same college.

It was here, while handling the complicated and obscure cases at the college clinic, that he announced his important discovery of the new and important method of treatment of chronic diseases, now known as Orificial Surgery, in connection with which Dr. Pratt is now known all over the civilized world. In recognition of his services, the Chicago Homoeopathic Medical College established a chair of Orificial Surgery, to be filled by Dr. Pratt.

He was honored with the degree of LL. D. by his alma mater in 1886. He is an honorary member of the Missouri Medical Society, the Ohio Medical Society, the Kentucky Medical Society, and the Southern Association of Physicians, and an active member of the Illinois State Medical Association, the Chicago Academy of Medicine and the American Institute of Homoeopathy.

Dr. Pratt has a large and lucrative practice and is a very busy man and evidently a believer in the "strenuous life." In addition to his private practice, he fills the chair of Orificial Surgery in the Chicago Homoeopathic Medical College, and is consulting surgeon of the Cook County Hospital, and editor of the *Journal of Orificial Surgery*.

That Dr. Pratt has given the matter

of Suggestive Therapeutics consideration, and appreciates its merits, may be seen by his opening article in the August, 1900, number of the *Journal of Orificial Surgery*, in which, among other things, he says: "Not from any prejudice, but as a mere matter of experience, there are three forms of treatment which in my estimation are more valuable than all others combined, and yet they have not found their place in the ordinary college curriculum. These forces are Orificial Surgery, Osteopathy and Suggestive Therapeutics."

Dr. Pratt is a tall, broad-shouldered, heavy man, whose personal appearance suggests great force of character. He is six feet tall, is finely proportioned, and weighs 250 pounds.

He is averse to publicity being given to his personal history, appearance, etc., and the writer of this article, being unable to obtain the necessary material from Dr. Pratt, was obliged to look elsewhere for the information. Consequently, if this article falls short in any particular, the doctor must charge the defects to the aforesaid trait of his, which is not a common one in Chicago.

"I admire the man who moves and speaks from honest conviction. The man who has no real working theory of life is like a poorly constructed engine. He loses power through the excess of what, in mechanics, is called 'lost motion.'"—*Anonymous*.

God's will comes to thee and me in daily circumstances—in little things equally as in great. Meet them bravely. Be at your best always, though the occasion be one of the very least. Dignify the smallest summons by the greatness of your response.—*F. B. Meyer*.



# SUGGESTION

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## EDITORIAL.

### A Little Chat About Flashed Suggestion.

Many of our friends tell us that they much prefer an informal editorial article to a stilted attempt at a sermon or essay. Accordingly, we will continue our custom of having a little informal, friendly chat with you each month, writing just as we would like to talk with each of you, personally, if it were possible. If we stray away from our subject, or if what we say seems to have no connection with the title of the article, what does it matter? The main purpose of the title of an editorial article, anyhow, is to set at ease the mind of the foreman of the composing room, who is wedded to precedent and would refuse to lock up the forms unless the title was in its place. We do not wish to preach to you, and much prefer the informal talk after the work of the day is over and we can pull up our arm-chair a little nearer to yours, light our pipe, and talk about things just as they come into our minds. Now, that we have explained matters, draw up your chairs and we will chat until it is time to light the lamps.

Did you ever notice, when reading in

the journals of the "New Thought" school, of the "treatments" reported and "treatments" suggested, how many words are used to cover up a simple, little suggestion? These "treatments" are prolific of words and almost barren of ideas. A few grains of wheat can be seen, but, oh, the chaff. Sentence follows sentence, and yet nothing seems to be said. The stream of words, like a mountain brook, flows on, rippling over its stony bed, making sweet music which calms the troubled mind and produces a dream-like state in the hearer, who, wearied by his long journey over the rough roads, has thrown himself on the mossy bank of the brook, to rest. Protected from the rays of the sun by the leafy branches of the sheltering trees, in whose shade he reclines, and fanned by the cooling summer breeze, he relaxes body and mind, and, feeling at peace with all the world, he listens in the shadowy stillness to the rippling of the brook.

The student of Suggestion will understand how the suggestible condition can readily be induced under these circumstances. The hope, the expectant attention, the desire for healthful suggestion,

are all present. The meaning of the words of the treatment is not understood by the patient, but the sentences are euphonious—the sound is pleasant to the ear. The healer naturally drops into a monotonous tone which the student of Suggestion recognizes as a familiar note. The healer at intervals injects into his flow of "thoughtless words" a few positive suggestions, which reappear all through the treatment, and which are the only things carried away in the mind of the patient when the seance is over.

The whole treatment consists of masked suggestion, coupled with a monotonous, but more or less pleasing, flow of words calculated to lull the senses of the patient and produce the condition in which the suggestion will be more readily absorbed. The student of Suggestion will find much entertainment in investigating the several cults of mind-healing. He will find marked differences in the theories advocated by the respective schools of this "New Thought" idea. In some he will be delighted with the beauty of the ethical ideas presented and the high ideals held by its advocates, whilst he will be surprised and disgusted with the crude doctrines advanced by other sects. In some he will find the fanaticism and enthusiasm of a semi-religious sect, and again he will find the calm, cold following of an agnostic form of the doctrine. He will see many strange forms and faces, but he will recognize the familiar eyes of his old friend—Suggestion, twinkling through the apertures of each and every mask.

In the affirmations which the patient is directed to repeat, the student will find auto-suggestion disguised with that invariable accompaniment of the "New Thought" idea—words, words, words.

Auto-suggestion is the active principle in the center of the pill, surrounded with a thickly laid-on verbal sugar-coating. The auto-suggestion in the pill eventually does its work, but only after the verbal coating has been dissolved. The frothy wording is soon forgotten, but the firm auto-suggestion sinks into the involuntary mind of the person repeating the affirmations, and does its work.

Let us take a few examples "from real life" to illustrate what we have said. The italics in the quotations are ours:

In the September, 1900, number of "*Universal Truth*," we find the following treatment suggested for *nervousness*. The correspondent advises that these words be "*repeated over and over*":

"I am warmed and fed and clothed and healed by Divine Love."

Another correspondent responds to the request for treatment for *sore feet*, by recommending the following affirmation:

"I so thoroughly understand the divine working of the Truth, and I so thoroughly realize the presence of the Father in me and about me, that I am now conscious that omnipotent Love rules in every atom of my being, soul and body. *My feet can never be weary nor sore. God created my feet perfect. I walk the pathway of life in perfect ease and comfort. All the obstacles in my path have vanished, and my feet are bathed in a sea of pure love. Through a knowledge and realization of the presence of Omnipotence, I praise and thank God for the perfect spirit of peace that now dwells within me.*"

The following directions are given to the patient taking this treatment for *sore feet*:

"Mentally place yourself in an attitude to realize the power of the words you utter, for the fullness of peace and harmony in your feet comes with realization. *The more frequently this spiritual medicine is used, the sooner comes manifestation of perfect health.*" ..

The same journal contains the following item:

"The following invigorating affirmations are

used at the Exodus Club, Chicago, Sunday mornings, the congregation repeating them after the leader:

"With reverent recognition of my birth-right, I claim my sonship with the Almighty. *I am free from disease and disorder.* I am in harmony with my Source. *The Infinite Health is made manifest in me.* The Infinite Substance is my constant supply. The Infinite Life fills and strengthens me. The Infinite Intelligence illumines and directs me. The Infinite Love surrounds and protects me. The Infinite Power upholds and supports me. I am out of bondage. I have the freedom of the Sons of God. With all that is in me I rejoice and give thanks. God and man are the all in all, now and forevermore."

The August, 1900, number of the same journal recommends the following affirmations for general health treatment:

"Monday—*Perfect health is my eternal birthright.*

"Tuesday—I have *health of intellect*, therefore I have wise judgment and clear understanding.

"Wednesday—I am *morally healthful*, therefore in all my dealings I love to realize that I am quickened by the spirit of integrity.

"Thursday—*Healthfulness of soul* gives me a pure heart and righteousness of motive in everything that I do.

"Friday—Meditation upon the health of my real being outpictures in *physical health and strength*, in even temper, joyous spirits and in kind words.

"Saturday—*My health is inexhaustible*, because I keep my eye steadily fixed upon its eternal Principle, and my mouth filled with words of its Omnipresence.

"Sunday—The Father and I are one; one in purpose, alike in Substance, and one in manifestation."

The same journal also gives the following "treatment" for prosperity, the same having been given at the close of a lecture on that subject. It certainly would have a "bracing" effect on a sympathetic listener:

#### PROSPERITY TREATMENT.

"You are the child of the Most High God, and every good thing in heaven and earth belongs to you. *It is now in your mind, and you never forget it, that the Almighty God is the power by whom you get wealth. You do*

*not depend upon any man for your support. You do not depend upon any woman for your support. You do not depend upon any organization for your support. It is God alone who supports you. The Spirit of God works through every one to prosper you. You see God everywhere. Nothing can hide the good from you.*

"*You let nothing discourage you. Your mind seeks only the bright side of everything. You forget all evil. You remember no failures. Your heart is devoted to meditation upon the good, and your lips are consecrated to expressions that cheer. They rally the forces that bring success. You are strong in the strength of the Lord. You are wise with the wisdom of God. Henceforth and forever you put away all anxiety. You never justify worryment. You fill your heart with thanksgiving and praise. You lift your thoughts to heaven; nothing can hold them to darkness. Though all the earth be dissolved and the heavens fall, you will not lose your peace of mind. You know that nothing is gained by anxious thought, while all good is revealed in an instant of calmness and trust.*

"The Meek One in you is the key to your enrichment. In It is no pride, no envy, no greed, no earthly passion whatever. *No pride can keep you from your right place. Your self-respect is not pride. Your self-respect is knowledge of your God-hood, and that nothing can demean or disgrace you in your true nature. No position nor circumstances can degrade you. On the contrary, you elevate all that you touch, and you elevate all with whom you are associated. You realize the nothingness of the old nature. You empty out the old self; you make the vacuum of spiritual abandonment. Into it rushes all the good in heaven and on earth.*

"*Now, nothing can keep your good from you. Your cup is running over. Surely goodness and mercy shall follow you all the days of your life, and you shall dwell in the house of the Lord forever. Amen.*"

The last quoted "treatment" is interesting and a report of the results obtained would certainly interest many persons. We trust that the lecturer will make public her percentage of "cures." There certainly is a great field of work open to her, if her treatment will bring about the desired result.

In the same journal an anxious inquirer wishes to be informed "Why do



I not demonstrate harmony in my home, when I have treated my husband, child, and mother-in-law, faithfully, to cure them of their faults." If an outsider may be allowed to venture an opinion, we would suggest that this good sister try a little of her own medicine on herself. It seems to be a case of the recruit who complained that all the men in the company, except himself, were out of step. Try a little auto-suggestion, sister.

Another correspondent gives a recipe for *rupture*, prefaced by a sermonette, as follows:

"You were conceived in Divine Love. You are the expression of that pure, perfect Love. Divine Love is a binding, cementing power. It is the power that holds all atoms in their places. Every atom of your body is drawn and held together in its place by this power. If any of them get separated as by rupture or any other appearance, they may be drawn together and cemented by the omnipotent power of love; but the word must be spoken. Therefore use the following: 'The omnipotent spirit of Love in me heals this rupture and gives me peace.' Then mentally realize the truth of your words, for the Spirit alone can heal."

The following treatment for appendicitis is given:

"The false theories of physicians and surgeons, and the general impressions regarding that error named Appendicitis are powerless to produce or perpetuate such manifestation. The great law of harmony reigns and only waits the universal acknowledgment of its supremacy to obliterate all such falsity, thereby obliterating the manifestation. We claim, therefore, freedom from such error for every soul. We make this claim in the name of Jesus Christ."

Also the following treatment for *periodical nausea in a child*:

"Dear child, every organ of your body is designed to represent the ideal and perfect organ in your real spiritual being; and every function of your body must respond to the word of truth which is now sent forth to establish harmony in your consciousness. The infinite Love that is omnipresent and all-powerful permeates and penetrates every organ and function of your body, and corrects every tendency

to discord or disease. By that infinite Love you are now made free. You are fearless and free. You are joyous and free. You are free from the fear of others. You manifest health, strength, and peace. Harmony reigns in mind and body. The word of Truth has made you free."

Another gives as a treatment for *constipation*, the following:

"I do realize that the power of divine Love so permeates every atom of my being that my bowels move freely and without effort. This inflowing of divine Love removes all obstructions and I am healed. I realize joy and eternal life so fully that the spirit of Peace is ever present with me. I acknowledge the fullness of joy, peace, and power, and have come into a realization of my oneness with infinite Spirit; therefore I rest in Thee, O my Father."

"Harmony," an organ of "Divine Science," gives the following "Health Thought" to be "held" during the month of September:

"All the natural channels of my body are open and free. The substance of my body is good."

The same journal gives this treatment for *general health*:

"What is true of God is true of man. God is the One All, and is always in a state of wholeness. I, the man of God, am always whole, like unto the One All. No false belief environs or limits me. No shadow darkens my mental vision. My body is a heavenly body, and my eyes do behold the glory of God in all visible things. I am well, and provided for, thank God, and nothing can make me think otherwise."

In this connection, it may be of interest to state that among the other treatments offered by the editor of "Harmony," for various ailments, appears "Treatment against the belief in Hypnotism and Mesmerism, with Formulated Denials, and Affirmations that work Forefreedom." As the aforesaid "treatment" is obtainable only by purchasing the said editor's "Primary Manuscript Lessons in Divine Science," at the "marked down" price of \$2.50 (reduced from

\$5.00), we are unable to reproduce the same for the benefit of our readers. We sincerely regret this fact, as it would be interesting to compare and contrast the "treatment" for belief in hypnotism with the "treatment" for constipation or sore feet. We trust that we will be pardoned for suggesting that there might be room in the "course" for a "treatment against a belief in Divine Science."

And so it goes on. Each particular school gives the suggestive pill a coating of the special brand of coating material in favor with its respective followers, but the action of the concealed remedial agent—suggestion—is the same, no matter what the color or shape of the outer covering.

It is to be regretted that the leaders of these several schools or cults of mental healing do not inform themselves as to the principles underlying their cures, and also of the limitation of the forces which they are blindly using. If they understood scientific suggestion they could make many cures, where they now fail, and at the same time would know when some other remedial agent should be used. Instead of giving masked suggestions in a hit or miss style, they would apply the same intelligently. They would use the suggestive rifle instead of the "science" (?) shot-gun. They would save the lost-motion of their present wasteful methods. Understanding the part that the building up of the nutrition and vital forces of the patient plays in true suggestive treatment, they would direct their strong suggestions to that end, instead of telling a patient that she has only the belief of a headache and nervousness, and that she is one with the Infinite; that she is "the fulfillment of the law;" "the tree of life;" the "I am;" the

"Spirit;" the "Conscious Law;" and that "Harmony reigns;" that she is "at-one-ment with the Universal Spirit;" etc., etc., coupled with the suggestion that she will not feel the headache nor experience the nervous feeling again. They would place the suggestive rifle-ball right in the center of the bulls-eye of the cause of the trouble, instead of firing a charge of mustard-seed shot at one of the symptoms.

But then, of course, it would be hard to build up a religion, or a semi-religious cult, around suggestive treatment pure and simple, and those to whom mysticism appeals strongly would not be attracted. Perhaps a larger number is reached by the "science" plan, and in that way a greater interest created, which will gradually develop into a "survival of the fittest" among the "science" cults, the ones accomplishing the best results outliving the ones less fitted for the work. Many are led to investigate the subject of suggestion through these schools of the "New Thought," and in that way public knowledge on the subject is increased. The teachings of some of these schools of mental control have been of great value to thousands of people, in the direction of causing them to train their minds to dwell on brighter things; to stop fretting and worrying; to realize that confidence and ambition could and would accomplish great results; to think healthy thoughts and to "let go" of the unhealthy, morbid ideas formerly in their minds. These teachers and schools have done some good work, and, perhaps we should not be too quick to condemn them because they have failed to grasp the real cause of the "miracles" they have been working, nor to know just when and how their methods should be used and when

other methods should be employed, either in connection with, or in place of, their own.

We have strayed away from our subject somewhat, but trust that we have not wearied you. If you have not already done so, we suggest that you look into the teachings of the Christian Scientists and similar schools of mental or spiritual healing and thought, and we predict that if you do so you will have many unexpected but pleasant meetings with our old friend—Suggestion, and feel sure that you will have no trouble in penetrating the numerous disguises which you will find him wearing. Those who once form his acquaintance always recognize him thereafter. Whatever his guise, and behind whatever mask his features may be hidden, you will know him and will receive from him the sly little smile he affects on such occasions.

#### **Dr. Pratt's Impersonations.**

In this number of SUGGESTION we publish the first of a series of articles, by Dr. E. H. Pratt, entitled "Impersonations," which originally appeared in *The Journal of Orificial Surgery*, from which they are reprinted by special permission of the author.

The merit of these articles will be apparent to the reader without any word of praise from us, and we feel that they will be appreciated by our subscribers.

In this connection it may be of interest to note that several of the leading medical colleges use these articles (reprinted in tract form) in connection with lectures, it being found that the students obtain a clearer idea of the subject, when presented in this form, than they do from their notes of the lecture.

The first article, "The Bony Man," ap-

pears in this number. The November number will contain the second article of the series, "The Muscular Man."

#### **Removal Notice.**

By referring to his advertisement our readers will see that Dr. Geo. C. Pitzer has removed to Los Angeles, Cal., with The St. Louis School of Suggestive Therapeutics and Medical Electricity, and will hold a session there every month during the Fall and Winter. The first session in Los Angeles will open Monday evening, November 5th, at eight o'clock. All mail intended for Dr. Pitzer or his school should be addressed: Geo. C. Pitzer, M. D., Los Angeles, Cal.

#### **An Explanation.**

Some of our lay readers would take us to task for the language used by some of our contributors who happen to be members of the medical profession. They feel that the indiscriminate use of the terms "quack" and "charlatan" applied to the lay student or practitioner of suggestive methods, is unjust and uncalled for and savors too much of narrowness and bigotry.

On the other hand, some of our M. D. readers complain that some of our lay contributors persist in mentioning the fact that their results were obtained and cures effected, after failures to cure on the part of physicians using drugs. They seem to think that the language and statements are ours.

Replying to both of the above mentioned criticisms, we would state that we are not responsible for the views of our correspondents, whether they be physicians or laymen. Both sides are entitled to their respective views, and our columns are open to contributions, of in-



terest, from either class, but the responsibility for their utterances must rest where it belongs—with the writer of the article.

We suggest, however, that, as far as possible, all harsh terms be avoided by both classes. We are all seeking the truth, and honesty of purpose on the part of those who differ from us on certain points should be respected.

#### **An Interesting Move.**

Since Dr. Clemmer's article for this month, "The Outlook," was placed in type, we have received a communication from him calling our attention to the fact that the Ohio Medical University had established a chair of Medical Psychology. This announcement is particularly interesting following, as it does, Dr. Clemmer's article which closes with the prophesy that "the near future will see the establishment of a department of psychology in medical colleges." We do not know whether the Doctor's foresight is to be attributed to telepathy, clairvoyance, or just plain, everyday intelligent "guessing."

The following clipping from an Ohio newspaper gives the particulars of the establishment of the new chair:

"The board of trustees of the Ohio Medical University has established the chair of psychologic medicine, of which Dr. J. Darlington Snyder has been made professor.

"The board and faculty officials are to be commended for this advanced and up-to-date movement.

"The members of the senior class will have excellent opportunities for investigation in this new field of medical research. O. M. U. is among the first, if not the first, of the Western colleges to take the initiative in this vital subject."

## **BOOK REVIEWS.**

### **A Child of Light, or, Heredity and Prenatal Culture considered in the Light of the New Psychology,** by Newton N. Riddell, is an interesting work, just published.

The author is the well known lecturer on Heredity and Prenatal Culture, who has traveled constantly for twelve years, filling over 2,500 dates in all parts of the country, devoting much of his time to lecturing before Chautauqua Assemblies. The present work is the result of his years of investigation of the subjects treated therein, the intention of its author being to furnish to the public a practical treatise on Heredity and Prenatal Culture, reducing the known facts and laws of reproduction to a definite science and presenting them in a non-technical, concise form. The author claims to have personally studied the heredity and psychology of some thirty-five thousand persons, including not only men of genius, but many of the most criminal and depraved, and his work consequently abounds in first-hand facts and original matter.

The author has made an important departure from other works on this subject, in that he treats the subject of prenatal culture in the light of, and in accordance with, "the new psychology." In recognizing the potency of Suggestion in prenatal impressions and in introducing the new methods of brain building and soul growth, the author discards certain theories heretofore accepted without question by the average reader, but he makes a good argument and evidently has his subject well in hand.

He gives specific directions for brain building and soul growth, which he claims will enable any one to increase or diminish any faculty, talent or tendency.

He also offers plain suggestions to parents, calculated to enable them to mould the physical, intellectual and moral nature of their offspring at will. The Science of Wedlock is also entered into, the laws of adoption, the basis of soul harmony and the proper relation of the sexes in wedlock are fully discussed.

We cannot do the work full justice in a brief review, and must refer the reader to the book itself for a clear idea of this work. It deals with vital problems in a style that renders their study attractive and interesting, and the work will prove of value to every educator, pastor and parent.

The book is well bound in blue silk finished cloth and contains 350 large octavo pages. It is fully indexed and contains over twelve hundred marginal notes.

The publishers offer to guarantee the book to purchasers, and state that they will refund the money to any dissatisfied purchaser. The price of the work is \$2.00.

For sale by the Child of Light Publishing Co., 6328 Eggleston avenue, Chicago.

#### Smith Premier's Victory.

The Smith Premier Typewriter received greatest number of points for superiority, at the Paris Exposition, and was awarded a Diploma of the Grand Prix for its superiority of construction and efficiency at the Highest Rating of the jury. This Grand Prix was won by the Smith Premier in competition with twenty other typewriters on exhibition.

#### Dr. Southworth's Book.

We understand that Dr. Southworth's excellent work, "True Metaphysical Science," is meeting with a large sale. As the edition is limited, those desiring to possess this book should write the author at once. We have spoken favorably of this work in previous numbers and take pleasure in again recommending it.

**The Natural Healer, a Monthly Magazine devoted to the interests of Drugless Healing and its Practitioners,** is the organ of the Natural Healers' Protective League, the new organization of the followers of the several systems of drugless treatment. The first number of this journal, which lies before us, is a fiery little magazine of sixteen pages, flying at its mast-head a pennant bearing the motto, "Freedom and Natural Rights." Whatever else may be said of this newcomer in the journalistic field, it cannot be denied that it is terribly in earnest, and that it steps boldly into the arena, hurling its defiance to the State Boards, and challenging the "regulars" to mortal combat.

Its first article is the "Initiative Announcement of Natural Healers' League," in which the object and purposes of that organization are set forth, and the "persecutions" of the healers at the hands of the "drug-doctors" severely denounced. The healers are urged to band together and to face their enemy boldly. The next article, "The Fallacy of the Drug System," is a savage onslaught. (Continued on next page.)

## HYPNOTISM.

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**The Chicago School of Psychology,**

4020 Drexel Boul.,

Chicago, Ill.

slaught on the prevailing system. The writer cites many authorities to prove his claims that drugs injure instead of aid, and that the "drug-doctors" are, for the most part, a lot of "poisoners and butchers," who amuse themselves by persecuting the Natural Healers, when not engaged in cutting up and drugging their unfortunate patients. The article closes with the prediction that the day is coming when natural healing shall prevail over the forces of the "drug-doctor," at which time the writer states that:

"The drug doctor will be driven to admit his error and follow a rational method of cure, stopping his butchering and poisoning, or he will be compelled, by lack of patients, to leave his bottles and knives and go out into the world and make an honest living for the first time. These parasites will be driven away. These bloody vampires of the scalpel will have to seek new fields or else try an honest method of livelihood. The smug-faced and flowing side-whiskered fraud will no longer be

seen in the land, and the people will wax fat because of his absence."

The article "Physician and Surgeon" is a San Juan charge on the breastworks of the practitioner who has a mania for performing unnecessary operations. This individual is drawn and quartered by the writer, who pictures an operation of this kind performed by the "rising young butcher," which results fatally, the writer closing the paragraph as follows:

"Cannot this monster be punished? No! 'Professional ethics' shield him; punishment is only for some poor healer who fails to cure a man whom the drug-doctors had given up, the loudest shrieker in the gang being the fellow who has just butchered the woman. These drug-doctors all hate their local professional rivals, but there is honor among thieves (which in this case is called 'professional ethics'), and they stick together, and shield the criminal."

He pays further attention to the alleged tendencies on the part of "drug-doctors" to "cut and slash," in this strain:

(Continued on next page.)

**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**.

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In another article the Christian Scientists are notified that they may seek admission to the League, although not, strictly speaking, natural healers, as follows:

"Yes, Christian Science friends, you are welcome here. Walk right up and take a front seat. The Natural Healers, following other forms of drugless healing, will not refuse to be called in consultation with you, although the Allopath will not associate, professionally, with his Homœopathic brother. Many of the old moss-back practitioners do not like to think of going to the same heaven as the Homœopaths, although for that matter we do not think that the average Allopath need bother himself very much about whom he may meet in heaven; it is a matter that need not concern him for obvious reasons. We Natural Healers are not so narrow."

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Dear Sir: I thank you for calling my attention to the DEER LICK MINERAL WATER. It has already done several of my patients good; some object to the sulphurous taste, but soon learn to like it. It acts favorably on the nutritive organs, and in tuberculous cases and those suffering from defective elimination. I send you a few more names, among them two are calculus cases (kidney and bladder), who said: "Order me a case, if you think it will do me good." The next has a bad heart, and the fourth is a dyspeptic, nervous, overworked business man. The lady is old, corpulent and feeble, and the water may help to improve her vitality. The last has bilious attacks from defective liver that I hope the water will help revolutionize. It is similar to popular European waters that have worked wonders in similar cases. I am pleased to know that we have such a valuable mineral water (as the analysis shows) so near Chicago. I shall continue to investigate it; I am satisfied that it will prove a valuable adjuvant, and can commend it to the profession.

Yours very truly,

T. C. DUNCAN, M. D.

of "Natural Healers" of all the schools, who "sinking their differences" are in-

It appears that the League is composed vited to "resist the attacks of the common enemy."

Under the heading "Our Friends, the Enemy," the editor pays his respects to the members of the different "regular" schools, the Allopaths catching it the hardest, the Homœopaths getting only a mild scoring. The editor says:

"In the general term drug-doctor we include all known species of the animal, although, to be honest, we always have the Allopath in our mind when we think of the drug-doctor. Do you know, we have a sort of sneaking sympathy for the average Homœopath, partially because he is reviled by his Allopathic brother, and, secondly, because he gives so little drugs. He is like the hired girl who applied for a position, and upon cross-examination was forced to confess that at one time she had given birth to a child; the prospective employer looked grave and the poor girl, fearing to lose the place, cried, weepingly, 'But missus, it was only a little one, an awful little one!' The Homœopath gives such a little dose you know."

(Continued on next page.)

## Special Features of the August

### "PSYCHIC DIGEST AND OCCULT REVIEW OF REVIEWS."

A Review of Dr. James H. Hyslop's "Life After Death," in June "Harper's Magazine."

A Review of Dr. Thompson Jay Hudson's "Evidence of Life After Death," in August "Harper's Magazine" (an answer to Dr. Hyslop).

A Review of Rev. R. Heber Newton's "New Thought of Immortality," in August "Mind."

A Review of Horatio W. Dresser's "The Problem of Matter," in August "The Higher Law."

The reviews of these articles by the World's Leaders in their Special Line of Thought are invaluable to all who wish to be "up to date" on the recent investigations and conclusions reached by such eminent authorities.

In addition to the above, there will be many other valuable reviews and digests of the best articles in leading periodicals in this line of thought.

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And again:

"On the whole, the Homœopath is not a bad fellow, although he does allow the Allopath to occasionally make a fool of him. We advise our friends in case they find any one who will not see the truth of Natural Healing, and who seems to prefer drugs, to try and wean the patient away from the Allopath and steer him toward the Homœopathic fold. By doing this you will be doing the patient a good turn, may be saving his life."

The editor concludes the article by saying:

"We want to say that when we attack the drug-doctor, we refer to that bigoted, narrow, hypocritical, stupid, moss-backed, poisoning, butchering class of the medical profession. To the enlightened, liberal, conscientious physician, no matter what his school, we take off our hat. We have no fight with him, no matter how much we hate his drugs. He is a good fellow and a gentleman. He is a scarce article, but a few specimens of him may be found if you look for him. If he knows you pretty well, he will tell you that he gives as little drugs as possible, and then only to please his patients. He believes in the efficacy of bread-pills and other placebos, banks strongly on hy-

gienic methods and fights shy of poisons and useless operations. And he never persecutes. That's the fellow we respect. But for the other chap—our typical drug doctor, our old Killopathic degenerate—well, don't get us started on him again; please don't."

All the office force of *The Natural Healer* seem to be workers, judging from the verses contributed by "Micky," the office boy, who bursts into verse as follows:

"The Allopathic's drugs is FIERCE,  
The Homœopath's is tame;  
The Healer gives no drugs at all,  
But he gits there just the same."

This little journal is a novelty among "medical" publications and we shall watch its career with some interest. It promises to put a little life into the fight, at any rate, and is not apt to produce the "deep sleep" condition in its readers. It is published at 3985 Cottage Grove Avenue, Chicago, at the subscription price of fifty cents per annum.

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## Enquiry and Experience Department.

### Another Warning.

ARCOT, TENN., Aug. 15, 1900.

EDITOR OF SUGGESTION:

Your editorial note of warning to the medical profession in the August number, is very timely, but I fear it is "casting pearls before swine." The self-constituted doctrinaires of the profession who are exploiting it for their own selfish ambitions are responsible for all the medical laws passed, and not the rank and file of the profession. They are too bigoted to heed advice, however well intended, and the result of their arbitrary legislation will produce the very result they are trying to avoid. *You and I know that at least fifty per cent. of functional derangements are amenable to auto-suggestion, and it is this class of ailments from which the practitioner derives ninety per cent. of his income.* Now when psychic healers are cut off from practicing their art, will they quietly submit and seek other fields of usefulness? They will not. They will take

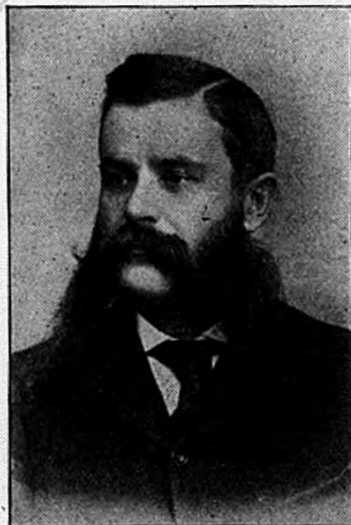
the lecture field as teachers, organize classes among the laity and teach them concentration and the intelligent use of auto-suggestion, and the drug doctors' occupation as well as the drug mixers' will be gone. With best wishes for the success of SUGGESTION I remain,

Yours truly,

J. T. MCCOLGAN, M. D.

[Dr. McColgan is correct in his statements. The physician who refuses to take cognizance of suggestive treatment is in danger of losing his most profitable class of patients, who will go to the "irregulars" to obtain what the non-progressive "M. D." cannot furnish. If the members of the medical profession find their patients leaving them and going to the irregular "healer," they can blame no one but themselves. The people know what they want and intend to get it; if the M. D. cannot furnish it, the "healer" can, and if the people get in the habit of go-

(Continued on next page.)



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ing to the "healer" it will be hard work to get them back.—ED.]

### Permanent Cures.

AUBURN, Me., Aug. 2nd, 1900.

*Editor of Suggestion.*

DEAR DOCTOR: In the practice of suggestive therapeutics or magnetic healing I find that every patient who consults me asks these questions, "Is it lasting?" "Will the trouble come back?" "Will I remain well?" "Is it permanent?" "Do you warrant a permanent cure?" etc.

The majority of the patients that I treat and cure seem to dwell upon these points and if their progress is rapid, in speaking of it they generally say, "How well and strong I feel, and if I will only stay this way now how happy I will be."

Then again, during their treatment if they have a slight reaction or a particle of discouragement they will immediately talk upon these points. Of course during their treatment I overcome these thoughts

by replacing them with new thoughts in the majority of my patients.

Now, I believe that we ought to have quite a lengthy and convincing write-up in "SUGGESTION," as I believe all its readers would like to hear something from you on these topics.

I do not find this such a great obstacle with patients that are under treatment, but rather those who come for consultation and without exception they all dwell on the same questions, "How am I to be cured? How can you cure without medicine?"

Of course I explain to them the effects of medicine upon the circulation and physical system; then the effects of this method of treatment.

I always ask them why they believe that medicine cures. They immediately say they don't know, and the chronics all say that it doesn't.

I sometimes ask them what church

(Continued on next page.)

## DERMAPURINE.

DERMAPURINE is a most valuable combination of disinfectants and gland stimulants for external application.

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.

DERMAPURINE has been prescribed very extensively to remove pigmentary deposits, such as lentigo or freckles, chloasma, moth or liver spots, and has brought about most happy results.

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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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they belong to, especially those who do not believe in our methods, but favor medicines. If they say the Methodist church, I immediately ask them why they don't belong to the Baptist, Congregationalist or Catholic. Their reply is that they were brought up to go to and believe in their church.

Then I tell them that they believe in medicine for the same reason that they believe in their church.

With many other such convincing arguments the majority of them are satisfied.

Now, the next to come is, "Well, will I stay cured after you cure me; it doesn't seem possible if you give me no medicine?" To these questions I have many more convincing arguments and I use

the one which applies best to the individual.

I often ask if they ever stop to think what brings the babe to manhood and what sustains the strong, well, healthy man? This alone, with a full explanation, seems to astound the majority. I also explain the fact that everything that lives upon the earth thrives from proper nourishment.

I explain the effects of drugs and stimulants upon the circulation and physical system, which generally last for only a time. In this the chronics agree with me and say that they have doctored with so many and thought they were better, but it was only for a time. Then after explaining the effect of our treatment

(Continued on next page.)

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and how the changes are produced I point out the condition and requirements of the healthy man and what replenishes his circulation and how the circulation and nerves are fed.

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All we doctors have pamphlets of some description, and if you could give us through the columns of SUGGESTION some points and explanations that would seem reasonable to the majority of patients it would overcome the greatest barrier of the practitioner.

Of course I am always loaded and ready to meet promptly every patient face to face in these arguments in a pleasant, convincing manner, and most of the time have all the practice I desire, but what we want is something logical and practical to spread among our patients as well as the public in general.

I know that I am very much in need of such a little pamphlet in this section.

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Sincerely and most respectfully yours,  
PROF. JEWELLE.

[We are of the opinion that you have answered your own question admirably. We expect to give the readers of this journal an article along these lines in a future number. If you prepare a little pamphlet on the subject and therein express your ideas as clearly and forcibly as in this letter, we think it will fill the want as well as anything that we have seen in the line of that kind of literature.

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(Continued on next page.)

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Not all the proofs of immortality will make a man believe one whit more than he naturally believes. Not all the objections against it will make a man believe

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When you have a sale to manage  
Do it as the robin sings;  
Put some cheer-up in your business—  
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In this busy world of ours;  
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Oft-times grow the finest flowers.  
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