

SUGGESTION

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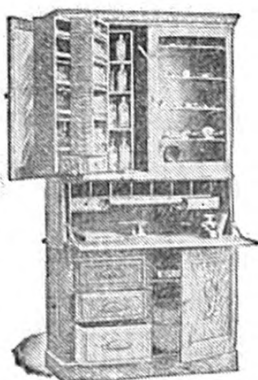
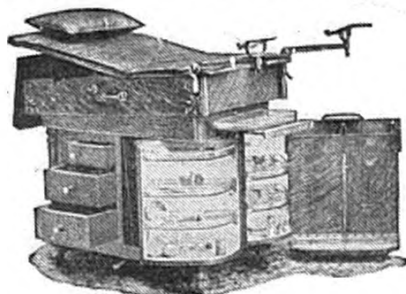
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LEADING ARTICLES.

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

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\$1.00 PER YEAR.

REASON—AN IMPERSONATION.

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

My name is Reason. Perception was my father and Desire for the unknown my mother.

The date of my birth is unknown, the record being inscribed on the brain in a language unknown to living men.

My inheritance from Perception, my father, was anything but perfect. His view of the world depends on that extremely imperfect instrument, the human eye. While this instrument is ordinarily considered to be a wonderful instrument and while it certainly is so from many view-points, it is nevertheless very imperfect in that an extremely wide gap is left between the highest note and first ray of light—the lowest rate of vibration to which it responds on the one hand, and another wide gap between the most rapid vibration it records and the actinic ray or the X-ray on the other hand. So there is a very wide field that this instrument, the eye, fails to respond to, leaving the father extremely limited in his range of knowledge of the outside world, and as I am still dependent on him for information in all these respects, I am hampered by his imperfections and naturally inherit many of his weaknesses.

He, my father, is not only limited by an imperfect instrument with which to work, but he is of that peculiar temperament that when interested in one thing or one line of work, he is almost unable to attend to anything else. He thus misses many things that would be of value to me, but when I attempt to point out to him his errors he calmly says, "My son, I am quite a little older than you and I do not think I shall commence to obey at this time of life."

Besides, you know that as the "old ones eat sour grapes the young ones teeth get on edge," so that I must confess that I received a tendency to that same limitation, for while it is my main work in life to hunt out and classify relations of all kinds, yet when I get an idea into my head, I find to my dismay that like my father I am prone to neglect other matters, that at first do not seem to bear upon my work, would, if attended to, modify my views greatly.

My heredity is but little, if any, better from my mother's side. She belongs to the great family of Desires, which must be admitted to be among the most widely known and most influential families in the

entire republic of mind. My mother and her family have been the nurses and nourishers of all the many young of the republic. But she is even less able to take a wide scope at one time than the father. Her brain absolutely refuses to work when more than one thing is present at a time. Two emotions at once absolutely paralyze her and throw her into a frenzy until one becomes dominant.

As I am dependent on the mother (Desire) for the loves and hates, the longings and aspirations, which I must have at hand to enable me to record correctly the necessary range of relations to make my work of practical value, I am always hampered by her one-sided view of things, but she says she is my mother and, like all mothers, expects me still to mind, refuses my hints to be a little less one-sided. But I find that I have a little of the mother in me, too. In order to do my work well, I should love nothing but the useful and true, and should hate nothing but falsehood and prejudice, but really, I find myself constantly out of sorts, if things do not square with my theories, and, candidly, I often find myself doing my mother's work, that is, loving what suits me and shunning what is disagreeable, instead of sticking to my own work and calmly figuring on the useful and true, the probable of today and tomorrow.

Between the limitations of both father and mother, and my inheritance of so many of their weaknesses, I am unable to balance accounts so as to square with experience. I find my reckonings often wrong. In fact, I do not believe that I am as reliable a guide as I am credited with being.

When my relationing is correct I should be able to predict, but I often find my predictions awry.

I find it quite possible to be on all sides of all questions by confining myself to some individual, some personal viewpoint, and after all, this is my way of living. I am individual and personal, not abstract and general, so that today, as personally incarnated, I am Republican, Democratic, Socialistic, Prohibitionist, Anarchist, etc., all at once.

Medically, I am Allopathic, Homeopathic, Osteopathic, a Hygienist, etc., believing and advocating them all.

My past, as shown to me by memory, convinces me that I have been on all possible sides of all questions that have come up before me, and why not? I am a compound being, consisting of many independently acting centers called persons, while truth is universal, impersonal, abstract, and embodies all existence. Truth is, of course, personally apprehended by my many centers, and as each of these is limited, as above indicated, both by the number of facts culled, and by the artificial coloring of them by personal desires and theories, so that it appears as many sided as are my own reasonings, but in fact, all real truth must be harmonious and one, and I can readily see that once this was apprehended and compassed, it would mean my death, for I am but a searcher after truth which once discovered, my work ends.

If the universe has a soul that comprehends all of its workings, that soul simply knows and does not reason. So you see that truth is all comprehensive, while I am necessarily limited and will continue to see many sides to all questions unsettled, and if finally all questions could be settled, I should become extinct at once.

But as my special work is with relations, and by comparisons, I eliminate constantly, and unify, I constantly through my compound working and from

the fact that each center of me influences all the others, sooner or later, get closer and closer to a unified view. I am better at the end of a race than at the beginning, as I profit by my experience to a greater degree than any other member of the mind family seems to do. When I first tackle an unknown, first one center of me and then another becomes active until all soon looks chaotic, but soon, center reacts on center, and co-ordination and sub-ordination take place according to rank and power and utility until finally I am a unit, acting harmoniously throughout, on that question, and my work *with it* ceases. So, after all, I am not as bad as I at first appear, nor so reliable as many seem to think me. I am a useful member of the family, having my own work which none of the others can do for me. I do not get the facts first-handed. Perception does that for me. I simply spell out the meaning or point out the probable location of facts and then my co-workers investigate that region to see whether my views were correct. One member of the family has been giving me considerable trouble lately. Intuition has been claiming to be able to do all that I do and do it better and at the same time claims to be able to do even much that I cannot do. If this is true, my fate is sealed. I shall soon be an out-cast, but I am not going to give up without a struggle. I feel that he (Intuition) is attempting to compass a field that is not his province, any more than it would be for Perception to attempt to do all my work for me. Seeing, hearing, feeling are instantly done. Perception, through these, gives me the material (a part of it) upon which I work. So I feel that Intuition is a fact gatherer. He is a very important member of the household. One who has been neglected and is now try-

ing to get his revenge by encompassing the whole field of important work. He sees instantly. Many times he feels truth, where I am unable to see it. He works quickly, knowing immediately, if not all. But he is too courageous when he thinks he can immediately see all truth, or even all truth that can be seen.

I am, as I have already said, not a fact gatherer, but a fact user. After Intuition, Perception, Emotion, etc., have said their say, it is my province to unify the whole, to bring order out of the seeming chaos, to spell out the meaning, and bring the whole down to a working basis. I cannot do their work, but too many are today forgetting my office and attempting to use the crude material without arrangement or classification. I can arrange these facts and truths even though it is not my province to see them at first hand. When my office is usurped this side of absolute truth, chaos, not harmony, will reign. Neither can unity be discovered without my aid. The Soul of the Universe probably knows without my aid. Intuition is probably his best man. But all finite families of the mental order are imperfect without my presence and services.

Too many forget my compound nature and point to my apparent contradictions, forgetting that these are partial views only, and that they must await my ultimate, my unified conclusions ere they deem me unsafe. Were I less compound, did I work from less centers than I do, my ultimate would never be reliable. Truth comprehends all. To know it, it must be seen from all sides. This apparent chaos is but this many sided view. When they co-operate, then harmony, then a complete outlook. My enemies forget that all unity of view has come through my labors. It would be well if

they would take heed ere they attempt to usurp my place and ignore my labors yet awhile.

The fact is that the mind family is today divided against itself, as the many members do not fully know themselves and their true office. We are each constantly getting into fields of work that does not belong to us and so trouble ensues.

Let us, dear brothers, call a council and endeavor to settle upon a division of labor so that these jealousies may not occur and more expeditious and more satisfactory working as a family ensue.

Physical Magnetism.

As the state of repose places our organism in a negative condition, when little resistance can be opposed to deleterious influences, it is evident that sleep should be obtained under the most favorable auspices in order to gain from it that recuperation which nature intends it shall give.

Sleeping-rooms should be spacious, provided with ventilators, have a moderate and even temperature, and if lighted at all, only the most subdued and mellow light should be allowed. Every individual should have the privilege to seek rest in a condition of perfect independence.

No two persons should occupy the same couch unless both are in a flourishing condition of health and vigor, of about the same age and temperament, and entertaining for each other such high, sympathetic regard and harmonious feeling of affection that all selfish tendencies become obliterated between them.

The pernicious custom of permitting youth and old age, health and disease, vigor and infirmity, selfishness and abnegation, sympathy and antipathy, to indiscriminately sleep together is the pro-

motor of a great deal of moral torture and of much physical suffering.

As we have previously stated, the human organism is a magnet and subjected to the laws regulating magnetic action, but it is an animated magnet, and the will of the intelligent operator which animates it, the ego, directs and controls many of its movements. The quantity, quality and direction of its power to act depends also, in a measure, upon the faculties of the individual as well as upon the state of perfection of the physical structure, for the more the body becomes depleted by overwork, disease or old age, the more it becomes powerless to adapt to its use the crude magnetic force of nature, and, therefore, loses its power of transmission.

Indeed, it is the natural tendency of all such organisms to draw heavily upon and assimilate to their use the vital powers of more vigorous and healthy individuals with whom they may be brought in contact.

This being a natural tendency it proceeds independently of the will of those concerned, a depleted organism absorbing animal magnetic force as readily as a dry sponge absorbs water.—*Health*.

A practical little Hebrew boy was asked by his teacher: "Jesse, if one orange cost eight cents, how much will two oranges cost?"

He looked up brightly and replied: "Don't you think, teacher, we ought to get two for fifteen cents?"

It is useless for physicians to argue against short-sleeved dresses. The Constitution of the United States says, "the right to bear arms shall not be interfered with."

SUGGESTOGRAPHIA.

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

ARTICLE II.

In Article I of this series, it was stated that our philosophy of suggestion should be the comprehension of the truth, as based upon science. This brings us to the question, what is science? Science, briefly and broadly defined, is a statement of human experience. In reality and technically the term science is applied by most investigators to anything that makes up a system, or to a classified statement of the knowledge—real or imaginary, upon the subjects of matter, physical agents, phenomena, laws, mathematics, theories, doctrines, conceptions, reasons, conclusions, and, in fact, anything or everything that may be of interest in relation to the fact of human experience. Thus the term science is employed by many to mean more than the mere statement of experiences. It is necessary in order that we can see the relation between facts, phenomena, processes, conceptions and conclusions, that the many phases and aspects of human experience be classified or systematized, and rendered unitary somehow, in order that our efforts to bring order out of chaos, to correct error and to eliminate fraud, shall be successful. The combination of the wide systematized knowledge of the facts of the universe and their laws—"science," and the full-stored knowledge of the human mind (sum of mental processes), and of its laws—"philosophy," gives us the scientific philosophy which alone can lead us along the pathway of truth.

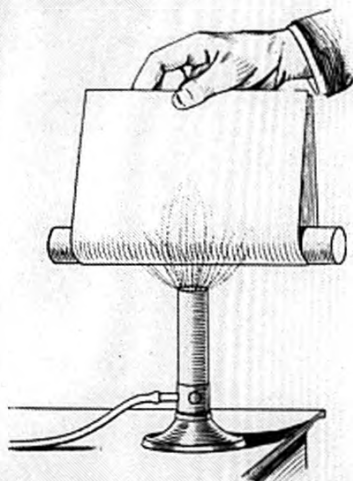
But science is only partial knowledge, perpetually under revision, correction and enlargement. Then again, "general science" is subdivided into "special sciences," which deal with parts of human experience only. All the special sciences may be divided into two great classes; first, the "physical or natural sciences," and second, the "philosophical or mental sciences." Both of these classes of sciences treat of facts of human experience under one aspect or another. A careful study of these various sciences shows us that human experience can be viewed by abstraction—that is, apart from the individual who records his experience of facts, or human experience can be viewed as dependent entirely upon the individual who records his experience of facts. The treatment of facts by abstraction is the way of the natural sciences, and the treatment of facts as dependent upon the observing individual is the way of the mental sciences. This knowledge of the two ways of viewing facts of experience enables us to know precisely how to treat any new facts or new mass of reported experiences which may come into the field of science, in order to bring order out of chaos and make science out of the bare facts. Unfortunately many of the writers upon psychical topics, as evidenced by their grapho-maudlin twaddle, do not seem to understand that true science is liberal and recognizes that we can view phenomena under different aspects.

Science does recognize subjective phenomena—those experienced by the individual only, and tries to harmonize them with or show their relation to the rational phenomena—those viewed apart from the individual who records them.

To illustrate the different aspects of viewing phenomena, let us describe a few simple experiments. Take a square yard of oil-cloth and a square yard of woollen carpet, and place them in a cool room. After a reasonable time place a thermometer upon each of these articles in such a way that no error shall occur, and you will find that the thermometer will register the same temperature for both articles. This is a phenomena viewed by abstraction—the method of observation of the investigators of the natural or physical sciences, and the results and conclusions are always the same, because the facts of experience are conceived of as independent of the observer who records them. Here the effect of the intensity of the heat contained in the articles upon the mercury of the thermometer is simply noted or measured in degrees. If you will place your hands alternately upon the oil-cloth and upon the carpet, in spite of the fact that the thermometer registers the same degree of heat for both articles, you will experience that the oil-cloth always feels cooler than the carpet. In this second experience we have to do with a phenomena which is dependent entirely upon the observer who records it. This latter way of viewing or observing phenomena is the one employed by the investigators of the mental or philosophical sciences which treat of the facts of experience in their dependence upon the observing individual; consequently the results and conclusions are not always the same, for each experiencing individual has his own personal equation.

Here we have two experiments, the objects of each being to determine the temperature; but from the nature of the observations, we get different results. Can science explain this discrepancy? Yes it can. The mercury in the thermometer expands and contracts, the degree depending entirely upon the intensity and not upon the quantity of heat absorbed or abstracted. The hands of a person do not sense the intensity of the heat absorbed or abstracted only, but in a rough way the quantity of heat also. Thus in our last experiment, the oil-cloth abstracts heat from the hands more rapidly than the carpet, and because the oil-cloth is a better conductor of heat, the hands upon it have their heat conducted away more rapidly and feel cooler; therefore, we say that the oil-cloth is cooler. But you may say that this explanation of science is only dogmatism or assertion; can you prove that the abstraction of heat keeps down the temperature of the hands placed upon the oil-cloth, by some experiment in the physical science? If reasoning from analogy is convincing, an experiment can be made by which this assertion can be proved. If you will take a sheet of foolscap paper and smoothly roll it once about a cylindrical piece of iron, you can hold it in the flame of a Bunsen burner until the iron is very hot before the paper will be scorched or will begin to burn, and if the iron cylinder is large it will take a long while for the paper to burn. You will find that the paper will be no hotter than the iron cylinder because the iron is a good conductor, and conducts the heat away from the paper as rapidly as it is applied and so keeps the temperature down below the scorching or igniting point of the paper for a considerable length of time, thus preventing the ignition of the paper. If a cylinder of wood or other non-

conducting material be substituted for the cylinder of iron, the paper will begin to burn almost immediately. "*Quod erat demonstrandum.*"



Again the following simple experiments may be tried. With a compass describe a circle. On measurement it will be found that every point on the circumference of the circle is equally distant from the point called its center. Then freehanded draw a diagram as near to a circle as possible. On measurement it will be found that every point on its circumference is not equally distant from its center. If you will have different persons freehanded draw diagrams to represent circles, you will find a very great difference in the diagrams which they draw and which to them seem perfect circles. Nevertheless, viewed from the standpoint of the philosophical or mental sciences, these diagrams are circles, while these same diagrams, viewed from the standpoint of the natural or physical sciences, are not circles, because when examined in the abstract—with compass or ruler—every point on their circumference is not equally distant from the point called its

center. In our record of the experience of facts in these simple experiments, we see the possibility of two views or aspects, both of which must be accepted as true, because they are human experience. Facts are stubborn things and are not to be brushed aside by any process of reasoning, but they must be explained and their relation to one another made clear. In these experiments, we see why the circle produced by the compass, is the only one recognized as a circle by the natural sciences, and such a circle is perfect and must always be so when made by the same process; while any diagram that appears to be a perfect circle to the observing individual or made for the purpose of representing a circle by an individual, no matter how imperfect a representation of a circle it may be, is a circle if viewed from the standpoint of the mental sciences.

Many more experiments could be cited to show the different standpoints taken by investigators of the natural or physical sciences and those of the mental or philosophical sciences, to view or state the facts of human experience; but these must suffice for the present, and it is hoped that the distinction between the natural or physical sciences and the philosophical or mental sciences has been made clear, or at least hinted at in this brief description of the different aspects or views that persons may adopt in recording their experiences of facts—psychical or physical.

As stated above, science is not complete knowledge because human experience is and can only be fragmentary. In our efforts to fill up the gaps, as it were, occurring in our knowledge of facts or human experiences in order that we may see the relation or the probable relation between the known facts, we must resort to so-called "theories." Theories are useful

to us because they aid us in systematizing known facts and experiences. But in our inventions of theories, we recognize that there are two ways of filling up the gaps occurring in our chain of knowledge of phenomena, so as to establish a relation between the known facts or experiences. We can supplement the known facts by hypothesis—that is, employ material that is of the same general character as the facts and experiences under consideration, and which belong in the same sphere; or we can transcend the known facts by speculation—that is, employ material that is not of the same general character as the facts and experiences under consideration, and which belongs in an entirely different sphere.

We have no business in our efforts to gain actual knowledge, to transcend any experience. If we do this, we are not scientific; for scientific supplementing keeps to its own kind of experience. The transcending of human experience and of facts—that is, the adding of material from another sphere to the real facts so that these facts are misrepresented, distorted or obscured by the new material—real or imaginary, was the variety of theory employed by primitive man and continued until improved or changed by succeeding generations as evidenced by the numerous theories of the primitive sciences, occult sciences, quasi- or pseudo-sciences and pre-sciences. Metaphysics, theologies and the studies and art classed under the heading of scientific diversions, are based upon theories that transcend the actual facts; but most of their advocates know better, and in most instances employ this variety of theory in order that they may mystify the people. Viewed from a scientific standpoint, the theological, the metaphysical, and the theologic-metaphysical philosophies—the comprehension of the

knowledge of phenomena as explained by and resolved into, causes and reasons, powers and laws, are based upon facts and human experiences plus theories by speculation. It is true that all the exact sciences are the result of the study of absurd transcending theories; and, therefore, the history and development of all the exact sciences can be summed up in the simple phase—from speculation to hypothesis.

Since we know that previous generations depended upon other than the scientific philosophy, it is easy for us to understand why Ajax so foolishly defied the thunder and lightning, with sword and shield. He thought or understood them to be weapons of his enemies or of the gods. Today we know these manifestations to be but the results of electrical conditions of the atmosphere, and knowing the laws of electrical manifestations, we do not, like Ajax, attack supposed gods and enemies, and defy lightning and thunder—their weapons, by sword and shield; but we render the electrical energy harmless or nearly so by means of the lightning rod—a less dangerous and more effective procedure.

In our observations of facts and experiences called phenomena, it is found that certain conditions must always be present, and that they must always stand in a certain relation to each other if the same results are to follow. This constant relation which exists between any phenomenon—psychical or physical—and its cause is called a "natural law," and therefore when we use the expression, "a law of suggestion," we have reference to a particular department of the subject of suggestion. An exposition of all the laws, real or imaginary, natural or artificial, which relate to a particular class of phenomena, is called a "theory," which may

be hypothetical or speculative in its nature, and when we speak of "a theory of suggestion," we have reference to a general consideration of the whole subject of suggestion.

The natural laws are not made by men, but are simply discovered by them as working principles of the universe, which they must obey, consciously or unconsciously, or be destroyed or injured by natural agents. Ecclesiastical, metaphysical, occult, social or political laws are the work of mankind and are the results of the various philosophies of men. In some of the sciences, such as physics, the truth of all their laws may be proved by direct observation—that is, by the use of our senses; while in others, such as psychics, we can only observe the application of a stimulus and a final effect of each separate psycho-physiological process, being no more open to direct observation than each separate process in a chemical reaction. We must go beyond the limits of direct observation, and apply the laws of the mind (sum of psychical processes) to the principle of direct observation and experience, or, in other words, we must reason, conceive or imagine something to complete our chain of knowledge of a phenomenon in our study of psychics. In the study of the theories of psychical phenomena of all ages, of the numerous systems of psychical healing, of the various theological, metaphysical, social and other doctrines, of the numerous arts, we can see the character and the results of the addition of these laws of mental processes to those of direct observation, if we will keep in mind the two aspects under which we can view facts and human experiences, and the two ways in which we can invent theories to show the relation of the known facts or experiences to each other.

So prevalent is speculation in the writings of the investigators and practitioners of the psychical arts and sciences, that one becomes disgusted in reading most of them, because most of their assertions are impossible of demonstration or of refutation. If some one made the assertion that the man in the moon believed in nihilism, it would be folly for any scientist to attempt to prove or deny it, and absurd for any common-sense person to believe it; for, in the first place, science has no knowledge of the presence of a man in the moon; and, in the second place, we have no way of communicating with the supposed man in the moon, to find out if he is a nihilist. While the reasonings of these writers are logical and the simplicity of most of their statements taking, still their premises, to those who have practical knowledge upon or experience with psychical phenomena, and who investigate for themselves, using authorities for staffs and not as crutches, are known to be composed of the same fabric as dreams, and that they (premises) are but sophisms. Even in the physical sciences, there was and is much speculation, so that it is not always easy to separate hypothesis from speculation. The phlogiston and caloric theories, which in their days were apparently proved by demonstration and which are now exploded theories, were the result of speculation. The habit of personifying inanimate objects, is responsible for much that is pure speculation.

Investigators in any science have no right, if they desire to record actual experience or knowledge, to assume this or that principle where it cannot be detected. Unfortunately for the science and art of suggestion, in the science of the mind, the forerunner or pre-science of the modern scientific psychology, there was as much, if not more speculation than actual facts

or experience recorded. Because of this speculation, in the history and development of suggestion and of psychology, we find recorded all kinds of strange, puzzling and contradictory phenomena attributed to the workings of such undemonstrable forces as mental or psychic force, will force, mesmeric or magnetic force, hypnotic force, etc., none of which have as yet given any evidence of their existence so that they could be detected by direct observation and by anyone. But more of these forces and the practices based upon them, in later articles.

We know that in the practice of suggestion, the subjects of interest to psychurgeons and suggestionists are the utilitarian results which it is possible to achieve by the various psychical procedures. We know that many do not care whether the procedures used by them are scientific or not. But men who have had great success in psycho-therapy, tell us that business alone is not everything, and that knowledge acquired simply for its own sake becomes the highest expression of human power. Thus again we can divide science into "pure science," which has no ulterior aim or object, but is sufficient in itself, and into "practical science" which directly benefits man (even if not mankind in general), by giving him ways and means to attain his purpose. It is not the purpose of this article to decry utilitarianism, but merely to view it in its proper relation, so that mankind shall get the greatest possible benefit from knowledge. Utilitarianism not based upon science is apt to degenerate into practices that will limit the progress of the science and art of suggestion and encourage error or fraud.

Shakespeare has told us that "men were deceivers ever," and Barnum, the great showman, more recently told us that "the

people wanted to be humbugged." Where there is demand, supply will follow. Man by nature is a discoverer, but loaths to have sudden revelations thrust upon him. Hints, glimpses, suggestions, probabilities and possibilities give him a chance for introspection, speculation and thought, and are sought after oftener by the majority of mankind than the exact truth. The bare facts—no more or no less—are abhorrent to the majority of mankind; for do not men, in their art, fiction and poetry, charm themselves with falsehood and exaggeration rather than with truth?

In the practice of suggestion, in order to impress some patients with the useful effects of suggestion, it becomes necessary that the probable results are set forth to them in glittering generalities or in an exaggerated form, and that, too, with sincerity upon the part of the suggester. But this is seldom necessary where the practice of suggestion is based upon true science. I make the plea that those who practice psycho-therapy, which is not based upon science, be careful not to resort to "intemperate exaggeration" in the few cases in which exaggeration is necessary, and that they do not resort to indiscriminate exaggeration in general, because it simply places the science and art of suggestion in a false light with the majority of the people and scientists, and causes it as a remedial or educational agent to sink into disrepute.

By refusing to base the art of suggestion upon anything but pure science, we save ourselves and the laity from falling into the debasement of low utilitarianism. Remember, "all that glitters is not gold," and after the temporary successes instead of lasting results, the patients sooner or later, will find out that they have been imposed upon or have been humbugged by the use of absurd suggestions, and the

science and art of suggestion will have another enemy. There is a limit of proficiency to every art, and that of suggestion is no exception. Let us perfect the art of suggestion and raise it in the estimation of common-sense people by being scientific; then further addition in the form of exaggerated or untrue suggestions becomes unnecessary. The bard of Avon—Shakespeare—shows that he understood that perfection admits of no addition, when he wrote:

"To gild refined gold, to paint the lily,
To throw perfume on the violet,
To smooth the ice, or add another hue
Unto the rainbow, or with taper light
To seek the beauteous eye of heaven to
garnish,
Is wasteful and ridiculous excess."

—King John.

(To be Continued.)

Sighing.

A great deal of misconception prevails as to the cause and character of that physical manifestation known as sighing. Many people are prone to regard it as a mysterious emotional process in which the feelings are somehow involved, but without any clear idea as to its physical side. While it is quite true that the primary cause of a sigh is mental, yet the sigh itself is purely and simply the involuntary effort of nature to restore equilibrium. It will be recalled that a sigh invariably follows a period of silence more a result of mental concentration upon some trouble, or less prolonged, which is real or imaginary. During this period the respiratory process is practically suspended, and the sigh is the deep expiration that follows the effort of nature to supply the system with oxygen, of which it has been temporarily deprived. Thus, since all sighing (or nearly all) is the re-

sult of mental disquietude, the remedy is simple. Join a "don't worry" club; remember that "what can't be cured must be endured"; learn to take life philosophically, and never lose sight of the fact that troubles boldly faced are half overcome.—*Exchange*.

"Holding the Thought."

"As a man believeth in his heart so is he." This is literally true for this reason: Any person holding a belief constantly in his mind, the subjective mind builds the body to conform to it. The thought or belief as long as held by the ego, is a part of the ego, and the house in which the ego lives must conform to it. If you move into a new domicile you order your carpenter to make all the changes in it that you wish, to adapt it to your particular use, don't you? Just so a new belief, if held to long enough, will remodel the body in which it lives through its carpenter—the subjective mind—to be adaptable to its use. Thus, "the word becomes flesh." Our beliefs become manifest in the body by being built into it, and we are what we believe. As long as you believe in disease it will be built into your body. Soon as you rise to a higher plane of consciousness where you can believe in health only and deny disease, disease will be replaced with health, and your diseases will only be remembrances of the past.—*Exchange*.

Old Doctor (to young beginner)—Are you having much practice now?

Young Beginner—Yes, sir; a great deal, thank you.

Old Doctor—Ah, I am glad to hear it. In what line is your practice particularly?

Young Beginner—Well, sir, particularly in economy.

SUGGESTION IN GYNECOLOGY AND OBSTETRICS

BY J. F. RITTER, M. D., MAQUOKETA, IOWA.

Suggestive Therapeutics has for many decades been scoffed and hooted at by the profession in general, as its mode of operation has heretofore been too intangible and subtle for the ordinary busy practitioner to devote the necessary time to the subject in order to become familiar with its workings and practically proficient in its appropriate application in the domain of general therapeutics; but this is no longer the case for it is now established upon a firm scientific basis. As a direct consequence of the apathy and indifference of the profession, it has heretofore been relegated to the province of quacks and charlatans, ignorant of the nature of the force with which they labored, and caring for nothing but self-aggrandizement. Thus befogging the minds of the laity and prejudicing the minds of the profession by their irregular usage, gave opportunity for the promulgation of the many forms of mind-cure, faith-cure, magnetic healing, so-called Christian science, osteopathy, spiritualism, and all the other occult fads and fancies which have flourished from time to time since the practice of medicine was in its infancy.

Even today a large majority of the members of the profession consider the subject of Suggestive Therapeutics as a visionary fallacy which is used only by those who wish to play upon the prejudices, ignorance and credulity of a gullible laity. But there is today an unprecedented awakening of the medical profes-

sion to the efficacy of this valuable therapeutic measure which it has so long ignored. The general attitude has been similar to that of a prominent gynecologist who is connected with one of our state universities as professor of diseases of women. In mentioning a case to him on which I had successfully used suggestive treatment, he listened attentively to the end and then said: "Well, that is indeed wonderful, and I am convinced that Suggestive Therapeutics is destined to take its place in practical therapeutics, but I have no time to devote to it, as my time is completely taken up by my special work." He did not realize that his own "special work" provided the richest domain for the application of Suggestion, the domain above all others which yields satisfactory results by the intelligent application of this force.

It is an unfortunate fact that Suggestive Therapeutics is becoming to be regarded by the profession as synonymous with hypnotism; but this is erroneous, for while hypnotism comes in as an important factor in a considerable number of cases, it of itself is but a very small portion of Suggestive Therapeutics. As an illustration of this fact, the writer has practically discarded the use of morphine and other sedatives in cases where he uses suggestion, as there are but comparatively few conditions of pain which he is unable to relieve effectually without medicine and without hypnotism. While such a bold statement may seem boastful

and untrustworthy, nearly all painful conditions not resulting from the passage of renal or biliary calculi can be absolutely controlled by merely physiological means, and by the aid of hypnosis even these, as well as the pains of labor and those of surgical operation are subdued. Such a force for the control of pain, were it applicable only in painful conditions, should certainly receive sober consideration at the hands of the profession; but the control and relief of pain is but a small portion of its realm of activity. While speaking thus enthusiastically, it must not be inferred that it is a panacea for all ills, for it is not applicable even in *all* cases of pain any more than morphine acts identically on all individuals, or than chloral induces sleep with equal facility in all cases in which it is administered. Some cases are very susceptible, while others are but slightly influenced, but the large majority are subject to it sufficiently to permit decided therapeutic results to be obtained.

It was the writer's intention to give a few cases both of simple and hypnotic suggestive treatment, but owing to taking up too much space he will confine himself to the enumeration of a few conditions in which it has proved itself especially efficacious in his hands.

One of the most common complaints in which suggestion can be effectually utilized is that of dysmenorrhea. The writer could cite case after case of this annoying trouble completely eradicated by suggestive treatment after years of suffering and fruitless medication. His experience justifies him in his conclusion that this trouble is much less frequently the result of serious organic change—displacement of the uterus, obstruction, etc., under which so many cases are classed—than has been generally taught and accepted.

Several cases of severe dysmenorrhea which had been diagnosed as obstructive by prominent gynecologists and treated unsuccessfully by different and able physicians, and having run a course of from one to ten or more years, yielded absolutely to a short course of suggestive treatment, no measures being taken to relieve the diagnosed obstruction. In many cases of acute dysmenorrhea instant relief occurred at the first seance, and occasionally a single treatment was all that was required in the less severe cases. It is also a measure to be depended upon in those affections leading up to uterine troubles, such as chronic constipation and allied perversions of function.

In the treatment of the annoying symptoms of pregnancy, such as vomiting, frequent micturition, constipation, loss of appetite, indigestion, and *all* untoward symptoms of this condition, suggestion is a therapeutic measure upon which we can implicitly rely. And not only is it a specific in disturbance of pregnancy, but it is also efficacious as an analgesic in actual labor. We could cite a number of cases in our own practice where hypnotic suggestion was resorted to during labor, the patient realizing nothing which took place from the time that labor began until after the placenta had been removed and a change of apparel made.

To some these may seem more like fairy stories than facts, but the writer is a practical, every-day, common country practitioner, and anyone who devotes a little time and study to the subject of Suggestive Therapeutics can do as much as is here claimed. He has used it continually in his practice for several years past and has found it absolutely reliable in the class of cases above noted, and all he requests to justify his claims is that

those who may happen to read this will give the subject investigation and will not condemn its use before they have seen its workings.

There is a peculiar fascination about this work which makes enthusiasts of all who are successful in its use because the results are so prompt and decided and the relief to the patient so immediate. This, when taken in connection with the fact that absolutely no untoward effects can possibly result from its intelligent use, makes it an ideal treatment in connection with the ordinary measures usually resorted to. All we claim for Suggestive Therapeutics is that it is a most valuable adjunct to medicinal therapy and that it should receive due consideration and tolerance at the hands of the profession.

Faith—In Spots.

A very good illustration of the difference between a real and pretended faith was recently given us by one of our friends during a talk upon the subject. A certain lady, it seems, was addicted to a belief in hay fever. Our friend (a teacher in the science), sought to induce her to overcome the habit by changing her mode of thinking, telling her that the appearance of the malady was due to her clock-work regularity of expecting it. It came annually at a given time, and no other. The lady consented to try the experiment at least. Meeting her later the teacher asked what progress she was making. "Oh," she said, loyally, "I just tell all my friends I am not going to have hay fever, and I tell it to myself daily; but then, I know I shall have it—I always do, you know." Which wins, the inner conviction or the outward declaration?—*Universal Truth.*

Cheerfulness.

Did you ever fully realize what a valuable asset cheerfulness is? Even from the commercial standpoint it is a thing greatly to be desired and prized. It gives its possessor the entree where the taciturn and unsociable meet with rebuffs. A cheerful countenance is an open sesame to the confidence of mankind. Who would not prefer to do business with a cheerful man in preference to a gloomy one, other things being equal? Cheerfulness indicates contentment, and "a happy and contented mind is a continual feast." But the hygienic value of cheerfulness cannot be overestimated, for a vigorous circulation is the natural concomitant of a cheerful disposition, and health depends upon the brisk circulation of the fluids of the body. Are you husbanding this valuable asset?—*Exchange.*

The basis of success rests in a person's power to stand alone; and no man will ever be the magnet to attract success until he can stand alone, straight and tall as a liberty pole, glorying in the position; free from fear, independent of public opinion, and daring to be himself. Here is the strength that draws still greater strength; here is that which all men adore, and before which all assumptions of greatness doff their tinsel crowns.—*Helen Wilmans.*

"I hear your husband is very sick, Aunt Dinah."

"Yes'm."

"Nothing serious, I hope. His condition is not critical?"

"Critical! I should say he wuz! He ain't satisfied with nuffin'"

SERIES OF IMPERSONATIONS.

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

IMPERSONATION No. 5—THE LYMPHATIC MAN.

Ladies and Gentlemen:

Some of our family of human forms are quite widely known, probably because they have had their pictures taken so many times that almost everybody has had an opportunity of seeing their shapes. This is certainly true of our bony brother, for pictures of the human skeleton are widely scattered, appearing not only in all illustrated anatomies, but in anatomical charts, medical periodicals, and frequently even in the popular press, so that every man, woman and child in every civilized country has had ample opportunity to familiarize himself with the appearance of the bony man. Pictures of the muscular man are also pretty thoroughly circulated, and probably every well-read person knows that the muscular structures of the human being when adjusted in their accustomed relations to each other assume the human shape which is known among our immediate family as the muscular man. The two bloody men, the arterial and venous, make such pretty pictures when they sit for their photographs that they are not to be left out when the popular members of our family are being mentioned.

But I will not ask you if you have ever heard of the lymphatic man, for I am well aware of my limited reputation as a human shape, and consequently would expect a negative reply, and so I will save you the trouble of telling me that my

existence is not widely known, but will proceed at once to let you know that there is such a thing as the lymphatic man, and that his proportions are identical with those of his brother shapes and his duties are of sufficient importance to entitle him to a recognition as one of the human shapes whose congregation constitutes the composite being known as man. Look at me, if you please, and behold the lymphatic man.

Well, in the first place I rank as one of the most perfect in our family of shapes. Please do not consider this a conceited statement. It is a mere matter of fact. I do not think that we have any more right to underestimate ourselves and our friends than we have to overestimate them, and the truth is always the truth with reference to ourselves, whether we relate it or some one else does, and the fact concerning myself is just as I have stated. The distribution of my peculiar structures is so universal throughout the entire body that if all the other bodily shapes were melted away from me and I was left entirely alone, the human shape which I would still assume would be one of the most perfect in our whole family. Of course if every bit of the vascular and nervous men were completely separated from me down to their last fibre my identity would be completely destroyed. But grant me enough of my brotherly tissues to establish my identity and then

gaze at my shape. There is not an organ or tissue of the body that I do not permeate, and my tissue distribution is so exceedingly fine that it can only be detected by the aid of the microscope. This same fact is true of several of our family. My bloody brothers have already mentioned it as true of themselves, and when my nervous associates speak to you, and the areolar man has his say, these also will call attention to the same fact as characterizing their make-up. That makes quite a band of us, you see, who present a hazy outline, the coarser part of our structures being observed by the naked eye, but our finer parts passing into such obscurity as to be unseen unless considerably magnified by glasses.

Honest confession, they say, is good for the soul, and the reason why I say so much about my shape is because, I suppose of my vanity. It is so perfect that I am really quite proud of it. There is no bodily territory of the entire composite man in which I do not take so extensive a part as to make the lymphatic man as shapely as the form of the entire individual will admit.

In my structure I resemble my arterial brother. That is, I am tubular, and my tubes have three coats, an inner or epithelial coat called the tunica intima, a middle or muscular, composed of layers of involuntary muscular fibers just like his, and the outer or areolar coat, called the tunica adventitia. Altogether his walls are much thicker than mine, but he need not be at all stuck up about it, for mine are more delicate than his, and it is quality that counts in this world more than quantity. So, although feebler in structure than the arterial man, and even than the venous man, I have reason to be just as proud of my make-up as they are. I am more delicate and refined, that is all.

My occupation may be a little more menial in the estimation of some people, but I find that it makes little difference what we do in this world; it is what we are that counts. So I am banking on my quality rather than on my occupation. Life is short anyway, and I have no complaint to enter against the bodily task assigned me, my chief care being what I am and how well I do my work, and you can take it for granted that I would not be entitled to mention in the list of bodily shapes—that is, my tissues would not be universally distributed throughout the body if I was not at least of some consequence in the make-up of our family.

As to my terminal tendrils, I am somewhat closely associated with the capillaries which connect the venous and arterial man, while at my central trunks, which are two, the right and left lymphatic ducts, the latter being known as the thoracic duct, I terminate in large veins near the heart. I have no right to complain if I am considered as belonging to the great venous man, but in his remarks before you he was kind enough by ignoring me to admit of my right to a personal identity, and so I have taken advantage of his generosity by putting in a claim right here to my individuality and posing as a separate and distinct human shape.

I suppose you want to know of my source, of my destination, and of my function. I have already told you something of my structure but not quite all, and let me say a little more about that first.

You will remember that the venous man boasted of the possession of occasional valves along his canals to prevent the regurgitation of blood backward toward the capillaries. In this respect I am his superior. I not only have valves

along my channels, but they are so thickly placed in every one of my branches that my outline is not straight like the venous man, but extremely knotted, having the appearance indeed of a string of very fine beads. The constricted points mark the location of my valves. You see the lymph which flows along my channels passes but one way, viz., toward the center of circulation, the heart, and it goes so slowly and is dependent to such an extent upon the vis a tergo furnished by muscular action that my innumerable valves are necessary to prevent excessive regurgitation of my liquid contents toward the tissues. Although I may look, as I have said, to be composed of rather small tubes, there is another part of my structure which is so peculiar to myself that you will not find anything like it associated with any other human shape. I have reference to what is known as the lymphatic glands. If I am considered a system of small sewers for the body simply because I collect the dish water of the tissues after they have all been bathed in the lymph which I carry, the conception being scarcely adequate, as you will soon see, for a description of my bodily function these glands would probably be considered as catch basins. If my tubes rank in your estimation, however, as drainage canals, depleting the tissues of their wash water, you may think of these glands as locks along the course of my channels, at which the flow of lymph must stop and be filtered on its way to the venous blood stream.

My glands are located in protected situations. You will find them in the bend of the elbow, the arm pits, the popliteal space, the groin, thickly scattered throughout the anterior part of the neck, that is, the part in front of the cervical vertebra, and in the abdomen between the folds of

the mesentery which suspends the small intestine to the backbone, and in the chest between the lungs, the space which is known as the *media stinum*.

The structure of my glands is too complicated to be presented to you in exhaustive detail on the present occasion, for my purpose in speaking to you, as I understand it, is to give you a general conception of myself rather than to entertain you with minute details which would confuse rather than interest you. You ought to know this much, however, that every one of my lymphatic vessels passes through one or more of these glands on its way to its destination in the veins. I ought perhaps to say that every one of my glands has an enveloping sheath consisting of areolar tissue, in which are distributed a number of involuntary muscular fibers, so that when they are congested from over use the elasticity of their coats aid in milking their contents onward toward the blood stream. I shall have to claim for my glands, however, a little more distinction than that of being mere catch basins or locks in the lymphatic canals. Perhaps you have heard somewhere of the minute blood elements known as white blood corpuscles. As bacteria are the lowest type of vegetable life, so these white blood corpuscles may be considered the lowest type of animal life. At any rate they are important agents in the construction and preservation of the human tissues. They are otherwise known as leucocytes, and it is my office to introduce them to you as lymph cells. They are the only cells in the body that possess no cell wall. They move about very much like a jelly fish in water, or by what is known as an amoeboid movement, by means of which they escape from the capillaries into the tissues, wander into my channels, and are carried on

to my lymphatic glands. The fact that more of these lymph cells leave the glands than enter them proves conclusively that my glands are factories for their formation. The red marrow of the cancellous tissue of bones is said to give rise to them, they are born also in the spleen, and perhaps in the thyroid, and perhaps up to the seventh year of life in the thymus gland; but there is no more prolific source of their supply perhaps than my own lymphatic glands. You see this gives more dignity to my position in the body, as to be a manufacturer of an important bodily constituent is a much more honorable position in the human economy than to rank merely as a set of sewers or drainage canals. My glands are liable to be sickly, owing to the poisonous nature of the lymph which filters through them. They frequently become inflamed from the passage of infected lymph and break down into abscesses, and many times they become tubercular and have to be removed to prevent the spread of tuberculosis, and sometimes of cancer, to other parts of the body. You must remember that all the contents of my entire system are poured into the stream of venous blood which goes back to the heart, which is sent first to the lungs and afterward again to the heart, and then propelled by the agency of the arterial man to every part of the human body, thus rendering it important that this blood stream should be wholesome and nutritious, and when my glands become so badly infected that they are liable to poison the lymph which runs from them their extermination becomes a matter of great surgical importance. Of course some of them are inaccessible like those in the abdomen and thorax, but those in the popliteal space, the elbow and in the axilla and groin and along the

front of the neck, can be taken away at the discretion of the surgeon.

This has been rather a long parenthesis, but has seemed necessary to a proper conception of my make-up. I will now speak briefly of the three points in which perhaps you are more directly interested, namely, where I begin, where I end, and what is my function.

First, then, of my source. Well, my radicals are everywhere. There is no tissue in the body in which they do not start, sometimes in the shape of capillary loops, sometimes in well rounded, sometimes in dilated extremities, but more frequently in what is known as the areolar spaces. To understand what I mean by areolar spaces you must wait until my kindred shape, the areolar man, talks to you. For the present it will suffice to say that the entire body is more or less porous, like a sponge, in the meshes of which the cell elements of different kinds, of which the entire body consists, are more or less entangled and in which they are variously arranged according to the organ which they are destined to construct. Well, these fine pores which are found in every type of bodily structure open directly into my canals, so that anything which they contain has open access to my tubes. Of course solid substances must be in solution to enter my domain, but with this provision, I am capable of acting as a drainage canal for every part of the body. The liquid which I thus collect is known as lymph, and because it is my function to collect this lymph from the entire bodily domain I have received the name which I bear and am known as the lymphatic man. In the abdominal cavity I do more than this, but I will speak of that later on. There is another manner in which my radicals have their beginning

which should not be lost sight of, and that is by little mouths or openings called stomata. If you examine any of the serous cavities, such as the joints, large or small, the arachnoid membrane about the brain and spinal cord, either of the pleuræ, the pericardium, or the great peritoneal cavity, it matters not which, you will find on the smooth shining surfaces of any of these cavities minute slits or openings. These are the stomata or mouths of which I am speaking. They are gateways which lead directly into my little canals, so that as a matter of fact all serous cavities both large and small are nothing but magnified lymph sacs, by means of which serous fluid can be drained away when too excessive and carried back directly into the blood stream. When an excess of fluid does not thus escape it is because some process of inflammation has sealed these mouths for the time being and thus closed the stomata, which in a normal state serve as an avenue of exit for all excess of fluid in serous cavities. I suppose that when inflammation attacks the human body in any of its types my position in the family of human shapes is perhaps a more responsible one than that of any other, for all poisonous liquids pass at once into my channels, and if I can not by means of my lymph corpuscles and other sources of defense antidote the poison it passes from my keeping and by means of the blood is distributed to other parts of the body, which then become sufferers with myself.

As to my destination, there is little to say concerning it. The lymph which I collect from the right arm and right side of the head after it has been passed through the lymphatic glands situated along the course of such of my vessels as drain these parts, is carried into the

lymph channels, which increase in size as they coalesce, until finally one large trunk about an inch and a half in length and called the right lymphatic duct, receives the entire quantity of lymph from these parts and pours it into the right subclavian vein, or into the outer end of the right innominate vein, right where it starts at the junction of the right subclavian and internal jugular veins. As the stream of lymph has now entered the blood stream, of course you know its destination, as you have already listened to the remarks of the venous man.

My left lymphatic duct is more pretentious and is known as the thoracic duct because it passes from the abdomen, where it starts opposite the second or third lumbar vertebra entirely through the thoracic region, and terminates in the left subclavian vein near its confluence with the left jugular vein, these two streams uniting at this point in the left innominate vein. My left lymphatic, or so-called thoracic duct, receives the contents of the lymphatic vessels from every part of the body not drained by the right lymphatic duct. That is, it drains the left side of the head and neck, the left arm, the lower extremities, the abdomen, and the thorax itself.

Now as to my function. It is threefold. I collect lymph from the tissues, chyle from the intestines after it is manufactured in the process of digestion, and by means of my lymphatic glands manufacture lymph cells, which are identical with the white blood corpuscles. You see my lymph in the first place escapes from the capillaries in every part of the body out into the porous tissues which surround them, thus putting the whole body to soak as it were in a liquid which serves as their soup or nutriment at the same time as their wash water or sewage.

Some of this liquid undoubtedly gets back into the veinlets and passes directly to the heart. But a considerable portion of it, after the maceration of the tissues in the liquid of life, which would not be a bad name for it, by the way, is collected by my innumerable radicals and is milked along my channels by the action of surrounding muscles and by the fine muscular coat of my own tubes until either by the right or left lymphatic duct it is carried back to the great river of life, whose complete and continuous circulation is so essential to human growth and repair. You know how a foul stream will pollute a clear one into which it empties. To be sure the venous blood returning from all the tissues of the body except the lungs is dark red or purple because it has parted with the oxygen with which the arterial blood is charged. But its pollution is not complete until the tissue-washed lymph which it is my office to carry is poured back into the veins at the upper part of the chest. To be sure, I bring the chyle from the great table of life, the intestinal tract, and it is full of good cheer and strength and nourishment and hope and longer life for the hungry tissues after it has received the breath of life in the lungs, but this is but a small effort to counterbalance the great mass of dissolved tissue debris that finds its way by my operation into the venous channels. The blood stream may have been dark before the sewage which I carry was emptied into it, but afterward it was not only dark but polluted more or less thoroughly, according to the quality of the tissue disintegration that I have been asked to return to the circulatory centers. Every day I rejoice that our family of shapes is provided with lungs for the purification of the blood, and every night I have prayed that these delicate organs

may be equal to their important task. When I think of what they have to endure in the way of resurrecting old decrepit, worn-out blood cells, giving new ones recently born their first breath of life, and disinfecting the impurities of the blood currents as they have accumulated from all the innumerable communities of the organs, I feel as though our composite of human forms cannot appreciate too keenly the kind offices of the lungs or do too much in the way of conscientiously performing each his separate task in order to lighten as far as possible the burdens of these all important twin organs, the human lungs.

Ladies and gentlemen, I thank you for your kind attention and sincerely hope that my remarks have persuaded you that the lymphatic man deserves to be considered as a worthy member of the common family of human forms, whose separate individualities are presenting themselves for your inspection in their proper order.

The next human shape to address you will be the member of our family known among ourselves as the "skin man."—*Journal of Official Surgery.*

When the sun is pouring down its rays upon the ocean at noonday none of them penetrate to a depth of over 200 feet. Could a diver descend below that depth he would find himself shrouded in darkness, as profound as though he were immersed in a sea of ink.

His Case.—Doctor: "What you need is change and rest."

Patient: "I can't afford it. My income's pretty well requisitioned already. My children get all the change, and my wife gets the rest."

PHYSIOLOGICAL IRRIGATION.

BY A. B. JAMISON, M. D.

The scientific irrigation of land is pretty well understood by those that have financial interest in soil requiring artificial irrigation. The wonderful beauty and freshness of flower and fruit evidence what scientific irrigation can do. So from a commercial and aesthetic point of view the proper amount of daily moisture for land, tree, or vine, is of such importance that it receives the consideration of those interested. How many persons, however, in the course of a lifetime have given ten minutes serious consideration to the question as to how much water should be imbibed daily under the varying conditions of the body's garden? Those that give no consideration to the problem of how to attain and maintain a healthy and vigorous physical basis are persons that usually drift into habits for which they will, sooner or later, have to pay the penalty.

For the first twenty or more years the body is, as a rule, unfortunate in not having an intelligent tenant. For he misuses his physiological estate, and lets things go to rack and ruin ere he wakes up to realize how it might have been as to length of days and strength of body and mind. Enlighten him after he has reached adult years, on the values and needs of physiological and psychological functions, you will find that however eager he may be to follow the light, he is handicapped by vicious habits and by confirmed, destructive changes that had seized on him when he was quite too young and incompetent to care for his body. What a topsy-turvy world this is, to be sure!

It is astonishing what a number of people there are that drink little or nothing at all, and especially amazing is it to find this lack of sense in people suffering from constipation. One would suppose that they, above all others, would see the wisdom of irrigating their bowels. But it is seldom that there is one that thinks of such a thing. A cup of coffee or tea at meal time, in addition to the liquid contained in the food, is the extent of water consumption by ever so many teetotalers and other "totalers," especially women, until they reach, say, thirty years of age. Such persons, as a rule, are not long lived, inasmuch as their power of resistance is small, owing to their lack of blood, a lack in quality as well as in quantity. The blood pressure in their arteries and veins is light, as evidenced by their pale, sallow complexion, and the dry, scaly, feverish skin which seldom or never perspires. The body garden has not been properly irrigated and is slowly drying up as age advances. Did you ever notice how like death such persons appear when they are sleep? Their dull, pasty complexions alarm us then. When I see them a desire to soak these dried specimens of humanity possesses me. Is it not unfortunate that we were not born with an automatic irrigator? We even lack a tube on our boiler to indicate the danger point! Deficient by nature in these little conveniences, and unaided as yet by science, man is compelled to give some attention, however indifferent or careless he may be, to the irrigation of his physiological soil!

Planters and gardeners have treatises on irrigation. Have mothers or nurses any similar guides? Such books are unknown to modern civilization. Infants, boys and girls, and adults, are brought up haphazard, and their garden of life becomes choked with weeds. The drought soon makes itself felt, and a little graveyard mound is their usual fate. Before some of us wither and fade, to what a pest-weed is our adipose changed for want of life-giving water.

Man's most serious physiological fault is the toleration of constipation; or even of semi-constipation induced by the twenty-four hour habit of stooling. In other words, his fault is the toleration of intestinal uncleanness. And next to this foolhardiness is his negligence in the matter of drinking a sufficient quantity of pure soft water daily to aid in the proper stimulation and circulation of the blood, in the proper elimination of the waste material from the body, and in the proper assimilation of nutriment by the system.

If parents would encourage their children to become bibbers of pure spring water daily it would not be easy to make them bibbers of intoxicants in after years. I would give a child all the liquid it desires; I would even encourage it to take more rather than less; and the best liquid of all for this purpose is pure soft water. Man's body is 70 per cent. water. It is therefore a good sized water cask with a ramification of countless canals or pipes imbedded in soft connective tissues, nerves, and muscles, all of which are supported by a bony framework, through the center of which runs the alimentary canal, down which waters may flow and disappear like unto a stream lost in the sand, to reappear and ooze from the skin, lungs, kidneys, and

intestinal canal. Every organ and tissue luxuriates in water; it laves and lives in and by it. With all kinds of food it is introduced into the body. Water acts as a solvent for the nutritious element and as a sponsor for the elimination of foreign substances and worn-out tissues of the system. It also serves to maintain a proper degree of tension in the tissues, which tension is essential to the proper circulation of the lymphatic fluids.

The tonic reactions of externally applied water are well known. But the advantages of the internal use of water are hardly known at all because the reactions of the circulation, temperature, respiration, digestion and secretions are less noticed.

Two or three pints of cold water at a temperature of forty to forty-five degrees drunk at intervals of half an hour will reduce the pulse from eighty to thirty beats. The copious drinking of cold water will act as a diuretic, removing stagnated secretions, and will, at the same time, improve the quality of the pulse and the arterial tone. The drinking of warm water will increase the pulse from five to fifteen beats, and will relax, at the same time, the vessel walls, and also increase the cutaneous secretions to a marked degree.

The drinking of a large quantity of water not only increases the secretions of the kidneys—assisting them in the work of carrying off solid constituents, especially of urea—it also increases the secretions of the skin, saliva, bile, etc. Under proper conditions the internal use of water acts as a stimulant to the nerves that control the blood vessels, a stimulant similar to that produced by its external application.

I advise the drinking of a copious quantity of water daily. There need be

no fear that this practice will thin the blood too much; as the ready elimination of the water will not permit such a result to ensue. I would further advise the generous use of water (temperature 60°) at meal times. I pray you do not drink to wash down food: a bad habit of most of us. Drink all you desire; and if you are like many that have no desire for water, cultivate it, even if it takes years. The imbibed water will be in the tissues in about an hour; and the entire quantity will escape in three and one-half hours. The demand on the part of the system for water is subject to great variation and is somewhat regulated by the quantity discharged from the organism. Physiologists declare that water is formed in the body by a direct union of oxygen and hydrogen. But those that have cultivated the drink-little habit need not hope to find an excuse for themselves in this fact: chronic ill health betrays them. Water in organic relations with the body never exists uncombined with inorganic salts (especially sodium chloride) in any of the fluids, semi-solids, or solids of the body. It enters into the constitution of the tissues, not as pure water, but always in connection with certain inorganic salts. In case of great loss of blood by hemorrhage, a saline solution of six parts of sodium chloride with one thousand parts of sterilized water injected into the nervous system, will wash up the stranded corpuscles and give the heart something to contract upon.

When water is taken into the stomach its temperature, its bulk and its slight absorption, react upon the system; but the major part of it is thrown into the intestinal canal. When it is of the temperature of about 60 degrees it gives no very decided sensation either of heat or cold;

between 60 and 45 degrees it creates a cool sensation, and below 45 degrees a decidedly cold one. Water at a temperature of about 50 degrees is a generator of appetite. A sufficient quantity should be taken for that end; say, one or two tumblers an hour or so before each meal, followed by some exercise. Those that have acquired the waterless habit and the many ills resulting from it, will hardly relish cool water as an appetizer; but if they would become robust they must adopt the water habit—a habit that will refresh and rejuvenate nature.

Water of a temperature between 60 and 100 degrees relaxes the muscles of the stomach, and is apt to produce nausea, especially if the effect of bulk be added to that of temperature. Lukewarm water seems to excite an upward peristalsis of the intestines and thus produces sickness.

Hot water acts as a stimulant and antiseptic, as a sedative and as a food. Water at a temperature of 110 to 120 degrees, or more, will nearly always relieve a foul stomach and intestines. It should be slowly sipped so that the stomach may not be uncomfortably distended. After imbibing a pint or a pint and a half, wait for fifteen or thirty minutes to give it time to pass into the bowels, then drink more if thought advisable. Drink it an hour before meal time. It will excite downward peristalsis, will dilute the foul contents of the stomach; and will thus aid the escape of these contents into the intestines, which latter require the washing process as well. Sometimes it is a good thing to omit one, two or three meals while the washing process is being continued. Commence treatment with pure hot water. To make it appetizing add a pinch of salt or of bi-carbonate of soda; with children add sugar. It will

pay you to follow this treatment for the cleansing the alimentary canal.

The vitality of the body may be sustained for days and weeks on water alone; there is therefore no hurry about

food. If human beings would only keep their bowels and stomach clean they could avoid all the ills that flesh is heir to, except, of course, those due to accident.—*Health.*

NATURAL SLEEP AND ITS PHENOMENA.

BY G. H. BRADT, M. D., FLINT, MICH.

(Continued.)

Before attempting to explain any of nature's workings in an intelligent manner we must first remember that all observed phenomena are governed by some fixed law of the universe, which is not only in force today, but has also been in action ages ago, and will still continue its despotic sway over future generations for all time to come.

All that once smacked of the miraculous, the non-scientific and the supernatural, are being one by one dragged from their high but false position by that great reformer of the present age, Truth, and are gradually filling new volumes to be placed on our library shelves and classed among the exact sciences.

In psychology we find various theories in vogue, but as in other sciences we must not have an hypothesis that explains a certain variety of phenomena but fails utterly when applied to another class.

To be an exact science, its theories must be applicable to all phenomena within the range of its subject matter.

The field through which the student of the occult may roam is one of great dimensions and one capable of producing a wonderful diversity of phenomena, but by a thorough search of its whole domain we find only one hypothesis that is a key

to the whole question and this is the theory of the dual mind.

That man's mind acts like a dual personality is quite apparent to the investigator. This condition of the mind is best designated by the terms "Objective" and "Subjective."

The objective mind is where the reason aided by the five physical senses enables man to battle with his material surroundings.

The subjective mind is the seat of the emotional nature and the storehouse of memory. It cannot reason inductively, and gains intelligence independent of the physical senses. It is the mind that guides the dreams of our sleep, the hypnotic subject and the somnambulist, and reaches its greatest sphere when the objective mind is dormant.

While the objective mind cannot be controlled against reason, the subjective mind is constantly liable to accept suggestion, and often the most absurd suggestions will be received.

When we stop to consider that, strange though it may seem, natural and hypnotic sleep are fundamentally without difference, does it not throw more light on the similarity existing between the mental absurdities of the hypnotic subject and the impossible wanderings of our dreams?

That these two conditions are practically one and the same is substantiated by M. Liebault and Prof. Bernheim. The latter in his work on Suggestive Therapeutics makes the following comparison between spontaneous and induced sleep:

"The spontaneous sleeper is in relationship with himself alone. The idea which occupied his mind just before going to sleep, the impressions which the sensitive and sensorial nerves of the periphery continue to transmit to the brain, and the stimuli coming from the viscera, become the point of departure for the incoherent images and impressions which constitute dreams.

"Have those who deny the psychic phenomena of hypnotism, or who only admit them in cases of diseased nervous temperament, ever reflected upon what occurs in normal sleep, in which the best balanced mind is carried by the current in which the faculties are dissociated, in which the most singular ideas and the most fantastic conceptions obtrude? Poor human reason is carried away, the proudest mind yields to hallucinations, and during sleep—that is to say, during a quarter of its existence—becomes the plaything of the dreams which imagination calls forth. In induced sleep the subject's mind retains the memory of the person who has put him to sleep, whence the hypnotizer's power of playing upon his imagination, of suggesting dreams and of directing the acts which are no longer controlled by the absent will."

Is it any wonder that our dreams are often fantastic, ridiculous or perfectly impossible, when, like the hypnotic subject in a trance, our objective reasoning powers are held in abeyance while the subjective mind roams at leisure through scenes both near and far with suggestion as a guide,

and these suggestions arising from a great variety of mental and physical stimuli?

This similarity of natural and hypnotic sleep is held by most authorities, but here and there we find psychologists who take the reverse view on the subject. One of these is the editor of *SUGGESTION*, Dr. Parkyn, who in an editorial in the January, 1900, number of this magazine, has the following to say in reference to a previous article by the writer:

"In one important point we find ourselves forced to disagree with Dr. Bradt, and, as a great number of physicians who admit the power and usefulness of hypnotism also hold the same opinion, we take this opportunity to state once again, emphatically and without compromise, that natural sleep and hypnosis are not identical in anything but appearance. There is no condition possible to induce by the operator by means of which the objective consciousness is rendered inoperative.

"In no instance have we found the unconsciousness of natural sleep.

"Subjects who profess not to remember anything that transpired during the supposed period of sleep, may be induced to confess and relate every incident that occurred when they fully understand that the operator is aware of their consciousness during the entire time and wishes them to say so. This has been our experience with hundreds of these somnambulists."

Notwithstanding the above, I as firmly state and can prove that there is just one essential difference and one only between natural and hypnotic sleep:

It is simply a question of whether the operator has or has not the attention of the sleeper.

When we change a person in natural

sleep to a hypnotic sleep, at what precise time is the change made? *The moment we draw his attention from his dreams to us and what we are saying to him.*

Suppose I seat myself beside a couch on which some one has fallen asleep in the good old fashioned way and in a few minutes' talk secure his attention without waking him and proceed to develop in him all the various possibilities witnessed at the ordinary hypnotic seance.

How much difference is there in the subject from a physiological or psychological standpoint before or after securing his attention?

While we find this one exception, that his dreams are being directed by my personal suggestions instead of the haphazard suggestions which are constantly governing the subject in natural sleep, we find many similarities. Conditions that are practically one and the same.

The physiological conditions as given in preceding pages would coincide in both the natural and artificial states.

We find various degrees of unconsciousness in natural as well as hypnotic sleep. Some naturally sleep very light and remember much of their dreams, while others sleep very sound, remembering little or none of their dreams, and in the instance of many sleepwalkers, can accomplish remarkable things and yet remain entirely unconscious of their acts when aroused in the morning.

In hypnotic sleep it is quite the same thing. A subject may perform for an hour and if told before being awakened that he will not remember anything he has done or said it may be impossible for him to recall a single incident during the time mentioned.

If the suggestions are properly given the objective intelligence of the average person may be made far more dormant in

the hypnotic state than in natural sleep.

How small a per cent. while in natural sleep could duplicate the activities of the hypnotic subjects and still remain objectively unconscious? Few indeed.

But suppose the subject is given the hypnotic suggestion that he will remember all his actions and words, or is given to understand before treatment that such will be the case, he will certainly be objectively conscious through the whole proceeding and remember everything. In fact, in many cases the patients feel as if they had not been asleep, even though they were in deep hypnosis, because of this clear memory.

A patient who claims he remembers nothing is not necessarily a falsifier because he afterward recalls the occurrences. This is putting many honest people in an unpleasant light.

While, as Dr. Parkyn says, I am sure that many persons would declare they could not remember and then when the right kind of pressure (suggestions) was brought to bear upon them, they would relate all the details, but even so, it is not by any means a confession of telling falsehoods.

It would mean in most cases that they had been awakened from the hypnotic sleep ignorant of what had transpired, but by certain suggestions being given the memory was made clear.

I have many times put subjects through hypnotic experiments for various lengths of time and at the close of the seance they could not recall what had happened from the time I commanded them to sleep until I awakened them.

No inducements, not even a money consideration, seemed able to stimulate their memory. But when I suggested: "Now you will find your memory grows clear; you remember it all," etc., the lost cir-

cumstances were again revived in their objective minds.

I have also taken hypnotic subjects who upon waking had a clear memory and gave them the suggestion that the occurrences during the time they were hypnotized would be an entire blank and the objective memory they did possess was immediately banished.

I have suggested clear memory during treatment so often to many of my patients and the auto-suggestion to this effect has become so strongly established in the patient's mind that they have not only continued to take the suggestion from force of habit but also in some instances I have found somewhat difficult to produce on short notice a perfect state of amnesia.

In natural sleep, as in hypnosis, we find some persons far more suggestible than others. Those who walk and talk in their sleep are often found to be splendid hypnotic subjects, and likewise old hypnotic subjects are found to accept an operator's suggestions during natural sleep more readily than one unaccustomed to taking suggestions from another.

It is well known that as a rule, the somnambulist, when discovered in his nocturnal wanderings, can be managed by suggestion much the same as the hypnotic subject.

Suppose I tell a patient while awake that he is going to sleep while I am talking to him. Then again suppose I suggest to an insomnia patient while in the waking condition that he will sleep splendidly on a certain night a week later. The sleep that follows in both these cases is suggested sleep. One would be called hypnosis, the other natural sleep. Can anyone discern any radical difference?

Give the hypnotic subject the right suggestions and he will remember or not

remember. He will awake easily or with difficulty; he will sleep deeply or lightly; he may perform various physical acts unconsciously. He may be cured of various diseases and habits.

When the right suggestions gain the attention of the natural sleeper, he may and frequently does duplicate every one of the above possibilities of hypnosis.

From the foregoing pages we may make the following deduction:

Given a good hypnotic subject, the differential diagnosis between his natural and hypnotic sleep is so extremely slight, from the fact that the attention from force of habit is so readily attained by another during natural sleep, that even this difference of attention is reduced to a minimum so small as to be practically undiscernable.

(To be Continued.)

No use ter worry in de day er de night,
No use ter worry—hit'll all come right!
Black cloud's hidin' er a rainbow bright!

En we'll sing halleluia in de mornin'!
No use ter worry w'en de storm come
down;

No use ter worry w'en de thunder soun';
We'll all git ter glory w'en de worl' turn
roun',

En we'll sing halleluia in de mornin'!

Patient—Doctor, I don't know what is the matter with me. I can't sleep, have no appetite, no interest in business—

Doctor—Well, why don't you propose to the girl?

Hardup (to doctor)—Really, doctor, you are most inconsistent. You tell me I musn't worry, and here you have sent me a bill nearly as long as your arm!

DISCOURAGEMENT AND THE LAW OF CURE.

BY T. V. GIFFORD, M. D., KOKOMO, IND.

The provision in nature for man's best interests are varied. So great and comprehensive are these provisions that it takes a man a great while (if indeed he ever wholly does so) to attain to a full comprehension of them. There are provisions for his maintaining a physical existence on a very low plane of expression of life; also on a very high plane, and all his mental, moral and spiritual expressions of life are governed, limited and controlled by the condition of the physical.

He is so constituted that he can, with his physical power, subdue the earth, with his mind control all physical and material things.

But the greatest provision in nature for man is the wonderful law of cure—the law of redemption, which is one and the same—the great healing force established within man. The greatest demonstration the world has ever seen transpired to bring this law of redemption—this law of cure—to the comprehension of man, that he might receive the full benefit of it through knowing that such a law existed and know how to adapt himself to it and get its benefits, and be able to trust his body and soul to this divine law, and not seek to be healed in a false way. More has been done to bring this great law to the knowledge of the world than of any other law existing in Nature. This is the great law of making right all the wrongs committed upon Nature. The law of cure is as sure as any other

law in Nature, and all we have to do to get its full benefit is to conform to the conditions. It is as sure as that water runs in the channel cut out for it. The water will not run if the channels are obstructed; neither can healing go on in the body when there are obstructions in the way. The law of cure is as positive as mathematics. It was to exemplify this law that Christ came to the world. He was the embodiment of this principle. The great healing force implanted within all living things, without which nothing was made, not only heals the body but the soul. This great healing principle will make every whit whole, even to every hair of the head. It will do it if we do not hinder it. Corn will not grow unless the conditions are furnished—unless there is proper soil, sufficient moisture, sunshine, etc. Neither will the healing forces within our bodies heal us if the conditions are interrupted. This law of cure is controlled by the great God himself, and never fails unless obstructions are thrown in its way.

There is the law of Hygiene and the law of Therapeutics. Hygiene applies to the health. The laws of Hygiene say we must eat a certain amount of food if we would preserve our health. Therapeutics say, sometimes we must not eat at all; in some conditions of sickness, as a broken bone, we must be still, not exercise. This is not a Hygienic law for the preservation of health. It is a Therapeutic law; pertains to life saving by repair.

In either preserving the health, or re-establishing it after once gone, it is of much importance to look well after and direct the will, the ego, the voluntary mind.

If it is not in harmony with the healing force in the body, be the difficulty a broken bone, or whatever it may be, it will not be healed while the voluntary is out of harmony with the involuntary. The voluntary mind of the sick may be in three states or conditions in relation to getting well. One is a resisting state, determined not to get well—that die they will in a short time—and making no effort to get well; telling everyone that they are sick and that they will never be better. Another state is a passive one; no mind, no effort especially in any direction, either for sickness or health. The other, or third state of will mind, is active to get well, anxious and determined to get well, having the voluntary mind set strong to get well. If we even get in a passive state, we may get well much faster than in the first state mentioned; in fact, in the first mentioned condition healing goes on very slowly, if at all. In the second case the healing is faster; but in the third case it is rapid compared to the other two conditions, because the voluntary forces are in harmony with the involuntary healing force. A strong anticipation and desire to get well, together with a trustful, intelligent state of the mind, increases the power of the curative force a hundred fold. Therefore, I would repeat, in order that the curative forces may do their best work, the voluntary forces must harmonize with them in its effort. The curative force works very feebly when the person is in a discouraged condition of mind.

Discouragement is an involuntary expression of mind, as is anger, hate, etc.

No one wilfully sets to work to become angry, to become blue or discouraged. Such conditions are involuntary expressions of the mind. What all persons should do in such cases would be to put the voluntary mind in control; to say when to become discouraged; when to become angry. All mind should be willed the same as all life expression of every character should be willed. Man should not have involuntary thoughts. If man would observe to express no nature or character but that which was willed, he would avoid much that is wrong, much that brings only evil.

Some one may say, I have been so long in a discouraged state, I cannot control my mind. I just will get discouraged.

There are ways provided in Nature to overcome every wrong condition of the mind if one will once set about it. One can pray himself out of discouragement.

In all expressions of wrong mind, wrong thinking, a mark of it will soon appear on the face. In all discouraged conditions the corners of the mouth drop down.

Nothing so assists in lifting one out of discouragement, or any other wrong mental condition, than does real prayer. If one who is discouraged, one whose corners of the mouth are dragged down, will go at it in real earnest, the corners of the mouth will soon come up, in spite of all conditions and environments.

Prayer will bring the whole face expression out into beautiful curves, with the corners of the mouth turned upward.

But what if you cannot pray? Then, indeed, you are in a fix. However, if you can't pray, laughter is a naturally established means for lifting one out of many bad states of mind.

If you cannot pray, laugh loud and long. If you cannot laugh, make your-

self laugh. You may make several attempts and fail; you may have to seek some friend—or many—to help you; may even have to attend a comic lecture, read Mark Twain, Bill Nye or some other laugh-making man (blessings on them, they can often do more for discouraged humanity than can many preachers), but persevere and finally the laugh will come. No man can laugh with the corners of his mouth turned down; therefore, the expression, "wreathed in smiles." Who can resist a happy, smiling face? But all will turn quickly away from the discouraged, woe-begone one.

Laughter is the great safety valve to the human mind, but some of us treat it as a man, slightly daft in the upper story, treated a safety-valve to an engine. He put such a heavy weight on the safety-valve arm that the steam could not blow off, and when told he must not do so he swore he was not going to have the thing disturbing him, blowing off that way.

Many people shut down this natural safety-valve of their nature and hold it down by weights. There are many persons who need to take off the weights hanging to the safety-valve—laughter—and if some would do so, they would save themselves from suicide, murder, and even hell itself.

If you can't laugh; if you have tried every known means and failed, then sing; sing praises unto God for His goodness unto you; sing your soul out into harmony with His gracious love to you. If you have no God within you, and cannot sing any in, then, indeed, you are in a bad condition.

If you cannot pray, if you cannot laugh or sing, there are yet other available means. Get up and hunt some person or creature that you know is in a worse con-

dition than you are in. Do something to help them and forget your own condition. This will drive out all discouragement, and the corners of your mouth will come up, and other facial expressions will change for the better.

I remember a story Jimmie Arnett used to tell about one of his neighbors, a well-to-do farmer whose wife was subject to discouragement. The husband had in some way discovered this remedy, of finding some one who is undoubtedly in a worse condition than you are.

The farmer had a poor unfortunate tenant, living in a log cabin in a secluded uninviting place on the back part of the farm. The tenant's wife was sick much of the time from her unfavorable surroundings. She had several small children, and the baby was sick, one of the children blind, one deaf, and still another lame; and all poor and miserable.

When the farmer's wife took on the discouraged condition he would say: "Hannah, I think it is time we should go out and visit our poor dependents again. We have not been to see them for a fortnight. What can we take to them that will tend to make life easier for them?"

At this suggestion, Hannah would gather up what she could carry of food and clothes and the husband and wife would tramp across the fields, carrying their bundles of mercy. After bestowing their gifts and ministering in word and deed as best they could to the needy ones, they returned to their own comfortable home—Hannah with the corners of her mouth raised to their normal place and singing praises to God for His wonderful blessings to her. Her husband finally cured her, by helping her to lend a helping hand to others.

Another way, but rather a gross one,

is to go and insult some one. The other ways I have mentioned are better, but this one will accomplish the purpose. You cannot insult a man while you are in a discouraged state. You must lift the corners of your mouth first.

There isn't any other way, is there? It is wonderful how many ways there are. A man had permitted himself to become so discouraged that he would not undertake to walk or do anything but sit with his head down and his mouth down. This man was especially alarmed at the approach of a storm. His friends, knowing this, succeeded in inducing him to permit them to carry him far out on the farm one day, they having seen indications of an approaching storm, but having succeeded in attracting his attention so that he did not notice its approach. As the wind began to blow and the rain-drops to fall, they set the man down in his chair in which they had carried him, and in feigned alarm ran and left him. The afflicted one sprang up and ran also, and was the first to reach the house. The fright cured him—brought up the corners of the mouth, *never* more to go down. So one may be scared out of discouragement.

Some years ago a man came to the Home as a patient. He was one of the worst cases of discouragement I ever had to do with. After trying many ways to raise the corners of his mouth, I resorted to telling stories in order to awake his mirthfulness into action. After many efforts and failures, I finally hit upon a story that awoke into action his long dormant laugh-powers. He laughed loud and long, and the corners of his mouth came up and stayed up. During the remainder of his stay he continued to laugh and to make others laugh. He made

rapid recovery after the laughing began and went home rejoicing. Discouragement, when once started, tapers bigger and bigger continuously, unless means are used to overcome it. It is one of the most destructive influences to health and happiness. It is the germ, or beginning, of all hysteria and hysteria-mania. It is a characteristic of human life in which there is no phase of good. It is fairly represented by a hole in the pocket, in which the valuable precious things are carried.

As all things that are of worth will drop through the hole in the pocket, so all that a person has in his nature, or life's expression, that is good will soon disappear from him, if he gives way to discouragement.

The beginning of hysteria is often first manifest by the corners of the mouth dropping down, coming from a fit of discouragement, caused by magnifying some little difficulty, and thus causing it to grow bigger and bigger in the mind. Discouragement is the little end of "not knowing yourself from Adam's off ox"; a beginning, if followed, that will lead one to not know who they are, nor even what they are.

There may be some excuse for any other false expression of life, but for discouragement there can be no possible excuse.—*Journal of Hygieo-Therapy.*

Patient—Why do you watch the thermometer on the wall so closely?

Nurse—Because the doctor said if the temperature rises, I should give you the quinine.

"If love makes the world go round, spite surely makes it wobble."

THE LAW OF MENTAL CONTROL.

BY WILLIAM WALKER ATKINSON.

ARTICLE II.—THE REAL SELF.

"Lord of a thousand worlds am I,
And I reign since time began;
And Night and Day in cyclic sway.
Shall pass while their deeds I scan.
Yet time shall cease, ere I find release,
For I AM THE SOUL OF MAN."

—Charles H. Orr.

Many of us are accustomed to thinking of ourselves on the physical plane alone. When we think of the Ego—the "I" of ourselves, we picture it as a human body with organs ranging from the finest—the brain, down to those of a coarser atomic texture. This is the materialistic point of view which is but little higher in the spiritual scale of thought than the purely animalistic idea.

Others picture their "I" as a mental creature, having control of the body and its organs, and having its abode in the brain (or brains) of the human being. This is the point of view of those who have acquired a *partial* knowledge of Psychology and the Powers of the Mind. Those holding these views realize the subjection of the body to the Mind, and are aware of the wonderful power of the Mind over the particular body under its control; the bodies of others and the minds of others. To them the Mind is the highest self; to them Mind and Soul are identical. This point of view is, of course, far in advance of the purely materialistic one, but still it is only half the truth. Mind is but a higher form of mat-

ter or a grosser form of Spirit—either definition is correct. Mind is the connecting link between Matter and Spirit, and partakes of the nature of both. In the man of coarse texture, it is but little above the grade of other matter, whilst in the man of true refinement and real culture it is of so fine texture as to be but little lower in the scale than the Spirit.

The real Ego, or "I," of the human being is as much higher in the scale than Mind, as Mind is higher than the body. And both Mind and body are subordinate to the Ego. Both are its tools, and poor tools they prove, alas too often. The real Ego is what one recognizes when in times of reverie and introspection he says to himself, "I AM." All of us have felt this knowledge of the real self at times in our lives, and many of us have gained a convincing and satisfying realization of the existence of the "I AM." This real self has existed from the beginning (if beginning there was), and will exist until the end (if end there be).

The I AM is Man's real self—all else in his human organism is but the tool of that self. The I AM is the master—the body and Mind are but servants of higher or lower degree. The I AM is pure Spirit fastened to the gross material body and the finer material Mind, as the muscle is fastened to the bone in the human frame. It is fettered by the body and hampered by the Mind, particularly if the latter is

of a low or undeveloped type. The training of the Mind serves to furnish the I AM with a better tool with which to work, and the wonderful results obtained by such training are because of this fact. The power of the Mind is really the power of the *Soul*, made manifest because it is given an improved tool with which to work. With this thought in view, we are encouraged to develop our minds, knowing that we are not only gaining strength and power on this plane, but are furnishing our real self—the I AM, with improved facilities for manifesting itself, and are aiding in relieving it from the bondage of the fettering matter.

This being the case the task of developing the Powers of the Mind becomes a labor of love—an exalted task rather than a mere selfish striving after power. As the sculptor saw in the block of marble the form of the angel, and was impelled to cut away the surrounding material in order to liberate the angelic form—so may we, seeing the God-like form within us, strive to liberate it. That inner form is the real self—the I AM. If you never have realized this truth, relax body and mind, and indulge in a little introspection; look within yourself and you will soon cognize the Truth. You will realize the real meaning of the poet who said, "Man, know Thyself." You will know that the real "I" is superior to material things; that it cannot be injured or hurt; that it is all powerful; that if you but furnish it with the proper mental tools, it will work wonders. Know Yourself! Know that you have within you the Divine "Breath of Life" to which your much valued Mind is but the servant. Know that your body is the "Temple of the Living God," and respect it as such. Do not crawl on your belly, like a worm; do not

humble yourself in the dust and call upon heaven to witness what a despicable creature you are: do not call yourself "a miserable sinner" worthy only of eternal damnation. No! a thousand times No! Rise to your feet; raise your head, and face the skies; throw back your shoulders, and fill your lungs with Nature's ozone. Then say to yourself: "I AM." Man has acquired a wonderful power when he can *understandingly* say: "I AM a part of the Eternal Life principle: I AM created in the Divine Image: I AM filled with the Divine Breath of Life: Nothing can hurt ME, for I AM a part of the ETERNAL.

The prime requisite for the acquirement of an understanding of the Law of Mental Control, is the recognition of the existence and the power of the real self—the I AM. The more complete the recognition, the greater the power. I cannot give you specific directions for acquiring this faculty of recognition. You must *feel* it rather than reason it out. You will not be in doubt as to whether or not you are on the right track; if you are right you will realize it at once. As near as I can express it, is to say that you will feel that your body is as a suit of clothes, which, whilst covering you temporarily, is not YOU; that you are separate and apart from your body and superior to it, although for the time being connected with it. You will realize that even your Mind is not YOU, but that it is merely the instrument, through which YOU manifest yourself, and which, being imperfect, prevents the complete expression of your real self. In short when you say or think, "I AM," you are conscious of the existence of your *real* self, and feel the growth of a new sense of power within you. This recognition of the self may be faint, but encourage it and it will grow, and whilst

growing will manifest itself to your mind by impressing upon the latter the knowledge of the proper plan for further development. It is another example of "to him who hath shall be given." The mere calling of the attention to the fact, will awaken the recognition in some, whilst others will find it necessary to reflect upon the idea and awaken to a recognition of the Truth, more slowly. Some will not *feel* the Truth. To such I say: The time is not yet ripe for your recognition of this great Truth, but the seed is planted and will appear in time. This may seem like the veriest nonsense to you now, but the time will come when you will admit its literal correctness. To those who feel the first indications of the awakening of the real self, I say: Carry the thought with you and it will unfold like the lotus, naturally and gradually; the truth once recognized cannot be lost, and there is no standing still in nature. To those who recognize the Truth, I would like to say more, but this is not the place.

My original intention was to add a few words concerning the erroneous idea entertained by many regarding what is known as the Subjective Mind—many having been taught to regard it as the Soul. This idea is so far removed from the Truth that I cannot allow it to pass unquestioned. However, as the space at my disposal is limited, I must defer my remarks upon this subject until next month.

A Liberal Education.

That man has had a liberal education who has been so trained in youth that his body is the ready servant of his will, and does with ease and pleasure all the work that, as a mechanism, it is capable of; whose intellect is a clear, cold, logic-

engine, with all its parts of equal strength, and in smooth, working order, ready, like a steam engine, to be turned to any kind of work, and spin the gossamers as well as forge the anchors of the brain; whose mind is stored with the great and fundamental truths of nature and the laws of her operations; who, no stunted ascetic, is full of life and fire, but whose passions are trained to come to heel by a vigorous will, the servant of a tender conscience; who has learned to love all beauty, whether of nature or of art, to hate all vileness, and to respect others as himself.—*Huxley.*

Wisely, my son, while yet the days are long,
And this fair change of seasons passes
slow,

Gather and treasure up the good they
yield—

All that they teach of virtue, of pure
thoughts

And kind affections, reverence for thy God
And for thy brethren.

—William Cullen Bryant.

Beyond all doubt, the worst of our enemies are those which we carry about in our own hearts. Adam fell in paradise, Lucifer in heaven, while Lot continued righteous among the people of Sodom.—*Tholuck.*

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WILLIAM WALKER ATKINSON, Associate Editor.

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WITH SHEARS AND PASTE-POT.

We have received a very nice little letter from Elizabeth Towne, which has made us feel good all over. Here is what she says:

"You are a brick, and you take the bun for heaping coals of fire successfully. My name is mud or any other old thing—I'll never again find fault with your faultfinding! Nor for anything else. You are ALRIGHT! Thank you heartily for that good-natured write-up and for all the orders it is bringing me. I heard from your notice long before the journal reached us. Bless your heart, and may you have an extra Satisfying Christmas and a New Year full of more Success and lots of fun thrown in.

"ELIZABETH TOWNE."

"P. S.—I'll allow Shelton all the glory for the success vibrations for 1900. But look out for MORE in 1901—not only money, but heaps of other Good Things. I AM growing 'em for you."

Now wasn't that nice in Elizabeth? We felt the vibrations beginning to get in their fine work just after the clock struck 12 and the whistles, horns, pistols and cannon crackers announced the birth of the New Century. We could feel the thrill quite plainly and could see the

sparks fly. The vibrations sizzled and crackled all over the room and melted the solder in the tin horn which we had intended using to "celebrate." We are afraid that Elizabeth turned on the current a little too strong at the start. But that's all right, Elizabeth, just send 'em along hot and sizzling—we can take care of them at this end. Send on all the money, fun and heaps of other good things which YOU ARE growing for us. We can stand prosperity, so "let 'er go." But, say, Elizabeth, don't send along any "souls"—we're not ready for 'em just yet. It's all right, you know, but we want to go it alone for a while yet. So please don't grow us any "good things" in that line, this year. Just stick to the regular brands of vibrations—a steady flow of the \$\$\$\$ kind with a little of the "Fun" variety, and a few more of any other kind which you may have to spare. Just mix us up a good assortment and we will be satisfied.

Speaking of Elizabeth, we have heard from a number of our subscribers of the gentler sex, many of whom, figuratively,

patted Elizabeth on the back for her remarks about the new straight front corset, as quoted by us in our December editorial column. It will interest our fair readers to know that Elizabeth has filled the whole front page of her January number of *Nautilus* with a stirring article, entitled "New Corset Gospel." We think that they will like that article, and accordingly we take the liberty of reproducing a portion of it for their benefit. We do not like to impose on Elizabeth's good nature too much, and trust that she will pardon our taking such a big slice out of her article. It is good, or we wouldn't steal it. If Elizabeth doesn't want to have her articles stolen she should not write such good ones and let them lie around loose. It may be, however, that this is one of the "good things" which she has grown for us (the article, not the corset.) Here is a portion of the "New Corset Gospel." We trust that the ladies will like it—the men will kindly skip it, as it is not intended for them. (Every man in the lot will read it after *that*.) Elizabeth says:

"Dear ladies, when I see you on the street I feel that the whole Universe of Beauty is calling me to go out and preach to every creature of you the Gospel of the New Corset. I even feel stirring within me impulses which might, with a bit of encouragement, do honor to evangelists of other times and climes—evangelists whose gospels the hearers must accept or get off the earth. Dear girls, when I descry you waddling down the street I feel that in spirit I am one with the W. C. T. U.s and the X. Y. Z.s, who want to Prohibit other people from using what they themselves do not enjoy.

"In other words, ladies, I'd like to burn every old-style corset in the land and behead every son of a corset maker that dared manufacture another.

"The old-style solar plexus constrictor corset belongs literally to the dark ages, the

ages when woman was content to be a toy for cavaliers to fight over and carry off; it is a form for the Clinging Vine.

"Take it off for a minute, girls, and look at it. The back is perfectly flat—just the shape of the baboon's back. I don't believe in being ashamed of one's relations, but I would like to see my sisters outgrow the flat back of our Grandma Baboon."

"The old-style corset is a perpetual Fitzsimmons knock-out to the wearer. And it literally knocks her silly, for, with a cramped solar plexus, she can't think straight.

"You may scoff at the New Woman if you like, but she is a species which is going to inherit this earth. You may as well accept her gracefully and keep up with the procession. If you don't, you will go the way of all chumps down through Obsolete Alley to the crematory. You won't even have the satisfaction of being food for the worms.

"The New Woman has arrived.

"The New Corset is here.

"For heaven's sake don't be a back number.

"Brace up, girls, and demand a new straight front corset. *Look* like a New Woman, even if you don't quite feel like her. Trying to look like a new, true, free breathing, straight walking woman will help you to BE one.

"To be a New Woman is to be the sweetest, neatest, brightest, nicest thing that ever happened—except a New Man.

"Now, Sweethearts, if you want to know more about this new corset and *how to wear it*—which is most essential—you can find it in 'The Secret of the Straight Front,' in Harper's Bazar, for October 27, 1900. If your news dealer is out send to cents to Harper & Brothers, Franklin Square, New York. I wish that article could be read by every woman in the world. It gives the minute directions I cannot give space to in *Nautilus*. My men subscribers might blush if I did. Indeed, some of them are already blushing. Never mind, my dear boys, the new girl is a lot nicer than the old and it won't hurt you to know how she is corseted. Ignorance is not bliss, but it is the mother of blushing.

"Speaking of blushes reminds me that there are occasions when I blush for my sisters who used to blush for me in my early straight-front days. One occasion was the other day when there happened to be about a dozen of us waiting out on High street for a car. We all happened to back up pretty close to a building to get out of the way of passers by. I was at one end of the line and as I looked down that line, upon my word, girls, I fancied myself at a 'Looking Backward' party. Ever attend one? Everybody does her back hair over her face and puts a mask on the back of her head. As I looked down that line of a dozen backs that were as flat and straight as the front ought to be, and then moved forward a step and glanced down that row of fronts that looked as if each had just been punched in the pit of the stomach, or as if the owner had suffered an absent-minded fit when she put on her bustle, why, I did blush for my sex. And I surmised that these sisters of mine were really 'Looking Backward' over the ages for their ideals and their corsets. I longed to let them see in a glass how they looked and how suggestive of Grandma Baboon and pork chops they appeared. I long to turn 'em around and wake 'em up to the Gospel of the New Corset."

We really would like to quote the entire article, for it sparkles from start to finish. But we must draw the line somewhere, or run the risk of being accused of going into training to assist Eddie Bok in editing the *Ladies' Home Journal*. We advise any of our readers, who may be interested in the subject of straight front corsets, to send five cents to Elizabeth Towne, Holyoke, Mass., and ask her to mail you a copy of January *Nautilus*. You will get your money's worth several times over. Be sure and tell her that you saw it in SUGGESTION. No, we don't get a percentage on the five cents, but we want Elizabeth to keep us in mind so that she will not forget those good things which she is growing for us.

Speaking of straight front corsets, a gentleman connected with a leading Chi-

cago department store informed us, in a recent conversation, that his firm did a big business in making these articles to order for swell male bipeds. This is another convincing proof of the pressing need of Suggestive Treatment in our large cities. Drugs are of no value in cases of this kind.

Elbert Hubbard, editor of *The Philistine*, and Thomas J. Shelton, of *Christian*, have recently had a friendly set-to. Both of the combatants are past masters of the art of using words, and consequently the verbal duel was a thing of joy to the observer, out of range. Hubbard opened the fight in the September *Philistine*, as follows:

"Thomas J. Shelton, of Denver, Colo., edits and publishes a paper called *The Christian*. Shelton says he does not publish for one week as Jesus would—he does it by the year—one dollar a year, and sends you gratis *Health Vibrations* every day at 4 P. M. as a premium. In the United States today there are thirty-nine publications issued by Divine Healers, who claim to be divinities incog. But Thomas J. Shelton, of Denver, is not satisfied with being a plain J. C.—he claims to be God Almighty. I do not exaggerate in the slightest—this is just what Shelton says twenty times in every issue of his paper. He calls himself the I AM.

"Shelton gets two hundred letters a day and his net income is not less than twenty-five thousand dollars a year. His paper is surely amusing, but its great circulation is undoubtedly caused by the premium of *Health Vibrations*. Shelton will send you vibrations that will bring you success in business, make the lady of your desire love you nearly to death, and cure you of that tired feeling. As a curer of disease, R. S. V. P., of Buffalo, with his *Golden Discovery* and his yacht *Flim-Flam*, is not in it with Dagon Shelton. Personally, I prefer Shelton to Munyon, that beautiful old onion with a Corbett hair-cut—Shelton's remedies never salivated anybody. He sends me No. 6 *Vibrations*, and if he is

short on No. 6, he always sends No. 4 and No. 2, and I have not had an ache or a pain since I subscribed for Shelton's paper.

"There is a bouffe flavor in Shelton's theology that is like a Hahnemanian sugar-coated pill. Shelton was at my lecture in Denver, and sat between two stenogs, third row from the front, and religiously held the hands of both ladies, under the red robe, which lay carelessly and conveniently across the laps of the trio. I had seen a picture of the gentleman and knew him at once. Moses, you remember, was told he could not look upon the face of God and live, but I looked Shelton right in the eye as I sat there on the sofa behind the pulpit, while Rev. David Utter did the 'Ladies and Gentlemen—We have one among us this evening' business. I looked Shelton square in the eye and was not fazed. We both smiled and he winked knowingly. I quite like Yahveh Shelton, of Denver, and if any Philistine subscribes for his paper and does not get the promised vibrations, if he'll advise me I'll shake Shelton up with a few vibrations of my own.

"Shelton's two helpers are Helen and Blanche—he tells us all about them in his paper. Helen sits on his left hand and Blanche on his right, and they send out the waves of healing. I have much faith in the Trinity since I saw them at Denver. With the help of the Red Robe I really believe that the three could send out vibrations that would make whiskers grow on a brass monkey.

"Helen and Blanche are stenographers to Setebos Shelton. Both ladies are young, rosy, beautiful and intelligent. They always laughed at the right place as they listened to my lecture. Helen has been with Shelton a year or more, but Blanche only came in April in response to an ad. in *The Christian* to the effect that Shelton wanted a lady typewritist.

"In the May issue of his paper Shelton tells all about Blanche's arrival. It is very interesting. In the June number we hear more of Blanche, and the editor tells us that at last he has found HER WHOM MY SOUL LOVES. The caps are Shelton's, not mine. He expatiates on the excellence of Blanche and the beauties of her character. She is a charming woman and a good—I believe all that, and I do not blame Rev. Jove Shelton,

discreetly bald and fifty, for loving her wisely and quite well, I thank you. Joss Shelton explains how he loves her, mentally, spiritually, psychically, and incidentally shows that he has carefully considered the matter further, because he tells us right then and there that marriage is absurd, earthly, preposterous, and that only soul affinities are properly married anyway, and that they marry themselves. The Joss winds up his article on marriage by a solemn obijuration on priests and justices of the peace. Next behold the last number of *The Christian*! Oh! where now is all of Shelton's fine contempt for tradition! The first thing that greets one's gaze is a staid, plain marriage notice informing us of Thomas J. Shelton's marriage to Blanche Rutnerford, with a Baptist preacher officiating.

"It seems that in just three months they wearied of platonic and went boldly in to butt the mirage and have their illusions shattered.

"Daudet somewhere refers to 'that eternal struggle between the man and the woman in which the woman is always and ever the victor.' How will it be with Shelton, of Denver, Colo.? Already the vibrations are coming rather faint. God help us all! what if they should entirely cease! Why then, I have it, we will rel on Eleanor Kirk, John Alex. Dowie, Paul Tyner and Helen Wilmans; or should these fail, we will just drop back to my dear old friend, Hugh O. Pentecost, and let it go at that."

Shelton reproduced Hubbard's article in the next number of *Christian*, with the following comments:

"When Elbert Hubbard, editor of the *Philistine*, lectured in Denver, I went to hear him. We had never met in person, and after the lecture, the crowd around him was so great, I did not press forward to be introduced. He had seen my picture, and picked out some bald-headed man on the third row for me. His vanity made him think that my Right Hand and my Left Hand (known as Blanche and Helen) were also gazing at his beautiful countenance and listening to his words. The facts are these: Lady Blanche was a thousand miles away, and Helen had gone to the theater. I sat alone on the first

row and gazed into the soulful eyes of Hubbard. The only way I can account for Hubbard's statements about seeing Blanche and Helen is that the aura of these lovely women accompanied me to the lecture and he felt their Divine presence. But I like Hubbard and Hubbard likes me. His philippic against the 'bejesus' fellows receives my hearty Amen. When I say that I AM God, I say the same thing for every other man on the earth.

"Personally, I enjoy the above criticism. 'The Pastor of His Flock' fired shrapnel at all the cranks he could crowd into one article. I am let off easier than any of the others. You know I am not a 'bejesus' fellow. I am God, therefore, you may apply all the names of God to me. Joss, Jove, or Dagon, they all fit me. I Am the Whole Thing!"

Many of the New Thought journals have had much to say of late regarding "soul-mates." A few months ago it seemed to have developed into a mild epidemic, but has since somewhat subsided. Kate Atkinson Boehme, editor of *Radiant Centre*, Washington, D. C., in a recent number of her journal, called a halt to the feverish search for soul-mates manifesting itself in so many quarters. We quote the following from her article:

"And, oh, the gaunt and haggard runners after affinities! How I wish for their own sakes and mine as well, that they would stay at home, attend strictly to business or hide up for awhile and let their affinities seek them. I know two women now who have been all over Europe on an affinity hunt and are coming home without bagging any game. I get on an average, well, I won't say how many letters a day, from disgruntled people, who are beating a cover in search of a lost affinity. I will only intimate that they are many, too many."

One of our old subscribers asks us if we can tell him "how Fear may be killed instantly."

In attempting to answer this question,

it may be as well to run hastily over the several plans for the eradication of Fear. There seems to be no difference of opinion as to the desirability of rooting out this thought-weed, but the doctors differ as to the treatment. Some hold that the best method is the heroic plan of taking hold of Fear and tearing it out by the roots, by an exercise of will power. Others hold that the best remedy is the intelligent and systematic use of auto-suggestion, which will in time kill out the weed. Others advocate the "holding of the thought" of Fearlessness, and the gradual forming of new thought habits.

The first mentioned method comes very near to being an instantaneous plan, whilst the other two methods, though milder, take some time to effect the cure.

Still another plan is advocated by those authorities who hold that in the Solar Plexus is to be found the seat of the emotions; some even going so far as to claim that the "Subjective Mind" has its place of abode in that much abused nerve centre or "abdominal brain." These solar-plexus people say that fear can be killed instantly by filling the lungs to their utmost capacity and then forcing it down so as to get the poor old plexus in chancery, then giving it an extra squeeze, and then letting go gradually, when lo, Fear hath departed. The theory seems to be that when the solar plexus feels the strong pressure being brought to bear on it, it gets so scared that it is willing to part with Fear or any other old thing in the way of emotions which it may have around the place. It is a sort of mental "hold-up." Some of the advocates of this theory claim that not only will this plan kill out Fear, but that any other emotion, including Love, will pack up and get out if you put a sufficiently strong pressure on your emotion crusher. Some of them

tell you to "hold the thought" while you squeeze; others simply give you squeezing directions; others instruct that you speak up and sass the solar plexus, at the same time squeezing for all you're worth. Some of them say, "Begone, Fear," "Scat Love," "Rouse mit you, Jealousy," "Vamoose, Envy," and so on. Elizabeth Towne simply says, "Wake Up" to her solar plexus, and claims to have it so well trained that it rouses from its slumber and gets down to business without even so much as a yawn or a stretch. But then Elizabeth is calculated to wake up anything or anybody with whom she comes in contact. Just how great a part suggestion, or auto-suggestion, plays in this emotion-squeezing business, we will leave for our readers to decide. Of course no one will deny that the solar plexus is amenable to outside influences, properly directed. The greatest of living authorities on the subject—Robert Fitzsimmons, A. M.—makes himself quite clear on this point, and his practical and striking demonstrations have proved very convincing. It will be remembered that on one occasion he succeeded in eradicating not only Fear, but all the other emotions as well, by an intelligent application of the theory of pressure on the solar plexus. In this particular case, we are free to confess that suggestion played little or no part in bringing about the desired result.

One of the numerous "Professors" of Hypnotism is sending out a little book containing numerous testimonials from persons who have received correspondence instruction at his hands. Some of the testimonials are "fearfully and wonderfully made." We herewith reproduce a few that our readers may realize what a

"mysterious and powerful force" is lying dormant within them.

One appreciative man writes:

"Magnetism I now understand and possess, even the horses along the street poke out their noses and whinny after me. I have a large black Tom weighing 20 pounds. He will obey no one else in the house. They will tell him to do something and he will turn to me and unless I tell him to do it he won't move. All my dear ones and those I am thrown with constantly, love me with a devotion almost to the extent of giving up their life for me, until I sometimes fear to use the power for fear that it will only be used selfishly. I have also been able to bring public speakers to a standstill on the platform and then would put my energy to assisting them—one sought me out and said: 'I thought I could not go on, if the floor would only open and swallow me up; when I saw you it gave me strength to go on.' People always confide in me, telling me their trials, of all kinds, that they will not confide to others. So I think this proves Magnetism."

Now isn't that wonderful? Just to think of the horses poking their noses out at him as if they imagined that he was something "green." And the 20 lb. Tom, too; won't do a thing unless the hypnotist gives the command. Just think what a dreadful power for evil lies in the hands of that young man. If that 20 lb. Tom happens to indulge in the regulation midnight back-fence serenade, all the boot-jacks in creation won't make him budge an inch until he receives the word of command. It is a fearful thing to have within you occult power of this kind, and the Professor should be careful in whose hands he places this wondrous knowledge, so potent for good or evil. And then, just think of the people who love that young man "with a devotion almost to the extent of giving up their life" for him. We sincerely trust that he will not yield to the temptation of using the power selfishly.

His ability to bring public speakers to a standstill, on the platform, might come in handy in case his preacher is in the habit of inflicting lengthy discourses upon the suffering congregation. Just imagine the scene: "And now, brethren, we will take up the seventh point of resemblance—"; then the hypnotist gets in his fine work—the preacher finds himself tongue-tied, and the choir strikes up a hymn to cover the parson's retreat. This form of hypnotic control might be effectively used also in a presidential campaign. We will suppose that Mark Hanna has managed to secure the services of this young man, and has stationed him in front of the platform from which Bryan expects to address a large meeting. Mr. Bryan warms up his audience, and feeling that he has them just where he wants them, he starts in to convince them. With a graceful sweep of his arms, and a toss of his locks, he begins: "And now, my friends, for the paramount issue. I assert without fear of contradiction that—"; then the hypnotist turns on the "influence," and shuts off Mr. Bryan's word supply. But then you will note the compensating disadvantages of all this power. Read what he says about the trials and troubles of all kinds, which are poured into his ear. With all these people working the "confidence game" on him, life must be a burden. But then he can always shut off the flow of gas, by the use of his wondrous power. That's one consolation.

Another one of the Professor's students testifies as follows:

"I will soon be ready to attack Corbett. The muscles are in better condition than ever before, and I feel proud of them. I keep up the magnetic exercises, I do not get short winded when riding bicycle, and I take the lead."

and a third imparts the following joyful tidings:

"My lady friends ask me what is the matter with me. They say I am so different to what I was, in appearance. This is surely what I have been seeking for years."

This last testimony will bring the light of hope to the hearts of many who have not found favor in the eyes of their "lady friends," and will show to such that there is a way for them to become "different." Just think what this means to the poor fellow whose looks and manner find no favor with the gentler sex. They pass him by with a cold, stony gaze, and Cupid and he are "strangers yet." Brace up, young man, and take the "Professor's" course in "hypnotism and kindred sciences," and before you know it all your "lady friends" will be making "goo-goo-eyes" at you, and all the girls in the neighborhood will be singing "I don't know why I love him, but I do-oo-oo." In those days you will be IT. Then will that which you "have been seeking for years," be yours "to have and to hold." No wonder there are so many worshipers at the shrine of good old St. Hypnos.

W. W. A.

The "Deep Sleep Condition."

Our esteemed contributor, Dr. Bradt, in his article appearing in this number, entitled "Natural Sleep and its Phenomena," takes issue with Dr. Parkyn upon the so-called "deep sleep condition." Dr. Parkyn has repeatedly expressed his views upon this subject, both in the columns of this journal, and elsewhere, and consequently does not deem it necessary to reply at length to Dr. Bradt at this time, although he may favor SUGGESTION with an article on the subject at some time in the near future. Dr. Bradt's article contains a quotation from an article by Dr.

Parkyn, which briefly gives the ideas of the latter upon this subject.

Referring to the opinions of Dr. Parkyn upon the question of the deep sleep condition, we think it proper to state that the views formerly held by him were very similar to the theories advanced by those now taking issue with his conclusions, but practical experiments, conducted in several thousand cases, convinced him that the theories then entertained by him were erroneous, and caused him to modify his views and break away from the commonly accepted doctrine. His present views are not theories advanced merely in order to be "different," but are conclusions forced upon him, in spite of himself, by the inexorable force of convictions arising from the practical experience obtained by him in the several thousand cases. This feature of the subject should not be overlooked.

In conclusion we have to say that this journal is not conducted for the purpose of insisting upon the special theories, ideas or doctrines of any person or persons. It assumes no dogmatic position. Its editors voice the Truth as it appears to them, but its columns are free to proper communications and articles from those entertaining contrary opinions. We wish this clearly understood. W. W. A.

An Increase in Our Staff.

We direct the attention of our readers to the fact that William Walker Atkinson has assumed the duties of associate editor of this journal. Mr. Atkinson, who is by profession a lawyer, has been for many years a student of psychic phenomena, and has written several works upon the subject. He has recently determined to devote his entire time and energies to the investigation and advancement of psychic

science and occultism, and our readers will receive the benefit of his work. At present, he is engaged in the investigation of the subject of psychic science as applied to the affairs of every day life, and he promises to give us some live contributions along these lines in the near future. Although Mr. Atkinson's duties as associate editor begin only with this number, he has heretofore furnished us with editorial articles written in a lighter vein, and the breezy editorials which have appeared in this journal for several months last past, came from his pen. We are pleased to be able to announce to our readers that Mr. Atkinson will remain with us permanently, and will contribute something to each number of this journal, both in the editorial columns and in the body of the magazine.

The policy of SUGGESTION will remain the same, Dr. Parkyn giving his personal attention to the Suggestive Therapeutic features of the journal, as well as directing its policy.

The Last Call.

Replying to several communications, we have to say that we still have a few unsold copies of the September, 1898, issue of SUGGESTION, containing Dr. Meacham's article entitled "The Mechanism of the Two Minds," which attracted so much attention at the time of its original publication, the extraordinary demand necessitating the printing of an extra supply of that issue. This article should be in the hands of every person interested in the subject of suggestion, mental healing, or the power of the mind. We will mail a copy of the said number upon receipt of ten cents. Send stamps if you wish. This number will soon be out of print. If you delay ordering, the

supply may be exhausted, in which case we will be driven to the painful necessity of parting with cash once in our possession. We trust that you will not cause that deep sorrow to enter our life. The early bird catches the worm. Start your dime in our direction, at once.

Make the best of everything;
Think the best of everybody;
Hope the best for yourself;
Do as I have done—persevere.

George Stephenson.

The morning of life is like the dawn of the day, full of purity, of imagery and harmony.—*Chateaubriand.*

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