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# SUGGESTION

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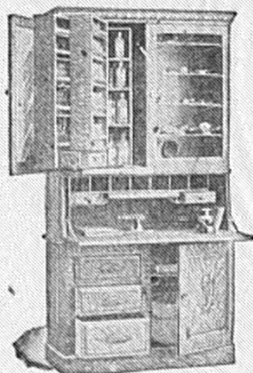
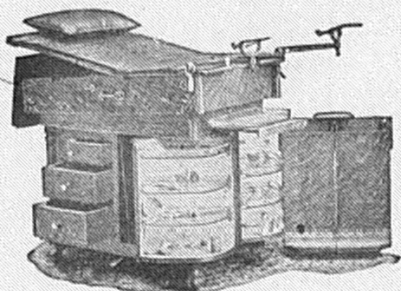
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# SUGGESTION

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

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## SUGGESTOGRAPHIA.

BY GEORGE BIESER, M. D., 186 W. 102D ST., NEW YORK CITY.

In order to have a brief title for the present series of articles upon the subject of Suggestion, I have selected the new term, Suggestographia. Although it is apparently a formidable title, its definition is really simple. Suggestography means a writing about Suggestion—the science and art.

If in the course of these articles I should dwell upon elementary principles, it is not because it is for a moment supposed that the readers of SUGGESTION are ignorant of them, but because, in my opinion, it is well to remind psychic researchers and practitioners that they should not disregard the rudiments and elementary facts and principles of science and common experience. The rudiments of science and art form the foundation upon which the complex superstructure rests; therefore any art to be really useful, or at least useful to the greatest number of mankind, must rest upon a firm, true foundation. If the foundation of an art is not true, or no stronger than the superstructure, then all must collapse. See, therefore, that the rudiments or elementary premises of

our science are demonstrable and are built upon strong ground—upon solid rock, and not sand, metaphorically speaking, so that when the storms come they shall not be swept away.

How often do psychic researchers transcend in their theories and philosophies the actual facts? How often do they neglect the imperishable abstract truths for the ephemeral theories and forms—the creations of their imagination? Oh! how often, after we have been in a state of enthusiasm or partial subjective state, and our imaginations have created, out of airy nothing, virtual somethings with which we amuse ourselves until we tire of them or they lose their charms, do we return to the rudiments and elementary principles of science, to draw new hopes and inspiration to stir us on to success in the practical application of suggestion for remedial, moral and intellectual purposes?

In the science and art of Suggestion, in the investigation of the manifestations of mental and psycho-physiological processes as aroused, augmented and directed by suggestion, there must be no hobby-

ism, no affectation to color or shade the real phenomena produced or to be produced. Not the mere creations of the mental processes in the psychical realm, but the phenomena in the physical realm, whether the work of nature or of mankind, are the wells and granaries from which the facts and truisms by which the mental, moral and physical needs of man can always be satisfied, are to be selected by doctors, scientists, practical men and true artists of all kinds.

Practitioners of the art of Suggestion should always select procedures on account of their merit and appropriateness rather than on account of their novelty or because they are spectacular. It is well known that some procedures for inducing the suggestive or receptive condition are favorites because of past reputation rather than for their value; other procedures are in use because of "affectation" and their vogue can be accounted for on religious grounds; other procedures are employed because they yield amusement and afford a chance to mystify; other procedures, again, are in use because they are based upon particular theories, beliefs, creeds, etc.; and still other theories are applied because they are good money making schemes.

The science and art of Suggestion is here to stay, and the doctors of the near future will have to employ it if they do not wish to become back numbers. They may turn from it as often as they will, but yet it will ring in their ears, and will not be silenced. They may intrench themselves behind a resolution to see in it nothing of good for their patients; they may view it as a hobby upon which those of shallow judgment are riding to notoriety and not to honest repute; they decry it in all and every way, and it will

not down. Modern Suggestion is a science, and its application is no longer empirical. When honestly and scientifically used, Suggestion is an agent that is precise in its indications, direct in its actions and positive in its results.

In order that the knowledge of Suggestion shall be scientific, and its application practical and efficient, the students and practitioners of Suggestion should not be sciolists, but should be thorough scholars of the sciences that relate to mankind. Superficial knowledge—sciolism, in this science and art, as in other sciences and arts, can only lead to failure in the application of Suggestion, to error and to fraud. Unfortunately in the psychical field of healing there always was, and at present is, more sciolism than in any other field of human endeavor.

In the study of and for the successful practice of Suggestion, no detail is so trifling that it is not important. One small, apparently unimportant detail, if omitted, may cause total error in the comprehension of Suggestion and total failure in its application. Remember what the great architect, painter and sculptor, Michael Angelo, surnamed Buonarrotti, said about details, when a friend criticised him for giving so much attention to details. "They are mere trifles," Michael Angelo replied, "true, but trifles make perfection, and perfection is no trifle."

It were well for those interested in the science and art of suggestion, to devote also some study to some of those sociologic problems in which suggestionists and psychurgeons are personally and professionally interested, that is, those problems usually classed under the head of "Professional Sociology." Societies and asso-



ciations for psychic research, institutions for healing by psychical methods, professional ethics, mental sanitation, magazines on psychical topics and upon mankind, and schools for teaching this science and art must be of interest to all of us. The value of the science of suggestion to law, medicine, pedagogics, all kinds of child and man culture and other sociological purposes, is a subject of endless interest. The research and discussions regarding the educational methods in the preparation of the suggestionist and the psychurgeon, open up a wide field of prime interest. The laws of the different states and countries regarding the right to practice psychical healing cannot fail to be of interest.

Let not the suggestionists and psychurgeons, like so many physicians with their characteristic sinking of self, devote their energies only to the development of the science and art of suggestion, and relegate the careful scientific study of the problems of the suggestionists and psychurgeons themselves to an occasional address where the rhetoric usually is more to be admired than the philosophy. Forget not, that "charity should begin at home." Shakespeare says:

"This above all: to thine own self be true,  
And it must follow, as the night the day,  
Thou canst not then be false to any man."

—*Hamlet*.

Let not all that is left to the family and friends of the suggestionist, when he is no more, be only the epitaph upon his tombstone, "Well done, good and faithful servant."

In the study of anthropology—the science of man or mankind and the biology of the human species stated, whether we study anthropology proper—the study of

man in his totality and of the varieties of mankind called races, or whether we study that branch of anthropology called ethnology—the study of nations—we find that man or mankind is in a moral, intellectual and physical relation with other men and the environment. From the various sciences which pursue their own subjects as far as they can throughout the entire animal, vegetable and mineral kingdoms, the anthropologist collects and collates only so much of the results that relate to man or mankind. These sciences are not absolutely included in anthropology. Thus anatomy and physiology furnish the knowledge of the structure and functions of the organs of mankind; psychology, the knowledge of the functions of the human mind (nervous system); while comparative anatomy, comparative physiology and comparative psychology aid in studying the relation of mankind to other animals. A portion of the knowledge of the relation of races both as to descent and time, and of the languages of men, races or nations are determined by philology. For the knowledge of the beliefs, arts, sciences and institutions of mankind, the anthropologist generally depends upon sociology; while geology and archæology are relied upon to furnish information regarding prehistoric man. Many other sciences are also called upon to furnish knowledge of mankind.

What to us as students of suggestion is of interest in the science of anthropology, is that this science has for its object not only the study of the physical man and physical types of mankind, but also the moral and intellectual man, the moral and intellectual types of mankind, and any or all the phenomena manifested by living man or directly through his agency. Problems which are of interest not only

to the theoretical but also to the practical student of suggestion, such as evolution of mankind, human sympathies, human instincts, superstitions, aboriginal conceptions, good and bad inclinations, sentiments, atavism, fanaticism, temperaments, etc., and which are usually studied as part of human nature, are subjects for study and investigation by the anthropologist. The anthropologist however sees in these phenomena but so called biological phenomena and studies them as such; for life to the anthropologist, is but the sum of the phenomena which we call living. The genesis and development, the purpose and the effects of these manifestations or rather of the agents causing these phenomena, upon the mental, moral and physical condition of man or mankind, upon races and upon nations, are studied by this class of scientists. Of course, the metaphysicians, clergymen, mental scientists, psychologists and the like, see in their study of these subjects, mental, divine, spirit, intelligence and soul phenomena.

From this brief sketch of the scope of the science of anthropology, it becomes evident that its field of study embraces the same that should be studied by general students of suggestion. It is the province of the modern suggestionist (by whatever name he is called) to treat immoral and criminal tendencies and habits, to correct defects and perversions of education, to develop genius, special talent or special psychical and psychophysiological faculties, and to improve man in any and every way—morally, intellectually and physically, especially when sick. All that is of prime interest in the realm of thought, emotion, action and physical condition are embraced in his field of endeavor. It is common at

the present day to hear of crime being studied under the title of criminal anthropology, and arrested mental development, abnormal cases due to unstable development, degenerates, infantilism, feminism (among men), acromegaly, gigantism, atavism, etc., studied under the title of pathological anthropology. From this aspect of the field of endeavor of the suggestionist and of the field of investigation of the anthropologist, it is justifiable to call the practice of suggestion in its entirety, "Applied Anthropology." At any rate, it were well for practical students of suggestion, who do not intend to be only psychurgeons—doctors who rely on and employ mental processes mainly in their endeavor to prevent, mitigate or cure sickness, or who do not intend to employ suggestion only as specialists in limited fields of endeavor, to have a thorough knowledge of human biology or anthropology in all its branches.

In our study of the philosophies of those who have studied, investigated and applied suggestion for various purposes, in all countries and in all ages, we find that they may all be placed in one of the three classes of philosophies—theological, metaphysical and scientific. As philosophy is knowledge of phenomena, as explained by, and resolved into, causes and reasons, powers and laws; and as science has revealed to us immeasurably more of the laws of nature and of the infinitude of the universe than was ever remotely dreamed of in past ages; and as most educated persons (it seems) do no longer believe, and they rightly do not believe, in the hideous travesties of the doctrines (pure speculations) which have been intruded upon mankind by ignorant and systematizing theologies and meta-



physics based on the distortion and on the misinterpretation of facts or on the extravagant forcing of emotional language to impossible logical conclusions, it is expedient and proper in order to attain the greatest success in the practical application of suggestion that only the scientific philosophy be accepted by rational students of suggestion at the present day. Mind you, I do not say that students of suggestion cannot attain some sort of success by belief in or by use of the theological and metaphysical philosophies.

The theological and metaphysical philosophies have their use, especially in explaining the *modus operandi* of suggestion to certain patients, not only on account of the simplicity of most of these philosophies, but also because these philosophies will be most readily accepted by them. But these philosophies to explain the effects of suggestion, have been abused; still the abuse of a thing does not abrogate the lawful use thereof. "*Abusus non tollit usum.*" Simplicity of philosophy has its charms, but it has also its deceptions. Assertions prove nothing and are useless unless they can be backed by proof or demonstration.

All must have noticed that most of the systems of psychical healing based upon theological and metaphysical philosophies, almost inevitably sink into abject and charlatan superstitions, and the practices themselves sink into cumbersome paraphernalia of externalism—rites, ceremonies, incantations, invocations, etc. The scientific is ill exchanged for the illusions of the other philosophies, and the hope based upon the scientific is ill exchanged for the groundless hope of advantages to be gained by a disregard of the natural laws of hygiene, physiology, pathology and psychology. Let the phil-

osophy of the suggestionists and psychurgeons be the comprehension of the truth in the investigation of the science and art of suggestion, enabling them to arrive at rational conclusions in the study of psychical and physical laws which govern organized matter under normal and pathological conditions. But philosophers of any shade or kind should remember the words of Farrar:

"So run my dreams; but what am I?  
An infant crying in the night,  
An infant crying for the light,  
And with no language but a cry."  
(To be Continued.)

Few men suspect how much mere talk fritters away spiritual energy;—that which should be spent in action spends itself in words. Hence, he who restrains that love of talk lays up a fund of spiritual strength.—Selected.

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## THE SPIRIT OF OPPOSITION AND SUGGESTIVE THERAPEUTICS.

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

I am one of those who believe very fully that there is no force in existence that is primarily evil.

Evil as we know it is one of two things, either the absence of force or the wrong use of force. The one word ignorance may be made to cover both of these.

In the first case, what we call evil is like darkness or cold, a negative only.

Here we need to supply something that is absent.

In the next case we need regulation. But in neither class can there be discovered a positive evil; that is, an evil that is an entity that needs destruction.

If this be true, then the spirit of opposition that has existed for so long in all departments of medicine is simply some type of ignorance. It would seem that with the rapid advance of knowledge this opposition should rapidly die.

It is of course well known that it is dying out to some degree.

The reason that it does not die faster is found partly, and I believe mainly, in our formation of habits. We tend to continue doing what we do for a time, and that after all reason for the actions may have passed away.

This very fact should be not only known by all, but its physiological explanation should be studied, as it explains one of the main claims of all suggestionists; that is, that whatever we hold in mind tends to pass into action

and finally becomes the physical man himself. It becomes incarnated.

This opposition grew up in our more ignorant and warlike ancestors as they were forced to contend with their savage adversaries, and also with the wild beasts that were no less formidable.

The thinking and acting along this line not only increased the size and activity of the brain cells that think fight, but increased their number as well. But the process did not stop here. The muscles used in contending, and the blood vessels that supplied these muscles, and the glands that manufactured the blood, and heart that circulated it, and so on throughout the body till the entire man was formed after this pattern. We must remember that while these parts were being built up, some others, their opposites, must have been neglected, and many other traits, not directly connected with these, must also have been neglected for want of inclination to use them.

But structures once built up are not torn down immediately, nor do they cease suddenly to act.

So we have to-day the spectacle of a race contending and quarreling after they have learned the futility, the uselessness, of fighting. Even physicians, who are supposed to be versed in the physiology of the brain, in psychology, are no exception. These, at least, would be supposed to know that fight awakens



fight; that to contend only accentuates the tendency to oppose in the other party to the dispute.

Physicians would be expected to know that traits of character that are detrimental die from neglect and never from opposition.

It is too late in the day for any one who makes any pretension to knowledge on these topics at all to contend that any trait of character can be actually killed, either in others or one's self. To illustrate, A cannot actually fight B save while B is in reach of him, and he cannot fight him ideally without holding him in mind; how, then, is he to get rid of B by opposition?

The same is true of an idea, with all its secondary bodily effects.

Supposing, says some one, that I use my will to inhibit the idea, what then?

Use my will to inhibit what? Can I try to inhibit some thought without, by implication, keeping the thought with me?

Think of it and see. You will find it impossible.

How, then, can I get rid of this spirit of fight, or any other trait? *By neglect.* This is the only way. I can by force of will stop acting out the idea, but it is not the stopping acting that kills it, but the transfer of thought and action into other channels, thus draining the blood current away and allowing the fighting cells to become weakened from lack of nourishment.

All along this has been the real method. How, then, is it possible to kill by force, in another, what we cannot kill by force in ourselves? The more I fight the disposition to fight, either in myself or my neighbor, the stronger the fight principle becomes. I can stop actually

fighting my neighbor, and there is such a heavy percentage of the race that cannot think long without the privilege and stimulant of acting, that when once they stop contending in word or deed, whether they stop by desire or force from without, they will soon *stop thinking fight*, and it, this cessation of thinking, is the real source of improvement, of advancement, for those who can and do keep up the thinking, despite the fact that they are forced to stop giving expression to it, do not lose their desire to oppose.

It is also worthy of attention that the number who can and do think without the aid of expression in action is constantly on the increase. Those who can think abstractly are on the increase. It follows, then, that just in proportion as we thus learn to think independently of action will the old methods of opposition fail to eradicate the evil, for remember that it is not forcibly stopping their acting that eradicates the evil, but simply because they stop thinking when they cannot give their thought expression. But as we become more enlightened we have more patience, and keep on thinking and planning, and simply bide our time when we can act, or, more likely, act on the sly, and constantly make converts, so that by growth we finally become too strong to be silenced. So you see that the fight method is less and less adaptable to a growing race. The truth of the above can be seen by looking at the history of the growth of Suggestion, of Homeopathy, of Christian Science.

Private opposition, public opposition, laws, fines, etc., have all failed to stop their growth. In fact, they have grown on opposition because it has been a stimulant to them.

It would seem that physicians, above

all others, should be familiar with these facts, and yet as soon as any of these persecuted sects gain sufficient power, they in turn become persecutors of those below them. This process has continued until we are all growling at each other like wild beasts. It is growl answering to growl without end. The Allopath fighting the Homeopath, who as soon as able turns and assists his enemy in fighting Suggestion, and the latter, as soon as able to stand, assists both in fighting Osteopathy, Mental Science, Christian Science, etc., and the latter can be heard even now, in their infancy, screaming baby screams of hatred at each other.

The Suggestionists, at least, should know better than this; for is it not one of our corner stones that thoughts tend to become flesh and blood after their own kind, and that suggestion awakens thought?

Do we not contend always to avoid negative suggestion? Do we not endeavor to awaken the desirable thoughts, letting the undesirable ones alone?

Let us stop aping our savage ancestors and awaken to the needs of the day. Let us give to the world an example of a living intelligent body of workers alive to present needs and to modern thought.

Opposition was good for its day, because action was necessary to thought among men.

They could not withhold judgment, but thought passed immediately into action.

We of to-day need to know that there was a kernel of truth present here, as everywhere, for, as I have said, there is no evil *entity*. The kernel of truth was the desire to be rid of the evil, for while evil does not exist as an entity, it does exist as a wrong use of force.

How assist in ridding ourselves and others of this evil?

The way that is always successful and accords with our present knowledge is to *direct the attention to the desirable things*, and we will grow like, yes, *become*, what we attend to.

Well, but suppose some will not attend? Then opposition is still necessary with these to the degree necessary to avoid disagreeable consequences, but we should do this in the same spirit that we would guard an ignorant child, and not imagine that our opposition to their actions is the real remedy. *Let our opposition be but restraint, and that kindly, all the time holding up the desired ideal.* And let us be careful that we restrain no farther than we know to be necessary.

One should have the right to think right, and also the right to think wrong, if the penalty affects the actor only.

It is by suffering the pain that grows out of wrong action that the race has always learned mainly, and must continue to do so. Of course, I may learn from what others suffer, but even so, I suffer ideally as they do, and thus learn.

We see from the above that restraint may be necessary, but that opposition in the older sense, which carried with it the fighting idea, is not to-day necessary, and is detrimental to any cause adopting it.

Even in the enactment of restraining laws it is necessary to watch closely and prayerfully that this spirit of intolerance does not supplant the true idea of restraint; that teaching may be given, and the possible injury of undue haste to adopt the new be avoided.

Any one, however, who will look candidly at some of our prohibitory laws can



see the beak and claw plainly showing in them.

I am sorry to be forced to say that even some of our prominent Suggestionists are addicted to this same fallacious method of opposing, with a beam in their own eye.

Let me give you a question which, if honestly asked, and as honestly answered, will always be of use. It will, of course, not lead to infallibility, but will lead to what is right for each questioner at that stage of his advancement.

Here it is: Is this useful? If I act on this as an individual, as a member of a family, as a citizen, will it be useful? Or, is it possible that others may use it so as to be of use? If so, then it is my plain duty to either assist or keep hands off.

As long as more good than harm comes out of it, it is still my duty to be careful while trying to eliminate the existing evil, that I do not stand in the way of the element of good that is present.

Let all Suggestionists practice what they preach, and be tolerant in the widest, truest sense possible.

#### **Chicago School of Psychology.**

The December session of the above-named school was attended by a large class, composed of physicians from all parts of the country. The New England states were represented by several students, and California contributed one member to the class. Great interest was manifested, and the class showed earnestness and a determination to acquire a thorough working knowledge of the branches taught. The clinics were attended by a large number of patients, and a number of interesting cases presented themselves for treatment.

The December session inaugurated several new features in the work of the school. In addition to the regular course in Suggestion, Suggestive Therapeutics, Hypnotism, Natural Healing, etc., given by the principal, Herbert A. Parkyn, M. D., two additional courses—Osteopathy and Medical Electricity—were added, the instructions in the said branches being given by specialists in these respective lines.

Dr. E. A. Russ, one of the best known and most successful practitioners of Osteopathy in Chicago, instructed the class in the theory and practice of Osteopathy, a special clinic being held and patients being treated daily. The physicians attending the class were more than pleased with the *practical* features of the instruction given.

The class in Medical Electricity was instructed by F. H. Blackmarr, M. D., a specialist in his branch of practice, and professor of Electro-Therapeutics at Hahnemann Medical College of Chicago. The course comprised practical instruction in Electro-Therapeutics and X Ray work. The instruction given was most valuable and its importance to the physician who wishes to be "up-to-date" can scarcely be overestimated.

A diploma was awarded for each course taken by the student. The lectures and clinics were so arranged that the entire time of the students was fully occupied.

The success attending this special course has induced the management of the school to repeat the same in February next, the same branches being taught as in December. The class will be limited to fifty students and a special rate will be given. The school advertisement on the last page of the cover of this magazine gives further particulars.

## SERIES OF IMPERSONATIONS.

BY E. H. PRATT, M. D., 100 STATE STREET, CHICAGO, ILL.

### IMPERSONATION No. 4—THE VENOUS MAN.

Ladies and Gentlemen:

My twin, the arterial man, has requested me to appear before you and tell you something of myself, so I suppose I must do the best I can to entertain you. Although a good speaker, with me for a subject, might be able to give you pleasant and profitable entertainment, I have but little confidence in my own ability to make full use of my opportunity. I am just one of the brotherhood of shapes that you have been hearing about of late, and more of a worker than I am of a speaker. If I could only be put in operation, so that you could get a fair example of the use that I was made to serve in the human body, you would find the demonstration fascinating in the extreme. If my story, then, does not hold your attention it is because it is poorly told, and not from any poverty of material out of which to weave a brief consideration. In other words, I am conscious of being interesting in myself, but have little faith in being able to present my interesting features in an entertaining manner. But if you will allow something for my embarrassment, something for my loneliness and grief at being separated from my brother shapes, within whose meshes I was always so closely entwined, something for the fact that I am somber in appearance, have been somber in my life work, and must therefore be more or less somber in my talk, I will briefly refer

to a few of my characteristics that seem to me most deserving of your attention.

Although each of the human forms will speak for himself in your presence, and is supposed to confine himself to matters of personal consequence, for myself I shall take the privilege of dropping an occasional remark concerning some of the other members of my family whenever it seems necessary to do so, in order to properly elucidate my theme.

You know I am a twin, and although I am expected to confine my present remarks to personal matters, in my own mind I find it difficult to escape the conscious presence of my twin brother. The fact of the matter is, we have very much in common. When the blood of our body is all drawn off we are both of us merely tubular formations. Both of us carry blood, both of us are connected with the heart at one end and with the capillary system of the body at the other; but although so closely associated with each other our functions are quite different, my brother's mission being to carry blood away from the heart out into all the tissues of the body, and my mission being the reverse, to collect the blood from every part of the human system and return it to the heart. Between us we manage the complete circulation of the blood. But he, as I said, distributes it, while I collect it. He spreads the table for the nourishment of the



human being, while I pick up the crumbs. He brings things, I take them away. He acts as a supply train, while I am more or less of a funeral procession. He deals in supplies, while I am more of a high-grade scavenger, and gather up the waste, either for renewal or burial, as proves to be necessary. So you see, while between us we manage the circulation of the blood, in reality we perform uses of an opposite nature.

This is true so far as the greater part of our work is concerned. Down in the chest, however, our duties are reversed. After I collect the blood from all parts of the body and pour it, a foul, polluted stream, into the right auricle of the heart, this cavity contracts and forces it into the right ventricle, and there my service ends. My brother, the arterial man, then takes charge of it and has the responsible position of conveying it to the lungs for its purification, after which it is once more passed into my keeping and, by my four pulmonary veins, I have the joyous privilege of emptying it into the left auricle of the heart, after which it is once more placed in my brother's keeping. You see, whenever blood goes from the heart, be it red or black, my brother has it in charge, and whenever it is brought toward the heart, regardless of its color, the burden becomes mine. But my brother and I understand each other so perfectly that we work in such perfect harmony as in reality to appear like one person, the bloody man, instead of two, as we are represented in your presence. It is perfectly proper, however, that we should be regarded as two separate forms, because there are enough marked points of difference between us to establish separate identities. For instance, in the matter of construc-

tion, each of us has three coats, and although there is very little difference between the outer and inner coats which belong to us, the middle coat, which enters into the formation of the arterial man, is much thicker and more substantial than my own middle coat. So marked is this difference that whenever an artery is severed and the blood empties away the artery stands wide open, so that the severed end appears perfectly round. If an artery is pinched its elasticity will immediately restore its shape when the pinching ceases. But poor me is not so blessed with stiffening material. When I am not distended by the current of blood which courses through my channels, I become perfectly collapsed, and it would not be necessary to pinch me to hold my walls together. They would stay together of their own weight. Nevertheless I am not devoid of a middle coat, and such as I have is constructed after the manner of that of the arterial man, namely, of involuntary muscular fibers.

Our means of nourishment and nerve supply are identical. Like the arterial man my cavities, what few I have, for I am not so active as he, neither am as I as strong, are presided over by the vasomotor nerves which, as he has explained to you, are made up of a combination of sympathetic and cerebro-spinal nerve fibers, so that either nervous system can have direct communication with the blood stream. Then, too, neither of us depends upon the blood we handle for our nourishment, but, as he has already explained to you, a delicate system of blood vessels called the vaso-vasorum provides us with what material we need for our nourishment. In this we are alike.

We are quite different in our contain-

ing capacities. It would take twice as much blood to fill my veins as would be required to distend his arteries. That is, my area of channel surface is twice as extensive as his. My branches are more numerous and more irregular in their location. As we handle the same amount of blood you can at once see that he has to accomplish his work twice as rapidly as I do mine. So while the arterial stream is very rapid the venous stream is comparatively sluggish. In general terms I consist of two sets of veins, both of them, of course, starting at the capillaries and coalescing as they increase in size and decrease in number as they approach the heart. One set of my veins keeps company with the trunks of the arteries, the largest-sized arteries having but one vein, while the middle-sized and smaller arteries are furnished with two companion veins, called *venae comites*. This set of veins which accompany the arteries, and are often encased with them in the same enveloping sheath, are known as the deep veins. The other set of veins, called the superficial, ramify in the loose areolar tissue immediately beneath the skin, and when they are filled with blood and the skin is of a clear transparent quality they show as irregular blue streaks, mapping the surface of the body out into queer, irregular-shaped figures, bounded by the blue lines.

It seems as though the blood would get lost in the labyrinth of my channels and never succeed in finding its way back to the heart. Such is not the case, however, as if there is no mechanical obstruction to prevent, the heart gets all of its blood back in due time, and as fast as it empties itself is filled up again. In some places my venous branches go by the name of sinuses. For instance, the

large venous trunk that takes the blood from the walls of the heart itself and pours it into the right auricle is called the coronary sinus. The large veins which connect the uterus with the placenta in gestation are known as the uterine sinuses. Those of my veins which are located in the *dura mater* of the brain, which is the tough outer membrane which acts as a lining to the cranial cavity, are all called sinuses. There are fifteen of them in all, but their naming is not important on the present occasion, as the fact which I have already stated is all that will probably interest you at present. In a few places, where my veins are very numerous, thick enough indeed to constitute something of a bundle of them, they take the name of plexuses; as, for instance, the choroid plexuses, in the lateral ventricles of the brain, the pampiniform plexuses in the spermatic cords of the male and in the broad ligament of the female. It is a little confusing to students of anatomy that some portions of my tubular structure go by the name of sinuses, for the bony man has cavities especially connected with the cranial bones that are also called sinuses, as the frontal, ethmoidal, sphenoidal, and maxillary sinuses. To have the same name to mean in one connection a bony cavity, and in another place a blood vessel is a little awkward, is it not? Nevertheless I had nothing to do with the matter and simply relate the facts.

Anatomy is not a very progressive science and does not change much with the years; so what I am telling you is already a matter of ancient history and liable to remain unchanged for ages to come. So instead of finding fault with things as they are it will better become

us perhaps to simply accept the situation and let that end the matter. It is all right to fret about unsatisfactory arrangements that are capable of modification, but to resent the inevitable and rail against conditions which are permanently fixed is both useless and unsatisfactory.

In another important respect the arterial man and myself are different. He has no valvular arrangement except the semi-lunar valves which serve to prevent the regurgitating of the blood back into the ventricles when they relax after contraction. But I am furnished with innumerable valves placed a few inches apart in most of my branches, so that when the blood tries to go back toward the capillaries, as it might do under some forms of outside pressure, or induced by gravity acting upon dependent parts, the regurgitation of the blood stream toward the capillaries is thus rendered impossible, for the slightest motion of the blood backward closes these valves and completely obstructs its progress. There is one part of my venous self that is unprovided with these valves, and while there may be some advantages in this fact with which I am not acquainted, I sorely feel their absence and often wish that there had been valves enough to go around, so that all my venous branches could have been provided with them.

I refer to my veins which are connected with the digestive organs. Those of my veins which come from the spleen and the stomach and the small intestine and from the large intestine and from the pancreas, indeed, as I said, from all of the digestive organs, coalesce into one large vein known as the portal vein, which carries the blood to the liver and

ramifies through this organ before it is again collected by the hepatic veins and carried into the inferior vena cava, to be carried with the rest of the blood from the lower part of the body to the right auricle of the heart. All these digestive veins are unprovided with valves. As a human being spends much of his time in an upright position you can readily see that the lower veins connected with these digestive organs, namely, those supplying the rectum, are forced to sustain the pressure of the entire column of the blood which extends from them to the liver. Not only does the force of gravity act upon them, but when the liver is congested or the circulation of the blood through it in any other manner is impeded, the venous stream is thus blockaded and the veins which collect the blood from the rectum are called upon to sustain the entire force of this pressure. You can at once see that here are two obvious reasons for undue stretching of veins which return the blood from the rectum. These veins are called hemorrhoidal veins, and their dilatation constitutes the annoying and mischievous trouble known as hemorrhoids, so common an affliction as to be familiar not only to doctors, but to the laity as well. It seems to me that hemorrhoids could be avoided if all veins which come from the digestive organs were provided with valves. But this is the way I was made, and I presume it was for a valid reason, although I am fully unable to appreciate it, and so in reality have no right to pass such severe judgment upon my construction.

Gravity does affect me, as is evidenced by the fact that varicose conditions of my channels occur in independent parts. The veins of my lower limbs suffer most



and frequently become as large as your little finger and stand out like whiplashes all over the surface of the limbs just beneath the skin. Sometimes they are distended to such an extent as to rupture beneath the skin and cause spots of ecchymosis, which take a long time to absorb. Oftentimes the skin itself becomes so congested as to break down and have great big patches of sores, known as varicose ulcerations. When my veins in the pampiniform plexuses of the spermatic cord become enlarged in this way the condition is known as varicocele, and has such a weakening, degenerating effect upon the male sexual system as to call for relief to prevent a complete loss of sexual vigor.

You must not think, however, that gravity is the sole cause of undue dilatation of any of my channels. For if this were the case everybody would have varicose veins, and such, as you know, is not the case. The main factor in any varicosity is a depleted nervous system, concerning which it is not my province to discourse. My nervous brothers can tell of their own troubles when it comes their turn to speak. Only you will understand that I hold them responsible for whatever pathological difficulties I am forced to encounter. In this sentiment let me assure you all of my brother shapes will also join, for we are all agreed that as our life and health are maintained by the nervous men, so disease in its various types is invariably the product of sins of either omission or commission on the part of these same nervous brothers of ours. Whether they will confess this to you or not remains to be seen, but for one I propose to give you this idea right here, not to escape personal blame, but simply to acknowledge my

sole dependence, for whatever I am or become, upon whatever influence is meted out to me by my nervous associates. We are good friends, my nervous brothers and myself, for we have to be. Nevertheless, while I am their willing servant I am also their unfortunate victim; and I have the courage of my convictions to the extent of proclaiming the truth about the matter in this public manner.

My arterial brother and myself have another point of difference which should be mentioned, and that is that the flow of the blood through his channels is accomplished by waves of peristalsis starting from the heart and continued through the arterial channels by the peristaltic action. But with me it is different. The stream of blood which passes from the capillaries where I start into my venous channels, that finally empties into the heart flows along smoothly and evenly, without wave or pulsation.

One more word as to the difference in the quality of blood which is carried by the arterial man and myself, ignoring, of course, in this remark the fact that for a short distance, namely, from the heart to the lungs and from the lungs to the heart, our usual functions are reversed, the arterial man carrying the blood which belongs to me, and I carrying for a short distance between the lungs and the heart the bright red blood which in most of its course it is his privilege to circulate.

At your next assembly the human form that will address you will be the lymphatic man. He will have little enough to say for himself, and I will not anticipate his remarks except to say to you that all the liquid product of his industrious work, be it debris from bodily tissues or the chyle prepared from the

food, is poured into my channels at the upper part of the chest, just a short distance before they combine to form the superior vena cava which returns the blood from the upper part of the body into the right auricle of the heart. What a mixture this makes of the dark waters of flickering life that have their meeting in the right auricle of the heart. Here is the dish-water of the tissues, the old worn out, disintegrated and dissolved bodily products mingling their liquid death and discouragement with the new material coming directly from the digestive tract laden with the hopes of tissues yet unborn. The surging stream whirls into the right ventricle and is no longer in my keeping. But my arterial brother coming to my rescue turns with a powerful grasp the current, black with the liquid tissues from which all life has been squeezed and impregnated with the incipient hopes of life hurrying to fleshly embodiments, to the lungs for that wonderful breath of life which typifies resurrection to such an extent that it transforms death into life; black blood into bright red blood; stale, profitless, poisonous stuff into a vitalizing fluid for which the bodily tissues forever stand in wait. In return for my arterial brother's kindness in taking this black, polluted stream to its final destination in the lungs, a service easily conceived to be beneath his dignity, I stand with open veinlets to collect this bright red stream into which has so marvelously been breathed the breath of life, and by my pulmonary veins convey it to the left auricle of the heart, from which it is at once returned to the keeping of my arterial brother, who distributes it throughout the human being, giving each manly form the exact amount needed for his

sustenance and repair. When we are at our regular business, with the exception of our thoracic interchange of offices, my arterial brother and myself are great contrasts. He is fair and I am swarthy. He is full of life and force and vivacity and strength, and I am weak and discouraged and sluggish. While we are alike in shape, alike invisible to the naked eye at the capillaries, so that our outlines are equally indefinite, the contrast between us is so great that in spite of our close association there is little danger of mistaking one of us for the other. If he is day I am night, if he is life I am death, if he is substance I am shadow, if he supplies I bury, if he sings I sigh, if he smiles I cry, if he is hope I am despair, if he is young I am old, if he is an orchard I am a graveyard, if he is a picture I am but its background, if he is the flow of life I am its ebb, if he is the river of life I am the river Styx. We symbol the extremes of the pendulum of life, we picture the perpetual ebb and flow and stand for the eternal circle of things, thus forever revolving from life to death and from death to life. I love my brother. He is my hope. Yes, I should say our hope, for all of us depend upon him. I know that my brother loves me; and yet in my despondency I sometimes fear that his sentiment toward me must be more akin to pity than to love. But we both have our uses.

I have told my tale in my poor inadequate manner, and your kind attention has touched me deeply. It assures me that my imperfect presentation of the position I occupy in the brotherhood of human shapes has not entirely hindered you from catching the spirit of the personal history which I have been trying to present to you. My work in the body

is somber, responsible, full of discouragement and serious. But I am the only black sheep in the family, and the others of my brother shapes will furnish you with a livelier entertainment. The next in order to appear before you will be the

lymphatic man. You must not expect too much of him, for he is bashful and diffident in his ways and will probably have less to say for himself than most of the other members of our composite family.—*Journal of Orificial Surgery.*

## DEEP BREATHING.

BY MARY SCOTT FIELDING., CHICAGO, ILL.

The importance of correct breathing becomes apparent when we consider the vital consequences involved.

Food and water may be dispensed with for days, and life be sustained; but the cessation of breathing for even a few moments marks the cessation of life itself.

Breathing is one of the functions of the body which is performed automatically, in accordance with a beautiful economy that consigns to the control of the subconsciousness such actions as carry on the life of the individual. The pulsations of the heart, the circulation of the blood, the operation of the marvelous mechanism of the nervous system, digestion, etc., belong to this class of automatic functions, which are not under the immediate control of the will.

Ordinarily we take but little heed of the process of respiration, but in sickness the function is interfered with in various ways. The quick breathing of a fever patient is nature's effort to rapidly renew the air in the lungs because of the increased circulation which demands an extra supply of oxygen.

The lungs may be regarded as a labor-

atory where constant chemical changes are in process. The fluids formed during digestion, as well as the lymph resulting from the constant wear and tear of the body pass into the blood, and, because of the waste elements, it requires to be purified before being sent into the distributing channels of the arteries. The introduction of pure air, containing a large quantity of oxygen, and the liberating of the poisonous carbonic acid gas is the work performed by breathing.

The necessity for a constant supply of pure air is easily comprehended, the average adult consuming ten pints to the minute.

The manner in which we breathe is largely the measure of our health. Deep breathing from the abdomen is the natural process. During sleep we return to this method. Our occupations, dress, etc., sometimes interfere seriously with correct breathing. Cramped positions or tight clothing may engender a habit of insufficient respiration.

In health, the circulation and respiration maintain a harmonious relation.

Although respiration is one of the automatic functions, in a measure it may be controlled by the exercise of



the will. Deep breathing may be consciously substituted for slight respiration, and a new habit formed which ultimately replaces the old one.

Deep breathing is an excellent means of inhibiting pain. Doubtless the effect results from the restoration of harmonious conditions with the circulation. Headache, which points to insufficient blood in the brain, may be quickly relieved by slow, deep and rhythmic breathing. Pains in other parts of the body, also, quickly disappear by this method of self treatment. It would be difficult to determine just what credit is due to auto-suggestion in this; but the effect is certainly worth trying for. There is nothing more effectual in allaying nervousness than deep breathing. It is in reality a process of nutrition. More air supplied to the lungs increases their working capacity, and the process of chemicalization is more thoroughly attained.

As mental and physical states are as inseparable as the odor and the rose, the physical and mental harmony of deep breathing are one and the same.

Conscious control of the breathing has the peculiar and desirable effect of establishing a calm center within one; a region of low barometer in the midst of agitations; a poise and sense of domination that is a source of strength in any emergency; a laying hold of the life-forces, and keeping a steady hand on the check-rein that directs the expenditure of energies. Feelings of anger or impatience are successfully held in abeyance by conscious deep breathing. It is as if one called upon an inner reserve power which could let the impulse to undesirable emotions pass on—without and unheeded.

By the exercise of conscious deep breathing we can create a center of strength—an accumulation of energy which would otherwise be exhausted and wasted.

It is a law of Delsarte that the assumption of an attitude to express some state of feeling or emotion is invariably followed by the feeling of emotion itself. Mental responds to physical in unerring sequence, and vice versa. Repose within at the center of consciousness entails responsive repose in the physical body, subtly communicated along the nerve tracts by a process too fine for analysis.

By the practice of deep breathing one may gain control of the emotions because of this center of calmness and poise, which regulates and concentrates the forces.

The knowledge of this fundamental principle may be utilized with increasing results, for life's activities may be brought potentially under its control; and great self-control may be attained as we learn to touch the deepest level by cultivation of this calm under-current of strength. In sudden emergencies, decisive moments come quickly, because of the power of resistance to meet and master the situation.

In this way we may modify our temperaments, and take much of the moulding process from external surroundings, by being stronger than they in the strength of purposely directed consciousness.

It will be seen that deep breathing, besides its physical results, has an ethical value which may be turned to excellent account.

As a general rule women are the sufferers from troubles arising from incor-

rect breathing. Our false standards of beauty of form are largely to blame for this. The conventional corset utterly prevents the raising of the ribs, thus confining the action of the lungs to the upper strata.

When Li Hung Chang was in America, some one commented upon the cruel and useless deformity of the feet of the Chinese ladies of high caste. His Highness wittily and truthfully retorted that the American women were guilty of a kind of deformity perhaps more serious in its consequences. Some time ago I listened to a paper on Art, read by a society woman. She spoke in appreciative terms of the human form divine, of the high standard of feminine beauty represented by the Venus de Milo. This lady was dressed in a gown so tight that she could not put her hat on or off comfortably, and her waist, which should have measured at least thirty inches, in accordance with her proportions, was confined to a girth of twenty-two inches. She was *not* "a living sermon of the truths she taught," but reminded one of the religiously fanatic scientist who always locked the doors of his laboratory on Sunday, lest there should be the slightest attempt at reconciliation between what he considered two opposing elements.

Could any one imagine the Venus de Milo in a shirt-waist and skirt, without suffering a shock? What a loss to her dignity would be the broken line at the waist! The shoulders were made to carry the weight of clothing, and the long, unbroken lines and curves from neck to feet have a grace and dignity that are totally destroyed by any attempt to change them. Thus, as ever, beauty and utility are wedded.

Deep breathing is an important factor

in the cure of stammering, because of the greater control it gives over the muscles of articulation. The expulsion of the breath can intelligently carry with it the steady tone of voice, just as a singer breathes out his notes without apparent effort, when he has learned to sing correctly.

The Hindu Yogi practices deep breathing and concentration when he wishes to attain the inward illumination and spiritual development which characterizes many of the dwellers of the Orient.

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All true opinions are living, and they show their life by being capable of change. But their change is that of a tree—not of a cloud.—*Ruskin*.

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The only sure way in this world to have one-half of what you want is to quit wanting about two-thirds of what you haven't got.

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# A CASE OF HYSTERO-EPILEPSY AND ITS TREATMENT.

BY HERBERT A. PARKYN, M. D., 4020 DREXEL BOUL., CHICAGO, ILL.

## ARTICLE II.—TREATMENT.

(Continued from December Number)

At the time appointed, the patient presented herself for treatment, accompanied by her mother. In fact she had not been allowed to stir out of the house unaccompanied. This, in itself, no doubt accounted for the patient's lack of self-reliance, and was a continual reminder that she was an invalid and required constant care.

I placed the patient in a comfortable reclining position on my Allison table and invited the mother to be present while I gave the first treatment, so that she would understand the same and could see that my instructions were faithfully carried out, at home.

Taking a seat beside the patient and looking into her eyes earnestly, I said: "Miss M—, I have had an opportunity to study your case since you called yesterday, and I am very glad you have come for treatment. If you will listen attentively to what I say while you are here each day, and will follow the few simple instructions I shall give, I can promise you that in a few weeks you will be as strong and independent as any of your friends, and in one month you will be in perfect health."

I then spoke to her about the advantages of perfect health, showing her the pleasures she would be in a position to enjoy, and the great pride her family would take in her when she was well and

strong. Having received a promise from her to follow every instruction faithfully, and a declaration that she longed for health and strength, I proceeded as follows: "Miss M—, your mother keeps some house plants, does she not?" "Yes." "You have probably looked after them sometimes?" "Yes." "Well, tell me what you did to them while you were attending to them." "I watered them every day," said the patient. "Yes," said I, "a plant requires a certain amount of water every day to sustain life. Good! Now tell me. Did you keep these plants in the cellar, in a dark room?" "No," said the patient, "we keep them in the front room in the window where the sun shines." "Yes," I replied, "and have you ever noticed that the plants do not do well unless the air in the room is good, and that plants kept out of doors in the summer do better than those kept in the house?" "Yes," answered the patient. "Well! suppose your plants are getting plenty of air and sunshine, and notwithstanding that you water them faithfully, they begin to die; what would you think was the trouble?" I queried. "I should say that fresh earth around the roots of the plants was required," she answered. "Exactly," said I. "Then you admit that a plant to be strong and healthy requires three things—fresh air, a certain amount of water, and food which it gets from the earth?" "Yes," answered the patient.



"Then, Miss M——, the way to perfect health lies clear before you. Every living thing on the face of the globe requires the same three essentials for perfect health. You would not expect a tree to thrive on a cup of water per day, nor would you give a small plant a pailful of water at one time. Both would die under these conditions. One would be getting too little water, and the other too much. If you wish to learn how to keep your plants in the best condition it would pay to consult a gardner who is accustomed to looking after them. He can tell you what food is the best for them, and how much water each should have. I have made a study of the healthy woman, and you have come to me to find out what you should do to become perfectly healthy, and I will now proceed to tell you."

While I was conversing with the patient I HAD HER WHOLE ATTENTION and she was interested in what I was saying. I had aroused her expectant attention and she appeared eager for me to proceed. I continued as follows: "Miss M——, heretofore your breathing has been shallow; from this moment you will begin to get more air into your lungs by practicing long, deep breathing. The healthy woman takes full, long, deep breaths, and in this way obtains plenty of air. You will manage to spend several hours every day in the open air and sunshine, and will breathe deeply." Just here I gave the patient instructions in abdominal breathing, and then continued: "Your food must also be looked after. You have been taking about one-third the food consumed by the healthy woman. Beginning with your next meal you will eat more food and will increase the amount at each meal until you are eating as much as the healthiest friend you have." "But, Doc-

tor," said the patient, "the little food I eat now distresses me, and more would only make me feel worse." "Yes," I said, "I know it would under the old conditions, but by doing some of the things I shall ask you to do, you will digest all you can eat. The plant cannot obtain nourishment from the earth unless there is a good supply of water to enable it to digest all that is necessary. In the past you have taken so little fluid that you could not digest all the food you did eat, but from this hour you will drink more and this will enable you to digest and assimilate more food. The healthy woman drinks from three pints to two quarts every day. The saliva and gastric juice help to digest your food, but they come from what you drink, and if you don't drink enough, you can't make enough saliva and gastric juice to digest your food properly. There are a number of other secretions in your body which depend, also, upon the fluids you drink. One of them is called the bile, and this bile is the normal purgative. When you are drinking more fluids there will be more bile, and your bowels will then move every day. The fluids you will drink will mix with your food to make blood; the deep breathing will help to make this blood healthy and you will shortly be making so much good blood that your hands will become warm. You will gain in strength and weight and every part of your body will become healthy. You put a certain amount of fuel into your body every day and there are ashes which have to be taken away every day. Some of these ashes leave by the lungs; some by the skin, while others leave by the kidneys and bowels. The fluids will help you to carry off the ashes by the skin, the kidneys and bowels, and the deep breathing will assist

to carry them off by the lungs. I want you to take your fluids in little sips, through the whole day. You may drink a glass or two of fluids with each meal, and you must manage to sip at least two glasses more between each meal. The fluids should be in the form of milk and water, chiefly, but if you are fond of tea and coffee a little of these may be taken at one or two meals each day. The tea and coffee should be fairly weak.

"The food you eat must consist of bread, butter, beefsteak, potatoes, eggs and milk. A healthy woman eats all of these, and when you can eat and digest them you can eat everything that is wholesome and nutritious. The increase of fluids will enable you to digest everything in a short time; besides, the treatment I shall give you will stimulate your stomach and bowels so that they will do good work at once.

"Miss M——, lift up your right hand." She lifted it. "I asked you to lift your hand, and you did so. I asked you to direct a certain force within you into your hand, and you obeyed me. I shall ask you, shortly, to direct this same force into the stomach and bowels and they will also obey me through you."

At this juncture I induced the suggestive condition in Miss M—— and suggested as follows: "Miss M——, already you are feeling better. You are going to grow well and strong. You will be thirsty all the time, and hungry for every meal. Your breathing will grow longer and deeper every day, and every time you take a sip of fluids you will remember what I say to you during your treatments. Tonight you will sleep soundly, and tomorrow morning you will feel stronger, brighter, happier, and hungrier than you have felt in years. The bowels will move

after your breakfast tomorrow morning and will move every day hereafter. Everything you eat and drink will turn into blood, and you will grow strong and healthy. Your hands will grow warm; you will have perfect control of yourself at all times; and next month your menstrual period will be painless. You are now becoming a healthy woman, and will be as strong and well as your healthiest girl friend. In a week you will do all the shopping for the house, by yourself, and will take pride in letting your mother and friends see that you can get along alone. Every sip of water will make you hungry, strong, happy and independent. Tomorrow you will tell me the bowels moved; that you slept well and are feeling better already. I shall weigh you every day and the food you eat will make you heavier every day."

I continued to repeat these suggestions and others of a similar nature for about five minutes, emphasizing the suggestions by placing my hands over the various organs as I mentioned them. By associating her improvement with every sip of fluid, I secured the cooperation of her auto-suggestion in a manner which would require but little effort on her part.

The Allison chair has a device by which the patient's head can be brought lower than the feet, without requiring him to change his position in the least; so, before arousing her, I lowered her head. This enabled me to stimulate her poorly nourished brain with the blood she already possessed. I also used some manipulations which assisted in giving a freer circulation of blood in the brain. After three minutes' treatment of this nature, I raised the head, waited about one minute and then aroused her with the suggestion that I had given her a good start and she

would certainly pick up steadily every day. The patient weighed 95 pounds.

The following morning the patient came with her mother and both seemed very happy. Miss M—— reported that she had slept all night, that her bowels had moved the day before, after treatment, and again just before starting for treatment. She had eaten heartily and everything had apparently digested without the least effort. Her mother said she had been much less nervous. I repeated the same suggestive treatment that morning and every morning thereafter. The patient had gained  $1\frac{1}{2}$  lbs. over night and looked better and brighter.

The march to health was a steady one. At the end of the first week the patient felt well enough to come for treatment by herself, and the next menstrual period was absolutely without pain. The bowels moved every day, and in four weeks she gained nine pounds. It is now over six months since this patient finished her month's treatment, and today she is strong and robust. With the exception of one or two slight headaches, she has not known an ache or pain of any description; nor has she had the slightest symptom of her old attacks since her first treatment.

It is results such as this which are rapidly bringing Suggestive Therapeutics to the front as a rational method of treatment and dispelling the belief that drugs or the knife are necessary adjuncts to the treatment of every chronic trouble.

#### **Etherion, the New Atmospheric Gas.**

That subtle fluid which pervades all solid and liquid bodies and occupies the boundless space between the stars will probably soon be understood. Previously to the year 1879, three states of matter were recognized, solid, liquid and gas-

eous. Michael Faraday expressed his belief that there existed a state of matter in which the molecules were relatively as far apart as compared with those of a gas as the molecules of a gas were compared with those of a liquid. What Faraday suggested was demonstrated by Crookes in 1879 when with the aid of the tubes which bear his name, he proved the existence of a radiant or fourth state of matter. To produce this fourth state the air of the tube must be exhausted to one millionth of an atmosphere, the condition necessary for the production of the X rays.

New light will perhaps be thrown upon this interesting subject in the discovery by Prof. Chas. E. Brush of a new element in the atmosphere to which he gives the name "Etherion." In a preliminary paper before the American Association Prof. Brush states that he discovered this new atmospheric gas while examining glass for occluded hydrogen. Its chief characteristic is enormous heat conductivity at low pressure. This heat conductivity is one hundred times that of hydrogen and the mean molecular velocity of the gas is estimated at more than a hundred miles a second. Its density is only a thousandth part that of hydrogen, while its specific heat is six thousand times greater than that of hydrogen. While the heavier gases of the atmosphere lie near the earth's surface, this newly discovered gas extends far beyond and probably is identical with the ether "in which the stars swim."—*The Dial*.

The man who always does the duty that comes next his hand finds that the world needs his help as much as he needs to help the world.—*Rev. E. E. Hale*.



## THE MIND AS A DYNAMIC FORCE\*

BY GEO. R. PATTON, A. M., M. D., LAKE CITY, MINN.

If a text may be deemed admissible, as a forecast of the trend and aim of one's subject, I beg leave to quote from the distinguished essayist and poet, Southey, and also from Lord Bacon.

Southey says, "Man is the easiest duped of all animals. Quacks in medicine know this, and act upon that knowledge. There is scarcely anyone who may not—like the gudgeon—be taken by tickling."

And Bacon says, "Faith, confidence, belief and hope are the working forces that make the cure—that work the miracle."

The mind as a dynamic force exerted over the functions of the body has been, doubtless, operatively manifest from the cradle of our existence. Though the fact may not have been so recognized at this primitive period, it is really the explanation of the cures which were then attributed to the influence of the stars, to divinations, talismen, charms, *et id omne genus*; for in the infancy of our race there were neither doctors nor drugs, the means of cure being wholly mental, aided by the so-called "efforts of nature."

By the term "efforts of nature" we mean a certain curative or restorative principle, or *vis vita*, implanted in every living or organized body constantly operative for its repair, preservation and health. This instinctive endeavor to repair the human organism is signally shown in the event of a severed or lost

part, as a finger, for instance; for nature unaided will repair and fashion a stump equal to one from the hands of the most skillful surgeon. The late John Harding, of this city, once came to me with the loss of an index finger at the second joint. When informed that the exposed bone would need to be shortened and flaps made to cover it, he demurred, saying that he would go home, think it over and let me know. As I did not see him again for three months, I supposed he had sought another surgeon. When asked what surgeon he had employed, he said that he had had no surgeon, but that he had kept the finger wrapped up and had let it alone. He showed me the stump. It was a revelation, for a more symmetrically perfect stump could not have been secured by any surgeon. Nature had shortened the projecting bone well within the soft tissues, which closed over the bone, forming a well-padded and useful extremity. Nature, unaided, may be equally potent in ordinary illness. Many individuals, even when severely ill, either from motives of economy, prejudice, or skepticism, remain at rest in bed, under favoring hygiene, regimen, etc., and speedily get well without a physician or medicine.

During my first year of practice I occupied the office of one of the college professors. On entering the office once the professor gravely remarked, "Doctor, learn to trust nature. Absolutely trust her." This remark was prompted by the following incident: He had been at-

\*Read before a meeting of the Wabasha County Medical Society, at Lake City, Minn., July 12th, 1900.

tending the child of a prominent citizen. When the end seemed near he told the family that the child would die, and further visits from him would be useless. In a few days, not having been apprised of the child's expected death, the doctor requested me to call upon the family and report. Of course, I confirmed the professor's opinion that the child would die. About a month later the doctor hailed the child's father to find out when his child had died. "Died," said the gentleman, in amazement, "why, the child is not only alive, but perfectly well." The doctor then asked what physician he had employed in his stead. "No one," said the man, "for we had such unbounded confidence in your judgment that we let the child alone to die, and it got well."

In addition to his previous advice "to trust in nature," the professor now added, "Doctor, never give a patient up—until you hear the death rattle in the throat." I believe I have heeded that injunction ever since.

To resume. It is the ever-present co-operation of this instinctive reparatory energy that renders so signally operative the sanitative forces of the mind upon our physical ailments.

Permit me to state that by the phrase "the mind as a dynamic force" I refer to and include hypnotism and other forms of suggestion, as well as the various affective faculties of the mind, or those states caused by sympathetic action upon the brain, such as faith, confidence, belief, imagination, emotions, hope and the like. Any or all of them may become active over the bodily functions. Just here let me add a suggestion relative to the probable *modus methendi* of the mind as a dominant therapeutic force.

Any initial or primary impression may be transmitted from the cerebral cells into the filaments of the sympathetic nerve distributed in the unstriped muscular fiber of the capillary arteries. As diseased states are presumably acute or chronic congestive conditions of the organs and tissues, it may follow that the changes ensuing in the calibre of the capillary arteries may so modify the nutritive and vital processes as to effect their cure.

As instances of mental impression acting upon observable functions through the capillary circulation, as revealed to the sight, I will mention blushing or pallor of the face, depending on the theme presented to the thought; the mouth watering on the thought or sight of tempting food; the flow of tears from words or thoughts that excite grief; nausea or vomiting from a sickening spectacle; sexual excitement from obscene thoughts or lascivious sights. Instances might be multiplied. Is it not a fair inference, indeed, is it not reasonably probable, that through the vaso-motor nerves the internal viscera may be subject to like effects through mental impressions, and that thus acute, as well as chronic, congestive ailments thereof may be favorably influenced, or even cured thereby?

Herodotus tells us that the Babylonians, Chaldeans and other nations of antiquity had no physicians and used no medicines. Even when the practice of healing passed from the East into Egypt and thence into Greece, it was exclusively confined to the temples. At this period it was the universal belief that all diseases were due to the anger of the gods; and, therefore, prayers, with ceremonies of pomp and mysticism were used to propitiate heaven in favor of the sick, and

all were of such a nature as to act vividly upon the imagination and emotions. These were likewise aided by abstinence, bathing, rubbing, kneading and pounding of the muscles, flexure and twisting of the joints and other physical manipulations.

May not osteopathy be only its resurrection, or its amplified imitation?

Now, these measures, in their entirety, were well calculated to arouse a new and favoring action in the nervous centers, and through them a sanative influence over the assimilative and nutritive processes, as well as upon the organic functions.

At a later period, when medicine first began to be disseminated from Greece into the outer world, while remedial agents were yet few, if a sick person died the death was ascribed to the will of the gods, but if recovery took place, it was accredited wholly to an answer to prayer or to a charm, incantation, amulet or talisman, which had now, in part, taken the place of the ceremonies in the temples as the means of cure. Here, again, we see the effects of credulity and superstition exercised through the emotions and imagination upon the ills of the body.

At a still later period in the history of medicine, magic and medicine were almost synonymous terms; in fact, the practice of medicine consisted almost wholly of the machinery of magic. A word scrawled upon parchment, for instance, would cure fevers; an hexameter from the Iliad of Homer cured gout, while rheumatism succumbed to a verse from Lamentations. These could be multiplied, and undoubtedly all were equally potent of cure in like manner.

The repulsive and ridiculous agents

at one time so often and so freely given to the sick could only have been curative through a mental impression transmitted to the body; for who could take a potion from the skull of a murderer, or a tincture made from the common louse, or a pill from the dried liver of a bat, or a powder from the heads and legs of spiders, without profound emotion? Even now, new, unusual and untried remedies are often more efficient than the old and well-tried ones, and the shrewd and knowing doctor often avails himself of this fact.

At one time holy wells were to be found in almost every parish of Ireland, to which wearisome journeys were made for the miraculous powers of cure. It was the custom of the cured to hang upon the bushes contiguous to the springs small fragments of their clothing, or a cane, or a crutch as a memento of cure, so that from afar the springs could be easily located by the many colored fragments of clothing, rags, canes and crutches swayed upon the branches by the wind. Inasmuch as the bushes for many rods around were thus adorned, the cures must have been far from few. The holy spring at Lourdes, France, may justly be accredited with cures more numerous and more marvelous than any of the other shrines of the world, vividly illustrating anew the force of the mind over the organism.

In the entire history of medicine one of the most curious illustrations of the healing power of the mind is elucidated by the "Royal Touch." It was a queer form of flummery, which consisted in the laying on of royal hands for the cure of scrofula and other diseases. It prevailed in England under various sovereigns, from the time



of Edward the Confessor to that of the house of Brunswick. The practice seems to have originated in the belief that there was something divine attached to a king—a gift from Heaven, or a miraculous interposition of Providence itself in favor of the sick, through royalty as the medium.

That many thousands were cured admits of no doubt. Surgeon Wiseman, of London, the most renowned physician and surgeon of his day, says, "I myself have been an eye-witness of many thousands of cures performed by his majesty's touch alone, without any assistance of medicine or surgery, and those, many of them, such as had tired out the endeavors of able surgeons before they came hither," and he adds, "I must needs profess that what I write will little more than show the weakness of our ability when compared with his majesty's, who cured more in one year than all the surgeons of London have done in an age." The divinity of the "touch" was egregiously exploded in the middle of the seventeenth century by an infamous quack, by the name of Greatrakes, who even "out-royaled" royalty itself in the laying on of hands, and who was so wondrously successful that even the Royal Chirurgical Society of London expressed the incomprehensible opinion that his success depended upon "some mysterious sanative contagion in his body."

But the most consummate proof of the verity of our text is furnished by a delusion that had its origin in our own country a century ago. An ignorant blacksmith, Elijah Perkins, of Connecticut, during spare moments at his forge, welded together various metals, in an endeavor to fabricate a composition which would cure disease when applied to the

surface of the body. Eventually he declared that he had succeeded, and he exhibited what he styled his "metallic tractors," really a pair of tongs about six inches long, one prong of brass, the other of steel. They were applied over, or as near the diseased parts as possible, always in a downward direction, for about ten minutes. The tractors were tried in every variety of internal and external ailments, with curative results so extraordinarily wonderful that they seemed to be affected by the direct agency of Almighty power, and not by natural agency. The treatment was called "Perkinism," in honor of the inventor. The demand for the tractors could not be supplied. The craze raged through the New England States and spread to Great Britain and portions of Continental Europe, where hospitals were established as fountains of health for suffering humanity. Within a brief period 1,500,000 cures were reported in Europe alone. While the delusion was at its height, says Dr. Bostock, Dr. Haygarth, of London, determined to ascertain how far the effects might be ascribed to the imagination. "He accordingly formed pieces of wood into the shape of tractors, and with much assumed pomp and ceremony applied them to a number of sick persons who had been previously prepared to expect something extraordinary. The effects were found to be astonishing. Obstinate pains in the limbs were suddenly cured; joints that had long been immovable were restored to motion, and, in short, except the renewal of lost parts or the change in mechanical structure, nothing seemed beyond their power to accomplish."

I presume the reader may recall the "Blue Glass Craze" that raged not many

years ago. General Pleasanton, of Philadelphia, announced that he had discovered that the rays of the sun in passing through any blue medium—as a pane of blue glass, for instance—became thereby imbued with miraculous powers of cure. He wrote a book upon the subject. The plan of treatment consisted in placing panes of blue glass in the sash of any convenient window toward the sun, then requiring the invalid to sit in the sun's rays after they had passed through the blue medium. The furor became so widespread that in almost every hamlet the ailing basked for hours daily in the blue rays. From every quarter were reported thousands of cures of the most diverse nature. The glass factories turned all their energies to the production of blue glass, but could not keep up with the demand, while the price advanced to 40 and 50 cents a pane. A gentleman of my acquaintance experienced such pronounced benefit that he stated to me with grave seriousness and much sympathy that in the near future the physician's occupation would be gone forever. Another patron-friend, who was in perfect health, told me that he had fitted up a window in his residence and had been experimenting with the rays. He claimed there was something in it, for after sitting in its blue rays half an hour every morning, he felt the thrilling exhilaration of its effects in every fibre of his body throughout the day. Upon his invitation I visited his residence to test it myself. But, being a skeptic, with little faith and still less imagination, I felt only the hot rays of the sun. I remember six persons who had credulity and faith enough to buy and test the blue glass. These were cured of their ills, while those of little faith, not enough to pay out money for

the glass, experienced no benefit whatever. So it is a fair presumption that faith and credulity were prerequisite to success. In a few months this mania died out with as much suddenness as characterized its onset, leaving in the hands of glass factories and dealers tons of colored glass, as a fresh memento of the folly of mankind.

The marvelous influence of the mind in disease is the sole basis of the vitality and success of Christian Science. Its adherents claim otherwise, but their claim is not well founded. They virtually maintain that in answer to prayer the laws of nature are temporarily suspended or set aside by the Omnipotent, miraculous cures being wrought thereby; but where failure ensues it is due to the allwise decrees of Providence. Observe that this is precisely what was claimed for the "Royal Touch" over two centuries ago; that is, the cure came directly from Heaven, from Deity itself, through royalty as the medium, instead of through prayer, as the medium, as claimed by the Christian Scientists; and that where failure ensued, God had so willed it.

Is not this history repeating itself?

You will note that early in this article it was stated that the ancients by prayer and other means supplicated their gods for the cure of their sick. If cured, their prayers had been heeded and granted; but if cure had not resulted, the failure was ascribed to the contrary will of their gods. Is not our Christian Science very like this again, and is not history repeating itself a second time?

Christian Science is simply an old and twice resurrected fad; it was born over 4,000 years ago, then again galvanized into life as the "Royal Touch" over two centuries ago, and now it is re-resur-

ected as Christian Science. But it is the same old coat, only it is turned wrong side out. You see the faded lining, but it is sadly frayed and tattered.

Will the remains of Mrs. Eddy's fanatical "ism" and her torturing gibberish, after timely burial, be shoveled to the surface again to personate anew some like abomination at a later period?

History answers yes.

The well-authenticated history of the "Royal Touch" shows conclusively that the cures attributed to it were not only tenfold more numerous, but also tenfold more marvelous than those claimed for Christian Science. But, in neither the "Royal Touch" nor in Christian Science—let it be remembered—has the alleged divine intervention ever extended to a crucial test, that is, to the restoration of a lost part, such as a nose, a toe, or a finger, to convince the skeptic.

Admitting that miracles are now ever performed, it should be no more difficult to restore a lost toe than to miraculously cure a trivial functional disease. Surgeons actually restore sight to those absolutely blind in cases wherein Christian Science has uniformly failed. For instance, in cataract. Has Christian Science ever removed a calculus of any kind, or a floating cartilage? Our profession has approximated more nearly the miraculous than has Christian Science; for by plastic surgery we have restored to the face a nose that could scarcely be distinguished from the one that had been lost, and we do almost daily equally "miraculous" operations.

Christian Science has now become an actual and active religion to its followers. They have the same blind and unquestioning faith in it as pertains to every religious belief. Being then a faith, they

are filled with enthusiasm, confidence, a fervor of zeal and earnestness, and a strong feeling of hope and certainty of cure, which are the very elements that count so much in curing the body through the mind.

It may be objected that infants and small children, without the helpful aid of the mind and imagination, are sometimes cured so quickly through Christian Science that the recovery must be miraculous and in answer to prayer. In reply it may be truthfully stated that physicians are as often astounded at the sudden recoveries of small children, which are often so rapid as to make them entirely independent of any treatment put into force by the physician. Often within a few hours the acute onset, with high temperature, pain and bounding pulse, end speedily in spontaneous recovery, due to the rapidity of the recuperative forces of nature in early life.

I will now relate a few anecdotes illustrative of the subject of this article.

While surgeon of a Cincinnati hospital one of the messenger boys was often disobedient of orders. The sister superior once asked me how to punish him. I suggested putting him to bed and making him sick with medicine. My advice was acted upon with alacrity. A teaspoonful of colored water was given him every fifteen minutes. With assumed gravity, I ordered the nurse, in the boy's presence, to keep giving the medicine until he became sick and vomited. Within an hour he vomited profusely.

A physician whom I knew, and who was a wag as well as a wit, was fond of telling, in his inimitable way, his method of showing the influence of the mind over the body. If a patient came whom he thought might be remiss in paying



his fee, he would stand him up facing a large placard on the wall, telling him never to take his eyes off the placard. Now, as soon as the examination was well under way, the doctor claimed that he could tell whether he would get his fee or not. If his patient remained at ease and passive, he knew his fee was sure; but if he became nervous and excited there was no fee in the case. The placard read:

"POSITIVELY NO CREDIT. OFFICE PRACTICE STRICTLY CASH."

A funny incident illustrative of the faith and confidence sometimes reposed in the medical man and his power in curing disease, happened in my first year of practice. An Irish laborer, much given to profanity, came to my office, with a cold on his chest. I prescribed a soothing mixture and a liniment of camphor, ammonia and soap. A few days later, meeting him on the street, I asked him if the medicine had cured him all right. He replied with much enthusiasm, "Oh! yes, yes, it acted most beautifully and cured me pretty d—d quick, but it was awful hot stuff, for it burned in my throat like hell-fire itself." I knew at once, but did not tell him, that he had been swallowing the liniment of camphor, hartshorn and soap, and rubbing the cough mixture on the outside. His faith was even stronger than the liniment, and cured him in spite of the blunder.

Probably the most wonderful confirmation of the title of this paper came under my observation while wintering in San Antonio, Tex., in 1880. Some nostrum fakirs with a retinue of fourteen musicians and comedians came to the city in an immense chariot, drawn by eight daily caparisoned horses. Every evening they came upon the military plaza to sell their

panacea. I went over one evening out of curiosity, being attracted by the songs and music. The head fakir was shouting to an immense crowd about the virtues of his specific. He claimed that it contained thirteen ingredients, gathered at great expense from all quarters of the globe, and would cure all the ills that flesh was heir to. Cures were warranted in every case, or the money refunded on the following evening. After this harangue he said the medicine was for sale at \$1 per bottle, until 300 bottles had been sold, as it was an invariable rule to sell only that number on any one evening. Immediately a frenzied mob rushed pell-mell to the end of the chariot, each one holding aloft a silver dollar. He had previously announced that no change would be made, and that every one to get the medicine should have a dollar ready in his hand. In half an hour 300 bottles had been sold, the empty trunk closed with a bang and the statement made that no more could be had until the following evening, although there was yet a great multitude clamoring for more.

Curiosity again led me to the plaza the next evening, and I went early. The initial performance was a free tooth-pulling, to last thirty minutes. He said he was the king-pin of tooth-pullers, and I believe he was. The rapidity of his work was a marvel. He snatched from various jaws about 250 teeth, including the good ones, within the limit, throwing them from his forceps right and left among his audience. Those operated upon were wrought to such a frenzy of excitement and wonder that each one, without an exception, declared that no pain whatever had been experienced. A call was then made for the 300 who had bought medicine on the previous evening to mount

the chariot and tell what the medicine had done for them.

From every quarter men and women, both white and colored, pressed forward to give their experience. Their stories were grotesque and curious enough, but no matter what their ailments, cures had resulted in every case. At the end of half an hour, while the experience meeting was at its acme, the fakir abruptly closed it, saying, in a regretful voice, that the rest would have to wait until the next evening to tell of their cures, as he now wanted those to come forward who had not been cured by the medicine bought on the previous evening. He stood in silence with folded arms for three minutes. No one having come forward, the voice of this arrant charlatan rang out in stentorian tones, "All, all have been cured. We have cured everyone." Then another 300 bottles were sold in a jiffy, I myself being one of the fortunate purchasers.

The chief of this outfit stopped in the hotel where I was. After dinner the next day I made his acquaintance in the smoking room, saying I was a doctor, too; that I had attended two of his soirees, bought his medicine and was greatly interested in it. I surprised him by the statement that his medicine was made by William S. Merrell & Co., wholesale druggists, of Cincinnati, and that it was the fluid extract of podophyllin. He stared for some moments, but made no reply. I continued: "I know Merrell's fluid extract, as his process of its manufacture is peculiar, and differs from other manufacturers in this, that he exhausts the root by percolation with alcohol, ether and glycerine, giving the product a sweetish taste and a slight ethereal odor." The man asked if I was also a chemist. I replied, "Yes, I once lectured in a medical college in Cincin-

nati on drugs and their uses, and I can readily tell fluid extracts by their taste, odor and physical characteristics." After some hesitation he said, "Yes, it is Merrell's podophyllin and nothing else." I inquired if he attributed all his success to the medicine. He answered, "No, for once in Missouri the mandrake ran out before a new lot arrived. We found something like it in a drug store of the town, and the people got well just the same. If people believe you can cure them, and have faith in your medicine, they get well anyway, or they think they do, which is the same thing."

The fakirs remained one week, sold 2,100 bottles, and presumably cured 2,100 people, as no one came forward to reclaim his dollar for the medicine, which was contained in a two-drachm vial of 120 drops. A dose was one drop after each meal in one teabspoonful of water.

While I was in California recently a friend mentioned that an intelligent relative of his was being treated by a celebrated Chinese doctor. This relative claimed that Chinese physicians were better than our own; that they had devoted 5,000 years to medicine and had thus become so learned and skillful that they could tell all diseases without asking a single question, simply by feeling the pulse. Out of curiosity I visited this physician, ostensibly as a patient. Without so declaring myself, he knew intuitively that I came to consult him. Without asking any questions he placed his finger upon my right wrist, communed with himself for a few moments, and then gravely informed me that I had thirty-seven diseases; some in the blood, some in the brain, some in the kidneys, some in the liver, and many others in the heart and lungs. He said it would take

sixteen different herbs to cure me. He volunteered the statement that he could detect 6,000 diseases by the pulse alone, and that he used 400 herbs in the treatment of the various diseases. Upon his request, I examined his portfolio containing 350 testimonials of marvelous cures, wrought among English residents of California during his seventeen years' practice on the coast. Many of them were from parties of intelligence and eminence, and were so extraordinary that nothing short of their being attested by numerous witnesses of unimpeachable veracity, could satisfy one of their truth. Now, permit me to state that I have no pulse in the right wrist, the pulse being congenitally absent; but through it he made the pretense of locating so many diseases. This, doubtless, is the form and character of medical practice in China among the native Chinamen, and probably has been for many centuries among a population of 400,000,000. Is not the logic from the above acts irresistible, that in China the native physician cannot tell one disease from another, and that all his work is simply nonsense and guesswork? There can, therefore, be no escape from the conclusion—it follows as lucidly as a demonstrated problem in Euclid—that any benefit that may ever accrue from their treatment is wholly due to the dynamic force of the brain upon the functions of the body.

In recent years various systems of treatment have originated, dispensing with medicine altogether. Among them may be mentioned the Swedish movement cure, massage, hypnotism, Christian Science and osteopathy. This may be partly due to the known insufficiency of drugs partly to the recognition of mental influence as a therapeutic force, and,

finally, to the little fixity in practical medicine. For instance, the same remedy, administered under similar circumstances by different physicians, will have opposite effects, depending on the amount of faith or confidence reposed in the physician.

Medical faith has often unquestionably effected what the employment of regular professional aid has been unable to accomplish. Therefore I reiterate that it is a matter of paramount importance in the cure of diseases, and I do not hesitate to express the wish never to have a patient of my own who does not possess a goodly stock of it.

A friend of mine, upon being asked why he did not cure his mother-in-law, as well as his father-in-law, wittily replied that his mother-in-law did not have as much faith in him as his father-in-law.

It is a matter of common observation that medical theories and remedies of a few years ago have been discarded and that others have taken their places. In fact, the practice of medicine is no more an exact science than the making of pies or doughnuts. There are fads and fashions in medicine just as there are in bonnets, and they change about as often. The laws of nature, the facts of philosophy and the unavoidable sequences of mathematics alone are immutable. Whenever the limits of nature's laws are passed, vacillation, doubt and mutability rule in all human affairs. This applies with characteristic force in medicine, in which only anatomy, chemistry and to some extent surgery are sciences.

It is my conviction that the recognition of the power and usefulness of mental dynamics, including hypnotic and all other forms of suggestion, over physiological and pathological processes, in combating disease, is unquestionably the most



impressive advance in modern medicine. Mental influence alone may diminish or increase the activity of normal physiological processes to the extent of removing the pathological effects of disease.

In a general way, the effect of drugs are uncertain, perturbing and distinctly disappointing. For instance, in typhoid fever, no known remedy is of any use. We must wait until the microbe tires himself out. A celebrated teacher, after an exhaustive dissertation over a case, was leaving the bedside without prescribing any treatment, when the house physician asked what he should give the patient. "Oh," said the professor, "a hopeful prognosis and anything else you please." *En passant*, the doleful doctor will bear failure *ab initio*, while the hopeful one will prove a winner "from start to finish."

In a published address, delivered in Ohio many years ago, I coined an oft-quoted aphorism which may bear repetition here. "Never give a sick man anything that would make a well man sick."

It is a ludicrous fact that the average patient, when paying out money, expects to see some sign that he is getting "value received" in the shape of bottles and pill boxes, and so the unfortunate doctor may have no option but to deceive.

As time passes less reliance is being placed on drugs. As knowledge of disease increases, the use of medicine decreases. It is reasonably assured that ultimately the physician will become not so much the man behind the pill as the judicious adviser, the wise counsellor, gently leading the sick "into green pastures, beside the still waters," through paths that lead onward to recovery, assisting nature at times, if need be, with a big bread pill.

### Destiny.

Caught in the gulf stream of some great desire,  
Know that thy life-trend rhymes to the mighty flow  
And ebb of Life's full ocean. Also know  
Each out-reach of thy soul bears deep the seal  
Of cosmic impulse, coeval. That thing,  
Heart-hungry—every fiber thrills to reach—  
Hath sought thee down the ages, hungering, too:  
In the birth-travail of this thine ideal,  
Dumb longing of the centuries finding speech  
Hunger is prophecy. Take heart, and fling  
Doubt and despair forever from thy view.  
Thy longing is the covenant cloud and fire  
Forever faithful 'twixt thy goal and thee.  
Fate follows faith. Desire is—Destiny.

ESTHER HARRAN, in *Mind*.

A little boy in Rawlins, Wyo., was asked if he had thanked God for the new baby which had come into the family. He said he had. "What did he say?" some one present asked. "He said, 'Don't mention it,'" replied the tot, with a wave of the hand.—*The Life*.

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### EDITORIAL.

#### Another Little Journey to Exchange-dom.

There is a little journal, published by the Wright Co., of Corry, Pa., bearing the mystical title—*Elka*. Just where Brother Wright picked up this name for his offspring, is a mystery. He may have borrowed it from some source unknown to us, or he may have evolved it from his inner consciousness one winter night when he was endeavoring to sleep off the effects of an indigestible dinner. What a weird little name it is! It reminds one of elfin-shapes, fairies, gnomes, wee-people and the rest of the little-folk. Well, no matter, Brother Wright has managed to evolve a very clever little journal, which is just entering upon its sixth month of existence.

He has one contributor, however, who should take a kindergarten course in suggestion before he attempts to write upon the subject. Some day, when he acquires an elementary knowledge of the subject, he will try to buy up all the September numbers of *Elka*, in order to retire from circulation a certain article written by him and appearing in the said number. The name signed to the article is "Denzil

Olen," evidently a *nom de plume*. The author is to be congratulated upon the fact that he has not attached his own name to the screed.

The article in question is entitled "Dangers of Hypnotism," a well worn subject, the mere mention of which is calculated to bring a pitying smile to the face of the educated reader. The author's treatment of the subject is somewhat *bizarre*. Here is a portion of the article:

"As mentioned in the last number of *Elka*, this article will deal with what appears to be the dangers of hypnotism. As has been stated, it is not intended to give anything as a fact which has not been fully and clearly proven; hence the following is given as deductions arising from logical reasoning and careful study rather than from practical demonstration. He who understands the hypnotic condition naturally tries to avoid its dangers, consequently the ablest men are ignorant as to just what shape the hidden dangers of the science might assume. What would be the results of a certain class of experiments cannot be told to a certainty, because there are none of us that wish to take the responsibility of a really dangerous experiment. It is believed by the strongest advocates of hypnotism that it has numerous highly dangerous points, which it is well to avoid; and while this is more a belief than a demonstrated fact, yet

it has to some extent been shown to be a fact by the difficulties with which ignorant operators have sometimes met, examples of which will be cited.

"We have come to consider the hypnotic state to be a concentration of the mind force which deadens (for a time) the conscious mind, which accounts for the lack of memory usually found in this condition. This condition allows the suggestion for any kind of action to come from an outside consciousness (from the operator). The suggestion, when given, is taken up by the unconscious intelligence of the subject, and acted out by him in an intelligent, yet unconscious manner. This gives us an explanation of many crimes that have been neatly and cleverly committed without the slightest apparent memory of them on the part of the ones who committed them. In such cases reason and investigation seem to show that the operator must necessarily be a criminal at heart, while the subject, whom the law seems inclined to call the criminal, may be perfectly innocent and a good law-abiding citizen.

"It may be well here to describe an imaginary case as an illustration. In doing so we will use the letters A, B and C to represent the operator, subject, and victim, respectively.

"We will suppose A, who is a hypnotist, to be of a vicious and murderous disposition, but, being no exception to the rule which usually applies to men of that class, he is morally and physically a coward. C is his enemy, for whom he has a deadly hatred, but whom he is afraid to attack on account of the danger to himself. To make safe and at the same time to rid himself of C, A makes use of a third party, B, who is a good subject for hypnotism. All unconscious and unsuspecting of any wrong being done, B gives himself up to the hypnotic influence. A gives him the suggestion that B and C are deadly enemies, and that he, B, is to plan out a way by which he can secretly or otherwise kill C. Now if B is a good subject there is good reason to believe he will act on the suggestion. Whether the suggestion is post-hypnotic or otherwise does not matter. The result is that C is killed. Who is the murderer, A or B? The law says B, but science says A; and it would seem that the sooner the law takes some notice of hypnotism and the influence

of an operator over a subject when in the hypnotic state, the better."

Now, isn't that "fierce"? Where in the world did "Denzil Olen" pick up all this misinformation? He starts out with the statement that he does not intend "to give anything as a fact, which has not been fully and clearly proven," but his next words are: "the following is given as deductions arising from logical reasoning and careful study, *rather than from practical demonstration.*" Now, how in the world can he reconcile these two conflicting statements? If these "dangers of hypnotism" have not been proven by "practical demonstration," what right has he to assume that they are "facts," at all? "Deductions arising from logical reasoning and careful study" is not the best evidence, when the means of "practical demonstration" are at hand. His "careful study" should have taught him the utter absurdity of his premises, even though he feared to "take the responsibility of really dangerous experiments." He goes on to say that the "strongest advocates of hypnotism" believe in and avoid its "numerous highly dangerous points," although he admits that the said fear "is more of a belief than a demonstrated fact."

His conception of the "hypnotic state" clearly indicates his entire ignorance of the practical side of the subject, and his credulous acceptance of the views of sensational writers upon hypnotism. To him, "Svengali" is a reality; the heroes of the sensational hypnotic tales, creatures of flesh and blood. Back to your books, "Denzil Olen," and learn something of the elementary principles of suggestion, before you pose as an oracle. Look to your premises; they are sadly out of repair. You have allowed an erroneous idea to take root in your "subjective mind,"

and have reasoned it out to its logical conclusion. Try a little "practical demonstration" as an antidote for your "logical reasoning and careful study." Remember the old adage, "A little learning is a dangerous thing." Complete your education before attempting to teach.

In a recent editorial chat, we called your attention to the alleged "Malicious Mental Mal-practice" which the "Reform Christian Scientists" claim is being practiced upon them by the "Eddyites." The ready acceptance of this nonsensical notion is but an evidence that the belief in witchcraft has not died out of the minds of men, but merely slumbers, ready to be awakened when occasion offers. Our remarks brought us a number of letters from friends, many of whom related similar instances in their experience, it being in most cases found that a little intelligent suggestive treatment readily removed the "malicious mental mal-practice," the "spell" or "hoodoo." The original belief in the "hoodoo" is often the result of a suggestion or auto-suggestion, and the best remedy is "the hair of the dog that bit him." The student of suggestion will readily understand how a highly suggestible person may become possessed of a delusion of this kind, by means of a suggestion conveyed by something she has heard or read, or by reason of threats of some one to "put a spell on her." To the same student, the means of relieving the condition will be equally apparent. To illustrate this fact, we will refer to an article clipped from the columns of a recent number of the *Morning Star*, a little journal bearing the sub-title, "A Chronicle of Strange, Sacred, Secret and Forgotten Things," published by Peter Davidson, Loudsville, White County,

Georgia. The article, which is written by a correspondent who signs his name by a hieroglyph, is entitled "Modern Witchcraft in England," and reads as follows:

"The cases here recorded have been told to the writer at various times by those who have suffered, or been closely related with the sufferers. We give the tales for what they are worth, and can only add that the narrators are strictly truthful and implicitly believe what is here set down.

"There lived in one of the western counties, England, a young man, who, up to a certain period of life, was hale and hearty, but he had the misfortune to meet a woman, who evidently became fond of him: he would go out of his way to avoid her, and she, becoming aware of the fact, evinced a feeling of bitterness against him. At this time a peculiar thing happened; he was taken ill with an ailment which puzzled the doctors, the nature of the malady was rather strange; it took the form of fits. He became very ill and some of the influence seemed to materialize in the form of an animal somewhat like a stoat. This thing used to run over the bed on which he lay, and would climb the window curtains, where it resisted all efforts at capture. After some time the services of a 'white wizard' were obtained, the fits were cured, and the animal (elemental spirit, or whatever we may call it) discontinued its visits.

"The next case was that of a man who became (from no apparent cause) covered with vermin, which would settle on him after leaving home in the morning, and would leave him before he returned home at night. After enduring this affliction for some time, the 'wise man' was called in, and a cure was rapidly effected.

"In conclusion we will give the following case which is a rather uncommon one. A woman was taken with an illness which exhibited very remarkable phases of character, so much so indeed, that the services of a so-called 'white witch' were called in to the sufferer's aid, the following is what happened. The 'wise one' informed the sufferer that she would have a very violent fit, and that whatever might appear to her, she must follow wherever it went. In due time the fit came



on, and the sufferer saw something unusual; she immediately jumped out of bed and followed it, when, to her friend's surprise, she never stopped until she had walked into the middle of a river, where the spell was broken, and nothing of the kind has ever happened to her since then. That there is a certainty in these stories seems unquestionable, but I have herein given only a few simple cases, nevertheless I could give many others, some of which would appear to be incredible, but as they have been told to me *sub rosa*, I must not violate the confidence of the narrators."

In the case of the man with the stoat, we meet with a case not at all uncommon to those who have made a study of this class of troubles. Delusions of this sort are met with frequently, and their cause and cure are apparent to the student of the subject of suggestion, as applied to the cure of mental troubles. The "White Wizard" evidently understood his business. He pulled the suggestive trigger, and "pop" went the weasel. Awfully easy, once you know how. It is to be regretted that the "White Wizard" did not capture the "Elemental Spirit," and bottle it after the manner of the worm-doctors, whose exhibits are a source of constant wonder, fright and suggestion to the gaping crowd who view them through the panes of glass of the window in which the jars are neatly labelled and attractively arranged.

The case of the man with the vermin is interesting. The recorder fails to state whether he saw the "critters," or merely experienced "that creepy feeling" with which many people are afflicted when the subject of vermin is introduced. It is noticed that his persecutors vanished before he reached home at night, so, presumably, his good wife Joan cannot be called as a witness for the Commonwealth. Very considerate in the vermin! But where did they stay "at nights"? Just fancy those vermin going out to pasture

every morning and returning every night. If the man only could have lassoed a few of them, now! What an attractive entomological exhibit they would have made, and how the scientists would have studied their "now-you-see-'em-and-now-you-don't" characteristics. That man missed the chance of his life, when he allowed the creatures to run wild without attempting to capture at least a few specimens. But the "Wise Man" was "too many measles" for the bugs. When his fine Italian hand appeared, the psychic vermin left for pastures new. The "Wise Man" seems to have been as successful a vermin eradicator as the Christian Scientist mentioned in a recent number of *Suggestion*. It would be of interest to know whether or not the "Wise One" had mentioned the word "vermin" in the patient's presence, before the attack; or whether the patient had not been reading or hearing of "bug tales" just before he acquired the delusion. Some of these "Wise Men" are adepts in the art of building up trade for themselves, and by dropping a word here, and a suggestion there, they obtain very remarkable results among a certain class of people. But, however, all hands are doubtless satisfied—the "Wise Man" with his fee; the victim with the results, and the vermin with the fun they had.

In the last case on the list, the "White Witch" evidently understood the principles of suggestion and the somnambulistic qualities of her patient, and saw a chance to make a cure in a startling manner. She succeeded admirably, and doubtless, gained great fame by reason thereof. We wonder if the "White Witch" was any relation to the "White Wizard." It would seem that there was a whole family of "White Ones" in that neighborhood, all of whom were plying the vocation of witch-chasing.

In the city of Chicago a number of people eke out an existence by selling charms, amulets, lucky-boxes, seven-pointed stars, etc., to seekers after "luck." Others remove "spells," place spells on others, reunite the separated, sell love powders, etc. Voodoo practices are rampant among the ignorant and superstitious, and practices are prevalent at the close of the nineteenth century, which we are in the habit of associating with the Middle Ages.

Many of our readers have heard of the "Koreshanity" creed, of which the prophet "Koresh," commonly known as Cyrus R. Teed, is the founder and "high-muck-a-muck." "Koresh" claims to be the fore-runner of several million "Sons of God," who will shortly inherit the earth. His somewhat original philosophy is claimed by him to furnish an explanation of all things in the heavens above, the earth beneath, and the waters under the earth. His views are sufficiently radical and startling to suit the most abnormal taste. Among other original views which he springs upon the unsuspecting public, his doctrine of the "inside theory of the earth," also known as the "cellular cosmogony," is especially noticeable. "Koresh" takes issue with the astronomers and other scientists, and holds that we live on the inside of the earth, and that the entire universe is an immense cell, with the sun and stars in the middle, and the earth forming the outside shell, upon the inside of which we live. "Koresh" evidently agrees with the conclusions of Aaron Burr, who defined the word "Law" as "that which is boldly asserted and plausibly maintained." He "boldly asserts" and "plausibly maintains" some of the most remarkable theories that ever

emanated from the brain of man. As usual with these latter-day prophets, he has a large and rapidly growing following, who regard him as a Divine Messenger. In common with most of the founders of the new sects, "Koresh" is a fluent speaker and has an unusual amount of self-confidence and self-assertion. He publishes the organ of his sect, which journal is aptly styled *The Flaming Sword*. It is a queer sheet, but is edited with an air of earnestness which is likely to make an impression upon the reader of a certain class. At the head of its editorial page it is announced that it is published under the auspices of "Koresh, the founder of the Koreshan System, and Victoria Gratia, Pre-Eminent of the Koreshan Unity." In its list of prominent contributors, we find the name of Amanda T. Potter, whose title is given as "Astro-Vigilus." Just what an "Astro-Vigilus" is, we do not know, but presume that the office indicated by the name is that of official "stargazer" to his reverence—"Koresh." The *Flaming Sword* is published by The Guiding Star Publishing House, No. 314 W. Sixty-third Street, Chicago, Ill. We presume that the publishers will send a sample copy, if the request is accompanied with a stamp. As a curiosity, *Flaming Sword* is a success, and will undoubtedly interest you in the direction of opening your eyes to the existence of some of "the queer things going on" in this year of enlightenment—A. D. 1900.

"Koresh" affects a vocabulary excelled only by Keeley of motor fame. One of the best things in the way of a "take-off" on his use of words and his tendency to coin terms, is found in an article read by Jonathan Mayo Crane, at a meeting of the Society of Anthropology, of Chicago. By a perusal of Mr. Crane's article, which

we herewith reproduce, you will see that "Kores" is able to give Mrs. Eddy points in the art of the use of words to conceal fallacious reasoning. The article will interest you more or less, no doubt, but it can be fully appreciated only by those who have read some of the books or pamphlets written by "Kores."

Mr. Crane says:

"When an anthropic sphere of energy coordinates with the astro-chemical cusp, radiating from its periphery through the medium of aboron, the androgynal conflux of entities is so calcified as to adumbrate the physio-organic plasm.

"If this is admitted, and it cannot be successfully disputed, it follows as a syllogistic conclusion that the ineffable verity is established. This being true, let us apply it to the astronomic hypostasis. The curvature of the hyperbola is always in the line of divergence from the plano-linear base. If the base is continuous, the divergence is perpetual. The ratio of parallax to retrogression is algebraically expressed in terms of mental appulsion. In other words the effort of the mind to ignore the karmic essence innovates the renaissance of doubt, thereby establishing absolute certainty. In no other way can the occult be brought into analogy with spiritual intuition.

"But when the ideas are in a state of incubation a hiatus exists which leads to delusions. These delusions may assume either spiritual or naturalistic forms. When the basic principles of biologic experience are viewed from the astro-mental plane, the noumenon and the phenomenon exchange their relations, the one to the other, and their affinities are ignored by latent metempsychosis. But if we substitute the parabola for the hyperbola, a different triangulation is required to elucidate the ideation. Taking the earth as a concave sphere, therefore, the esoteric aura must be considered as differentiating in accordance with the laws of cellular fecundity. This aura is the quintessence of matter, or matter in its amorphous state. The tendency of aboron, it being far more attenuated than morphous matter, is to rotate the aura in constantly accelerating vortices and not in epicycloids, as might at first seem to be the case. The epi-

cycloidal movements are due to interruption of the vortices by impingements on the sporic nadir.

"I hope I have made this clear. You understand the nadir is anthropo-physical and could not exist if there were no anthropo-postic cosmos. It is the obverse center of the universal mind and is always in a state of rest as regards its environment, but is in reality moving with inconceivable rapidity in the lines of parabolic affinity. This movement is not discernible, however, because the environment moves with it. The mercurial nature of the nadir causes the changes in the molecular system of the universe. It is the center of space and its *raison d'être*. The conservation of molecular energy is due to alchemico organic attraction of the geologic surd. This explains the origin of life or the transubstantiation of the inorganic into the organic—the geologic into the zoologic—in other words, the avatar of matter.

"Some of you may wonder why I have taken no cognizance of vibrations. I am aware that many persons attach great importance to the theory of vibrations, but I have demonstrated that the theory of vibrations is a delusion, that vibrations in reality do not exist. The supposed vibrations are mere manifestations of affinity between the noumenon and phenomenon due to the psychic effluence of materio-spiritual aura. This is induced by telescopic convergence of alchemic spores.

"Another popular delusion is the belief in polarity. In a metaphysical sense polarity is an impossibility, because of the persistence of the timic appulsion of the nadir. If we eliminate the ideas of vibration and polarity it is easy to see that the anthropo-theistic emanations of the alchemico-cosmic essence account for all the phenomena and noumena of the universe. In no other way can we account for anthropic apotheosis.

"I have given many years to an investigation of astro-chemico-materio-spiritual genesis and I think you will agree that I have succeeded in reaching the only intelligible solution of the mystery of force, matter, life and spirit. So far as Kores's views agree with mine they are undoubtedly correct. So far as they disagree they are divergent from the truth, because all my arguments are linked together as a continuous chain. They start upon a self-



evident truth and the conclusions therefore are indisputable."

*Eleanor Kirk's Idea* is a New Thought journal, published by Eleanor Kirk, 696 Greene Ave., Brooklyn, N. Y. Eleanor turns out a good journal, which contains many things worth reading. She, however, is a little "queer" on the subject of astrology, the stars, the sun, etc. She has published several books upon Astrology, and a number upon the subject of Mental Healing. The title of one of her books, "The Bottom Plank of Mental Healing," seems to indicate that Eleanor is in "on the ground floor" of Mental Science.

In the December, 1900, number of her journal, Eleanor tells us something about the Sun, which we think may be of interest to you. We herewith reproduce the same for your benefit. Eleanor says:

"We have been taught a great many things about the sun, most of which information is now being contradicted. It was 95,000,000 miles from the earth. It was a ball of fire, and, of course, uninhabited. It was a material body—just a big stove set aloft by God, or by nobody in particular, according to the belief or unbelief of the person, to warm and light the earth. Now, among our best thinkers a very different opinion prevails. The sun is not a colossal ball of fire. Its warmth and light are purely mental, and are radiations of love and wisdom from the inhabitants of this our most splendid planet.

"As my readers are aware, I never fail to welcome the highest conception of anything that may be presented to my consciousness. The highest thought is the truest thought. So the sun, to fill my bill, must be a place of conscious life. Man is the highest type of intelligence that we know anything about, so my stars are people with noble and beautiful men, women, and children, and, strange as it may seem, these beings are as natural to my imagination—which is the best part of me—as the persons I meet in the home or on the

street. Consequently, I have a lovely time with my overhead neighbors by day or by night. There are friends—oh, such good friends!—everywhere, and night in the general acceptance of that word does not exist for me.

"Most people have taken the sun as a matter of course. It rose in the east every morning, and went down in the west every evening—or appeared to. It was a great thing to the world, but nothing special to us as individuals. We shivered naturally when the sun 'didn't shine,' and wished it would 'come out again,' or, it was too hot and made us all languid. True, a great many people have raved over sunsets, and a very few have been enthused by sunrises. But these have been external enjoyments chiefly. The colors appealed to the artistic temperament, and until they faded a certain ecstasy was experienced. But this joy was short-lived. The thought of the dawning of the sun upon the other side of the earth, and the warmth and light and uplift which our unknown friends were to experience, have not been very active in the average consciousness. They were to have the sun and we the moon and the constellations. They would awaken, and we after a time would sleep.

"I have discovered that until the sun comes to us as a personal friend, until we recognize this faithful ministration as peculiarly ours, we do not get the proper vital vibration. I may approximately realize that the earth depends upon the sun for its life, and I may be very grateful in a general way, and I may be able to discourse very learnedly about this 'orb of day.' I may be as intellectually equipped in this matter as a Flammarion or a Serviss; but if, when the rising sun shines into my window, my heart does not go out to it as a personal lover, a god who has a message of affection and joy and soul-illumination for me individually, by so much I fail to grasp the power which means health, happiness, beauty, and length of days, and by so much I ignore my friends in the sun.

"Some wise men tell me that the archangels and hierarchs live in the sun, and that it is not the sun *per se* that so lifts and inspires me, but it is the influence of these high and loving intelligences.

"You reach up to them and they reach down to you. You feel no sense of distance,

and they are not conscious of limitation,' a bright student of astronomy and occultism remarked.

"I believe that the concentration of power by the wonderful beings that inhabit the sun is the secret of all its splendor and usefulness. Why not, if everything in the universe is mind?"

"My intuition tells me that the sun is inhabited, and if this intuition conflicts with so-called astronomical science, I am not in the least disturbed. The discernment of the spirit is something that cannot be measured by tape line or quadrant. In all these occult things I bide my time, but in the interim I mean to make myself as intimately acquainted as I possibly can with the language that the sun speaks to me. It is a most bewildering and fascinating tongue—bewildering, because it tells so many things to the spirit that cannot be communicated in words. I know, but I cannot express what I know. This is not in the least discouraging. When the time is ripe, the vehicle of speech will be in readiness to convey the news wherever there is ability to receive it.

"To make the sun our personal friend we must first have some sort of an appreciation of what it has been to us all our lives. We may say that it has warmed and fed and clothed us, for without it there would not have been anything made that was made. We must take account of our own indebtedness for all the benefits we have received, and learn to focus the rays of light and vitality for our very own health, strength, beauty, happiness, and opulence.

"The light of the sun is surely the light of God, and I thoroughly believe in facing the light. My bed faces the south, and I can assure you that there is very little drapery between myself and my glorious friend. My eyes are usually open to see the gray of dawn give place to the first rosy streaks, and than this there is no more beautiful hour in the whole twenty-four. I bathe and frolic in these pink and purple clouds, and when above the roofs and chimney-pots of the great city the god himself appears, I am on hand to say 'Good-morning,' and to ask after the people upon whom he has shone in the hours when I have been sleeping, as well as to send my dearest love to all who may feel his benign rays during the day.

"To get all that the sun has for us as individuals, we must love most mightily, and we must also come to an understanding of the power he can exert upon what we are pleased to call our physical bodies. In the early morning, while the sun's rays are oblique, it is an easy matter to look him straight in the face. Than this there is no better treatment for weak eyes or defective vision. To stand with the eyes closed, several times a day, in the full light will give tone to the whole system as well as strengthen the eyes and improve the hearing.

"A real, determined effort to make the sun one's very own friend and helper will bring undreamed-of results. But this desire must be backed by a loving enthusiasm, a vital appreciation and realization of what the sun is to every living creature. Love alone will focus these rays to the individual need. And love will do it, as I know from a beautiful and wonderful experience.

"To spend a few minutes every morning in heart-to-heart communion with the sun consecrates the whole day. To take a bath and a good, brisk sponge-off with cold water, and some physical exercises with the sun shining upon every part of the body, is a delight which I believe very few persons know anything about. I want my readers to know that I know all about it, or at least that I am filled from center to circumference, and from the crown of my head to the soles of my feet, with health and joy. I am ready for anything—a five-mile walk, an hour or two in the kitchen, sweeping, dusting, nursing, or the ever-delightful work at my desk. The only drawback to this exuberance is that I would like to do everything at the same time—knit, embroider, cook, write, play on the piano, sing, and sew.

"There is no exaggeration in this description of the potency of the sun, but it will always shine for something or somebody else—never for yourself—until you make it your individual helper, your strong friend, and ardent lover.

"From the rising of the sun to the going down of the same, be sure that you are conscious of and thankful for his presence. Be sure and send your love to everything and everybody that he shines upon. When clouds obscure his face, know that he is still there,

lighting, warming, vitalizing, and greet him and enjoy him just the same.

"Would it were possible more adequately to describe the benefits to be derived from a personal intimacy with the sun. You will find him father and mother, sister and brother, lover and friend, and, best of all, he will help you to find yourself. He will show you the royal road—for there is one—to health, wealth, happiness, and beauty. He is an embodied force for us to use every day of our lives. He is the strongest God-point in our objective atmosphere—the most practical, the most useful. In other words, he is yours and he is mine."

It is impossible to seriously criticise an article like the above. The idea that the sun is inhabited is somewhat startling, but if we attempted to argue the matter with Eleanor, she might reply: "Prove that it is not." That is the usual result of attempting to argue with the persons proclaiming "truths" of this kind. This Sun idea does not seem to be the exclusive property of Eleanor Kirk, for we notice that Elizabeth Towne and T. J. Shelton seem to entertain similar notions. We do not pretend to say whether or not the Sun is inhabited by "archangels and hierarchs"—guess we'll ask "Koresh." He *knows* all things. We trust that we may be pardoned if we venture the supposition that those fellows in the Sun must be having "a hot time." Eleanor does not purpose to allow a little thing like "astronomical science" to disturb her in the least, nor to make her lose faith in her "intuition." If science conflicts with her intuition, so much the worse for science. As she says: "the discernment of the spirit is something that cannot be measured by tape-line or quadrant." As a stimulant, Eleanor's morning "bath and frolic in those pink and purple clouds," is away ahead of the conventional cold plunge. What fun Eleanor must have,

"frolicking" around on a sunny morning!

Well, seriously, the rays of the sun are mighty good things, and one may do worse than indulge in a sun-bath, even if he cannot accept Eleanor's statement that its light and warmth are "radiations of love and wisdom from the inhabitants of this, our most splendid planet."

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The last stop in this "little journey" will be made at "Unity" station, on the Divine Science Air Line. *Unity* is a monthly journal, edited by Charles and Myrtle Fillmore, of Kansas City, Mo. It is "Devoted to Practical Christianity," and is a good journal of its class. In its November, 1900, number, in a report of a "meeting led by Mrs. S. S. Newton, October 3rd," Mrs. Newton is reported as saying:

"I will say a few words on the Power of the Word. We all use words. Most of us use them as if they had but little value. We are lavish in their use, and we have plenty to use. But we do not give due attention to the words we use and we fail to clothe them with power. Jesus Christ said, 'The truth shall set you free.' Truth is the power of the word. It is the power which the word contains which sets us free. If we have been watchful we have seen our words work out into manifestation. We have seen the power of our words bring forth conditions, or dissipate limitations. I have seen the power of my spoken word bring forth during the past week the life that seemed almost gone. I have seen my spoken word check the course of fire and put it out. Our house was on fire and the flames were leaping angrily here and there seeking to devour the building. The firemen came in and said, 'You must go right out without delay.' I said, 'We will not go out.' The flames were beginning to break through from the other side of the house, which is a double one. I said to the fire, 'You shall come no further. There is nothing in this house or in this building that you should devour. Depart from us.' I



meant what I said. I spoke with authority. My daughter and I stood there for twenty minutes or more speaking the living words of truth. Everyone was surprised to see that we were not burned out, but you see we stood our ground. No one was there but my daughter and myself, and we both stood our ground and declared that we should not be burned out and that the firemen should not put us out, and we spoke with authority. We overcame the adversary. And I have had many other proofs, just as grand as this, of the power of the word."

We are so overcome with wonder and admiration at this exhibition of the Power of the Word, on the part of Mrs. Newton, that we are unable to express ourselves in fitting terms. When we think of the wonderful possibilities open-

ing out before mankind, we are silent. We always have felt that Man had many powers latent within him, longing for a chance of development, but we never dreamt that in the mind of Man dwelt an incipient fire extinguisher. If Mrs. Newton would but tell people just how to use The Word so as to obtain the best results in subduing the flames, what wonderful results might be accomplished! What a wonderful thing it would be in a city like Chicago, for instance, where we have so many high buildings that are so difficult to reach with the ordinary fire apparatus! Well, well, who would have believed that The Word would have done it? Verily, we are living in a wonderful age.



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## BOOK REVIEWS.

**THE TEN COMMANDMENTS**, *an Interpretation, or The Constitution of The Spiritual Universe*, by Rev. Geo. Chainey, is the title of a little book of 144 pages, printed in two colors on Verona laid paper and bound in art vellum. The work is unique and will prove of interest to all Bible students. The author aims to give to his readers the deeper meaning attached to the Decalogue, and gives in a few pages a philosophy of life and a new conception of man's relation to God. Price, in cloth, 60c; in leather, \$1.00. Published and sold by Stockham Publishing Co., 56 Fifth Avenue, Chicago, Ill.

**ELECTRICITY AND THE RESURRECTION**, *or The Soul and Science*, is a new book by William Hemstreet. The author's purpose is to demonstrate the real and objective existence of Paul's "Spiritual Body"; to prove the immortality of the soul, without resorting to mysticism in religion or theology. He searches for the material substance or organic essence of the soul, and arrives at the conclusion that he can find it nowhere else than in the luminiferous ether, the motions and phenomena of which are known as electricity, and fill the human body, as life. The author advances some very novel views, and covers a wide field of thought. He evidently has expended considerable time and patient labor upon this work, which will be appreciated by its readers. He gives numerous illustrations and quotations, and his style is easy and pleasing. The book numbers 286 pages and is sold at \$1.00 for cloth binding; 50c, in paper. Sent postpaid by the publishers, The Universal Truth Publishing Co., 87 Washington St., Chicago, Ill.

**THE WHITE FLAME**, *an Occult Story*, by Mary A. Cornelius, is a new book just published by the Stockham Publishing Co. As is the case with nearly all of the publications of this house, this book is good. It is an interesting story, and is alive with dramatic interest from the first page to the last. It will appeal to the student of the occult, and to others who long to know more of the life beyond the grave. The characters are true to life—that is, all except the "ghost," who is true to the best traditions of his kind. The influence of the book is good and one is better from the reading of it. The "White Flame" teaches an old but true lesson, of which many of us are in need. Bound in vellum de luxe; 400 pages; good paper and clear type. Sent prepaid by the publishers on receipt of the price, \$1.25. Published by Stockham Publishing Co., 56 Fifth Ave., Chicago, Ill.



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**Choked by Imagination.**

The fact that the throes of the imagination under great nervous excitement often produce a corresponding physical frenzy was illustrated recently in the case of a man who had gone to sleep with his artificial teeth in his mouth.

Waking suddenly with a choking sensation, he found his teeth had disappeared. He looked in the glass of water where they were usually deposited, did not see them there and realized they must be far down his throat.

Choking and struggling, he hammered on the door of a friend sleeping in the house, who, seeing his critical condition, vainly tried to draw the teeth out of the sufferer's throat. He could feel the teeth, but had not the strength to extract them. He ran for a blacksmith who lived a few doors away, but the blacksmith's hand was too big to put into the man's mouth.

A doctor had been sent for, but he was so long in coming that the victim of the accident seemed likely to die of suffocation before the physician arrived. A little girl of ten years was brought under the impression that her small hand might reach the obstacle and withdraw it, but she got frightened and began to cry.

The sufferer became black in the face, his throat swelled out, and his friends expected every moment to be his last, when finally the doctor arrived. He heard the history of the case, saw that the teeth were not in the man's jaws nor in their nightly receptacle, felt the throat and cast his eyes seriously upon the floor.

There he saw the whole set of teeth. He adjusted them in the jaws of the patient, told him to breathe freely, and every symptom of suffocation disappeared.—*Philadelphia Record.*

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