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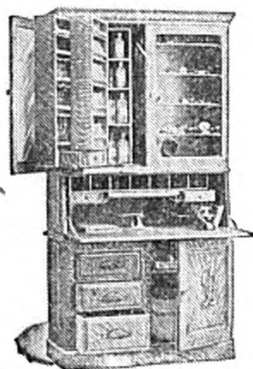
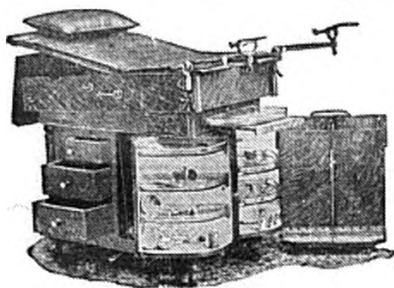
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SUGGESTION

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

VOL. VI. No. 3.

CHICAGO, MARCH 1, 1901.

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WHY DON'T I GET WELL?

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

The above question is asked more frequently than almost any other one by those suffering from chronic ailments of all kinds. It is almost the first thing asked of the physician. Next to, "Can you cure me," it is beyond doubt the most common refrain of all.

It is not as commonly known as it should be that the answer to the first question is found in the very nature of the second one. Can you cure me? The very question shows an entire misconception of the nature of cure and of its source.

What does it really mean to cure? Almost every one know what that means 'till asked, then but few can really tell what it is. But that there is a very widely mistaken view on the subject I am thoroughly convinced.

I shall use the word to mean, to restore to health, to re-establish equilibrium, to re-establish ease. The usual definition "to destroy disease," "to remove disease" contains a key to the whole misconception both as to remedies used and also to a satisfactory answer to the question of the head of this article.

It is plainly impossible to remove anything unless there is something to remove. It is just as impossible to destroy a disease if it is not a thing to destroy. The attempt to cure is usually embodied in the

above ideas, and also the attempts to get well.

Disease is only a wrong or imperfect life work. What we need is correction, improvement, not destruction. Destruction would be impossible if attempted. The organism is all there really is that is destructible, and I am sorely afraid that in the too vigorous attempts to destroy something, this is what is often destroyed. If life is really eternal, then the life cannot be destroyed. The form in which it works can be destroyed, and often is, but probably not the life. While this latter is only a guess, it is no more a guess than its opposite, and I prefer this one.

But we do not escape by claiming that life is a derived something, for motion can no more be destroyed than can matter. All those who claim that life is derived, claim at the same time that it is derived from matter and motion, and that both these are eternal. But, if they are eternal they cannot be destroyed. So here we are again where we can easily see that change is what we want, not destruction or removal. So I am going to claim that disease is a life process just as much as health is; that it simply is much narrower in its adjustment both in time and space, and hence not desirable.

I am also going to assert my belief that

life itself is indestructible, that the form alone *can be destroyed*. Again, that the acting forces in each organism is all the source we know of the organism itself. That is to say, life alone can repair the organism in which it resides.

This life in man becomes conscious and possessed of a certain degree of spontaneity by means of which it can, to a degree, adjust its actions so as to be in harmony with environment. That all correct methods of adjusting an organism to the needs of its existence must take the resident life force into account and act in harmony with it, endeavor to aid and remove obstacles from its path.

So in the light of the above, let us answer the question, "Why don't I get well?"

First, because you don't know how.

Second, because you have never tried to know how. You have simply tried to fine someone, or something that would cure you, but you have not tried to find out *how to get well*, which is quite a different thing. You have not tried to find out *how to live a correct life*, and most of you have rebelled against all methods of instruction as *preaching*, or as interfering with your personal liberty. Remember that there is no liberty save in health, disease is limitation. It is bondage. It is hindrance, so that instruction is what is always needed. *No ignorance, no disease*. Write that sentence on a conspicuous place in your consciousness and never forget it, and if you are sick, it is because you are ignorant. What is the remedy? Knowledge plus rational living.

Many things and many courses of action may relieve, but **knowledge alone can lead to a cure**. I say *lead* to a cure because even after we know, we must do.

Remember that in matters of disease,

in matters of law, in matters of cause and effect, there can be no vicarious atonement. Have you set in action the cause, then you must suffer the effect. We may at times, if we learn of our mistake in time, set a counter cause in action and thus escape suffering the full penalty, but the above statement is a general rule with *few exceptions*—none if not interfered with.

If we are sick, we have simply been living at cross purposes with nature. The fact that we have been moral and unselfish is not to the point. These things are good as far as they go and simply exempt us from suffering on these planes, but how should we ever learn of physical order, and the necessity of obedience here also, unless we suffered when we ran counter to those laws. If God is immanent, he is in what we call physical as much as in what we call spiritual. The one word *substance* unites both the other terms into one, and physical nature and its laws are seen to be brothers of spiritual nature and its laws, and the whole world is unified and substantial.

Let us cease at once trying to degrade, or ignore our relations to the material world, including our bodies, for they are one segment of the world and not an unimportant one at that.

Each one has a course of action that, if adopted, would lead through life with comparative comfort, and *it is the business of life to find that line of action and unwaveringly adopt it*. So, the one diseased is far out of the correct attitude of mind when he asks his physician, "Can you cure me?" If properly informed, he would ask, "Can you point out the way?" "Can you help me to get on my feet again?" And the physician is also far behind the van who undertakes to *cure*

his patient's ills. The one who imagines he can cure does not feel, sufficiently, the need of instructing, and the real fact is that nine-tenths of our patients need nothing but encouragement and advice.

It is well for each sufferer to keep in mind that no external help can take the place of individual adjustment to the active nature around him and in him. It is incontestably true that such external aid is often needed. It is certainly true that our relations are reciprocal and that times come when we are all heavy learners, and for the time, poor lifters, but even so we can never strengthen either mental muscle or physical muscle by sitting passively on the shoulders of some friend or physician. We are each expected, nay demanded, to grow by effort, by action, not by trust alone. It is practically impossible to overestimate faith, yet faith without works is dead. We desire what we desire because we are what we are, and our correct place to begin is within, by changing our thought life, and through this our active life, and finally our life of desire will change also, and our real character modify so as to lead to correct adjustment, which means at the same time health. It can be readily seen that getting well means work and will; means the correcting and improving of our thought life, our life of love, our active life, and all these require effort, heroic effort. Idle dreaming, or faithful hanging-on to externals, can do nothing save possibly to temporarily modify conditions.

You truly, then, do not get well because you do not know how, and you have just as truly not tried in the correct manner to learn how.

Go to your physician and demand instruction as to how to become able to

stand alone; demand that you be told the real source of your trouble and the best way to overcome it. If he refuses and endeavors to convince you that all you need is to take his potions and trust him, change doctors for he is not the one you need. Life alone is the healer. The life incarnated in each tissue can alone repair that tissue. The above cannot be too frequently repeated. It cannot be too firmly believed or relied on. Take it with you to your physician as a measure of where he stands, and if he is found wanting, you are better off alone than with him, so quit him and find a teacher who can at the same time give the external aid needed, for remember that a child must, at times, be held by the hand, must be aided, but it must be taught, or at least be permitted to learn to walk. This requires individual effort on the part of the child and all courses of action that hinder this, defeats its own end. So if you wish to get well, straighten your back-bone, adjust the jaws and go to work to do whatever is possible, and widen as far as may be, the reach of that word, possible.

You are all familiar with what was at one time accomplished by the vigorous use of a jaw-bone. Well, the time has not passed for the use of that weapon. A firm jaw and an erect and stable spine are two of the most powerful therapeutic agencies known today. I feel perfectly safe in stating, that nine-tenths of all human ills would yield to a vigorous application of these two agencies.

Renunciation is a word we need much to study in this connection. We cannot get well; neither can we long remain well if we will persist in carrying the burdens of years past on the shoulders of today. Neither is it possible to sail *peacefully*

the sea of life, while the sails are constantly being filled with the winds of personal passions, personal desires, personal demands. I do not wish to imply, or teach, that *individuality* must be sacrificed. I am contending for just the reverse of this, but it is nevertheless true that we must cease to concrete every desire, we must cease to affix our whole attention to one little wavelet of life's ocean and learn to view it as a whole and take our course and trim our sails from this larger view-point.

While we are individuals, with a work that none can do for us, and which nothing but ignorance, laziness, or cowardice can possibly lead us to wish them to do for us, we are at the same time members of a great co-operative whole, whose relations are reciprocal in many ways.

While it is probably true that each has a *destiny to fulfill*, it is at the same time true that each has a *fate to conquer*. Law rules, but it need not enslave. To illustrate, one cannot plant corn and reap wheat, but no law under heaven can prevent the sowing of wheat where corn has been, nor can any law hinder the plowing up of weeds and planting flowers in their places.

So we may be better fitted by capacity, character and will to do some things than others. We may even be unfitted by nature to even desire to do many things. This is what I mean by each having a *destiny to fulfill*. But, after choosing, and choosing correctly, the line of destiny, that does not necessarily mean that there shall be no fate to conquer on that path.

Adverse circumstances are really opportunities to a determined spirit. Let us then renounce once for all the idea of personal ease and *present* comfort as our

ideal, and choose progress and soul advancement in knowledge and power of adjustment instead, and our changed view-point will soon revolutionize our lives.

Stiffen the spine, set the jaw and go to work at your task, which in the case of this article is overcoming physical weakness. I do not mean to do the above in a spirit of fight or even contention, but of a determination to hold correct ideals and to work individually for self advancement. In choosing your road to health, remember that the cause must be found and attacked. Here again we have great misconception to deal with. Our custom has been to look outside for the causes of disease. The real cause of disease is always our individual ignorance of law and how to utilize law as our friend and helper. The occasion of disease may be outside, but the cause is inside.

The full stomach of the gormand is the occasion of the pain, but abnormal and uncontrolled appetite was the real cause and the cause that no emetic nor cathartic can remove. Teaching, or acquiring self-control, can alone suffice for permanent health to him, and so on throughout the long list that I have no time to view now.

It is here that the suggestionist is pre-eminent. He is nothing if not a teacher. By suggestionist, I mean all who make teaching the basis of treating.

Change your attitude today. Stop trying to get cured and commence learning how to get well. Learn to renounce and dare to conquer. *Fulfill* destiny if you must, but *conquer* fate. Fall in love with difficulties, for they are opportunities. Wrestle with the devil and, when conquered, you will find that he was really an angel.

SUGGESTOGRAPHIA.

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

ARTICLE III.

In our last article the subject of science in general was discussed in order to show why the philosophy of suggestion should be based upon it. Of course, it is not to be understood that it is necessary that the psychurgeon or the suggestionist should speak actual science in detail or use scientific terms in explaining suggestion and the suggestive condition to his patients; as well talk Greek to babies. But the practitioners of suggestion themselves in their writings and in their philosophies should be scientific, for their methods will then be applied to meet indications and not empirically applied. That theories which transcend actual experience do serve their purposes in many cases where suggestion, for its remedial, moral and intellectual effects, is applied in the treatment or education of persons who have absolute faith in the transcendent theories advocated or propounded by the suggester, must be admitted. It must be admitted that some of these theories by speculation are as useful for purposes of explanation and for satisfying the curiosity of patients as the theories by hypothesis, and sometimes more so in patients who are sonnambulists, who are ignorant of or unfamiliar with psychical phenomena, or who are inclined, either because of their environment or because of their study of occultism, theosophy, theologies, metaphysics and the like, to mysticism. But some of these transcending theories of suggestion are very apt to frighten people or cause the

art of suggestion to be considered uncanny, supernatural and diabolical by persons who are superstitious or who still retain some of the teachings of ancient times, handed down to them by tradition or fiction.

Suggestion, like any other agent, can be misapplied, as well as correctly applied, can be used for evil or used for good, can be given ignorantly or given intelligently, can be given unconsciously or given consciously, or can be employed unlawfully or employed lawfully; but that its undesirable and baneful effects can be successfully guarded against both by the patient and the suggester, is true. Those who say that suggestion can never do any harm, are merely stating an opinion, and in all probability need more practical experience or more contact with the various classes of mankind in order to get a better knowledge of human nature; and those belong in the same category, who say that suggestion can never do any good, one way or another. Remember, "opinion is not science." Science shows that every agent, no matter what its nature may be, can do good or harm in one way or another according to its mode of application.

Not by virtue of might but by virtue of right, knowledge is power and its perversion must do harm in some way. That knowledge, whether of actual facts or of subjects, the creations of imagination, was recognized as a power capable of use or abuse by ancients is evidenced by their

teachings. A synopsis of what constituted science, art and power at an early period of civilization will give in a general way an idea of what the ancients considered good science—*"scientia boni,"*—and bad science—*"scientia mali."* Thus under the division of *"scientia boni,"* was taught and studied *"theosophiam"*—theosophy, or divine wisdom, which was subdivided into *"notitiam verbi Dei,"* knowledge of the word of God, and the art of how man, after he had knowledge of the divine wisdom or, better, of the word of God, should live in order to conform with the divine plan; *"anthroposophiam"*—human wisdom—which was subdivided into *"scientiam,"* science or knowledge of nature and of natural things, and into *"prudentiam,"* discretion or prudence shown or to be shown in human affairs; and *"notitiam gubernationis Dei,"* knowledge of how God rules the universe by means of angels, spirits and natural agents like mankind and animals. Under the division of *"scientia mali"* was taught and studied *"casosophiam,"* knowledge of all that is bad in thought or action, which took either the form of *"contemptus,"* the despising of the word of God, and living after the will or desire of satan, or the form of *"ignorantia,"* ignorance of God, his angels and spirits, due to satan's influence over those in his custody or who keep his company; and *"cacodaemoniam,"* knowledge of the art of sorcery and all the forbidden or bad arts, which is practiced to disturb the natural order of things, to attain skill in the bad arts, to harm, spoil, frighten, annoy, control or destroy persons, especially enemies, to get wealth or treasure belonging to others, to cause people's damnation and to belittle or annoy God. In their arts, based upon sci-

ence as above sketched or upon science similarly sketched, the ancients employed as the bases of the "magical practices," as these arts were then called, *"cabalisticam, calculatorem, notariacam, and geometriam."*

This brief sketch of science at an early period in the history of civilization, suggests to us, with our more complete and widespread knowledge and improved methods of observation (for the ancients did not have the advantages of science in general and of the special sciences of physiology, hygiene, pathology, histology and psychology, as known to us today), the character of the knowledge that magicians, priests, etc., employed in their arts in order to enable them to induce in susceptible persons receptive psychical and physical conditions which rendered these persons amenable to control by suggestion—intelligent and absurd. We can excuse the ancients for their misleading philosophies, their transcendent theories and their curious, useless, absurd, annoying and dangerous doctrines; but persons living in civilized communities today, ought to know better. For knowledge on which to base their philosophies, and from which to formulate their doctrines and theories, the ancients had only the teachings of the dark or middle ages, the cabala, the thoughts and emotions aroused by writing, drawing, mathematics, geometrical figures, symbols and other incomplete, undemonstrable and questionable knowledge to depend on! Today it is known that most of the philosophy and science recorded as ancient wisdom and human experience of facts, was philosophy based upon, and science the result of, speculation. It was human experience plus theory by speculation that gave to ancient teachings in their days the

appearance of truth—*vraisemblance*—but which teachings today give us more the appearance of intellectual pleasantries than of actual science. Investigation of many of the so-called sciences of the present day, especially those that treat of psychical phenomena, shows them to be of the same character. It is not claimed that those sciences, which are today classed as exact sciences, are absolutely or nearly free from speculation. We know that much that passes as science today must in the future be thrown away as pure speculation or nonsense; but, nevertheless, in our efforts to stick to the bare facts of human experience—no more, no less—with zeal and exactness, we come surely, though slowly, nearer to that truth which is eternal and inexorable, while we develop in ourselves powers which many who have high ideals, call godlike.

Many of the greatest minds have labored upon the problem of how to make scientific observations free from the least error, both in the physical and psychical sciences. It is unfortunate that so many persons engaged in the investigation of psychical phenomena and so many would-be or amateur scientists interested in psychical subjects fail to see that natural limitations and imperfections of human senses can interfere with correct results, and that error can creep in during observations if not allowed for or guarded against. Most of the intelligent believers in vital force, psychic force, hypnotic force, magnetic force and the like, must know perfectly well that in a few years hence much of the results of their labor will have to be thrown away as error or mere speculation. Many labor to make science out of these imaginary forces as if their lives or the welfare of mankind depended upon the results. This energy

exhibited in the search for truth is commendable, but these investigators ought not to transcend actual experience in their recordings of experience of facts. The scientists who do not transcend experience and know that senses only report appearances to consciousness, labor with the minuteness of attention that artisans generally do not bestow upon or exercise in their field of endeavor—to do what? Why! to perfect knowledge upon which our arts and powers must depend, if we would be generally successful or expert. If many of those persons engaged in affairs that are supposed to be of a more practical nature than pure science, would be as exact in their observations and in their efforts to guard against error as these scientists, less mistakes and accidents would happen. If those engaged in the art of suggestion were as careful to guard against incomplete observations, fraud, error, or mere sophistry, as are these careful scientists, the science of suggestion would rest upon a firmer foundation, and the art of suggestion would become more useful and more generally applied in the treatment of diseased processes or in the education of mankind to overcome the effects of moral perversions.

When we read the books, magazines and pamphlets (of which there are more than are necessary) upon psychical topics, we find that they contain a more or less number of dictatorial precepts, stating what it were good and wise to do, or what to do in order to be well and to be saved. These precepts in many of these works are not claimed to be founded upon experience; it is only claimed that they are true, or they are the better way, or they are scientific; and, therefore, for these reasons, persons are bound to thrive on them, mentally, morally and physically, and sick

persons will recover if these precepts are kept in mind and repeated often—mentally or verbally. Pure speculations! Shakespeare knew speculation to be more easy than practice or else he would not have written:

“If to do were as easy as to know what were good to do, chapels had been churches and poor men’s cottages princes’ palaces. It is a good divine that follows his own instructions; I can easier teach twenty what were good to be done than to be one of the twenty to follow mine own teaching. The brain may devise laws for the blood, but a hot temper leaps o’er a cold decree; such a hare is madness, the youth, to skip o’er the meshes of good counsel, the cripple.”—*Merchant of Venice*.

Many of these authors desire us to kindly overlook the fact that laws of anatomy, physiology, hygiene, pathology, psychology and general science of the universe have anything to do with the living organism or that these laws are demonstrable. It is really a pity that no Malthus has materialized to strangle literary progeny (not the authors, but their articles) when still in its embryonal stage. The opponents of pure science say that there is much useless and harmful literature upon so-called scientific topics or subjects. Yes, there are the same indiscriminate literary productions and speculations called science which are not science. There is much looked upon as scientific literature which is only the product of manufacturers of chemicals and apparatuses for remedial purposes, and which on careful analysis is found to be but praise bestowed upon their own wares in an exaggerated and catchy manner.

When will doctors of all kinds acquire their knowledge from proper sources and not, as is so often done at the present day, from outsiders such as druggists, chemists, instrument makers, proprietors of mineral springs, patent medicine vendors, etc.? Such knowledge is exaggerated, untrue, or it is plain nonsense, and no intelligent or wise physician would continually lean upon such knowledge. As well expect a general, leading an army to battle, to have his plans for action drawn up by gunpowder manufacturers, railroad presidents or newspaper war experts. In order that the prestige of suggestion as a valuable remedial and educational agent shall be permanently established, let all practitioners of psychotherapy receive their teachings from proper sources, and verify the truths contained in these teachings by self-observation and by cultivating proper skill in their application for the relief of suffering humanity. Experience, after all, is the best teacher.

In spite of what may be said to the contrary, the science of man or mankind is not tied down to chemical or mathematical formulæ, to microscopical observations, to stained bacteria or to the cultivation of bacteria in test-tubes, to the tracings of sphygmographs, eigraphs, cardiographs, pneumographs, chromographs or any other registering instruments with their accurate and inaccurate results, or to the inventions of strange and foreign terms with curious pronunciations. The sciences of hygiene, anatomy, physiology, psychology, pathology and of mankind in general are not limited to laboratory observations as many suppose; for these sciences thrive as well on exact observations of facts and human experiences outside of the laboratory,

especially when observed in connection with living organisms in health and disease, particularly when these observations are repeated a hundred fold or more and always found to agree. A careful clinical observation is just as exact, true and important an observation as is a careful observation made in a laboratory, and in most cases is really of more practical value. It must often have struck intelligent and common-sense persons as an incongruity, when they observe how eagerly, almost fanatically, for important purposes it is true, the slightest differences in the composition, form and workings of the body are studied, and how little or how no attention is paid to the functions of the brain in health and disease, by so many doctors and scientists.

It is evident that the contents of the living organism are not material alone; that all the phenomena which are presented by it are not the result of the manifestations of matter and energy alone, nor do theories which take into consideration these two principles alone explain life; but it is obvious and demonstrable that there is a third factor acting in association with matter and energy which is variously called intelligence, consciousness, mind, soul, spirit, Ego, divine principle, etc. It has as yet never been proved that intelligence is a mere process, an energy or a property of matter; therefore it is here considered to be as distinct an elementary principle of the universe as energy or matter. It is customary to speak of those narrow-minded scientists and persons who see in the universe nothing but matter and energy as materialists and of their teachings as materialism. Those psychic researchers who see nothing but intelligence or mind in the universe, matter and energy being but manifesta-

tions of mind, are not a whit better than the materialists and their teachings and can only lead to the other extreme—psychism. Let all investigators steer clear of extremism of all kinds, and we will have more knowledge or statements of actual facts of experience.

True science does not lead to materialism, to psychism or to any other *ism*. Liberal, up-to-date scientists record only facts and observe only facts of human experience, no matter what their nature or character may be, and seek the natural laws underlying their cause, and that in an impersonal or academic spirit. They do not greatly or purposely and beyond common-sense, color or shade what they observe by their desires, beliefs or preconceived convictions. They do not create theories and then make the facts conform with such theories; but they observe the facts first, as many of them as possible, and then to show the probable relation between the observed facts, create provisional theories by hypothesis if possible. They do not spend their time in the elaboration of mere "schemes," mere "systems" and mere "philosophies."

In order to be brief, let me speak anthropomorphically. Science is liberal and recognizes that sensations, conceptions, ideas, suggestions, desires, conclusions and processes by which thoughts, visions, actions and the like are produced are subjects for earnest and profitable study. It recognizes that the mind (the sum of mental processes) has dominion over the functions of the body and according to our knowledge of natural laws, over the conditions of our environments; and *vice versa*, that the conditions of the body and environment have a marked effect upon the psychical processes of living organisms. That science does not

tend to materialism is seen in its recognition of "time" and "space"; it even going so far as to employ apparatuses to measure them, and yet it does not claim that "time" and "space" are material or substantial. Only the ignorant; the fools, the bigots, the misguided, the cranks or mentally unsound, the schemers and the mere theorists will speak, after a careful and critical examination of the purpose of pure science and of what constitute science, of modern science as an unscientific science or as tending to ignorance and to that which is evil.

It is true that science is not complete; that it is only partial knowledge, perpetually under revision, correction or enlargement. Scientists do make mistakes in their observations and sometimes had ones; but they are human and to err is human. *Humanum est errare*. While scientists do not claim to be infallible, our friends, the antisocialists, christian scientists and others in the same category differ from the scientists in that they claim to be infallible or they recognize that they are fallible but they will never confess it, even in the face of palpable evidence. Not alone truth but also error and fraud are subjects for thorough investigation by scientists. In spite of the fact that science is only partial knowledge, it is progressive and reliable, and the arts based upon it are progressive and most useful to mankind. Religion is not harmed by science as many suppose; it is only the unprogressive, narrow and hypocritical theologies that are exploded by it. Science and religion are but different roads tending to the same end, viz., the truth about the universe, and probably at some future time will be one and the same. Any system of teaching that refuses new light is a dying science; and

any art based upon it, is a decadent art.

The tendency of most educated persons at the present time seems to be the substitution of materialism for idealism. Let us in the art of suggestion avoid all *isms* and avoid mixing religion and science; and let us stick to the bare facts of experience. Let us not, like so many medical and other Podsnaps, quote parables or aphorisms of various authorities, and with a wave of the hand dismiss the subject as proved or demonstrated. Let us be honest with ourselves and with the world in our statements of what we actually know; let us not flinch in our struggles to establish the truth, or waver in our purpose; and it must follow, as "night follows day," that we shall finally influence intelligent minds so as to fully comprehend the correctness of the laws of suggestion and the usefulness of the art of suggestion. The light of science thrown upon the subject of suggestion, receptive mental and bodily conditions, and upon the usefulness of suggestion for remedial and educational purposes, was small and flickering at first, but now the truths of the laws of suggestion are as plain as "the way to the parish church." Let "truth" be written upon the escutcheon of science.

Let us love *truth*, worship *justice* and cultivate *freedom*. With all the noble thoughts that the knowledge of truth, justice and freedom inspire, and all the changes for the better in the physical condition of the body and environment that may result from action based upon these thoughts, let us not be mere dreamers, mere idealists or incubators of theories. Remember theories are not truths or human experiences; they are merely for purposes of explanation. In order to study a phenomenon with advantage it

is well to have a theory, and although the theory be defective, it yet gives us a point of departure, leading, it may be, to a clearer conception of the principles involved. Let us not, like so many scientists (?), talk of unknown factors in terms that would convey the impression that we know it all and need look no further. What we know and what we think we know, are not synonymous. You probably know how many medical men talk of toxins and antitoxins of disease so knowingly, and yet we have failed to hear of any one who had ever laid his hand upon the toxin or antitoxin of any disease as such in the living body. There are many wild theories in all the sciences; but let us labor to prevent those of suggestion, or rather those of psychology, from becoming or remaining the wildest.

Nothing that has been said thus far in these articles is meant to convey the impression that speculations, traditions and opinions of authorities have no value, or that they should not be respected and made the bases for the actions of mankind. Far from it! What is meant is that speculations and opinions are not science, and that arts based upon them cannot be scientific or as generally and as surely followed by unerring success as when the arts are based upon science with proper conditions observed. As the mouth of a river is never on a higher level than its source; so to speak in simile, an art of psychotherapy based upon imaginary knowledge cannot be of a higher order than the imagination or the source of that knowledge. Of course, it is recognized that the art of psychotherapy in all its phases cannot be entirely based upon science alone. Some of the principles of psychology are metaphysical in their nature and many to us will

probably remain so forever, but we can make a true science out of metaphysics. Impulses, thoughts and emotions are the result of mental processes and are in reality all that we can be conscious of or all that we can experience. It is their combination and the relation of these results to abstract reality which is important to us.

It must be evident to investigators in the psychical field of phenomena, that many writers upon psychical topics show by their articles that literature or literary style is their forte; and that the recording of unsound opinions and theories, with the failure of stating actual, accurate and complete experience, their foible. The faults of most of these articles seem in many cases to be due to erroneous teachings, to sciolism (superficial knowledge) and to lack of practical experience or to limited experience; therefore many who have recently been taught (improperly taught) the principles of psychotherapy, young inexperienced persons and dilettantes in psychotherapy are apt to be over enthusiastic concerning suggestion and imaginary agents, and make all sorts of exaggerated or undemonstrable claims. But these faults are excusable in the younger investigators, when the saying of some one, whose name cannot now be recalled, is borne in mind as applicable to most of these cases, viz., "Before thirty a man is a genius, after forty he becomes wise." You probably know how often a young person, who gets a diploma for an examination upon any subject of study, is slangly spoken of as having a big head and of feeling himself generally inflated with knowledge. Probably some wise heads noted this, and in giving a certificate for proficiency in examination, called it a diploma. Ety-

mologically, diploma means two tumors; and the big head and the general inflation were probably the two tumors that these worse heads had in mind.

The fact that a person has a diploma from any of the many self-styled, self-praising professors of suggestion, masquerading under its numerous aliases (that is suggestion), which professors in most cases teach a rehash of the nonsense of the dark and middle ages with modern terms introduced, does not make such a person competent to express warranted or final opinions. Many of these students of these bogus professors do not know the first principles of therapeutics—medical, surgical or physical—neither do they know in most instances any but common school anatomy, physiology, hygiene or psychology. Recently it was our lot to have some of these students proceed to induce the wonderful hypnotic, magnetic and mesmeric states of which they spoke so glibly and knowingly. They failed absolutely and did not even know how to start; and yet their diplomas read or state that the owners or holders of these diplomas are competent to hypnotize, cure diseases, give hypnotic entertainments and to teach the art and science of hypnotism to others. These students, at least, could do neither. But be this as it may, let common-sense persons in general demand from young or old writers upon suggestion and allied topics, less assertions and theories, but more careful observation and statement of their facts of experience.

The reason that science is advocated as a basis for the practice of psychotherapy is because it gives us a resting-place which is free from and independent of tradition and authority. Scientific sug-

gestion is no nostrum, proprietary article, nor is it protected for the use of a few, by copyright or patent laws. Furthermore, persons who wish to observe phenomena due to suggestion or who wish to understand them, must not go through the absurd and elaborate initiations that were necessary to the practice of the psychical methods prevalent during the middle and dark ages, nor is it necessary that they be born natural healers or born magnetic persons, or be persons who have revelations from heaven thrust upon them, or persons who are in authority or favor in a community. Any person and every person who is in possession of his proper or natural faculties can observe and demonstrate for himself the facts of experience recorded by science, and needs no inspiration, clairvoyance, intuition or the like to discern the truths which can be observed. What man has done, that can other men do, who exercise care and observe proper conditions. All actual knowledge recorded by science can be demonstrated either by analysis or synthesis.

I make the plea that the art of suggestion be based upon pure science, so that suggestion shall command the respect of all. Let us all unite to pay tribute of gratitude to those men who do this work of recording actual facts of all kinds or character with unexampled exactitude, whether they observe the facts in the laboratory, by the bedside, or by the observation of human affairs in general, and who will not get an extra dollar for their pains and who will not even think of any monetary value attaching to their observations, recording of facts, inventions or discoveries. To many persons, this recording of facts of experience with precision, will have no meaning; but

those for whom it has meaning will see in it the power of the intelligence that is inherent in living man.

"Do not try to be impressive

Without the price which such power exacts—

Which, after all, is not excessive:

You simply have to know the FACTS."

—Anon.

To be continued.

Rest and Work.

This is a nervous age. We all live and have our being on a strain. Rest and peace are abstract terms. When we have any leisure, we exhaust ourselves having a good time. When we go to bed, we call up all the anxieties and perplexities that ever have, or may, afflict us, and think of them in every light and connection that can harass us.

In this way we distil a delicious misery and self-torment which effectually drives off sleep, adds undesirable gray hairs and crow's feet, consumes vitality, and is not of the slightest practical use in dealing with actual emergencies.

Most of the thinking that is done is nothing but worry. Most of the misery is imaginative. For one bridge on which we actually set foot a hundred are builded and crossed in the mind. Thinking which is based on premises of fact and proceeds to conclusions does not fret and wear the mind. It is health-giving, like rational exercise of any other part of the body.

A mind kept in a constant state of uneasiness makes irritability the dominant note in a person's character. Irritability is the first stage of nervous exhaustion. If the person can be induced to "give up" at this time, and take the right road back to health, he will soon recuperate. Giving up does not

mean going to bed, or even quitting work. It means relaxing mind and muscles. It means taking off the strain; preserving mental composure and physical restfulness. Reasoning oneself into a contented frame of mind by means of faith, courage, honest intent to do one's best and let the consequences take care of themselves.

Lying down, a dead weight, with closed eyes, for a few minutes. Loosening the clothing, deep breathing and a well-ventilated work room will aid in bringing about the needed composure.

Don't get in a hurry. Don't be petulant. Concentrate your thoughts on what you are doing. When working, work. Don't try to carry on a foreign line of thought at the same time. When you go to bed, go to sleep. That is what you are there for. Speak slowly and evenly. Move about gently. If your mind is always with you, intent on what you are doing, you will accomplish more, your work will be better, and you will derive legitimate, healthful enjoyment from the doing of it.

—*Medical Brief.*

Intuition.

In discussing the "sixth sense," the *London Daily News* announces that woman possesses this sense to a marked degree, in evidence of which there is the instance of the woman residing in the hotel at Amalfi the day before the landslide who refused to stop another night, because she could "feel" that the earth was moving, says *Harper's Bazar*. Similarly, domesticated animals manifested symptoms of unrest and apprehension before the serious earthquake of 1897 in the Riviera, and it is commonly noticed that previous to earthquakes generally, and before great storms, dogs, cows and horses "feel" the approaching disaster.—*Philosophical Journal.*

A TYPICAL CASE:

BY JAMES DICKSON, M. D., CANAL DOVER, OHIO.
BY JAMES DICKSON, M. D., CANAL DOVER, OHIO.

In June last, I received the following letter from a young lady, describing her condition and requesting an examination:

Dr. James Dickson, Canal Dover, Ohio.

Dear Doctor: I am writing to you in hopes that I may obtain relief at your hands. I am 23 years of age. I have always worked hard and had good health until two years ago, during the time I worked for _____ & Co. My work at the desk caused me to stand on my feet from 6 o'clock morning until Saturday night, twelve hours each day, then walk one and one-half miles morning and evening, through all kinds of weather.

Often my feet were wet and cold all day and my clothes often damp. I have been on the decline for the last two years. I have taken considerable patent medicine, also been prescribed for by several physicians for various ailments, such as anamia, heart disease, dysmenorrhoea, partial amenorrhoea, leucorrhoea, constipation. The last physician I consulted said I had a tumor in my rectum, and advised an early operation for its removal.

The first trouble I noticed was painful menstruation. They became scanty and of shorter duration. This condition increased monthly, associated with a weakened feeling, loss of appetite and irregularity of my bowels increasing to constipation. For relief I took pills and cathartics. For relief I took pills and cathartics. For relief I took pills and cathartics.

Whenever my bowels moved, I suffered severe pain. My urine became scanty and painful and during my menses urination was very frequent. I also began to suffer with my heart; it would beat so fast and hard that often I was short of breath and had a feeling of faintness. I have become so weak that I am unable to work. No appetite or thirst and very little sleep. What sleep I do get is full of terrible dreams. I am so weak and nervous it appears to me that the last diagnosis of my condition has completely upset what little nerves I had left. I also have cold hands and feet, head hot and aching.

Knowing that you have made a specialty of diseases of women for many years, I wish you to visit me and after a thorough examination tell me the chances for my ultimate recovery.

Signed "Miss E."

P.S.: Please make your visit at your earliest convenience and advise.

June 28, 1900. Patient American; by occupation, bookkeeper; height, 5 feet, 2 inches; weight, 98 pounds; when in good health, 130 pounds. Appearance, pale, ashen countenance; lips and gums pale; muscles flabby; skin dry and rough; tongue pale; very weak and nervous; untongued pale; few nerves; a few moments at a time, inclined to be melancholy; looks on the dark side of life; feet and legs cold; also cold hands; no appetite; no thirst; eats but little; drinks less; urine scanty and high colored; breath offensive; very nervous; with constant headache; head hot; bowels obstinately constipated; menses irregular and painful; nearly suppressed; leucorrhoea abundant; no organic

heart disease; pulse, 112; respiration, 24; heart disease; pulse, 112; respiration, 24; digital examination reveals retroflexion of uterus, with hypertrophy; no tumor in rectum; a few small hemorrhoids.

Now you have the report of this, to me at least, very interesting case. That thereupon I informed her that there was no tumor, consequently no operation required; that I could and would cure her if she would assist me and follow out my instructions to the letter, all of which she faithfully promised. Here we have a case of anamia from starvation. Iron will not make blood, but good rich food will.

Nervous prostration; all nerves fail. Judging from the odor of her breath, we have a certain per cent. of uramic poisoning, also due to lack of water in the system; a complete drouth. Bowels constipated for the same reason as above. Cathartics only augment the trouble if persisted in. Retroflexion uteri caused by a flabby, relaxed condition of walls of the vagina and the round and broad ligaments. Possaries are of no earthly account and worse than useless.

Sleeplessness and insomnia. Opium will cause sleep, but they will not remove the cause producing the insomnia. Thus, truly, I was face to face with a grave problem to solve, as medicine has so often proved a barren failure, and I had already committed myself by promising a cure, and a speedy cure, at that.

Firstly, I explained the object of the treatment and just what the treatment would surely accomplish, and was very explicit in the directions for her to follow. By this time I had gained her concentrated attention. I then closed her eyes and began to stroke her gently from head to her feet, suggesting the while that the blood was beginning to flow to the extremities. That it was going to the

trunkles and cooling the head; that the tremuries and cooling the head; that the head was now cooler; the extremities warmer; headache was ceasing; finally that the head is now cool; hands and feet warm. I kept this up for about twenty minutes, when the head was sufficiently cool; extremities quite warm.

Next came the constipation. I told her that her bowels would move at exactly 7 o'clock the next morning, at 7 o'clock every morning. (Remember, 7 o'clock sleep, sleep, sleep, every night at 9 o'clock; sleep tonight at 9 o'clock—every night.)

By this time her nerves were quiet, and feeling that I had given her all the suggestions that she perhaps could rightly comprehend for this time, I allowed her to open her eyes, and said, "Now, Miss E., I am going to let you rest until my next visit on the morrow."

Second visit. Slept all night; kidneys act a little freer; has a little appetite; slightly thirsty; bowels unmoved. Repeated same treatment.

Third visit. Improvement; bowels moved at 6 o'clock this a.m.; considerable water tasted good; really wants drink. Continued this treatment daily for two weeks, with continued improvement.

Bowels have moved every morning since third morning. Urine increased in quantity. Appetite good. Thirsty; really desires fluids. Slept good. I now advise suggestions for the retroflexion and for her tremuries.

That it was going to the extremities, that it was going to the extremities, that it was going to the extremities.

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menses, following one suggestion after another, repeating and re-repeating daily for thirty days, when her menses made their appearance, free from pain and fairly normal in all respects. Continued her treatment once and twice a week during the month of August, when I considered her health fully restored, having gained her usual weight and two pounds to spare.

It is now four months since she was discharged. A healthier girl cannot be found. Not one drop of medicine administered.

The Nerves Never Grow Old.

Commenting on the common causes of nervous disorders, Prof. W. H. Thompson says: "The message of modern science about the nervous system has a greater store of reserve vitality than all the other bodily systems put together. It is the only texture that is found not to have lost weight after death by starvation as well as after death by any cause. It is the last to grow old; and as to the mind, it need not grow old at all, provided it be steadily applied with that mighty spiritual element in us which we call interest. Even the muscular system can be wonderfully sustained by interest; for should a man attempt the same muscular work on a treadmill which he lightly endures along a mountain brook after a trout, he would faint dead away. But the mind will by interest grow steadily, even while bone and sinew are wasting through age.—*Practical Review.*"

At a doctor's banquet in Germany, somebody proposed the toast, "Long live our doctors!"

"What on?" asked a cadaverous-looking specimen, rising from his seat.

Stigmata.

Saltpetriere, the hospital for nervous diseases, made famous by the investigations of Dr. Charcot, has an interesting case of religious mania. The patient, who is a woman of about forty years of age, entertains the belief that she is crucified, and this delusion has caused a contraction of the muscles of the feet of such a nature that she can only walk on tip-toe. The patient, however, is subject occasionally to still more extraordinary manifestations, states the *New York Sun*.

"Instances are tolerably frequent in the 'Lives of Saints' of alleged cases of stigmata or supernatural marks on the body in imitation of the wounds of Christ. These stigmata have been observed beyond all question on the woman at the Saltpetriere. Their appearance on the body coincides with the return of the most solemn religious anniversaries. These stigmata are so visible that it has been possible to photograph them. The doctors of the Saltpetriere in order to assure themselves that these manifestations were not the result of trickery, contrived a sort of shade having a glass front and metal sides, and capable of being hermetically attached to the body by means of Indian rubber fixings. These shades were placed in position a considerable time before the dates at which the stigmata are wont to appear. When they were affixed there were no marks whatever on the patient's body, but at the expected period the stigmata were visible as usual through the glass."

Poor Uncle.

Druggist—Pills, my dear?

Little Girl—Yes, please, sir.

Druggist—Anti-bilious?

Little Girl—No, Uncle is.

CHARACTER BUILDING BY MENTAL CONTROL.

BY WILLIAM WALKER ATKINSON.

The student who has read the preceding lessons has doubtless said, after reading some of the statements contained therein, "Yes, that is all true enough, and I could accomplish these results if I but possessed the necessary qualities of mind and character."

This seems to be the great stumbling block to many. They know just what is necessary to produce Success, but because they do not possess just the characteristics of the successful man, they fancy that the prize is beyond their reach. There is no greater mistake in the world than this false belief, this kind of fear thought, this lack of recognition of the power of the I AM.

Man can so mould his mind by the power of the will that he can make of himself practically what he will. He can "make over" himself, without a doubt. A man is just what he wills himself to be. This is a bold statement, but it is absolutely true and we have hundreds of instances of it in every city in this land. Hundreds of men can testify to its correctness, and many hundreds of others are on the road. Regeneration is no idle dream. It is a living truth.

You will realize just what this means, if you will stop to consider that every effect has its cause. Business success is due to certain qualities of mind, character

or temperament. Of these three qualities, the first is the only *real* one, as the last two are but results of the first. Those who have the given qualities, produce the given result; those lacking the said qualities, fail to obtain the result. When once you realize that these qualities are within your grasp—that you can make them a part of yourself, you will readily see that wonderful possibilities are open to you. The acquirement of these qualities is the key to the situation.

You know just what these necessary qualities are: Energy, Ambition, Determination, Courage, Confidence, Perseverance, Patience, Prudence, and the rest of the list.

All persons possess some of these qualities, and lack others. Some are strong in some of these qualities, and weak in others. And every man instinctively knows in just what respect he falls short. He may not admit it to his friends, or even to his wife, but deep down in his inner consciousness lurks the knowledge of the truth. If he could acquire the missing qualities by a mere wish, he would know just what to wish for. No doubt about that. But he lacks the confidence and perseverance thought to be necessary for the acquirement of that which he knows he needs. He is not willing to pay the price of attainment. If some great scientist would announce to the world that he had discovered some wonderful chemical combination, or some new "serum," that would develop the shrunken and atrophied faculties of the

*Extract from "A Series of Lessons in Personal Magnetism, Psychic Influence, Thought-Force, Concentration, Will-Power and Practical Mental Science" (Copyright 1900 by The University of Psychic Science; all rights reserved. Published by permission of the owners of the copyright).

mind, and which would render a man strong in the qualities wherein heretofore he had been weak, what a rush there would be for the new "regenerator"! Thousands would want it, and every man would be able to tell just what brand of serum he needed. He would need no diagnosis or prescription for that. Every man would be able to diagnose his own case and order the serum indicated by his symptom. One would want triple extract of Energy; another, the "Stick-to-it" brand; another, the vial bearing the confident "I Can" label; and so on. They would all know that if they could get the proper kind of serum, they would be able to round out their characters, and command success.

Now, there is no drug that will produce this result. And there never will be. But the desired result can be obtained by the operation of the law of Mental Control.

I can give you but a general idea of the workings of this great law, but if you will pay attention to what I have to say on the subject, you will grasp the principle, and will be able to work out your own salvation.

The first point to remember is that we are all creatures of habit, bodily and mentally. Our characteristics are largely the result of habits of thought. We may have inherited impulses which make it easier to form certain habits, and more difficult to form others, and we consequently move along the lines of the least resistance; but the character is, after all, the result of certain acquired habits. We follow well worn mental paths, in preference to making new paths through the woods, even although we know that the new path would be the better, by far, and that it would be as easy to travel over as

the present one, when it was finally formed. We know all this. It is an old story. Then why do we not start in to make the new path? Simply because "it is too much trouble." We lack the will power, determination and persistency to do it. I admit that it is no easy task, but think of the reward.

These things are "ancient history" to you, of course, but I have something else to say to you on the subject that is not so "antiquated." I purpose to make you a present of a labor saving "path-maker," which is guaranteed to clear away the underbrush and rubbish in but a fraction of the time, and with much less labor, than the old plodding clearing-away process.

This new plan is very simple, but very effective, and will enable you to "make yourself over" without the ripping apart process attendant upon the old method. I will tell you about it in as few words as possible.

I have already explained to you that your minds possessed two planes of effort, two functions, the Active and the Passive. The Active function does the volitional, the original thinking, whilst the Passive function does only what it is told to do by the Active function (or by others). The Passive function is the easy going partner of the firm, to whom I introduced you in a previous lesson. It is this part of the mind upon which hypnotists operate, after lulling to sleep the Active function, the critical partner. The Passive function, although in a sense the inferior, really rules us, unless we know how to manage it. It is the habit-function, the beaten-track function, of whose existence we are all conscious. It is easily influenced, but nevertheless is "set" in its ways. Tell it a thing over and over

—something which you wish it to believe—and it will end up in accepting the new thought and being as “set” in the new notion as it was in the former one. This is the secret of breaking up the habits of thought; action; disposition; character. The suggestion upon which the Passive function acts may come from your own Active mind, or from the mind of another. This is the explanation of the beginning of a habit, good or bad.

To break up old thought habits, and to replace them with new habits of thinking, one or more of several plans may be used. One may accomplish the result by sheer force of will; another by hypnotic suggestion from an experienced qualified operator; another by what is known as auto-suggestion, given by your Active to your Passive mind; a fourth by that which I will term Thought Absorption.

Breaking up thought-habits by sheer force of will is a most difficult task, as most of us know, for we have all tried it. It is a plan by which only the strongest succeed, whilst the weaker are defeated and relinquish the effort, experiencing additional discouragement and despair. We accomplish this result by the “strengthening of the will,” or more correctly by the strengthening of the Active Function of the Mind by the will, enabling it to step in and simply *command* the Passive function to drop the old thought-habit and adopt the new in its place. It is a magnificent feat, but very difficult of performance. The same result can be obtained by easier plans. The very habit of making the Passive mind more amenable to the commands of the Active function can be acquired by the easier plan of which I will speak in this lesson.

The second plan, the changing of the

thought-habit by Hypnotic Suggestion, has been followed by many, with excellent results, provided, always, that the operator was a proper person, thoroughly understanding his profession, and being fully acquainted with the *latest* methods of eradicating undesirable thought-habits. In this connection, I would say that one should be very careful in whose hands they place themselves for treatment of this sort. One should not trust their case to a person just because that person could give hypnotic suggestion; one would not employ a man as cashier of a bank, just because the applicant could keep books, and count money rapidly.

The third plan, that of producing the result by auto-suggestion, is good, especially when accompanied by Thought Absorption. In auto-suggestion you simply keep on repeating to the Passive mind the statement that the new habit exists (ignoring the old one), and the Passive mind, although inclined to be a little rebellious at first, will eventually accept what you say as truth. It will adopt the new thought-habit as its own thought, just as do some people under like circumstances. Auto-suggestion is practically self-hypnosis of the Passive mind by the Active mind. It is a case of “every man his own hypnotist.”

The third plan, Thought Absorption, consists in the placing of yourself in a perfectly passive condition, at frequent intervals, and fixing the mind *intently* upon the idea or mental statement, that the new habit exists; picturing yourself, by an effort of the imagination, as being a man possessed of the desired qualities. You should “carry the thought” with you continually, picturing yourself as possessing the desired habit, in every leisure moment, day and night, and in other ways

acting out the belief. This is purely an action of the Passive mind, assisted by the imagination. It seems very simple, but the results which have been attained by it seem little short of marvelous. It is by far the easiest and one of the most effective methods of making over your character. The imagined thing becomes a reality in a comparatively short time, and action follows upon the heels of thought.

In my opinion the combination of auto-suggestion and Thought Absorption affords the ideal treatment in Character Building. If persisted in it will accomplish the most marked results in a comparatively short space of time, the effect being felt from the very first. Do not pass over this lightly because it seems so simple. It is a secret worth thousands of dollars to you, and one which you would not part with for any money, once you have experienced its benefits.

I will now give you a brief explanation of the several methods above referred to.

Let us take the Fear (worry) thought-habit, as an illustration. It affords an excellent illustration of a bad habit of thought, for it does more to unfit one for the duties of life than all the rest of the bad thoughts combined, and also brings with it the vile brood of miserable weakening thought-habits of which it is the parent. The man who has torn out by the roots the vile Fearthought (worry-thought) has progressed a long distance on the road to Freedom. Fearthought never helped anyone, and never will; but it has wrecked the careers of thousands of men and women, paralyzing their energies, preventing their progress, enfeebling their minds, and diseasing their bodies. We have all felt it, and those of us who have banished it would not return to its thralldom under any con-

sideration. Life is an entirely different thing to the man who has rooted out this noxious weed. He becomes an entirely different order of being. Most of the things we fear never occur; and the few that do occur can be routed by a bold front, aided by the strength which the absence of Fear and Worry imparts. The energy and vital force wasted on Worry is more than sufficient to enable us to conquer our *real* troubles when they occur. You remember the tale of the old man, on his death-bed, giving his son good advice, who said: "John, I have lived eighty years and have had many troubles, *the majority of which never occurred.*" The old man merely voiced the experience of all men or women who have lived to old age. The moral is obvious.

I will suppose that you are a victim to Fearthought (and I am very likely correct) and that you are about to try the four several plans of ridding yourself of it. I will suppose you will try them in turn, one after the other.

You will first try the power of the Will, and will say to yourself: "I *will* not Fear," "I *command* fear to depart." This is the heroic remedy. I shall not go into details of this treatment. You know all about it already. You have all tried it.

You will next try the effect of Hypnotic Suggestion, and will employ a good suggestionist who will place you in an easy position; cause you to relax every muscle; quiet every nerve and assume a state of mental calm; and who, having secured your undivided, concentrated attention, will give you strong, repeated suggestions of Fearlessness, Courage, Hopefulness, Confidence, etc. The capable suggestionist will study each case closely, and by carefully selected, and properly admin-

istered suggestions, will plant the seed of the new thought-habit which is designed to supplant and crowd out the old one. Splendid results are obtained by this line of treatment. The writer has cured many persons of undesirable thought-habits in this way, when they felt that they preferred outside help. He has also used this form of treatment in order to get the patient started on the right mental path; to give him confidence in himself and in the efficacy of this form of mental development; and then instructed him in the theory and practice of auto-suggestion and Thought Absorption, leaving him to finish the fight himself.

You will then try the power of auto-suggestion, by constantly repeating to yourself the words: "I am Fearless;" "I am Confident;" "I have abolished Fear;" "I Fear Nothing," etc. These auto-suggestions must be made earnestly, just as if you were suggesting to another person, and you must endeavor to live up to them. Let your Passive mind see that you believe what you say, and it will have confidence in your statements, and, accepting them as correct, will act accordingly. If you go about this practice in good faith and in earnest, you will notice an improvement from the first. You must remember, however, that if the Passive mind thrusts a Worry thought upon your consciousness, you must redouble your assertion of Fearlessness, until the intruder retreats. This may bother you at the first, for the Worry thought is pretty confident of a friendly reception, but like any other mangy cur, it will soon learn that you carry a club, and will beat a hasty retreat at the mere sight of it. Carry this idea of the cur and the club in your mind, and you will have but little trouble with the brute. You will learn to despise the Worry thought

as you do the snarling, snapping cur, and will not hesitate to deal him a good sound whack with your mental club, provided he stays long enough to be hit. He will soon retreat with his tail between his legs, and will thereafter manifest a wholesome respect for the club. Don't wait until he actually bothers you, but get in the habit of reaching out for the club at the first sight of the yellow hide of the mongrel.

And now you are ready to try the effects of Thought Absorption. In this case you place yourself in the suggestible, passive condition, just as you did at the bidding of the suggestionist when he was preparing to give you helpful suggestions. The more passive you become, the better will be the effect. In other words, you relax, let go, and become perfectly passive, bodily and mentally. You thus relieve the Active mind from duty, and allow the Passive mind to have undisputed control. You then carry the thoughts of "I am Fearless," and the others above given, calmly and firmly. You also picture yourself, in your imagination, as being Fearless, acting fearlessly, having moral and physical courage, and as driving away the Worry mongrel with your mental club. Give your imagination full scope, but hold it down to the desired line of thought. You will find the exercises in Concentration most valuable here. You also will carry the thought of Fearlessness with you all the time, and endeavor to *act* the part naturally. I mean just what I say; *act* the part just as does the actor when he assumes a role. The assumed character will soon become more real, and in time will be the "real thing" with you. After a little practice, it will become second nature to you, and eventually will become your *real* nature.

As I have said before, the combination of Thought Absorption and Auto-Suggestion forms the ideal treatment in Character Building. I will close this lesson with a few exercises designed to aid you in Thought Absorption. Do not forget to practice the Concentration exercises, but do not wait to master them before commencing your fight on the Fearthought cur. Commence this fight at once. Cut your club to-day, and just "lay" for the brute. Once get him out of the way, and you will be able to pursue the study of this subject, without the annoyance of having him around, howling and yelping at you.

The treatment for lack of Energy, Confidence, Perseverance, etc., is identical with that directed for Fearthought, the words of the auto-suggestions and affirmations, of course, being altered to suit the particular case.

THE PRACTICE OF THOUGHT ABSORPTION.

1. Find a secure, quiet place, as far as possible removed from the scenes and sounds of the outside world. If the ideal conditions cannot be secured, you must content yourself with the best obtainable conditions. The idea is to shut out the distracting impressions, and enable you to be alone with *yourself*.

2. Place yourself on a couch, bed or easy chair, obtaining a position of absolute ease and comfort. Relax every muscle; withdraw the tension from every nerve; allow yourself to be perfectly "limp" all over, from head to feet. Breathe deeply and slowly, retaining the breath for several moments before expelling it; continue the deep breathing until a feeling of calm, restful quiet manifests itself.

3. Concentrate your whole attention inwardly upon yourself, shutting out all

outside impressions. Concentration exercises will enable you to do this.

4. Having obtained the proper conditions of bodily and mental relaxation, fix your thought firmly, calmly and steadily upon the word "FEARLESS," letting its outward form sink into your mind, as the die into the wax. Give yourself up to the thought and the word. Then think of the *meaning* of the word, the characteristics of a person possessing that quality, etc.

5. Form the mental picture of yourself possessed of the desired quality, act it out in your mind, as in a dream; think of yourself doing certain things by reason of the possession of the quality; see yourself in your relations to other men and women, you being possessed of the desired quality. In short, indulge in a pleasant "day dream," having for its theme your possession of the quality desired. Give your imagination full sway, merely insisting upon it sticking to the text, and its always showing you successful in the scenes and occurrences of the dream. Always conclude this "dream" with a strong impression and thought of "I AM." This will give you additional strength and confidence. In fact, it is better to alternate the thought of the quality, with the idea and recognition of the "I AM."

6. Repeat these exercises as often as possible. It is like the dripping of the water on the stone. The repeated thought takes root and grows rapidly. It is a good plan to practice this exercise when you retire for the night, and also during your waking hours at night, if you have any. The exercise will not keep you from slumber, but will rather tend to induce the desire for sleep. If you feel yourself dropping into a doze, do not resist it, as the impression which you carry with you into

sleep will dwell with you, and will do its work even while you are slumbering.

In the above exercises, I have used the word "Fearless" and its accompanying thought, to illustrate the process of inducing Thought Absorption. You will understand that you are to use the word expressing the quality of which you are desirous of acquiring. If you wish to rid yourself of an undesirable quality, select the word expressing the opposite thought. For instance, if you are inclined to be indolent, select the word "Active" or "Energy," etc., and so on. You must remember that when we wish to brighten a room, we do not have to drive out the darkness first; we merely open the blinds and admit the light, and lo, the darkness has departed. Do not bother about the undesirable thoughts, but concentrate on their opposites, and the positive will neutralize the negative. Do not become discouraged if the results do not come as soon as you would like. Remember, they are *sure* to come in time. All that you require is repeated practice. The mind can be developed just as can be the muscle, and by the same process—continued practice.

You have been given the means of remedying your defects. If you do not avail yourself of its benefits, it is simply *because you do not want to*. If you have Desire strong within you, you will do it. If you lack the strong desire, I can not help you. If you prefer to sell your glorious birthright of Mental Control for the mess of pottage of present indulgence, that is your own business. You are your own master. **MAKE OF YOURSELF WHAT YOU WILL.**

"What on earth are you doing with that little water can, Freddie?"

"Sprinkling the baby's head so his hair'll sprout."

Sir Wm. Crookes on Telepathy.

The Light of Truth prints an extract from the address of Sir William Crookes before the British Association for the advancement of science. Speaking of his former work on psychic science, he says that if he were now introducing for the first time these inquiries he would choose a different starting point—*telepathy*. While the phenomena have not reached the scientific stage of certainty, he points out the direction in which scientific investigation can legitimately advance. Between the physical change in the brain of the suggestor and the brain of the recipient there must exist a train of physical causes. Such a train of causes can occur only through an intervening medium. The ether could be such a medium. The structure of the brain and nerve being similar, it is conceivable there may be present masses of *nerve coherers* in the brain whose special function it may be to receive impulses brought from without through the connecting sequence of ether waves of appropriate order of magnitude.

Young Housewife—Any liver today, Mr. Bones?

Butcher—Yes, madam.

Young Housewife—Then I'll take ten pounds; but please see that it is not that wretched, torpid kind, which the doctors say is the cause of so much disease.—*Raymond's Monthly*.

Fuddy—Mrs. Deadeasy always speaks of her physician, Dr. Serum, as an "old war horse." Isn't it odd?

Duddy—Oh, I don't know; they say he is a terrible charger, and he's always on hand at the finish.

SERIES OF IMPERSONATIONS.

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

IMPERSONATION No. 6—THE SKIN MAN.

LADIES AND GENTLEMEN:

Here I am, as announced, to ask your attention while I tell you something of myself and my relations with my brother shapes. I am smooth on the outside, because the liquid has evaporated from my outer cells and left them dried up. I am ragged on the inside, because my deeper layers are continuous with the areolar tissue which penetrates to the most remote parts of our brotherhood. I am tough, because of the fibrous tissue out of which a large part of my structures is woven. I am elastic and can stretch or contract as needed owing to the fact that my texture is more or less porous and therefore capable of acting as a closely fitting garment to the human organization which I was constructed to cover in whatever proportions it may assume. I become delicate and sensitive if coddled and pampered, but get tough as a newsboy when roughing it under exposure. The venous and arterial men furnish me with all the blood that I need, the sympathetic man and the lymphatic man have been taxed for my benefit, while the cerebro-spinal man has honored me with such an ample supply of nerve terminals as to set me up as the organ of touch for the entire body. In exposed places I am thick, as in the palms of the hands and the soles of the feet. And I can also create to order under the stimulus of intermittent pressure special areas of thickened tissues, as everybody knows who has suffered from corns and

callouses and can testify if they are willing to give themselves away. Leaning on the elbows, or sitting or kneeling also thickens me at the places where the pressure comes. I have to pad myself in these localities. I am glad to thicken at my knees, for much good seems to come to me from it, but I cannot say as much for other localities. I am thin in protected places, as on the flexion side of the joints and the inner sides of my limbs. In a few places I contain involuntary muscular fibres, giving me erectile qualities enjoyed by but few of the bodily organs. In warmth I am relaxed and more or less porous, but when acted upon by cold I can hug my meshes together so tightly as to take on the appearance known as goose flesh. In shape you will easily recognize that I am a very perfect human form, and if I ever belonged to one of your friends I would not be able to conceal the fact from you.

But do not mistake me for the whole human being, as I am nothing but his cage. The bird himself has flown. I look substantial, but I am hollow. To you whose gaze is only skin deep I may appear all right, but percuss me anywhere and just hear me ring. If I was stiff enough I would make a fine drum. Then you could secure from me with a pair of drumsticks almost any pitch you wanted, according to the depth of the underlying hollowness. You would get low ones from my trunk and head, higher ones

from my arms, and still higher ones from my fingers and toes. If you should cut a hole in me anywhere and peek in you would at once perceive that my brother shapes had all left me alone and that I was a vacant chamber, completely hollow in every part, and black as night inside, because no light can enter my pores except through the hole which you yourself made. It seems as though I have limbs and head and trunk, but don't deceive yourself; I am in reality very unsubstantial, for my brother, the bony man, no longer sustains me, and the muscular and other brothers constructed of gentler stuff have taken themselves away and furnish me with padding no more. In reality I am nothing but a mere wrapping of the substantial shapes which I used to contain.

When our family was all together and our household was in good working order my position seemed to me so important that I was impressed with a deep sense of responsibility. At that time I held the entire family within my embrace. I was their swaddling and grave clothes, and was at all times essential, not only to their protection, but their service in many other respects, to which I will refer in a short time. More than my brothers, perhaps, I am most emphatically a child of time. Let me explain this a little more at length. If there is ever one thing that is characteristic of this transitory physical world it is the outward forms of things. This whole physical world of ours indeed could very properly be dubbed a skin world, for some type of skin or covering is absolutely necessary to all physical shaping. In the vegetable kingdom the skin is called the bark. In the mineral kingdom, although you may think the illustration is rather far fetched, the entire substance in every

case is but an outer vessel to receive, become saturated with, and retain the indwelling vitality known as magnetism, without which the molecules of which minerals are made could not be held together. I wonder if this molecular contraction or magnetism is not what is known in physical science as gravity. The animal kingdom, without exception, is invariably skin covered. And this is true not only of each entire animal, but of every part of the animal. Even the minute cells or smallest particles into which animal tissue can be divided, have their cell walls or skins, without which they could never assume physical shape. Wine and water and other liquids are no more dependent upon the bottles, casks, cans or other vessels that contain them than is the human family dependent for its very existence upon the human skin. The skin is the baby's swaddling clothes, and as he grows the skin stretches and still incloses him. When at last he shrinks and shrivels the skin contracts and wrinkles upon his receding form, thus always acting as a closely fitting garment.

I was always proud to have my brother shapes in my continuous grasp, feeling that only through me could they be held together for the purposes of their existence.

You have perhaps heard the story of the man in one of our western cities who had discovered a universal solvent for all physical substances. It would dissolve iron, or steel, or stone, or glass, or wood, or rubber, or any other material whatever. His road to fame met with a single obstruction, but that was a fatal one. Owing to its wonderful solvent powers he could find no material out of which to construct a receiving vessel, and so it became dissipated, and his wonderful discovery was valueless. This story is a fine

fable, for it illustrates a universal truth, that nothing can exist in this world without being confined by some containing structure. That confining material, whatever form it may assume, may naturally be considered as its skin. Hence it strikes me as not at all improper to call the entire physical world the skin or shell of the unseen world which dwells within, and which by perpetually playing upon it is constantly producing changes in the skin type. In this same way my brothers could not exist and sustain their shape without my existence. A cell wall is really a skin, whether it be of the muscular, nervous, or other tissue. And all my brother shapes are mere aggregations of cells of various kinds. Such small skins as these are comparatively insignificant when compared to myself. I am the skin of skins, and common, simply constructed skins, whose sole office appears to be to serve as a box or containing vessel, are not in the same class as myself. As these smaller skins protect their contents, so, of course, I protect the body from harm. But aside from this fact there is no further resemblance.

I am perfectly willing that less important coverings of small and apparently unimportant structures should be called skins if it is only understood that I am the skin. These smaller skins, by the way, have various names according to their locality, which will be given you by the connective tissue man, who will be the next one of our family to entertain you. In giving an account of myself it may be well to proceed in an orderly manner and tell you first the main features of my structure, and then speak of my various functions.

I presume that most of you at some time in your lives have either from un-

wanted pressure or some form of irritant, experienced what is commonly known as a blister. Perhaps you think that when the blister is broken and its covering taken off that the skin has been removed, but in such case you do me a great injustice. What has been taken away is nothing but my outer layer, which is known as cuticle or scarf skin. The true skin still remains unharmed, and if permitted to do so, will reproduce the scarf skin again as good as ever. So you see I consist of two layers, the cuticle, to which I have just referred, and the cutis vera, or true skin or derma, as I am universally called, which it requires more than a mere blister to injure or destroy. There are no blood vessels in my cuticle, and hence a blister can be raised and the scarf skin separated without the blister being reddened by blood. But the deeper layers of my cuticle are penetrated by nerve fibers, rendering the blistering process not altogether a comfortable one. After the scarf skin has been raised by a blister, of course the nerves which pass into the deeper layers of the cuticle are all separated, and it causes no pain to lift the covering of the blister. But any measure which tears my cuticle from my true skin causes more or less pain in the process. My scarf skin deserves more than a passing notice, and indeed I will not be able to do it full justice on the present occasion, for it is not so simple a structure as you might think. The outer surface of my cuticle or scarf skin is hard and horny because the liquid contents of the cells which compose it have evaporated and rendered me a little scaly on the surface. These outer cells or scales are constantly being shed, their places being taken by those which are constantly growing up from beneath. In this way is my scarf skin being

constantly renewed from beneath. The inner surface of the scarf skin is softer in texture and fits tightly over the irregular surface of my true skin. As this latter is always more or less roughened by papillary projections upon its surface, the entire surface of my scarf skin is bespattered with small holes or depressions for their reception, and owing to this fact has received the name of rete mucosum. Between the rete mucosum and my outer surface my skin consists of various layers of cells which change their shapes from within outward according to the degree in which their contents have been evaporated by contact with the outer air.

The coloring matter in the dark races is deposited in this deep layer of the scarf skin known, as I have just mentioned to you, as rete mucosum, so that if the cuticle of a colored man be stripped off he will be found to be just as white as anybody else, but he will not be white at all upon the surface, but red. My true skin is so vascular that it takes on in a normal condition a decidedly red appearance. My scarf skin, aside from serving as the recipient of the coloring matter in the dark places, is useful mainly for purposes of protection to my more delicate and underlying cutis vera. It prevents the undue entrance and exit of both heat and cold from the too rapid evaporation of liquids. My cutis vera, derma or true skin, however, is more highly organized, and you will find its structure an interesting study. Its outer surface, which is covered closely by the cuticle, presents a multitude of small elevations known as papillæ, which protrude from the surface of the true skin like warts on a toad's back. So important are these papillæ that the thin layer of the derma which

presents them is known as the papillary layer. Sometimes these papillæ are arranged in rows, with little grooves between them. This is especially true of the palms of the hands and soles of the feet, and palmists, or those who have studied the arrangement of these ridges and curls on the palms of the hand closely will tell you that they constitute the veritable parchment upon which the story of the life of the past, present, and future can be told in general terms. Each papilla contains a little capillary loop of blood vessels and lymphatics, and small terminal nerve filaments as well. Some of these nerve filaments terminate in an enlargement known as the tactile corpuscles, in which is said to be located the sense of touch. Papillæ exist over the entire surface of the cutis vera in all parts of the body, but in the palms of the hands and soles of the feet they are biggest and most orderly in their arrangement. The papillary layer of my true skin is not deep, and passes imperceptibly into the deeper layer of my true skin, which is known as the corium. This corium is a bed of fibrous tissue in which several important structures lie closely nested. It contains sweat glands, sebaceous glands, hair follicles, and involuntary muscular fibers, its deeper part being characterized by layers of areolar tissue in which are entangled adipose tissue. Sweat glands are little tubes of uniform caliber, arranged in the form of a coil in the deep layer of my corium, one end of which is a blind pouch, which lies in the center of the coil, and the other end of which passes up through the corium between the papillæ and through the cuticle opening upon the outer surface of my skin. While it remains in the true skin the sweat gland is a well organized tube, having an epi-

thelial lining and a muscular coat of involuntary muscular fibers, and an areolar coat as well; but as it passes up through the cuticle, it loses all its coats, so that its channel through the cuticle is rather a space between the cells of which the cuticle consists, than a tube proper. My sweat glands are scattered thickly over the entire surface of my body, but are thickest in the palms of my hands and the soles of my feet, in this connection opening in various places between rows of papillæ.

All over the surface of my body are found innumerable hairs. The small tiny hairs do not extend deeply into the skin, but the coarser specimens of hair penetrate deeply into the corium, sometimes extending beyond it into the adjacent tissues. In all cases, whether the hairs be fine or coarse, superficial or deep, they are enclosed in a tubular bag known as the hair sheath, from the bottom of which projects a papillæ upon which the hair rests, so that in reality they are nothing but a form of the scarf skin. If you should examine one of my hairs carefully with a microscope, you would see that it consists, not of one continuous cell, but of a number of flattened and elongated cells, shingled over each other in such a manner as to render the hair smooth from its root toward its outer end. In testing the cutting edge of a knife or razor, always seize a hair by the root after it is pulled out, and apply the knife close to the thumb and finger that holds the hair. It takes a sharp instrument to sever a hair held in this manner. If the hair be held by its outer end, however, a comparatively dull blade can sever it by catching the free ends of the imbricating cells of which it consists. On the scalp the hair follicles are especially deep,

and pass clear through the corium, and are found imbedded in the aponeurosis of the occipital frontalis muscle, so that if you attempt to remove the skin from the scalp without injuring the aponeurosis, you will find it necessary to cut the roots of hairs all the way. I know of some scalps that I am sure would prove an exception to this rule, but they are mere cases of baldness, and do not count. It is not necessary to call names, because they are quite common.

You will find in my corium also what is known as sebaceous glands, which are not straight tubes like the sweat glands, but have branches extending out in different directions from the central tube or pipe, which opens invariably into the hair follicle. There are usually two or more sebaceous glands connected with each hair follicle. Their form of structure is similar to that of the salivary glands and the pancreas, all of which belong to the type known as racemose glands. Like the sweat glands, they have an epithelial lining, an areolar coat, and a muscular coat constructed of the involuntary muscular fibers, so arranged as to squeeze the contents of the sebaceous glands out into the hair follicle, thus furnishing oil for the hair and the surface of the skin.

The adipose tissue which my corium contains will not be mentioned, as it belongs more properly to the areolar man to speak of.

From this description you will at once perceive that there is no particular structure peculiar to myself. My blood vessels, my nerves, my cells, are similar to those found elsewhere in the body. All that gives me my individuality is the peculiar combination which I have formed by obtaining contributions from some of my brother shapes. So that, al-

though I am essential to their existence, they are also essential to my existence. Without the blood I could not be built up, without the lymphatics and veins my debris could not be removed, without the nerves I would be without sensation, without muscular fibers I could not make a single hair stand on end or raise a goose pimple, and without areolar tissue I could have no substantial ground work for my structure, and without epithelial cells I would be incomplete and inefficient. So let me here pay proper respect to the other members of my family, humbly acknowledging my dependence upon their kindness, courtesy and generosity. My independence is but seeming, and although I am proud, I am honest as well, and acknowledge my dependency upon my fellow shapes at the instance of a wholesome conscience.

Before closing my remarks I must speak briefly of my various functions. One of them I have already referred to, that of protection. My family would find this world too rough to live in if I did not hug them closely and shield them from the weather. It is mainly through my instrumentality that the temperature of the body can be maintained steadily at its normal degree. If internal fires are lighted up so that our tissues are consuming too rapidly, by means of my sweat glands I can produce evaporation and cool the family off. By means of my cuticle I can keep out extremes of heat and cold and can also by this same protection prevent undue attrition between my delicate brothers and the outer world. My sweat glands also deserve honorable mention as excrementitious organs. They can eliminate urea, and thus supplement the kidneys in their important function. My sweat glands and the kidneys are to a

considerable extent supplementary organs. Perhaps you will notice that when you sweat a great deal, as in warm weather, there is not as much urine formed, regardless of the amount of water which you drink, but in colder weather, when the pores of my skin are more nearly closed, the quantity of urine expelled from the body is correspondingly increased. Through my lymphatics, which are distributed throughout my corium and papillary layer, I can absorb food and oxygen, and thus supplement the work of both the digestive organs and the lungs. Perhaps you know that if you feed a child or sensitive grown person with excessive quantities of beef tea it will produce a dryness of the mouth, especially of the tongue. If fomentations of beef tea be applied over large skin areas, the same dryness of the mouth and tongue will be set up, showing my intimate association with the digestive organs. If you want further proof of the intimate relationship between myself and the organs of digestion, when I become afflicted, as I sometimes do, with eczema, by means of benzoinated oxide of zinc or other ointment applied to my surface causes this to disappear without giving anything to correct the condition of the blood, watch the effect upon the stomach and bowels. Many a case of dyspepsia or constipation or diarrhea has been thus induced, to be immediately relieved as soon as the eczema is again brought out upon the surface of the skin. Perhaps you have thought that the lungs were the sole means by which oxidation of the blood was accomplished. If so, you have done me an injustice, for I have some small capacity in that direction myself. On this account let me remind you that you ought to change your clothing as

often as possible if you want me to do you good service. How can your hands or feet or the rest of your skin breathe if you do not let them repeatedly come in contact with the fresh air? When you get tired from your work at night, try the effect of laying off every garment you have on and putting on fresh ones, and see if it does not rest you. Let the fact that it permits increased oxidation of the blood by way of the skin, with a corresponding escape of carbonic acid gas, serve as an explanation, for it will be in conformance with what is really the case.

In the face and in the pelvic region you will observe a number of holes through my structure which lead to interior passages which ramify throughout the entire body. Through these holes my skin passes, and after it gets inside of the openings, is thereafter known as mucous membrane. Tracts of mucous membrane run to the lungs, down into the stomach and intestines, out into the salivary glands, pancreas, liver, and the small and large intestines. They line also the entire urinary tract, including the kidneys, and also ramify through the sexual organs. But this interesting part of my structure, which may properly be called my internal skin, although it is usually known by the title of mucous membrane, is too extensive a subject to be discussed on the present occasion. Suffice it to say for the present that my outer and inner skins are identical in structure, continuous with each other at the upper and lower openings of the body, and take their different appearance simply owing to their different situations in life. My outer skin is adapted for contact with the outer world, my inner skin or mucous membrane is fitted for home service. But we are closely associated, not only in struc-

ture, but by such close ties of relationship as to be mutually interested in each other's welfare, often bearing each other's burdens and in every possible way supplementing each other in our daily tasks.

Over the entire surface of the body my surface is smooth and continuous, except at its base, where I present a raphe or seaming, as if at this place I had been stitched together. From this brief consideration of my structure and functions, you will perceive just cause for my consequential bearing. My brother shapes in most cases have single duties which they are specially qualified to perform. But with me it is different. My duties are various. I am the body's outer defense, and have much to do with the regulating of its temperature. I secrete from my sebaceous glands, and I excrete from my sweat glands. I can be put to a limited extent to purposes of digestion, respiration and elimination, and altogether I consider myself the best all-round member of our family of human forms. Although I feel that I have done myself but poor justice owing to my poor command of language, I have at least accomplished a worthy purpose if I have served you a pleasant entertainment, and let me hope, in some small degree, instruction as well.

My connective tissue brother will be the next of our family to invite your attention, and if he rises properly to the occasion, will be found worth listening to, for we consider him a most important member of our composite structure. In closing I perhaps owe an apology for not speaking more particularly of my special function, the sense of touch, with which I have been endowed. But as this is but a part of the cerebro-spinal man, I shall ask him to make up for my deficiency.—*Journal of Orificial Surgery.*

HARMONIC VIBRATION AS A THERAPEUTIC AGENT.

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The marked success which has followed the introduction of music and rhythmic movements in the form of dancing and the promenade into public institutions for the insane in this country and in Europe has awakened a new interest in the subject of harmonic vibration as a therapeutic agent.

Each and every object that has and maintains definite form is vibrating. The moment molecular vibration ceases, cohesion is overcome and disintegration sets in with loss of all semblance of form.

What the force is that inaugurates and maintains this internal bodily energy in the human organism is not known, but that such a force does exist and obeys definite laws is generally admitted by physicists.

M. Chas. Richet, in a recent address, held "that the external world with all its aspects infinitely diversified, its colors and its forms, is but the sum of different vibrations. These vibrations of very diverse qualities and energies, act on the living being and produce sensations in him. The vibrations in the external world act on our sense organs by producing in us another form of vibration necessary for the existence of perception and sensation. Nerve vibration thus seems to be the consequence and the final result of external vibration."

In addition to the nerve vibration above described, there are other curves to be noted in the human body, which have long been known to physiologists, namely, muscle, respiratory and arterial vibra-

tions, which arise from internal sources, as opposed to those described by M. Richet, and which are largely reflex in character.

Mental control of bodily function comes through taking thought thereto. Voluntary and involuntary function alike arise through mental action. The former, however, comes under the control of the objective consciousness, while involuntary function is the result of subjective mental activity. We instinctively know how to govern our involuntary organs, but have to learn by painful experiences how to coordinate voluntary movements. The phenomena accompanying voluntary, involuntary and reflex bodily movements are molecular vibrations which are governed by the same laws that apply to vibration in the world at large.

Recognizing then that these bodies of ours are virtually bundles of nerves and that as these respond to external and internal stimuli, we have the basis for a line of investigation that promises to be of great interest and perhaps of lasting benefit to the human race.

The intimate relationship existing between mental states and physical conditions is only to be understood from the standpoint of experimental psychology. Biology has thrown very little light upon the subject except to reveal the mechanism, by reason of the fact that biological processes, to a greater or less extent, annihilate the vital element.

The subject is best considered from the standpoint of the psycho-physical culture.

Psycho-physical culture primarily has its inception in the mind, and mind and body must co-operate. While direct benefit to the body undoubtedly comes through carrying out the objective thought, yet the greatest benefit by far is drawn from concentrating the subjective consciousness upon the result to be obtained by the exercise. Exercise is made the means of administering suggestion. We thus call into play that potent agency "expectant attention," which Dr. Butler pointed out as early as 1786 as one of the most remarkable forces in nature.

Auto-suggestion is more potent than direct suggestion. The best means of using suggestion in practice is yet to be discovered. In fact, the *modus operandi* of its action is not fully understood. Medically speaking, psycho-physical culture comprehends a thorough system of gymnastics and breathing exercises which may be used as the basis for administering suggestions, auto and direct, looking toward establishing a healthy state of body and mind in a patient. Harmonic gymnastics may be defined as a series of rhythmic motions which tend to teach emotional control through muscular control rather than develop muscles.

Dynamic breathing includes the so-called Yoga practice of breathing exercises, that are known to possess real life-giving power.

In the investigation of any new subject it has long been my habit to pay especial attention to the terms used by the laity in expressing their feelings or experiences in regard to it, and by so doing I have been able many times to gain much information which would have otherwise escaped my observation. Until any science or study has been sufficiently developed to have a terminology of its

own it must be thought of and talked about in the terms of some other science.

In studying the cause or causes which produce certain nervous and functional derangements of the human body, I have been impressed with the mode of expression used by patients in relating their symptoms. Only just the other day a patient remarked to me, "People hurt me as I pass them on the street." "What do they do to you?" I asked, just to draw her out. "Do they strike or pinch you, or jostle against you?" "Ah, no, Doctor, not that. They could not be so rude. But I *feel* their very thoughts, not about myself, but about the everyday things of life." Vivid imagination, I hear some one remark. Yes, perhaps. But is that a diagnosis? What is imagination?

It is a well-known fact in psychology that thoughts are reflex mental activities set in motion by sensory impressions, and that without these outward sense experiences function would never be established.

If we feel little it is not necessarily the fault of the protoplasm that forms the conducting material, for the lower forms of life are sentient. The failure may lie in our perceptive faculties. We come to be sensitive to those things or experiences to which we attend with the greatest assiduity.

Every psychosis has its corresponding neurosis, and we pay the price in a change in the character of the protoplasm which constitutes these bodies of ours for every thought we entertain, i. e., we grow to the mode of our thoughts, and the rapidity of the change bears a direct ratio to the frequency of the experience.

People who live lives of high tension, who vibrate in a more or less high pitch; who feel more keenly, hence live more

rapidly than ordinary individuals, naturally exhaust their vitality quickly and so come into the hands of the nervous specialist. "It is not work, but worry, that kills," some one has wisely said, and my own observation has led me to believe that emotional prodigality is a more fruitful source of bodily ailments than all other causes combined.

The body is alive, i. e., is animated in proportion as it is moved, worked upon, by the emotions. An "unemoted" body marks a corpse, or something that might just as well be dead, so far as getting any real value out of life is concerned. Everything that has and maintains form is vibrating in a higher or lower key and manifests life or quality of organization in direct ratio to the rate of vibration; the higher the rate the finer the grain and the more delicate and sensitive the organism. This can be said of protoplasm just as truly as of crystals, minerals and metals, and I feel confident that the day is not far distant when the chemical reagent and the microscope, as well as the methods used in the physical laboratory will reveal the differences in quality of protoplasm that goes to make up the body of the artist and the butcher, just as they now do the difference in structure between crystals or metals. When that day arrives, we shall be able to demonstrate why the butcher can not be a successful artist, while the artist revolts at the very thought of the butcher's occupation.

Thoughts are things, tangible and material, having metes and bounds, and capable of being weighed and measured, had we but instruments of sufficient delicacy to record them. In other words, thoughts are organized matter of a more refined character than ordinary ether, and can be projected into space even as the

X-ray. There are sensitives in this material world—God pity them!—who *know* these things to be true, but who have not been able to demonstrate their knowledge. It is the subtle changes in the physical constituency of the body through adjustment and rearrangement of the molecules, cells and neurons to each other which produce the vibratory currents that penetrate the ether as well as the atmosphere about us and make life possible.

Dr. Curtis, of New York, recently published a paper advocating a system of harmonious vibrations to be administered while the objective attention was engaged by looking at a kaleidoscopic image thrown on a screen by a stereopticon.

I obtain the same condition of harmonious vibration, but, in the main, through the patient's own efforts, which I hold is more scientific and much more lasting in its effects than those obtained by the passive method. The patients in my institution are given a regular course of physical culture, which is practiced to the accompaniment of music, and at certain stages of the course, are required to intone on a note that has been especially prescribed for the case in hand. This is done by requiring them to take a note from the piano, pitch-pipe or tuning fork, and to hold it while going through certain movements. In some cases, for instance, where it is desired to raise a patient out of a fit of despondency, he is made to inhale on tones of various musical scales, beginning, say, to inhale while sounding the musical note corresponding to G, and exhale while sounding the musical note corresponding to E in the scale of C natural. This is the only perfect scale, and is, therefore, the model for all other scales, so that when once in harmony with it, the bodily keynote or scale of an indi-

vidual is readily determined. It is very difficult to describe my methods because each case is a study unto itself, and special methods have to be adopted in every case, no general rule being applicable to all cases.

The keynote of the patient varies from day to day, and also varies in different individuals. You ask how to get it? It is not very difficult. There are many ways. The experienced operator along this line of practice instinctively feels the vibration of his patient, and will unerringly adopt the correct note upon which to exercise the patient. There are, however, methods that are thoroughly scientific for obtaining the keynote of an individual. One of these is by having the patient stop his ears with his fingers and then permit him to hum the scale. When he strikes a note that is in consonance with the note heard in his ear, have him hold it until it is found on the piano or tuning fork. Another way is by permitting him to run the scale until he finds the tone that causes all of his air cavities to thrill and vibrate simultaneously. He will sense it in his chest, throat, head and nose.

A third method is by having the patient take a full breath and exhale on a musical note, i. e., let the breath flow out gently in a vocalized sigh without trying to produce any particular note. Great care must be observed not to suggest any special note to the patient, for he will be very apt to imitate the note suggested and thus produce a wrong note, or a note other than his own keynote. When he settles down to a definite tone, ascertain what it is, as above described, by aid of piano, pitch-pipe or tuning-fork.

A very nice instrument for this work consists of a set of so-called "bells" manufactured by C. Ketching, of Chicago.

These consist of a series of steel bars of varying lengths and width, mounted on a triangular resonator and arranged in the order of a chromatic scale. When they are struck with a hard rubber hammer they give forth a very accurate melodious note and form the most convenient instrument I know of for comparison.

Concluded next month.

Nothing Easy.

I received a letter from a lad asking me to find him an easy berth. To this I replied: "You cannot be an editor; do not try the law; do not think of the ministry; let alone all ships, shops and merchandise; abhor politics; don't practice medicine; be not a farmer nor a soldier nor a sailor; don't study; don't think. None of these are easy. Oh, my son! You have come into a hard world. I know of only one easy place in it and that is in the grave."—*Henry Ward Beecher.*

Sir Humphrey Davy cured genuine paralysis, quite unintentionally, by simply placing a thermometer in the patient's mouth to take his temperature. On the paralytic declaring that he felt better, Davy did nothing more except to repeat the performance daily for two weeks, at the end of which time the patient was dismissed cured.—*Exchange.*

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EDITORIAL CHAT.

We heard Elbert Hubbard lecture the other night. Most of you know Fra Elbertus, either by reputation or from having had the privilege of reading something from his pen. We remember reading somewhere, at some time in the dim past, of the maiden who, visiting the stationer's in quest of pen and ink, in answer to the clerk's question as to the particular brand of pen desired, said, "Please give me a dozen assorted, half caustic pens and half trenchant pens. I've heard so much of both of those brands, and all the best writers seem to use them." Elbert Hubbard uses both brands, and they never scratch nor wear out. The man or woman who has never dipped into the Hubbard literary ginger-jar has missed much. Not to have read his "Message to Garcia" is to have failed to receive the most inspiring success vibrations which have been sent forth of late years. Not to have read his monthly journal, "The Philistine," is to have missed some of the most original thoughts and good things of the day. You may not like some of his ideas, but much of his thought will awaken a responsive chord in your heart. He preaches Freedom, the Gospel of Work, true De-

mocracy, the Brotherhood of Man. And he lives out his creed. His "Roycroft Shop" is a model of true co-operation between employer and employed, and the experiment is being watched by thoughtful men in all parts of the world. It is the acorn from which will spring a forest of mighty oaks, beneath whose shady branches man will rest with joy in his heart and hope in his soul. Hubbard believes in Work—good work, honest work, joyful work, hopeful work, courageous work, confident work, earnest work, successful work. And he believes in play. He believes that man does the best he can, considering his surroundings, environment, training, education. He believes that "to know all is to forgive all." He believes that "we are all little children in the kindergarten of God." He believes in expression, not impression. He believes in the joy of work, the pleasure of creating, the satisfaction of expression. He believes that which we all believe at the bottom of our hearts, but of which we are not conscious until we hear him and feel the echoing vibrations within our soul. We are not a Hubbard worshipper (we worship no man), but when we read his messages, we think

and think and think. We heard the other day that Hubbard has a cousin who says that Fra Elbertus is a "crazy man." He may be right, but if he is, there are many people who would like to be locked up in the same asylum with that same lunatic.

Well, we went to the lecture. The house was crowded from the gallery down to the ground floor, and all paid the regular rates, too. The "crazy man" draws big houses. We sat in front of a bright girl who was endeavoring to explain to her society escort something about Hubbard and his work. The girl earned the price of her seat. The escort received a liberal education. It was a case of Beauty and the Beast. Why is it that, as a rule, the girls are so much more intelligent than the men in the same "set?" It is a pity that women are not at liberty to pick their mates, even if they had to seek for them! We believe that if women did the seeking instead of being compelled to sit still and wait to be sought out, things would be better for future generations. It looks as if things were tending that way, too. But let's get back to Hubbard and his lecture.

The audience was discussing the probable personal appearance of Fra Elbertus, and the entrance of a young man of strongly marked features caused somewhat of a sensation. The young man wore a blue flannel shirt and a flowing silk tie with long ends, and was accompanied by Major Pond, the well known manager. The young man was placed in a box occupied by a party wearing the regulation garb, which showed off his blue shirt to advantage. Many thought that this was Hubbard, for the latter was understood to affect blue flannel shirts when "tu hum." But the Discerning Ones pointed out the fact that he of the marked

features and blue flannel shirt was St. Gerome-Roycroft, the well known sculptor and artist of the Roycroft family. This point being settled, we again waited for a sight of the boss Philistine.

The curtains parted, and before us stood Fra Elbertus. We knew that we were going to see something "different," but Hubbard was even more "different" than we had expected. He was different from anything else that we had ever seen. A man of fair height, wearing a smile, a Prince Albert coat, a tie matching St. Gerome's and some other articles of clothing. A man bearing the mingled appearance of the poet, painter, priest, cowboy and "hypnotist." A man whose face displayed the utmost delicacy and sensitiveness, and at the same time showed that it had been kissed by the sun and caressed by the winter winds. A man who gave you the impression of high culture and yet had about him that which told you that he had yet much of the bark left on him, and which bark was one of his most attractive features. A man in whose eyes Walt Whitman would have loved to gaze. We knew Walt and the kind of man he best liked. Hubbard reminded us of a composite picture of a cavalier, a mediæval saint, an Italian painter, a Methodist revivalist, and William Jennings Bryan. His locks were long and flowing, and love-locks fell in front of each ear.

He stood still for a moment, so that we could all get a good mental photograph of him, and then he smiled at us again. Ye gods, what a smile! It was a little one-sided, but it was great. One corner of his mouth pushes up a little and forms sort of a button-hole loop, and the effect is irresistible. That smile haunts us continually. We thought the Bryan smile was immense, but the Hubbard article

causes it to fade into the "ewigkeit." That smile alone was worth the price of admission. It was the strongest kind of a suggestion, and of course we smiled back at Hubbard. That smile gained our "entire attention," and from that moment he knew that we were his'n. We fell completely under his spell and he held us until the finish. He caused us to laugh, sigh, weep, look grave, thoughtful, happy or sad, at will. Fra Elbertus is a past-master of suggestion and a splendid example of that quality termed, for want of a better name, "personal magnetism."

For two hours we sat under the spell of his presence and words, our heart throbbing and our brain on fire. Nothing short of an earthquake could have moved us. His theme was "The Roycrofters and their Work," but he told us of Men and Women, stripped of all artificial distinctions, divested of all sham, pretense, cant and clap-trap. He showed us People as they are, not as the world thinks them. He made us feel the dignity of Work; the joy of making good things with our hands and our brains; the benefit one receives from doing his best work, even although it is not appreciated by others. He made us feel the joy of living our own lives, one day at a time, free and honest, doing our best, not for the sake of pleasing others, but for our own sake. He made us feel the pleasure of lending a helping hand to enable a brother or sister to regain a foothold after a slip and fall into the mire, instead of drawing aside for fear that we might soil our hands. He made us feel the force of the words of the Master who said: "Let him who is without sin cast the first stone." He tore from our soul the drapery with which we had endeavored to cover its imperfections, and let us see ourselves as naked as we will

appear before our Maker. He made us realize that the Brotherhood of Man was not an idle dream of the enthusiast, but a verity. He made us long to feel within our own the rough and calloused palm of our brother, the hewer of wood and carrier of water. He taught us that the bad man is simply the good man gone wrong, and that in the breast of every man burns the tiny light of the Spirit. He showed us how we discard, as worthless, human material of the finest kind; that "the stone which the builders rejected has become the corner-stone of the temple."

He upset our preconceived notions; he turned us inside out; he caused the X-rays of his doctrine of Man to show us our weak points and moral fractures. But we did not protest; we felt a fierce joy at our undoing, and we feel it still.

He painted word-pictures of the Roycroft Shop, where they "make things." We could see the farmers' daughters helping to make the beautiful things which he had taught them. We could see the blacksmith's son employing his artistic talents instead of being deemed "a loony"; we could see the ex-convict who had risen to be respected and honored, and who "knew where to find things"; we could see the girl who had made a mistake given the same chance that the world gives the boy who caused her undoing; we could hear the workers calling Hubbard by the nickname "John," and asking him to play for them on the organ while they worked. We could see the hour recess given all hands, morning and afternoon. We saw the men, including "John," building houses of stone, as a change from brain work and skilled labor. We felt the atmosphere of Freedom, Brotherhood, Work and Joy being wafted to us from East Aurora and its Roycroft Shop. It was

more than a mere recital. It was the lifting of the veil of the Future. It was a peep into the lives of our grandchildren—an anticipation of their thoughts, beliefs, ideals, ethics. Hubbard is a signpost, pointing out the path which will be followed by the coming throng, when we are gathered with our fathers. Enthusiast, Idealist, Crank, Fool, Lunatic of today—Seer, Prophet, Pathfinder, Saint of tomorrow.

The lecturer bowed, smiled and retired, and the audience passed out silently and softly. The impression was that of a congregation leaving a cathedral, after a stirring sermon. Hubbard's suggestions had taken effect.

As we were passing out, we heard someone whisper that Hubbard would receive the Elect in a dressing room after the crowd passed out. We did not belong to the "inner circle" of the Elect, but, assuming an air of being "next," we managed to pass Major Pond, who was guarding the door of the dressing room. Hubbard was there, surrounded by the Elect, who were making his life miserable by telling him how much they loved him, etc. He was feeling bored, but doing his best to rally from it. Every once in a while his eye would kindle when someone whom he knew would stand before him, only to grow dimmer when the next comer would pour out a pail of slushy gush over him. The women fluttered around him like moths around a flame. Poor women, we don't wonder that a man of Hubbard's personality attracted them. We heard one woman exclaim to her companion, as they passed out: "Oh, those eyes, those awful eyes; they seem to burn into my soul." Hubbard ought to wear blue glasses when he meets impressionable women at short range. Hubbard grasps one's hand as

if the graspee was his long lost brother (or sister) and he draws you towards him and plunges into your eyes a deep, earnest, burning gaze that is calculated to melt anything "soft" that is lying around. We think that this "soulful gaze" is natural to Hubbard, and that he cannot help fascinating those impressionable creatures who flutter around him attracted by the flame. Not wishing to spoil the joy of the moths, we stood aside and did not press forward. Hubbard saw us, however, and walked over and took our hand and gave us the Hubbard grip, plunged his seething gaze into our inner consciousness, gave us a Hubbard smile, and left us happy and contented, feeling still the pressure of the hand that wrote "A Message to Garcia." Major Pond announced that the hour of departure had arrived, and bundling Fra Elbertus into an ulster, he pushed him through the crowd, out into the cold night, leaving behind him, in the dressing room, hosts of friends, the men looking as if they had lost their best friend, and the women wiping away the tears from their eyes. We had never seen Hubbard before, yet we felt that night as if we had played marbles with him when a boy, and had known him ever since.

Good old Hubbard! You make mistakes, but you mean well and are doing good work. And you are honest; we feel that. When the books are balanced, you will have a goodly sum to your credit, we feel assured.

If any of our readers feel an interest in Hubbard or his work, let them write to the Roycroft Shop, East Aurora, N. Y., for particulars. But if you want a copy of the *Philistine*, you must send ten cents for it, as Hubbard sends no free sample copies. He has a circulation of 100,000 per month and doesn't have to. If you

haven't read the "Message to Garcia," you had better get it. You will be stronger from having read it.

Brother Shelton prints the following item in the January issue of *Christian*:

"SUGGESTION, a monthly magazine edited by Herbert A. Parkyn, M. D., C. M. (Helen asked me, in taking down this item, what the C. M. stood for, and I answered in that good old Sunday school way, 'damfino.') SUGGESTION is published from 4020 Drexel boulevard, Chicago, Ill., at one dollar a year. Single copy, 10 cents. It is a beautiful magazine. The editor knows a good thing when he sees it, for this is what he says about *Christian*:

"Shelton is the Denver I AM, who puts in his time editing *Christian* and sending out vibrations all over the world to anxious vibrates. If his vibrations are as strong as some of the articles in his journal, it is no wonder they make the faithful follower 'feel the thrill of life along his keel.' We always 'ground wire' our exchange copy of *Christian* the moment it arrives. It is dangerous to have its vibrations playing around the place. Before we adopted the present plan it had burned out three electric light carbons, disarranged the internal apparatus of our telephone, and sent in a fire alarm from the box on the corner below us."

"Now, this sounds pretty strong, but let me tell you the truth. Since I came into this house I have been treating it regularly every day for three hours a day. You can't touch a piece of furniture without feeling an electric shock. You can go up stairs in the Healing Room after dark, and anything you touch in the room will send forth a blue flame of electric light. I am going to make this house the Center of the planet for the healing of all kinds of diseases."

We will be careful what we say about Brother Shelton after this. Any man who can obtain the above results by treating a room is worthy of respect and consideration, and cannot be spoken lightly of with impunity. We never have seen results anyway comparable with this,

arising from treating a roomful of furniture, but we have heard of greased lighting being manifested after treating a roomful of thirsty men-folks, although a number of treatments were needed to get the best results, all those present treating in turn. By-the-way, we wonder if it could have been Shelton's vibrations which Tesla's instruments recorded and which caused the inventor to believe that some fellow in Mars was signalling him. We'll back Shelton against the Martian any time. Wouldn't Shelton's house afford a beautiful surprise party to some unsuspecting burglar who would stray in some quiet night! With the electric chairs, blue flames and the jars of stored vibrations, the poor housebreaker would be an object for pity and the coroner's jury. Verdict: suicide from entering the Healing Room without being insulated.

Brother Wright, editor of *Eitka*, has this to say about us in his February number. He blames the Doctor for our January article, whereas that gentleman is absolutely blameless, the guilt resting on the shoulders of the individual whose initials appear at the end of this article. The Doctor has troubles enough of his own without bearing those of the associate editor, and has consequently insisted upon the latter initialing this column. Our vibrating contemporaries will kindly note this fact, and point their atomizers in this direction in the future. But about the article in *Eitka*. Here it is:

"Upon beginning to read the editorial in January SUGGESTION (4020 Drexel boulevard, Chicago) we thought we were going to gain some good points which we could use for the benefit of our readers. It seems the Doctor takes exception to the article, "Dangers of Hypnotism," which appeared in *Eitka*, and we supposed for a moment that he was going to

prove to us conclusively that there was no danger in hypnotism. His article seems to give the reader some impression of this kind, but after a careful perusal of it we are unable to find where he has given any good reason for believing either that there is or is not danger in hypnotism. Now, Doctor, please give us some good reasons, or facts—to prove either side of the case—and we will be glad to publish them. We find many articles in *SUGGESTION* worthy of quotation."

Brother Wright is right. Our article did not give any good reasons for believing that the frightful dangers of hypnotism, so vividly pictured by "Denzil Olen," did not exist. We did not intend it as an argument. There was no evidence offered by the other side; no proof nor argument advanced that called for proofs or argument on our part. "Denzil Olen" made no claim to have proved that one person could hypnotize another and cause him to slay a third person. He merely assumed that such things could be done, apparently without any evidence to back up his statement. We merely laughed at his assumption, which any person who has the slightest practical knowledge of the subject knows to be absurd. The best writers have explained this over and over again, and "Denzil Olen" must have followed the example of the wood-carver who, when asked how he made a new kind of wooden image, replied: "I made it out of my head." We do not feel it necessary to argue the matter, under the circumstances, any more than we would to enter into an earnest discussion with Brother Jasper who claims that "de sun do move." Friend "Denzil Olen" has merely fallen into an error common to those who have read some little about hypnotism, but have not carefully studied the subject, nor had practical experience. Any *modern* work on the subject should set him straight. If Brother Wright or his con-

tributor will give some good reason for their belief in the Svengalian idea of hypnotism, we will be only too glad to answer. In the meantime, we will follow the example of the other side, and "submit the case without argument."

W. W. A.

"The Deep Sleep Condition."

Celina Ohio. Feb. 8". 1901.

Suggestion Pub. Co.

I received a copy of your So Called Journal with quite a list of M. D.s as contributors of letters etc. I would consider these people as Medical Devels—not physicians.

Do not send me any of your Journals in the future as I have no room for as dirty a Sheet as this is in my office.

Dr. F. C. Le Blond.

Questionable Advertisements.

We reject, on an average, at least six to eight good paying advertisements offered us each month. Our reason for so doing is that we wish to keep our pages clean and free from the numerous "fake" and questionable advertisements which are being offered to journals devoted to the subjects treated upon in *SUGGESTION*. These advertisements would pay us handsomely if we would admit them, and, from a purely financial point of view, we are doubtless foolish not to accept them. We feel, however, that our family of readers is entitled to consideration in the matter of new-comers into our advertising pages, and that we have no right to introduce a questionable character into our circle of friends. If one should creep in under false colors, we want to know it—and out he goes. We observe every possible care in this respect, and are in the habit of examining into every new proposition which an advertiser wishes to offer to our

readers. We mention these facts in justice to ourselves, our readers and our advertising patrons. If you see anything advertised in SUGGESTION, you may rest assured that its publishers believe it to be worthy of your attention and consideration. This may seem like a small thing to some of you, but it means much and costs us considerable to be able to say it.

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Say you are well, or all is well with you,
And God shall hear your words and
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.....STUDY.....

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will be held at the CHICAGO HOMEOPATHIC MEDICAL COLLEGE, corner Wood and York Streets, Chicago, during the week beginning with Monday, April 29, 1901. The course will consist of a four hours daily session, being both clinical and didactic. For particulars address

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BACK NUMBERS

We have some back numbers of SUGGESTION still on hand, but, having completely sold out some of the earlier numbers it is impossible to supply complete back sets. However we will sell what back numbers we have at 10 cents each, or we will send copies of all the back numbers we have on hand for \$2.00. At the present time we can supply probably twenty-five back numbers. Should we not be able to send you over twenty copies we will extend your subscription one month for every number we fall short of twenty.

Send along any amount you wish and we will send you back numbers at the rate of 10c a copy.

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