

LIBRARY OF
PRESS.
RECEIVED
1901
JULY 1901
XXXC No.
64

SUGGESTION

A MONTHLY MAGAZINE

Vol. VII., No. 1.

CHICAGO, ILL., JULY 1, 1901.

Subscription Price, \$1.00 per annum.
Single Copies 10 Cents. Foreign Sub-
scription, 5 Shillings per annum.

DEVOTED TO THE
Study and Advancement of Suggestive Therapeutics
ALSO TO THE
Scientific Investigation of All Occult Phenomena.

CONTENTS:

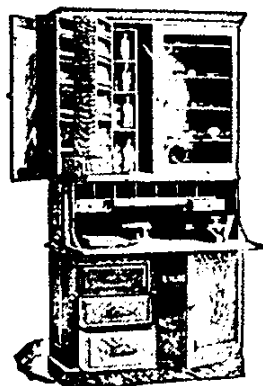
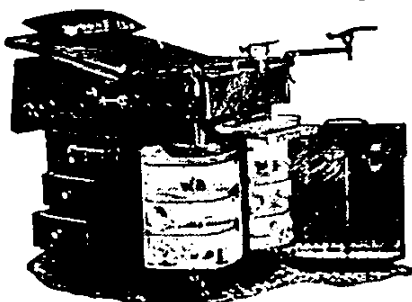
THE FRAUDS OF SPIRITUALISM	S. L. Krebs, A. M.	1
ESSENTIALS IN SUGGESTIVE TREATMENT,		
	F. W. Southworth, M. D.	8
AFFIRMATION PLUS ACTION	S. F. Meacham, M. D.	12
SUGGESTOGRAPHIA	George Bieser, M. D.	15
THE TUBULAR MAN	E. H. Pratt, M. D.	22
HYPNOTIC SOMNAMBULISM	Herbert A. Parkyn, M. D.	27
THE GOSPEL OF WORK	William Walker Atkinson	31
FLOTSAM AND JETSAM	(Editorial)	34
"FRAUDS OF SPIRITUALISM"	(Editorial)	38
A PLAIN STATEMENT	(Editorial)	39
BOOK REVIEWS		39
SHORT ARTICLES, MISCELLANY, JOTTINGS, CLIPPINGS, ETC.		

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

WILLIAM WALKER ATKINSON, ASSOCIATE EDITOR.

BF1001
\$95

The Allison Physician's Table



HAVE YOU SEEN IT?

If you want the best you will take no other. This style, No. 34, our latest production, surpasses in beauty, convenience, and practical utility, anything of the kind ever seen.

The unique design, compact and harmonious, adjustable stirrups and leg crutches, glass trays in the revolving cabinets, detachable leg rests, the simple, convenient and ingenious mechanism, rendering it noiseless in its movements and easy of manipulation, and its immaculate finish, are the secrets of its popularity. It is used in the Post Graduate Schools of New York and Chicago—a distinction no other table enjoys.

.....
THE ALLISON CHAIR has been a leader for years and is one of the most convenient chairs made.



Our line of Instruments and Medicine Cabinets can not be equaled. Modern ideas prevail. Our combination Cabinet No. 61, as shown above, is a marvel, uniting in a single article an instrument cabinet, aseptic and dust-proof, a medicine cabinet with swinging racks for bottles, a writing desk, drawers for bandages, and compartment for wash basin.

W. D. ALLISON COMPANY

133 E. SOUTH ST., INDIANAPOLIS, IND.

Chicago Office and Salesroom, 4th Floor, Dyche Bldg., Chicago, Ill.

For full particulars address

CHAS. H. KILLOUGH, Mgr.,

Dept. 8, 65 E. Randolph St.,

CHICAGO, ILL.

Our table is used and endorsed by Dr. Parkyn.

Telephone Central 1707.

SUGGESTION

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

VOL. VII. No. 1.

CHICAGO, JULY 1, 1901.

\$1.00 PER YEAR.

THE FRAUDS OF SPIRITUALISM.

BY STANLEY L. KREBS, A. M., GREENSBURG, PA.

I am now ready to make a report of things seen and heard during the past three years at seances with spiritualistic mediums of national and international fame. I wish especially to set forth as clearly and plainly as I can the methods I found so fertile for the detection and demonstration of gross and deliberate, though exceedingly shrewd and successful fraud, practiced upon "all classes and conditions of men" and women during the past decade and more.

I.

The motive that animated me to enter this field of investigation can very readily be described in a few sentences. That the dead survive death's shock in full possession of memory and consciousness, and that direct intelligent communication with them is possible and frequently takes place under certain required conditions, is the core of the claim of modern Spiritualism. If this tremendous assertion is experimentally true, it would settle, and from the scientific standpoint, beyond question, cavil and peradventure, the greatest, deepest and most absorbing problem of all times and climes. So radical and important is this claim that,

as Prof. William James says in his classical "Principles of Psychology" (Vol. 1, 306), "I am persuaded that a serious study of these phenomena is one of the greatest needs of psychology." He was alluding to psychic phenomena.

Having had some experience of psychic phenomena in circles of intimate friends and fully sympathizing with the thought that inspired Prof. James to write as he did, it was with great expectations and in high enthusiasm that I embraced an opportunity, during a recent visit to Chicago, to have a sitting with the Bangs sisters, the most famous mediums there, and, indeed, reputed by avowed and experienced Spiritualists everywhere to stand at the top of the ladder, both for the value of their phenomena and for their honesty and sincerity of motive. I had read much of their wonderful mediumistic performances and had heard intelligent people declare their sincere conviction that the results produced at the Bangs' seances were genuine supernaturalism. Hundreds, for example, showed me "spirit letters," "spirit messages" on slates, color messages, etc., received through their mediumship. Though there

are frauds in the ranks of Spiritualistic mediums, nevertheless the Bangs sisters are genuine, honest, reliable—such is their reputation among Spiritualists themselves. This high reputation holds patrons and attracts investigators, and so busy are the sisters kept that it was only through the courtesy of Mr. J. F. Francis, the aggressive editor of *The Progressive Thinker*, one of the leading Spiritualistic organs, that I secured a half forenoon for my visit. Mr. Francis reiterated to me personally the high esteem in which he, with the general body of Spiritualists, held the Bangs sisters, and gave me a long list of all the “reliable” mediums of Chicago, at the top of which, in the very front rank, stood the name and address of the Bangs sisters. Furnished with a complimentary letter of introduction from Mr. Francis, I appeared, a few days subsequently, at their handsome residence at the appointed hour, and for one hour and a half enjoyed the long-coveted opportunity of witnessing for myself some of the phenomena I had heard and read so much about.

The Bangs sisters represent and produce nearly all phases of mediumship—“slate writing,” “spirit letter writing,” “portrait painting,” “materializations,” “trumpet seances,” etc. I selected spirit-letter writing, and here is *what apparently happens*, according to the many accounts I had read and likewise heard from the lips of awe-struck witnesses.

In the privacy of your own home, on a blank sheet of ordinary letter paper, you write down three or four questions to as many deceased friends, or to one or two, just as you desire, addressing them by name and signing your own name to the questions. Enclosing this in an envelope with three or four blank sheets for

the “spirit” messages or replies, you seal your envelope, and, if you wish, place some secret mark on it, to render identification easier and surer, and at the same time guard against fraud by the simple trick of substitution. Seated at an ordinary square table, which you are free to examine thoroughly, in the presence, and, indeed, at the request of the medium, you place your letter between two slates, which the medium then binds about longitudinally and transversely with heavy, broad and powerful rubber bands, or strong twine. (See cut No. 1.)

These slates never leave your sight, indeed, you may keep your fingers resting upon them during the entire time of the seance, so that touch re-enforces sight in proving that *the slates never leave the top of the table* where you place them. You and she, seated on opposite sides of the table, hold the slates between you, above the table, of course, in full sight, until the “current,” as she calls it, sets in, which you feel as a slight vibration or tremor in the slates and in your arms. The slates are again placed on the table. You are then requested by the medium to write another short message, such as “Please communicate,” to any dead friend, on a small piece of paper, sign your name to it and fold it up when written. She turns her back while you write this note, to prove, as she informs you, that there is no such thing on her part as reading what you write. This note, when folded up, the medium requests you to hand her. She immediately places it on top of the two bound slates, and lays another slate over it. (See cut 2.)

You both sit quietly for awhile in silence, or else in easy conversation on any subject that happens to suggest itself. After a few minutes the medium picks

up one of *several letter tablets* lying about on the table, and announces that she sees, "clairvoyantly," in letters of fire, in the air, over your head, the name of some one. She "gets" the initial first, and finally the full name, and sure enough, *it is the very name you had just written a moment or two before on the small note.* You feel astonished, and will you or nill you, awe-struck. These emotions are accentuated when, in fifteen or twenty minutes, she gives the name of another "spirit," which turns out to be one of those to whom you had addressed questions *in the sealed envelope, now a prisoner between the two bound slates.* She goes on, (and so does your astonishment, too!) to give the substance, and even the very language of the question you had put to the spirit, and these surprising proceedings continue until all the "spirits" are named, and all the questions in the sealed letter stated correctly by the medium sitting before you, and the slates still on the table where you had placed them.

After sitting a few minutes more, in silence, holding the slates between you, three raps on them or about the table somewhere constitute the signal that the "spirits" or "guide" have finished their mystic labor; whereupon the medium hands you the pile of slates, which, please remember, has never, all this time, left your hand or eye. You remove the upper slate, expecting to see your note under it, but, lo! it has vanished completely. With concealed excitement you unbind the remaining two slates, pick up your envelope, which you find all right within them, carefully examine it—size, color, shade, spots, specks, secret mark and all, thus thoroughly identifying it as the very one you had brought with you, and no mistake about that—open it, and find

the note, just as you had folded it, hidden away between the sheets of letter paper, and to crown all, these sheets filled with writing in ink! This, of itself, is a sufficient miracle, and you at first do not care much for the sense or thought of the writing. You are simply overwhelmed with the fact, patent, plain and puissant that *chirography, enough to fill six or eight pages of letter paper, has been executed in a sealed envelope between fast-bound slates under your very eyes and hands,* and that a piece of paper placed above has, somehow, in some way, by some means, passed through a solid slate (as the medium indeed assures you it has) and has appeared intact in a *tightly sealed envelope bound between two slates.* Finally you examine the sense of the communications and find it intelligent and apropos to the matters inquired about, and many people assert that frequently information is given, such as names of friends and incidents of the past, which is entirely unknown to the medium, as far as they know, at least, and which could not, therefore, have been furnished in the "spirit-writing" by her.

I am here describing my first experience, for I had two seances with the Bangs sisters at an interval of one year. That reader who has never experienced a seance such as this can scarcely form an adequate conception of the feelings of awe and wonder that steal across the core of consciousness. The remarkable results, the silent surroundings, the comments of the medium, the entire ensemble impresses one at once, and almost to the point of conviction, and I could easily mention the names of many highly educated and cultured people that have felt dazed and nonplussed despite themselves, and notwithstanding the fortifications of their own

doubts and previous sneers at the whole subject. During the decade or more that the Bangs sisters have been holding seances hundreds have gone there convinced that the whole thing was a trick and a humbug, and determined to discover the secret, but have come away sadder if not wiser people, either fully convinced the other way, or, as Dr. Flower, confessing his utter inability to explain it, understand it or remotely guess as to the nature of the powers at play therein, whether celestial, human or diabolical. But in Dr. Flower's case, while he is not prepared to deny, he is also not ready by any means to admit the sweeping claims made by the sisters and by Spiritualists generally, namely, that "spirits" of the dead, by "spirit" power, invisibly, silently, imperceptibly to all incarnate senses, enter the slates or affect them telepathically or otherwise from a distance, and cause the note under the top slate to "dematerialize," pass through the lower slate and envelope and then "rematerialize" inside that sealed envelope, and cause writing in ink to appear and remain permanently on the letter sheets, and secure detailed information from three or four spirits addressed and singled out of the millions and billions that have entered spirit life during all past ages. Dr. Flower's intuitive skepticism on such sweeping claims as these, all of which the medium makes, is sound and fortunate indeed, for now let us turn from what apparently happens and see

WHAT REALLY HAPPENS.

Whilst I went, on the occasion alluded to in Chicago, with great expectations, and, indeed (to be strictly honest, both with myself and my reader), in hopes, in fond hopes that the claim of Spiritualism would be found to be true—(for I would

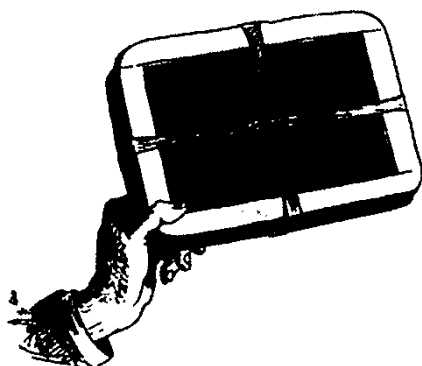
rejoice unspeakably with the rest of humanity if immortality could, in these materialistic days of ours, be scientifically, clearly and sensibly demonstrated, inasmuch as there is no proposition of so stupendous import to the human race as the survival of consciousness and the possibility of its bridging the gulf)—nevertheless, I also provided, as far as possible, against fraud, for all of us have an innate horror of being duped, even if harmlessly so, but especially and particularly when we pay hard cash for the duping, and to the bargain, though most of us seem able to work up a very respectable laugh when our neighbors are the victims of the self-same duping!

Thinking, therefore, that the table might be used (as in a former case which I shall narrate later on) simply as a screen for operations of a fraudulent nature, I armed myself with a small, rectangular looking glass, three by four inches in size, and secreted it under the front part of my vest, so as to have it convenient for unobserved production if needed when seated at the table. I came within an inch, literally, of precipitating a catastrophe and spoiling the whole experiment and losing my opportunity, for the glass almost slipped out for me several times while walking about the room prior to the seance. When seated, the doubling of the body kept it snugly in place.

At request of Miss Bangs, I examined the table thoroughly and the cloth upon it. Both are sound. There are no mechanical tricks or devices about them. I suggested sitting *without* the cloth, for it fell down five or more inches all around the table, and I feared it would obstruct my view in the glass of the space beneath. To this proposition Miss B.

positively demurred, and it was this demurrer that aroused my suspicions on this occasion, and determined me to be as all-eyed as possible, and yet I tried to be as easy and unsuspecting as I could, so as not to arouse her suspicions of me, or of my intentions.

When we were both seated at the table I got my sealed and marked envelope out of my coat pocket and handed it to her, at her request. She felt it and said it was a fat letter, and asked how many sheets I had in it. I told her six or eight. She



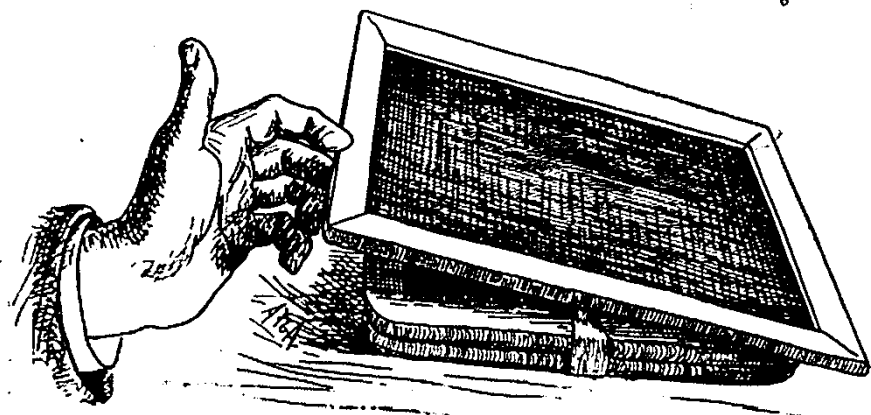
NO 1. THE BOUND SLATES.

said four was the usual number, but she would try for results with the letter as it was. In my sight she then placed it between the two slates and bound them, as seen in cut No. 1.

While she was doing this, with my eyes riveted upon her every moment, I slipped the mirror out from under my vest, and adjusted it in my lap, holding it between my legs at such an angle, moving it from time to time as needed with my right hand, that I could clearly see everything under the table and beyond it to the door between the two rooms and the medium's lap; for, fortunately, the table cover, instead of completely hiding her lap, came

down to within an inch or two of it *along the line of vision from the glass*, while my side of the cover I held up with my *left* thumb, allowing the *fingers* of my left hand to lie at ease, in a natural position of rest, on the top at the edge of the table, in sight of the medium. I did this to remove any suspicions she might form that anything crooked was going on at my side of the table. (See cut No. 3, for all these details). And in order to deepen this impression and her sense of security, I at times placed the right hand also on the table, held the slates with it, touched them, etc. And thus we sat, she watching me and I watching her, and yet both believing the other to be innocent and unsuspecting.

When the two bound slates were on the table (with my sealed envelope between them), she picked them up and asked me to hold them with her. So we held them between us about a foot above the table. I soon felt a slight but distinct vibration or tremor. This is easily explained. It is the result of muscular tension exerted by the medium, and is a very common phenomenon that any one can produce. It is the simple law that muscular tension applied to an object free to move will communicate its own tremor to that object. No one can tightly tense the muscles of his arm without producing this tremulousness. Knowing full well, therefore, the cause of this vibration which I felt in the slates, I thought I would ask the medium and see what she might have to say. She said it was "magnetism," "spirit power," "the current," for which she was waiting, and constituted a sign, said she, that the "spirits" were present and that we would have good results (!) This remark prepared me for more fraud. And I got it, by the wholesale. But I never ex-



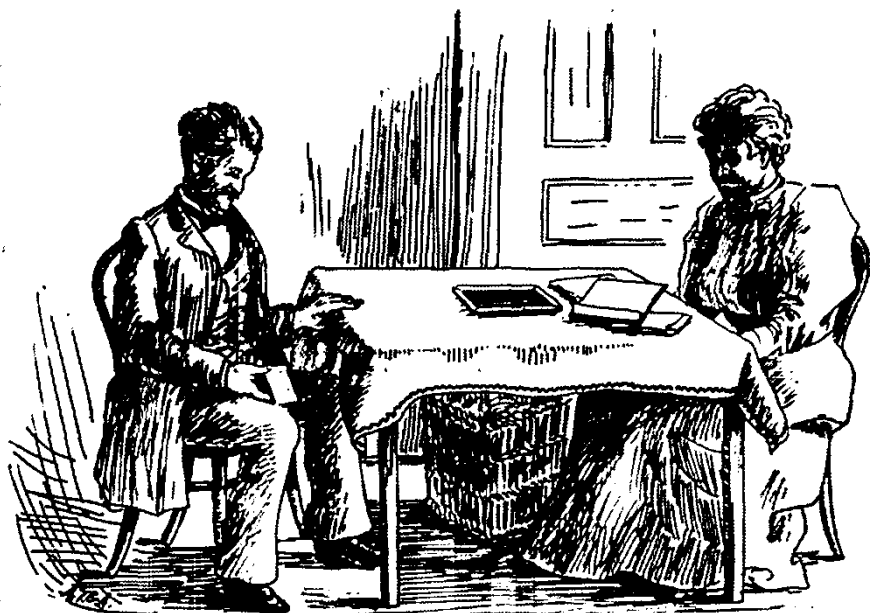
NO. 2. COVERING THE BOUND SLATES.

pected, even then, to make the full and complete discovery of the entire *modus operandi* of the complicated trick, as I actually did; for such these apparently supernatural phenomena are, a trick, clever, complex, shrewd, but still a trick, "and nothing more." Let us proceed to get the rest of it.

After this she picked up one of the several large letter tablets lying over on her side of the table, and *moving it over so as to cover about one-half of the bound slates* (note this), and gazing mysteriously into the air, said she saw a letter S; soon another letter, L, appeared to her, and then a third, K; whereupon she asked me whether they were the initials of any person I knew (!). "Yes," I replied, "they are. They are my own initials." "Ah! is that so!" she exclaimed. "But you knew my name," I ventured to assert, "from the letter of introduction of Mr. Francis." "No, I did not read it, as it was addressed to my sister," was her answer. Now mark, this whole maneuver of the clairvoyant-initials was simply a ruse to *divert my attention* from the movement of the letter tablet over the end of the slates, which to

all appearances seemed a perfectly natural movement on her part as she leaned forward over the table and looked up into the air for the initials. What *the purpose* of the tablet in this position over her end of the slates we will discover to our immense surprise in a moment.

To resume. After the initial incident, she removed the tablet, picked up the slates, and we held them between us "to develop power." After this she requested me to prepare a note on a small piece of paper, which she handed me (size of half an envelope), and address it to some one in spirit life. She said she would turn her back while I was writing it, so as to preclude any possibility of her seeing what I should write, or the name. When she had turned her back, and while I was engaged in writing the note (which I addressed to "Mary Smith," asking her to "please communicate,") suddenly a happy thought struck me. I quickly reached over, carefully picked up the two bound slates and rapidly and silently turning the ends *lying towards her* up before my eyes, almost caused those organs to leap out of their sockets with astonishment when they saw



NO. 3. THE DETECTIVE MIRROR.

a small wedge sticking between the slates, thus prying them open wide enough to allow not too fat a letter to slide out through the space thus made between them!!

In examining the slates with her permission before the seance began, I had noticed the curious fact that the wooden frames were whittled or *planed down* on the sides which she was careful to turn inwards, the frame being thus made flush with the slate proper. We now see the purpose of this, namely, to avoid catching the letter on the corner of the wooden frame, and thus to *smooth the way for it to slide out the more readily and surely.*

Upon this discovery my excitement was great. It was a critical moment. She might turn at any second. And knowing this much, I longed to discover the entire secret. So quickly and noiselessly I re-

placed the slates, finished my note, told her I was through, folded the note three or four times, at her request, and handed it to her.

(To be continued.)

Twentieth Century Proverbs.

Quacks are stubborn things.

It's a wise girl who knows her own mind.

Society's the mother of convention.

Home was not built in a day.

Modesty is the best policy.

Circumstances alter faces.

A rolling gait gathers no remorse.

All's not old that titters.

Let us eat, drink, and be married, for to-morrow we dye.

(Charity uncovers a multitude of sins.—
Caroline Wells, in *The Smart Set*.)

ESSENTIALS IN SUGGESTIVE TREATMENT.

BY F. W. SOUTHWORTH, M. D., TACOMA, WASH.

Suggestive treatment should aim at education as well as restoring health of body—it should restore mental as well as physical well being. It may be stated as true that health is a natural condition, primarily, and that deviations from this normal condition may be attributed largely to ignorance—ignorance of the natural laws of mind and body. We are too apt to be content with the various acknowledged causes of disease, such as heredity, germs, etc., because materialism, so called, fancies these evidences as conclusive, yet when we investigate closely how many hereditary or fancied germ diseases are really such. How many hereditary traits and diseases are educated out of the individual by suggestion and other mental methods, and the microscope demonstrates the presence of “disease germs” in the healthiest and absent in cases where the individual is ill. Can it not be stated as a truth that all disease—mental or physical or both, originates in perverted function. It is needless to enlarge upon this—take any disease and trace it back through its various “stages” to the starting point and you must acknowledge the fact. Perverted function leads into loss of nutrition (usually through accumulation of impurities in the system, especially the blood, through under oxidation), and some form of disease appears, but why it should be one or the other? According to our nosological tables we profess to know, but we don’t. Our beliefs rule us, even though

those beliefs have little or no foundation in fact. The man who believes in material doses of medicine will seek one who dispenses it in sickness, and he will recover with proper nursing, possibly, if he don’t take too much. Those who believe in small doses, or none at all, will likewise recover if the proper hygienic rules are carried out, for 85 per cent of all diseases tend to self-limitation, and will disappear without therapeutic aid. Convince a man—show him results in any form of treatment that he may be led to believe in that form of treatment and he becomes amenable to its influences—primarily through the mind.

Suggestive treatment then recognizes more particularly and emphasizes the necessity of mental poise, and impresses upon the individual subconsciousness the necessity of harmonizing mental and physical functions—to adjust the individual to his natural or normal environment that he may live in harmony with it. Can there be a higher or more rational education, after all, than this. Is it not the only true source of happiness—and is not happiness the great pursuit of mankind? The first thing then to do in bringing about this desirable condition in a given case is to secure *Relaxation*, mental and physical. In our daily round of life the strain and tension are immense. As it is expressed tersely, “The race of life has become intense and the runners are treading on each other’s heels—woe be to him who

stops to tie his shoe strings." This condition of mind has become a fixed habit with the average man. He is beset with fears of every conceivable condition, and thing—his attitude is one of combatativeness throughout his waking and often during his sleeping, hours. He antagonizes even the elements of good hidden within a seeming evil, and has grown to believe that if he lives and subsists at all it must be by and through battling these adverse influences which he imagines beset him on every hand, and compel them to do his bidding. He must be taught that a calm determination is better than this restless resistance, and that a rational caution is better than weakening fear. So his mind is trained into thoughts of confidence, cheerfulness and courage—that the proper attitude of mind causes the body to vibrate with renewed health and vigor. Relaxation is brought about successfully as directed by Anna Payson Calvin "Power Through Repose," by lying down prone on the back and concentrating the mind on the thought that the body is as heavy as lead—that it is sinking down with a great weight—the arms, legs, heavy, heavy, very heavy.

Too much importance cannot be attached to relaxation, for without it suggestion often fails. You must secure it by persistent effort, for this tension which is so relieved is a decided obstacle to your and the patient's progress. Take plenty of time, if need be—calmly, quietly, persistently, but secure it at all events, and be sure you have done so.

Take insomnia as a familiar example of this tension. The individual tosses about, or his thoughts toss about, his bed becomes unbearable and his thoughts maddening. This condition may become so intense that the tension snaps and relaxation takes

place or the mind gives way. First, then, obtain complete mental and physical relaxation by letting go all tension and ease and receptivity will do its important work. Doubtless in these cases of absent treatment, the twice daily seances in the Silence is the power, with suggestions of cure, which restores lost balance and harmonious adjustment. Even physicians who scoff at suggestion and mental science, advocate this daily "rest cure." The calm, quiet repose in a darkened room, with the mind concentrated on thoughts of good and of return to health and happiness will do more than we can possibly estimate to bring about that desirable object.

Will. We need next to develop the will, that it co-operate with us in holding the individual to a fixed purpose and to carry out our bidding. "It is the initial motive power of the human mind and soul." The "I can and I will" is always needed. He must not only be taught to *think* right thoughts, but to have the will to *do*. "Thoughts are things," also forces, when backed up by the will, but impotent without. A quiet, forceful determination is the desirable aspect of the will which we wish to cultivate—a firm persistency to overcome indolence and the following of inclinations and desires inimical to well being and progress. Affirmations are useful here and should be constantly employed when any vacillation is shown or a tendency to indolence is manifest. Asserting the will, as asserting power into the muscular system, is the only way to develop strength. As much as relaxation is needed during rest, so is the will required during activity. Often it is needed to procure relaxation by reversing polarity of our thoughts from negative to positive, and to secure mental poise.

Mental Poise.—I do not believe a man

is-healed of any disease until he frees himself from the orthodox belief that he is the victim of providential circumstances or a fixed destiny, over which he has no control. The good in orthodoxy is greatly offset by many unwise teachings, such as our utter dependence on an exterior personal God. The teaching of submission to certain forces and powers—heavenly and earthly—has made men slaves and the victims of the machinations and wiles of men who believed in themselves and lorded it over those who thought it a sin to protest. So they have come to believe sickness and poverty as from God, and should so be respected as possible blessings in disguise. We must rather look upon poverty and sickness as transgression of fixed laws—known or unknown to us—which we should seek to know, the transgression of which brings us a seeming evil, which ought to be esteemed a good, if we will profit by the warning it gives to transgress no more.

Let a man once come into the consciousness of his sonship to God and he recognizes he is part of the Universe, and by conforming to the higher attributes of his being he enjoys health, vigor and power divine. Men are buffeted about and made the sport of chance winds, because they are not mentally adjusted to their proper place and condition. Each man reflects just that much of God as he believes is manifest in him, but when he rises to the consciousness that God is within him, which all men may realize if they will, he cannot be shaken, and he knows he has power and wisdom, and feels that mental poise which John Burroughs recognized when he wrote:

Serene, I fold my hands and wait

Nor care for wind nor tide nor sea;

I rave no more 'gainst time or fate,

For lo! my own shall come to me.

Breathing.—As ignorance of and under-oxidation is one of the curses of the race, it is necessary to teach the individual and insist on him taking regular breathing exercises until he naturally breathes deep. Without going into the changes wrought by breathing, which may be read at leisure in any good physiology, I simply wish to emphasize its importance as beyond that of food or drink. No treatment will bring perfect health of body and mind which neglects increased respiration. If exercise is necessary to increase it, prescribe it, and it is always well to insist on some simple, non-fatiguing movements every morning on rising after the bath. It promotes increased circulation and more rapid tissue changes.

As to method, mine has been simply to *increase*, not *force*, normal movements, using the abdomen in the respiratory act, thereby getting every portion, even the lowest of the lungs thoroughly inflated.

There doubtless are many better methods, such as are taught by those making lung culture a profession, but the above seems to have fulfilled the conditions in my experience.

Water.—This is essential usually in abundance, so to speak. If cold or hot is largely a question of opinion, for my part I favor the cold, and except in a few instances, denounce hot water for its undesirable reaction. Cold water is always invigorating and refreshing when pure, and should be taken in quantities of three to four pints during the day internally, and a hand bath of it each morning on rising, with gentle *wiping*, no rubbing, with the hands or soft towel afterward, followed by some easy movements which will bring all the muscles into action and increase the circulation. Do this latter

while nude. It will prevent colds, invigorate the body and mind and prove a luxury to him or her who will persistently follow it—a luxury, which unlike most luxuries, will prove a lasting benefit.

Food.—From close observation and experiment, I am convinced that under-oxidation, mental worry and over-eating is the prime cause of all disease. Mental worry interferes with proper nourishment of the brain cells governing the normal functions of the organs of the body. Under-oxidation prevents the proper digestion, absorption and assimilation of food. Over-eating results in the increasing of supply beyond normal waste, causing decomposition and absorption of ptomaines and consequent blood impurity, with its train of morbid symptoms. There is no question in my mind as to the benefit derived from the “no-breakfast plan,” advanced by Dr. Dewey, of Meadville, Pa. Since adopting it in my practice and applying it personally, I can recommend its usefulness highly. From a physiological standpoint the reasoning is logical and practically correct.

Meat eating is not commendable in my judgment or observation. Pork and highly seasoned meats should be banished from the dietary. If meat is insisted upon, allow it once per day—at the noon hour—but never on retiring. Reduce the number of meals and you reduce the quantity of food and eradicate the desire for coffee, tobacco and stimulants and curb sexual desire.

Cooperation.—In all cases a hearty cooperation should be generated and stimulated. It is essential that you show your patient an active interest and an evident desire to cure him and elevate him. Let your sympathies be of that higher sort which lifts by drawing your

patient upward to your higher planes. If you can generate a genuine enthusiasm so much the better—your work will be easier and pleasanter withal. It is a good thing to have your patient read, if able, some of the new thought literature, such as “Power Through Repose,” “Menticulture,” “Happiness,” “Power of Silence,” “Studies in the Thought World,” “Prevention and Cure of Old Age.” Their tendency is to uplift, strengthen and encourage. The object to be aimed at is culture as well as cure. Your benefits, then, will be lasting because the individual has developed himself mentally, spiritually and physically—or bodily. And so we become true healers in the full sense, and the good we do reacts upon ourselves and the work never grows tiresome but invigorating. The man who wishes self improvement and culture—the development of latent powers, will find in suggestion along these lines very gratifying results. The possibilities are unlimited, as the field of operation. Personally, suggestion has been my salvation in more ways than one—changed a pessimist to an optimist—a misanthrope to a philanthropist and opened my eyes generally to that broader view of life and its purposes. “If you will do the doctrine you will know if it is true or if I speak of myself,” says Jesus.

Loss of Memory.

“I’m afraid I have lost a patient,” said the young physician, who realizes the value of making an impression.

“Didn’t you know what remedy to prescribe?”

“Perfectly. That part of it was simple enough, but I couldn’t think of the Latin for ‘mustard plaster.’”

AFFIRMATION PLUS ACTION EQUALS BELIEF PLUS REALITY.

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

The first inclination on reading or thinking about affirmations, is that the whole thing is the height of nonsense and without anything to recommend it to intelligent minds.

When, however, one looks around him and sees the number of intelligent minds who claim to have been benefited both mentally and physically by this process, and also looks into the magazines bearing on these topics, he will be forced to think that either there are many superficial thinkers in the world, or there must be a soul of truth in the matter somewhere.

It was this conclusion that lead me to look into the matter a little more closely.

The first idea is that it is just ordinary suggestion, but there is the difference that in ordinary suggestion we endeavor to suggest nothing that will conflict with the reason of the patient. I am, of course, speaking of waking suggestion. In the type of suggestion to which I refer in this article, we know that the statements are not physically true and that the ordinary mind, which has little psychological knowledge, will rebel against the statements, until results and observation lead them to a degree of tolerance, and finally, as a last resort, to try the method, and it is because of the large percentage of cures and good results that I offer as an excuse for attempting to throw some light on the process. I believe that we will be able to see that the truth regarding the matter

is quite plain, when once uncovered.

I shall first speak of the method and then of the reasons for the success.

If I were to ask the majority of people, even those who have given little thought to the matter, whether they thought it possible to think myself into the possession of a bad stomach, they would *nearly all* say yes, and *absolutely all who have looked into the matter would know* that it is possible. Well, how would I proceed? I am assuming that my stomach is all right to begin with.

I will first claim that it is poor; that I can digest almost nothing; that I must be very careful what I eat and when I eat; and then proceed *to act* on the affirmation. I will eat carefully, watching for bad results after each meal, and the mere directing of attention to the stomach will produce in my mind a sense of awareness. Constant dwelling on the matter will deepen the simple awareness into a feeling of distress. I will all the time do my best to act and feel as though my stomach *is bad*.

After meals, I will lie around thinking of pain in that organ, acting as though there was pain there, and ere long there will be pain there.

The mere affirming that I had a bad digestion would as a rule do little damage, if I went along just as of old, save the affirming. *I must act as though it was true*, or as nearly so as I can. I am

aware that there are some few who are sufficiently suggestible to be influenced by the affirmations alone, but the number is so few relatively, that it would be of little practical importance if they were all who could be influenced, but by doing our best to live up to, *or down to*, the claims made, almost all would finally have trouble.

We have all seen many cases that have beyond doubt grown in just such manner. I am personally convinced that there would, after a time, be a genuine inflammation of that organ. I am positive that organic trouble would ensue. That we can all think ourselves and act ourselves into the possession of a diseased organ of any kind, if it is of sufficient importance to enable us to feel its irregular action, and this too without any dissipation of the kind ordinarily supposed to be necessary.

How have I proceeded to accomplish it? By affirming *what was not a physical fact* when first made, but constantly asserting that it is true and acting upon the assumption results in its becoming a fact.

Who does not believe this to be possible?

But why not think yourself out of the possession of a diseased organ as well as into the possession of one. But how?

Clearly by the same process as before.

Take the stomach as before. Affirm that it is all right, that digestion is perfect, that we can eat any ordinary food, then go to work to live it.

Select a *reasonable* diet and eat it, and if pain results, do our best to ignore it and go right ahead. It may take some persistence but never mind that. Stick to the text. Even when hurting, keep on asserting that the stomach is all right and that this little trouble is not worth

noticing. I should not advise flying in the face of natural law and eating all kinds of trash, and at all times, and in great amounts. Law is never injured by our indiscretions, but *we are* always. We cannot disobey law without paying the penalty, *save as the obedience to a higher law may rule and direct a lower one.*

Hence, I say, select a reasonable, nourishing diet; besides, this is all that any sensible person can wish.

Well, but says some one, the affirmation is not true, I cannot believe it. It seems idiotic to make it, I can't do it. Well, but did you notice that the affirmation made in the first case was not true physically, either when first made, yet it worked fine, why will it not work the other way? It will, too.

Now, how does it do it? Is there any explanation for it?

Remember that the affirmation has a mental existence when first made.

But what is thought?

Let us assume that *substance and energy* are the causes of all things. These two, if they are two, are never separable. The one is unknown apart from the other.

Out of substance comes all types of matter, and energy is at bottom, mental.

This cannot be proven; neither can it be disproved.

No other assumption is in any better plight, and as it is to be accounted for some way, which is really the more reasonable, to think that it comes *from mentality* or from *force that has no mentality* in it. I unhesitatingly accept the former.

That being true, a thought on one side means substance on the other. Persist in the thought and form will result, and still persist and matter, as brain, is rearranged, grown, fashioned, and through

this the body, and more especially the organ held in mind is altered. This will be affected first, at least.

So when we affirm that the stomach is all right, that very thought is a something with a substantial side to it. Calling thought *force*, would not alter matters, for force is unthinkable apart from some substance to manifest it.

When I say substance, I do not necessarily mean matter as we ordinarily think of it. But matter comes out from something that eludes our senses, and that something I mean when I say substance.

If the thought affirmed is one side mental and one side substantial, we have a thing to deal with at the very start. Keep that thing (the affirmation) alive, act up to it as nearly as possible, and you thus increase the substantial side to it;—you make it more and more nearly able to rearrange the organs of material substance which will have made the affirmation not only a *mental* and *substantial* thing but a material reality as well.

This latter result will take time. It takes time for the vibrations of light to affect the coarser optic nerve but it will do so if the vibrations keep up, so will thought vibrations, in what we will call mental substance, finally affect brain and body, if persisted in.

But, we must not affirm *one thing* and *act another* for the act must spring from another thought, so that these two thought forces will clash and oppose each other, and at least interfere, if not actually prevent the desired result. It is here that so many fail and condemn the whole matter, simply because they have not given the matter sufficient thought to know the essentials to success.

If thought has a substantial base apart from matter, and thinking is really pour-

ing a stream of this substance, with its contained energy into the body, yes, into that special portion of the body thought of, then why cannot all diseases be thought away?

One of the reasons is because there are many cases where there is some mechanical reason why the bodily organ cannot re-act to the force, and where the nerve and blood current cannot reach it, thus rendering it impossible for a cure, until this mechanical defect is overcome in some way, and it makes little difference how it is done so there is a minimum amount of alteration of normal conditions. These cases mostly require extrinsic aid.

Another reason is that we fail to keep in mind that in dealing with thought, we are dealing with substance, for remember that if you persist in looking upon thought as force, it cannot be conceived apart from some kind of substance which manifests that force, so that a substantial base you must have. This failure leads to an underrating of the power of thought over material conditions. We do not believe, hence do not try, or try half-heartedly, which means failure.

So I claim that to affirm *within the law*, and then do our best to *persistently* and *consistently* think up to, and live up to, the claim, is the key to mental, moral and largely to physical success.

The mistake made by some of the will and unthinking advocates of affirmation is that they attempt to fly in the face of all law and disregard all limitation. But success is not here, but by learning the law and acting within it, remembering that we must first know it then co-operate with it, keeping ever in mind that *we are parts of the law and to that degree creative*.

Thought control, control of act, and co-

operation with nature as a whole, means health and happiness.

As Suggestionists we are overlooking a great potency when we overlook affirmation as taught to individuals by other schools of thought.

We are likely to rely too implicitly on

our efforts as Suggestionists, forgetting that the patient must sometime stand alone, and that the important thing is not what we think for him nor into him but what he thinks for himself, or what we awaken in him.

SUGGESTOGRAPHIA.

BY GEORGE BIESER, M. D., 185 W. 102D ST., NEW YORK CITY.

ARTICLE VII.

In the previous article, the subjects of logic and experimentation were briefly considered. This brings us to the subjects of transcendence and transcendentalism. Transcendentalism is of a purely speculative nature, and according to the philosophy of Kant, is the transcending, the climbing over (mentally) or the going beyond the facts of experience, experiment and empiricism, and the ascertaining *a priori* by the process of reasoning the fundamental principles of human knowledge concerning macrocosm and microcosm.

In the philosophies of those who follow the teaching of such authorities as Schelling and Hegel who claim that the subjective (human conceptions and emotions) and objective (things) in human knowledge are identical, the *transcendent* and *transcendental ideas* have no place. Transcendence in conceptions or thoughts is still common to-day, especially among those who accept the Kantian style of philosophy in studies and investigations based upon science, metaphysics and religion. Many who dally extensively in

transcendentalism, claim that they have a true knowledge of all things, divine and human, immaterial and material, so far as man is capable of knowing them through such metaphysical entities as spirit and mind. Further, they claim to have this knowledge through reincarnation or metempsychosis, inspiration or spiritual illumination, intuition or clairvoyance, and initiation or the like.

It is evident that many students, whether their field of study be science, metaphysics or religion, more often speculate than hypothesize. These students make observations and experiments of all sorts and offer their results, mixed with all sorts of deductions, as proof of the correctness of their claims. This presentation of "evidence from results" may be valuable, or it may be absolutely worthless or it may be nonsense. We ought to watch carefully the methods employed by authors and authorities in making deductions, rather than accept blindly the statements made by them concerning what their observations and experiments demonstrate. By transcendence, many

students climb over (mentally) as it were, the facts of experience in one sphere to facts (!) supposed to have been ascertained in another sphere. In looking over the works recording the observations and experiments made by many, we find many persons seeking to explain natural phenomena by material, powers, emotions, and what not, borrowed from spheres from which they have no business to borrow if their object is to acquire real knowledge of the universe or part thereof.

Mankind studies science to acquire *knowledge*, it studies metaphysics to form *ideals*, and it studies religion to develop *faith*. These three—knowledge, ideals, and faith—are the levers or powers that mankind employs in its arts, either for good, or for evil; according to the method of their application. Figuratively speaking, each is a double edged sword, capable of cutting both ways. These three principles have been of value in developing mankind intellectually, morally and physically, and also for the production of desirable environmental conditions so that human life in general upon this earth has been rendered thereby, one of better health, more happiness and easier success. Of course, there exists much sickness, misery and failure, and probably there will continue to exist as long as there are human beings who neglect or who are ignorant of the necessary laws of nature relating to their well-being. Persons speak of good and evil, and of moral and immoral thoughts, laws, persons, objects and actions. As a matter of fact, actions alone can be good or evil, moral or immoral. Good and bad, and moral and immoral are terms that have meanings subject to infinite expansion and contraction. Often we hear it said that

some nations are more immoral and more evil than others. In reality, no nation is more immoral or more evil than others—they merely differ in their forms of immorality and wickedness. In the study of philology, it is found that the verb is the radix or stock from which have sprung most of the nouns and adjectives. This being true, it is plain to see that almost all the modifications of the primary sense of the verb may be comprehended in one word, to *move*.

In the employment of those arts that are used mainly to relieve sickness, misery and failure, it is useless for practitioners, in dealing with intelligent or enlightened persons, to transcend experience in such arts. Criticism, analysis and exposition, based upon speculation usually bear little fruit save in the formation of opinions; and "opinions are not science." The filling up of the gaps occurring in our knowledge of phenomena by hypothesis—that is the supplementing of the facts of experience by material which belongs in the same sphere as those under consideration has caused the studies, classed as exact sciences, to be accepted with confidence and with much benefit to mankind. All the exact sciences have passed through periods when speculation was rife, to the present period in which hypothesis is coming or is more in vogue. The progress in the learning of mankind in the last century has been in the direction of the development of those sciences that deal with actual experience. The effect upon mankind and upon its environment of the different systems of thought, can be properly judged by unbiased students, both of the artifice of man and of natural laws. The history of suggestion shows the effects upon its

comprehension and upon its application for various purposes, of the different systems of thought used for purposes of explanation. It shows clearly that the progress and development of suggestion can be summed up in the simple phrase—from speculation to hypothesis.

Transcendence being still much in vogue, it is clear why many investigators still attempt to prove by observations and experiments their notions of the transcendent principles and elements created by man to explain his experience. Especially is this effort common in the study of psychology and biology. It is true that by theories which transcend experience, but which, nevertheless, are founded upon experimental data, many investigators explain after a fashion many of the facts of human experience which formerly resisted all attempts at explanation. Still, if we take for instance "Hudson's Law of Psychic Phenomena" and see how it has opened a way to the clearer comprehension of psychical phenomena, methods and agents, we are not disposed to reject all speculation or transcendence as something which is absolutely worthless; but remember speculation is not experience, nor does it actually explain experience—at the most, it merely gives us a point of departure leading, it may be, to a clear comprehension of human experience.

In order that we may not be accused of condemning only the speculation of psychic investigators, let us examine briefly some examples of transcendence of experience which was and is still to be noticed in the teachings and writings of authorities upon physical sciences. By so doing, some of the readers of SUGGESTION will have a better idea of what is meant by the phrase "transcend-

ence of experience" as employed in these articles. We wish only to pass judgment according to common sense and our experience upon that which is clearly transcendence, not to criticise or condemn the work of others; for we remember the words of a great poet who said:

"A man must serve his time at any trade,
Save censure; critics all are ready made."

When we seek knowledge of human experience, we care not where transcendence is found or noticed, whether in the psychical or physical sciences, it shall not be accepted as actual knowledge by us, no matter who the authorities may be who advocate it.

Going back to the early days of chemistry, we find the *phlogiston theory* in vogue. This theory was founded upon experimental data, and yet it transcends experience. Phlogiston was assumed to be the principle of inflammability, the matter of fire but not fire itself. It was assumed that phlogiston mixed with earth, acid and water entered into the composition of many substances. According to Burtram, it was Stahl who gave this name to an imaginary element which he supposed to be pure fire fixed in combustible bodies, in order to distinguish it from fire in action or in a state of liberty. Chemists, in the days of Stahl, Priestly, and Scheele, found that metals which were refined by being passed through a furnace, became heavier (more dense); therefore they argued that phlogiston must be the principle which renders a body lighter, because they believed that the metals gave up their phlogiston when heated. They asserted that when a body burns, it gives up its phlogiston and becomes non-combustible. If a body does not burn, it has already given up its

phlogiston. They further asserted that phlogiston has little or no affinity (!) for water, because most combustibles are insoluble; therefore it is of a dry character. These chemists spoke of phlogisticated and dephlogisticated substances. Thus, Dr. Priestly, the father of pneumatic chemistry, when he discovered oxygen gas on August 1st, 1774, by heating red oxide of mercury, called it "*dephlogisticated air*," because it was tasteless, odorless and supported combustion, but was itself non-combustible. In 1775, Scheele, in Sweden, heated braunstein (manganese dioxide) and muriatic acid, and was nearly suffocated by the chlorine gas evolved, which gas he named "*dephlogisticated marine muriatic acid gas*." This phlogiston theory, in a way, explained to these chemists many of the phenomena which they observed and was, they thought, based upon their experimental data; but it is clear that it transcends experience. Lavoisier, the father of modern chemistry, finally gave the death blow to the phlogiston theory by showing that the observations and experiments of these chemists did not demonstrate the existence of any element like phlogiston.

In the days of Galileo, physicists claimed that bodies fell with a speed proportional to their weight. Their reason for this was that the four elements had their positions; earth below, above earth water, above water air and above air was the place for fire. Each element tends toward its place, and the heavier a body the greater its efforts (!) to assume its proper place. After a fashion, this is an explanation, but it is evident that it transcends experience.

By such theories the ancients explained,

as they thought, their experience of phenomena in the physical realm. Nothing could be more erroneous. Ancients ought not to be blamed for their speculations; but we ought to take warning and not fall into the same sources of error. That this warning is not uncalled for, we need only call your attention to the numerous articles written upon "*chemical affinities*," and to the teaching upon the same in our schools and universities in modern times, to show the necessity of such warning. According to these teachings, each atom of one element has a certain selective affinity for one or more atoms of another element, or for those combinations of atoms called chemical radicals. Thus teachers and books speak of "bonds of affinity," or of "bonds of union to be satisfied." Each chemical element is said to have its bond or bonds of union; thus hydrogen and bromine each have one bond, oxygen and sulphur each have two bonds, nitrogen and phosphorus each have three bonds but sometimes five, carbon and silicon each have four, and the rest of the elements have from one to six bonds. To explain the combination of elements in chemical compounds by chemical affinities, or by bonds of union, though convenient, is to transcend experience; for who has ever observed bonds or affinities of any kind between chemical elements? We can only observe the results of the combinations of elements and know the laws governing their combination. Modern chemists, such as Roscoe, speak of saturated and unsaturated molecules, of atoms and chemical radicals possessing "different quantivalence or valency," and not of satisfaction, of bonds and affinities of atoms. While this is not hypothesizing, it is a wise refusal

to go beyond the facts of experience.

Then again, in medical works we often come across such or similar therapeutic quotation or axiom, as "each drug has a specific or selective affinity (physiologically or pathologically, kindly or not!) for a certain nerve center, or for certain nerve centers or certain nerve cells." Now this axiom clearly transcends experience. We can only observe that some drugs when introduced into the body combine with the contents of the various parts of the body in a chemical reaction according to chemical laws. The physiological or pathological reactions that result from the products of these chemical reactions, are the result of the protective means adapted by the living organism against the presence of these substances within its domain, so that, if their presence is baneful or superfluous, they shall be eliminated or rendered harmless as rapidly as possible. This psycho-physiological adaption is variously called the *vis vitæ*, the *vis medicatrix naturæ* and the *vis conservatrix*. Other drugs react in a purely physical manner and according to physical laws; and here again the physiological and pathological effects are but the result of the response of the living organism, in conformity with natural laws, to stimuli and not the result of any variety of affinity inherent in the drug. Experience shows us that living organisms alone have emotions—original and derived.

Let us return to transcendence in psychical science and give a few examples. In modern books upon psychical topics we find a *spiritualist theory* of life. According to this theory there is an emotional, thinking, choosing, immaterial, ultimate something or entity called a

spirit, which, associating with or penetrating into or surrounding itself with that ultimate elastic formless ultimate something called the *perispirt* generates living matter or bodies. Some claim that if the *spirit* with its *perispirt* enters inorganic or dead organic matter, these become living matter. This is a very nice metaphysical theory; but it is not experience. The spiritualist theory is analogous to, or is only an improvement in words upon, the old *archæus theory* of the time of Van Helmont. The term *archæus* was used by the old chemists and philosophers to denote the internal efficient cause of all things. An *archæus* was believed to be a formless ultimate element which when attracted to water by an odor(!) combined with the water to form the different bodies; it was the *anima mundi* or plastic power of the old philosophers; and it was the power that resided in the animal economy or it was the *vis medicatrix*. Van Helmont believed water to be the ultimate principle of the universe from which all substances were derived through the agency of *archæus*. We admit that our inability to demonstrate the reality of these strange principles, elements, entities, and what not, of the *spirit* and *archæus* theories, does not negative their existence; but neither does assertion prove their existence or make them realities. In the records, containing descriptions and relations of these strange principles or objects, by those holding such theories, we have not been able to find any positive, corroborative or even presumptive evidence of their existence. Most of the phenomena recorded can be shown to be but simple and well understood physical and psychical phenomena. Both these theories belong to

the transcendental: that is, their elements exist in the *mind* only.

Dr. T. J. Hudson, in an article in *The Suggester and Thinker* for April, 1899, page 45, entitled "Suggestion a Universal Anæsthetic in Surgery," fourth paragraph, lays down as his first proposition, that "*Nature is always merciful to the victim of the inevitable.*" In the first place this is not true, and in the second place, it is not the real explanation of the cause or causes of the phenomena recorded by Dr. Hudson in that article. The Doctor personifies nature, endowing her (or it) with the attributes and affections of man, and makes the emotion of sympathy with an accompanying act of mercy the cause or one of the causes, of the psycho-physiological phenomena which he observed or which were reported to him. Thus used anthropopathy—the affections of man, or the application of human emotions and passions to Nature or to the Supreme Being—does not explain human experience, nor the cause of human experience. It is clearly transcendence. If we accept Dr. Hudson's proposition as true and as an explanation of the phenomena recorded in the above mentioned article, in an analogous manner, we could with propriety explain the filling with water against gravity of a globe exhausted of air by saying "Nature abhors or dislikes a vacuum;" making the emotion—abhorrence, or dislike, the cause of this psychical phenomenon. To expect scientists to accept such an explanation of this phenomenon, is to expect them to accept what clearly transcends experience; still after a fashion, it is an explanation which is satisfactory to many. In discourses addressed to the laity, in order to avoid

abstruseness and detail, such explanation may be expedient, and perhaps the resorting to such explanation ought or should be encouraged among persons who do not and who have no desire to examine phenomena critically. It must undoubtedly be admitted that such explanations are not without some benefit or value in the art of suggestion, especially with persons who favor the theological and metaphysical philosophies of phenomena.

By the mention of these examples of transcendence of experience, it is hoped that the readers of SUGGESTION understand what is meant by the term transcendence or speculation as used in this series of articles. Let all stick to the bare facts of experience, whether observed in the physical or in the psychical realm, and strive to understand them. It is useless to cloak our ignorance by words. If man does not understand the phenomena occurring in his environment or within the compass of his body, how can he hope to understand the universe? If humor exists among the perpetually blissful, how the angels must laugh when in idle moments they listen to man's speculation concerning the universe and its divinity? Perhaps they know everything concerning the universe so well that nothing, not even the absurd in thought and action, can move them from their everlasting calm. It is absurd to ask earnest students of the universe such questions as "where did nature exist before she created the world?" "How could God exist before He created the universe?" "If God is all powerful, could He in ten seconds make an eight year old horse?"

It is just as absurd to make all kinds of statements which are incapable of demonstration or of refutation; especially

are absurd statements undesirable when made by scientists or authorities whose opinions are taken seriously by mankind. Many a man who thought himself wise has said: "Divinity does not exist, because I cannot prove His existence; but I can prove that other things exist." An astronomer, named Lalande, is said to have remarked, "With my telescope, I swept the entire sky and found no God there." If this astronomer was in earnest then is this statement based upon his experience with the telescope, if he means thereby that God does not exist because he did not see Him, of no more value than the statement of the boy who, failing to find a real rabbit in the woods, said: "There are no real rabbits, because I found none—they only exist in the picture books." It is true that these statements are founded upon experience; still the demonstration of the non-existence of God and of the rabbit are not complete.

Again, a well-known physiologist, named Moleschott, found that phosphorus was an ingredient of the brain, and he thought it to be the essence or the essential cause of the mental activity manifested by animals. He is credited with having said: "No thought without phosphorus." The finding of phosphorus in the brain by him is no proof that it is the essence of thought or the cause of thought. Why is it not as likely to be the case, that phosphorus is in the brain because of thought and other psychical and physiological processes? Scientists do not laugh at Moleschott; but how they would laugh at a person from the back woods, who, unfamiliar with musical instruments, would state that he has discovered that the strings of a violin were catgut; and that the vibrations of the catgut strings produced the music—there-

fore there is no music without cats. Don't talk to me about the soul of music and about musical genius—"music is all catgut." Still this last statement of opinion is on a *par* with that of Moleschott.

With these examples before them, let all psychic investigators be careful and record only their *actual experience* with psychical and physiological phenomena as SCIENCE, their *impressions* of them with the resulting ideals as METAPHYSICS, and their *beliefs* of the relation of these facts of experience to Divinity as RELIGION. Let there be no confusion in this recording. Avoid monism, that is, any doctrine or mode of thought which holds that there is but one ultimate substance in the universe, either mind (*idealism*) or matter (*materialism*), or an entity or substance which, while being neither mind or matter, underlies both (*pantheism*). We are far from knowing everything. Do not be limited by theories and opinions; but recognize that questions can be asked which it is impossible for anyone to answer. Remember this poem entitled "Wisdom Indeed," selected from the *Washington Star*:

"I'd deem myself the wisest man
And thought a useless task,
Could I answer half the questions
That a single boy can ask."
(To be continued.)

"Glorify the Room."

"The first essential for a cheerful room is sunshine. Without this, money, labor, taste are all thrown away. 'Glorify the room! Glorify the room!' Sydney Smith used to say of a morning, when he ordered every blind thrown open, every shade drawn up to the top of the window."—*Health*.

SERIES OF IMPERSONATIONS.

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

IMPERSONATION No. 9—THE TUBULAR MAN.

Ladies and Gentlemen:

At the instigation of our sympathetic brother I appear before you on the present occasion as his substitute. The reason for delaying his appearance until another occasion and asking me to take his place now is that what I could tell you of myself would make such a good preface for his story that it would be a serious mistake to have my name scratched from the list of human shapes that go to make up the composite man.

Perhaps you did not know of my existence, but I fancy it will not take me long to convince you that I am entitled to stand before you as a well-recognized human shape and claim your audience as a legitimate member of our composite family. At any rate I will do the best I can to entertain you and present for your consideration a series of facts with which every student of the human form divine ought most certainly to make himself familiar.

My entire structure is tubular, as my name implies; and all physical expression of life and death for our entire body is accomplished by way of my channels. With many of the tubes which enter into my formation I am sure you are familiar, and yet it may surprise you to know that tubular structures are so thickly dispersed throughout the human organism as to enter into the formation of its every part, so that in me, the tubular man, you will behold one of the most perfect of human shapes.

Let me call your attention first to the various tubes which enter into my formation, then to the simple and universal method of their construction, and finally to the purpose which I serve in the family of human shapes.

The largest and most widely known tube in my make-up is the alimentary canal, a tube about twenty-six feet long and extending from the mouth to the anus, having different names along its course, the first being known as the mouth, the next the pharynx, then the esophagus, then the stomach, then the small intestine, under the names of the duodenum, jejunum and ileum, and finally the large intestine, described by anatomists under the separate heads of appendix vermiformis, cæcum, ascending colon, hepatic flexure of the colon, transverse colon, splenic flexure of the colon, descending colon, sigmoid flexure of the colon, and rectum.

Perhaps my tube next to this in size is the passageway by which air reaches the lungs. This extensive tube is shaped very much like a tree, having for its trunk the larynx and trachea, with a great many branches, growing smaller and smaller as they divide until they finally become microscopical in appearance. The trunk of my respiratory tree is made up first of the larynx, and then of the trachea, after which come the innumerable bronchial tubes, the first two large ones, and afterward a continuous set of bronchial tubes, which increase in number as they decrease in size until they terminate in exceedingly

minute and irregular shaped expanded extremities known as air sacs, which serve as the meeting place of the blood and the air. It is from these air sacs that the blood receives its breath of life and is transformed from a dark, purple, muddy, sluggish, sewage-laden stream into the bright red river of life which flows out into all the tissues of the body for their nourishment.

By the way, while speaking of it let me remind you that three of the men who have already addressed you are but part of my own construction. The arterial man, the venous man, and the lymphatic man are tubes, and as they have already been paraded before you as human shapes, and as I embrace all of them and a good many other tubular structures besides, you can readily see what an injustice would have been done me if my sympathetic brother had not been thoughtful enough to insist upon my taking the floor and presenting myself to you as a well-recognized member of our brotherhood of forms. The involuntary part of the muscular man also made brief mention of my existence, but scarcely did me justice, and hence the necessity of my appearing before you in person. I venture to say that neither my arterial, venous or lymphatic brother mentioned to you the fact of my existence, and that they were merely parts of my more perfect shape. Their carelessness in the matter, however, must have been purely an oversight. You might think it was jealousy, but please be assured that in our harmonious family jealousy is unknown and only by mutual help and respect can we work out harmoniously the purposes of our common life; and if my existence had not been recognized even by the sympathetic man and I had not had the pleasure of appearing on the program

of your entertainment at all, I should have had no hard feelings in the matter and have registered with you no complaint. At the same time I am glad not to be left out, and I wish to thank my sympathetic brother for his kindness in finding a proper opportunity for me to present you with an epitomized statement of the principal facts of my existence.

You will remember, perhaps, that the skin man made mention of the innumerable sweat and sebaceous glands and hair follicles with which his surface was so thickly studded in every part. Please remember that all these are a part of my own make-up, being nothing more or less than tubular structures, varying somewhat in shape. Corresponding to these minute tubules on the surface of the body are the mucous glands, peptic glands, Brunner's glands, and crypts of Leiberkuhn and simple follicles, which honeycomb the surface of my alimentary canal, and indeed all mucous surfaces presenting some type of minute tubular structure. The salivary glands of the body and the pancreas are nothing but tubes expanded into racemose shape. The kidneys consist almost entirely of minute uriniferous tubules, which are straight in the pyramids and more or less tortuous in its cortical substance. All these multitudes of minute kidney tubes empty into the expanded tube which occupies the pelvis of the kidney, which terminates below on either side in another tube known as the ureter, at whose lower termination is an expanded tube known as the bladder, out of which empties the single tube universally described as the urethra.

The structure of the testicles is tubular like that of the kidney, and is provided with a single tube, the vas deferens, which serves for the passage of the semen from

the testicles into the prostatic portion of the urethra. The prostatic gland itself consists in a great measure of a dozen or fifteen racemose glands known as the prostatic ducts.

In the female the vagina is a tube, the uterus is a tube, and the fallopian tubes which connect the cavity of the uterus with the peritoneal cavity define their nature in their name. They are simply tubes for the passage of the ova from the ovaries to the uterine cavity.

I did not mention our nose, but everybody knows that its prominence merely stands for a cavity, from which there are tubular branches into the frontal sinuses, ethmoidal sinuses, and the cranial cavity, backward by way of the eustachian tubes into the middle ear, laterally into the maxillary sinus known as the antrum of Highmore, and posteriorly into the pharynx. You have heard how fleas have other fleas to bite them, and so on ad infinitum. Well, quite similarly, my larger tubes have smaller tubes to feed them, for all of my mucous membrane tubes are lined by mucous glands, which are likewise tubular in their structure.

Now in view of all these facts do you really think that I was extravagant in my claim to being one of the most perfect of our brotherhood of shapes?

In structure my tubes, of which I consist, are all built on a common plan which is very simple. Without exception, whether the tubes be little or big, microscopical or apparent to the naked eye, they consist of three coats: their inner coat consisting of what is known as mucous or serous membrane as the case may be, the difference between the two being merely a difference in the form of the epithelial structure which covers their surface and the presence or absence of tribut-

ary glands; an outer coat, which is constructed by the connective tissue man and made up of white fibers; and a middle or muscular coat. In this muscular coat the fibers are arranged in two directions, some of the fibers running longitudinally, so that when they contract they shorten the tubes which they surround, and others running circularly, so as to narrow the caliber of the tube by a squeezing process whenever they contract. By this method of simultaneously shortening and squeezing, very much after the manner in which a cow is milked, all my tubes, little and big, are made to undergo what is known as vermicular motion, or peristaltic action. Some of my tubes carry gases, like the bronchial tubes, and the intestinal tract at times; some of them carry solids, like the alimentary canal; and some of them liquids, like the various tubes which constitute the urinary tract, like the sweat and sebaceous glands and hair follicles, like the mucous and other glands opening on mucous surfaces, like the salivary glands and pancreas, like the gall bladder and gall ducts, and like the blood vessels and lymphatics. But it matters not whether my tubes convey from one part of the body into the other gases, liquids or solids, their function is universally accomplished by this same worm-like motion known as peristaltic action. The involuntary muscles which accomplish this wavelike squeezing and shortening process of my tubes are not under the control of the cerebro-spinal man, but are presided over solely by my sympathetic brother, and between you and me this is why the sympathetic man did not feel like addressing you tonight, but presented me before you as his substitute. He wanted you to realize before he appeared upon the platform the extensive field of operations

of myself, the tubular man. When you stop to think of it, that I carry the breath of life whose inner current is laden with oxygen and whose outer current is charged with carbonic acid gas and moisture, that I receive and disburse all the solids and liquids and gases that are taken into the body, and have the labor of transporting all those which pass out of the body, thus furnishing the entire system of the supply and funeral trains for the whole of our common form, you will readily see that my shape must be coextensive with that of every one of my brother forms. In reality, I have in my keeping the entire bodily commerce, with the solitary exception of the activity which results from chemism. My tubes are all of them a little leaky, especially those which serve as conduits for liquids, so that in many places the contents of my tubular structures sweat through my walls in minute drops, which are received into the various structures through which I pass. In the same manner tissues which are saturated with liquids can be relieved by a corresponding leakage into my interlacing canals. This process by which liquids pass through my walls to and from the tissues is known as osmosis. When liquids leave my canals and leak out into the tissues, such action is known as exosmosis. When liquids find their way from the tissues of the body into my canals, the process is known as endosmosis. But the term osmosis includes both processes. Now, except osmosis, which is what I recently spoke of as bodily chemism, every form of activity in the human body is accomplished by myself. I bring all the materials, solids, liquids and gases which are employed in the construction of the human body to their several destinations, and by my channels of exit carry away all the solids,

liquids and gases which constitute bodily debris. Thus do I dominate the entire bodily commerce, and hence the necessity of my shape being so perfect as to reach the remotest recesses of our common bodily construction.

I have made my remarks as brief and epitomized as possible, but trust that I have succeeded in sufficiently clearing a way for my sympathetic brother so that he can now address you without further embarrassment. What he will desire you to remember most of all, I think, is this series of consecutive facts: that with the exception of osmosis the entire commerce of the body is conducted by the tubular man, that his method of doing this is known as peristaltic action, that peristaltic action is in all tubular structures, from the sweat glands to the alimentary canal, effected by the system of involuntary muscles, that muscles never act except under the impulse of nervous stimulus, and that the nervous stimulus which furnishes the motive power for the entire set of involuntary muscles, whose office is to form the effective working coat of all the tubes, great and small, is furnished solely by the sympathetic man.

Now, sympathetic brother, I hope I have presented the situation to your entire satisfaction, and now as you have no further excuse to delay your appearance you will present yourself to this audience at their next meeting and tell the story of your life in a manner creditable to yourself.

Ladies and gentlemen, we are all proud of our sympathetic brother, so proud that however well he may present to you the story of his structure and function he will find it difficult to frame language adequate to his purpose. Words are such poor and inadequate vehicles for human expression. Our sympathetic brother is really the in-

spiration of our whole family, and I am only his John the Baptist, running before him, fully realizing that he who comes after me is greater than I, the latchet of whose shoes I am not worthy to unloose. The medical world, and much less the laity, are not even capable of fully comprehending the wonderful achievements of the sympathetic man. And to make matters still worse, he is of such a modest nature that although you will find what he has to say concerning himself exceedingly interesting and instructive, we none of us, his brother shapes, have the least idea that he will succeed in giving you an adequate impression as to his influence and importance in our family of human shapes known to you as the composite man.

I leave you now to be entertained at your next gathering by the presiding genius of our family, the sympathetic man.—*Journal of Official Surgery.*

The Sleep Cure.

The cry for rest has always been louder than the cry for food, not because it is more important, but because it is harder to obtain. The best rest comes from good sleep. Of two men or women otherwise equal, the one who sleeps the more satisfactorily will be the more healthy, moral and efficient. Sleep will do much to cure irritability of temper, peevishness and unhappiness. It will restore to vigor an overtaxed brain. It will build up and make strong a weary body. It will cure a headache. Indeed a long list might be made of nervous disorders and other maladies that sleep will cure. Sleeplessness is best cured by a clean, good bed, sufficient exercise to produce weariness, pleasant occupation, good air, not too warm a room, a clear conscience, and

avoidance of stimulants and narcotics.—*Exchange.*

The Laughter Cure.

At the banquet of the National Wholesale Druggists' Association, recently given in Chicago, the Rev. Frank Crane addressed the association on the above subject. The following epigrams are culled from his address:

"Man is the only animal that was made to laugh, and as science teaches that laughter is a sure boon to health, it is a sin for us to substitute excessive drug taking for laughter."

"Laughter increases the blood circulation."

"It enlarges the heart."

"It expands the lungs."

"It jiggers the diaphragm."

"It promotes the circulation of the spleen."

"I once knew a man who laughed so much that when he died they had to cut his liver out and kill it with a club."

"Beware of theologians who have no sense of mirth; they are not altogether human."

"Keep your chin up."

"Don't take your troubles to bed with you; hang them on a chair with your trousers or drop them into a glass of water with your teeth."

Private Treatment

by

Suggestive Therapeutics

Dr. Herbert A. Parkyn will receive a limited number of private patients for treatment at his office. Address

HERBERT A. PARKYN, M. D.,

4020 Dearborn Boulevard,

CHICAGO, ILL.

HYPNOTIC SOMNAMBULISM.

AN ANALYSIS.

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

(Continued from June Number.)

From what I have already said regarding hypnotic somnambulism, some may think that I believe the "subject" is merely simulating. Looking at it from one point of view this is correct, for the subject does not actually see the things and experience the sensations suggested by the operator, although he will act as though he did. The simulation, however, is not willful, for the subject *feels compelled* to acquiesce in and carry out the suggestions made by the operator, unless the suggestions conflict with his sense of propriety or his deep rooted convictions. This is a very easy point to demonstrate in clinical instruction, but a hard matter to explain in writing, so that the following anecdote may assist in making the subject clearer.

A few months ago a retired Chicago surgeon, over 70 years of age, called upon me at the request of a nephew of his, a physician, who contemplated taking a course at the school. During our conversation he said to me, "Doctor, is not this work the same as that called Mesmerism, when I was a boy?" I informed him that the trance state recognized by Mesmer, and afterwards called Mesmerism, was identically the same condition which we now call hypnotic somnambulism. "Well," he said, "when I was about fifteen years of age a man calling himself a Mesmerist came to the town in which I lived and gave a series of entertainments. I went up on his stage to be tested, with the

result that I was considered his star subject as long as he stayed in the town. He said I was one of the finest subjects he ever had or saw. I know I did everything he wanted me to do; said I was asleep, and carried out my part to the letter. I had a good time and enjoyed my part of the performance, but I never went to sleep, and knew exactly what I was doing all the time. He seemed to be able to put the other boys asleep, but I merely felt that I had to do everything he suggested. Of course, I could have resisted him had I really desired to do so, but I had a good time and felt like doing whatever he commanded. Everyone thought I made a fine subject. I tried to tell them afterwards that I was not asleep, but they all said that I could not have done the things I did unless I had been asleep. *But I know I was not asleep.*"

In making an analysis of hypnotic somnambulism the statement of this old doctor, made nearly sixty years after he had acted the part of a subject, should be carefully considered, as it forcibly corroborates the vast amount of positive evidence we have on hand to substantiate the views expressed in this analysis of somnambulism. The doctor's statement was made voluntarily, and his experience is identical with that related to me by many somnambules.

At the age of fifteen many persons will be found to be highly somnambulistie, particularly those living in small towns or

rural districts. As these children are thrown more upon their own resources and come more into contact with the world, they become more independent and more self-assertive, and the majority of them lose their somnambulistic tendencies. Boys brought up in cities learn to think faster and begin life's battles earlier than those brought up in a slow, dreamy environment. I do not insinuate by this that everyone brought up in the country is a somnambule, nor that a boy from the country will not succeed in city life. Close observation will show clearly that a boy brought up amid city life is generally more independent, more self-assertive and thinks faster than a boy accustomed to country life and but few associates. The country lad will be found to be more credulous and more impressionable at first, but experience with city life and city associates soon overcome these deficiencies, and to the same degree in which they disappear do the somnambulistic tendencies depart. Any experienced stage hypnotist will inform you that he does not have very good success in obtaining subjects in large cities, and most of them, for this reason, avoid giving entertainments in big cities, unless they carry a large number of "hypnotic horses" with them. The average stage hypnotist can not afford to do this, and consequently the vast majority of exhibitions of stage hypnotism are confined to the smaller cities and towns where somnambules are more plentiful. I know from personal experience that in some of the smaller towns a very large percentage of those who present themselves for experiment are found to be highly somnambulistic. The more a healthy man uses a certain group of muscles the stronger the muscles be-

come. Similarly, the more the objective, perceptive and reasoning faculties are employed the stronger they become, and the stronger they become in an individual the more his somnambulistic tendencies disappear. For example, in the shrewd, keen, aggressive, business man or lawyer we find the objective faculties highly developed, and a hypnotic operator might endeavor, for a year, to induce somnambulism in him, without meeting with success. What chance, then, would there be to relieve such a man say of muscular rheumatism or a habit of thought if, as some would have us believe, it were necessary to induce somnambulism before a cure by Suggestive Therapeutics could be made? Does it seem reasonable to say that this man is to be robbed of the blessings of Suggestive Therapeutic treatment because he is not suggestible enough to say he is asleep when he is not? I throw not. As a matter of fact, such a man is much more readily cured of his trouble when properly directed Suggestive Therapeutic treatment is employed, than a similar trouble when found in a patient who proves to be a hypnotic somnambule. The somnambule is so prone to be led by his inclinations that when left to himself he shows a lack of stability of purpose, and when constant attention to auto-suggestion is necessary on the part of a patient in order to overcome an existing mental or physical trouble, the somnambule will be found to derive less benefit from auto-suggestion than a less suggestible patient possessing greater application.

Nearly every hypnotic operator knows what it is to have a subject, who appeared to be an excellent somnambule, declare to friends that he was not asleep, but only

carried out his part for fun, or to please the operator; then on testing the subject again to find him as good a somnambule as ever. This experience is frequently very discouraging to an operator who believes in the sleep of the somnambule and is doing his best; but every operator who has had much experience with somnambules has encountered such cases.

One of the first incidents which caused me to question the genuineness of the somnambule sleep occurred about six years ago, and I shall relate it in full, as it is both instructive and amusing.

I was treating a class of stammering patients, and, as it was my custom at that time, (six years ago) accepted none for treatment but those who proved to be good hypnotic subjects—somnambules. I believed that hypnotic somnambulism was necessary in order to cure the patient. The result was that every patient in the class was a somnambule.

Several of the patients were paying for their treatment, among them a boy named Abraham, the son of a wealthy Jewish pawnbroker. I considered Abraham about the best "subject" in the class, for he seemed to go more profoundly to sleep than the others, and on arousing always declared that he had been asleep during treatment and remembered nothing that had been said or done to him. I had frequently let my students experiment with him. They tested him in many ways, and when in the somnambulist state he would answer every question asked. Amongst other things he told about his father's business, his home life, the different members of his family, etc., but on arousing always declared that he did not remember talking to anyone but myself, and did not remember even what I had

said. Of course, in doing this he was obeying my suggestion to the letter, for *I had suggested to him that he would not remember anything.* I did not realize at that time that he was simply carrying out my suggestion to the letter, but thought that it was a voluntary and true statement of facts.

Abraham had gone through some experiments of this sort one morning, and meeting his father by chance the same afternoon, I asked him how he thought Abraham was progressing. "Vell," he replied, "he does speak some improvement, but Abraham tells me dot he does not go to shleebe like de odder poys." I laughed and said: "Why! Abraham goes sounder to sleep than any of the other patients in the class. The other day he told us about a visit to his grandmother, where she lived and all about his brothers and sisters. After treatment he declared he did not remember anything about this. Oh! he goes into a sound sleep at every treatment." "Vell, all I know about it is dot he says he remembers everyding dot goes on and has not gone to shleebe like de odders." I replied that it was a curious thing, and that as next day was Sunday I should call at his house and show him that Abraham did go to sleep.

Next morning I called at Mr. —'s home and was introduced to his wife, another son and two little daughters, all of whom were present during the experiments with Abraham. I placed Abraham on a lounge and in a moment he was obeying suggestions exactly as he had done in the class. I had him go through a number of experiments, then made him walk across the room, lie down on another lounge and brought him back to the first lounge; told him that when I awoke him

he would not remember what had been said or done, but would declare that he had been sound asleep and had not stirred from the lounge. I next aroused him and he declared he had been sound asleep, remembered nothing of what had been said or done and had not stirred from the lounge. Turning to the father I said: "Now then, Mr. —, you see Abraham does go soundly asleep." He was dumb-founded and simply nodded acquiescence. I then put Abraham "to sleep" (?) again, and said, "Now, Mr. —, you ask him some questions." Mr. — at once became a little nervous and said, "Oh! Oh! I don't know vot to ask him," and turning to his wife he said, "Martha, you ask Abraham some kevestions." "Oh! No!" said Mrs. —, "I don't like to." I said, "I do not care who asks the question, but *some one* must ask it." Mr. — then turned to his other son and said, "Moses! Come, you ask the kevestion." Moses quietly withdrew from the room and the two little girls, also fearing they might be called upon, ran out of the room. They seemed to treat the sleeping Abraham as though he were a corpse or a being from another world.

I was determined some one should ask the boy a question, so turning again to Mr. —, I said: "You can surely think of some question to ask the boy. Ask him any simple question about anything under the sun." Mr. — thought for a moment, shrugged his shoulders, looked at me, got red in the face, and said, "I can't dink vot to ask him. Vot vill I ask him about." "Anything. Anything, Mr. —, ask him about anything," I said. Mr. — then shoved his hands deeply into his trousers pockets, walked over to

the lounge, thought earnestly for about one minute, took a long, deep breath to keep up his courage, and said very seriously, "Abraham! How much vos you pay for dem pants?" And Abraham replied, "Thirty-seven cents, father." The whole scene had been so tremendously serious and yet so ludicrous that I found it a difficult matter to keep my composure long enough to arouse Abraham and hear him say that he was asleep and did not remember answering any questions. Once outside of the house, however, I enjoyed one of the heartiest laughs of my life.*

A day or two later I met Mr. — again, and he assured me that after I had gone, Abraham told Moses everything that had occurred, and that he was not asleep. It is needless to say I was puzzled at the time.

A letter from a professional stage hypnotist was published in Vol. II of *SUGGESTION*. In giving an account of a performance in which he made his subjects "own up" that they were not asleep, he said: "Each subject declared that he thought he was the only subject who was not really hypnotized." This statement tallies exactly with the statement I received from my class of stammerers, and since that time I have heard it repeated at least a score of times.

Next month I shall describe some interesting "laboratory experiments" which were made in order to determine whether the loss of memory of the hypnotic somnambule and the "hypnotic sleep" are genuine.

*Some who read the account of this accident may fancy that I have made the story to fit the case. However, I beg to state that the story is true in every detail, even to the first names of those concerned.

(To be continued.)

THE GOSPEL OF WORK.

BY WILLIAM WALKER ATKINSON.

I have before me a letter from one of my correspondents, in which she complains bitterly of what she considers the daily round of drudgery which she is called upon to perform. She does not complain of having to do an excessive amount of work; her burden does not seem too heavy for her to bear; she is not wearing out her life in a bitter struggle for bread; but she complains of the homely and prosaic nature of her task, which she imagines retards her spiritual progress. She considers her task ignoble, and she frets and chafes because of the so-called lowly nature of her daily work, and longs for "higher things." She imagines that her spirit is confined and bound by the fact of her work being humble and homely, and she seems to doubt her ability to "break her fetters."

It is unnecessary to add that this woman's heart is not in her work—that she takes no pride in her task—that she lacks the feeling of joy that comes from work well performed. She is laboring under the old fallacy that work is a curse inflicted upon mankind as a punishment for its sins. She is suffering from a delusion that has long burdened the mind of man, and which he is just learning to throw off.

Now, do not imagine that I am going to preach a sermon on Content—far from it. I do not believe in Content. I would rather preach the gospel of Discontent. Content means stagnation, slavery and

death of Desire. Without Desire there is no progress. Discontent produces Desire, and Desire brings progress. But we must know the law before we can avail ourselves of its privileges.

If we dread or hate the work which lies to our hand, we thereby make that work our master—we become its slaves. If, on the contrary, we assert the self and smile in the face of the monster, it becomes our obedient servant and acknowledges our mastery. When we conquer the feeling of repugnance, the work grows less arduous and soon we begin to feel a positive pleasure in performing it. When this stage is attained we are enabled to divert to better uses the energy formerly wasted by unnecessary friction. When the friction is eliminated, the machinery runs with much less expenditure of energy, and the surplus power may be profitably employed in clearing the path to "better things." Where there is fear, worry, hate or aversion, there is always friction, and friction always means wasted energy—lost motion.

Work is not a curse. It is the best thing that man possesses. We may doubt this at first thought, but if we will stop to analyze our feelings, we will see that we do not dislike work—that which we dislike is merely *some kind of work*. Nothing can be more pleasant than the performance of work of the kind we like and for which we are best fitted. There's the rub. But we must not be discouraged, for we can surely bring to our hand the

work we like and for which we are best fitted, *if we only go about it right*. Our own will come to us if we will only demand it in earnest. We will get it if we but *want it hard enough*. People get what they want if they want it in earnest, and are *willing to pay the price* of attainment.

Work is a pleasure to the properly constituted man or woman. It yields us more happiness in the long run than does anything else in life. If we would know just what work means to us, let us visit the prisons and find that there men are punished by being deprived of work. To them the work of the day is the only thing that makes life bearable. Without occupation life becomes a burden, in prison or out of it. The trouble with us is that we have been making a bugaboo of work, instead of recognizing it as a blessing. Work is a part of the Law and if we are so foolish as to attempt to evade it, we will surely suffer. The whole trouble is that we let our work master us, instead of us mastering our work. Simply change your mental point of view regarding work, and you will be surprised at the wonderful change that has come over things.

When we once come to look at work as a friend, we find unexpected pleasures in the simplest tasks; we begin to realize the joy of *doing*; we begin to put a little of ourself in the task, and experience the satisfaction of creating. Our thoughts begin to take form in action. The mental image is reproduced by the work of our hands. We become world builders on a small scale. We find that the product of our labors becomes beautiful in our sight, and we find ourselves developing, step by step, and attaining that which, but a short time ago, seemed so far beyond us.

And, after all, there is much truth in the old proverb that there is more pleasure

in the pursuit than in the attainment. There is real pleasure in congenial work without regard to the reward. When a man has attained a long sought for object, he is usually discontented and bored. He misses the pleasure of the chase. His only remedy is to regard his attainment as only another round of the ladder, and to begin to climb higher.

And as to these humble tasks, do we not know that all work is worthy of the man who does it—provided that he does it well. The cobbler who makes a shoe—and makes it well—is as worthy in the sight of the Law as the man who paints the masterpiece, writes the poem, builds the palace. And so long as he is true to himself and his work, the Law favors him.

Now, I do not mean that the maker of the shoe should rest content if he feels that he is capable of doing "better things," but he must be sure that he does his best toward making the shoe just right, before he can progress. And his discontent must not be fretting—it must consist of a strong and earnest desire to move forward, and a calm but determined effort in the desired direction. And so long as he fashions shoes, he must let each shoe bear the loving mark of the tool, and receive the caress of the hand of its creator.

The principal thing about work is to do it well. And we cannot do it well unless we put love into it. No man will ever make a success of life, unless he loves his work, be that work ever so humble. The mental attitude he manifests toward his work will make itself felt, and will attract to him just what it calls for—success or failure. A man by his thoughts (and their resulting action) calls into operation forces and influences which make or mar him. Like attracts like in the thought-world. Our thoughts of to-

day is the measure of our success tomorrow.

If we go about the work that lies to our hand, and do it the best we can; do it without fear; do it with love; do it without shame; we will find that we are on the right path. We will find that it will attract to ourselves that which we need to aid us in our progress. We will find the people, things, circumstances, opportunities waiting for us when the time arrives when we can avail ourselves of them. We will find that we are as magnets drawing to us that which we need. We will find that as the growing plant draws from the earth the material needful for its growth, so will we draw from the outside world that which we need to perfect our plans. We will find that "calm demand brings all things," providing we are ready and fit to receive them.

And with an understanding of the law, we will recognize the fact that all work is noble and good, and the only disgrace about it is the failure to do it the best we know how. We will realize that man is superior to environments and circumstances. We will realize that the I AM ennobles any work—Tolstoi at the plow is a grander figure than Tolstoi the Count. We will realize that the humble task of today, in all probability, is giving us the experience needed to round out our life and fit us for the more congenial occupation of tomorrow.

And, finally, we will know that no matter what our occupation may be, we cannot be hindered in our spiritual development. There are no fetters for the Ego. Dress the body in the coarsest garb; let the hands perform the humblest tasks; let the plainest food be our fare; and the I AM remains unchanged. Nothing can

rob us of our birthright of the Spirit, nor cheat us of our eternal inheritance.

Therapeutic Ballast.

I know from personal observation that our cousins across the water do not prescribe or swallow one-fourth as much medicine as we do in our country. With but few exceptions, the entire vegetable and mineral kingdoms have given us little of specific value; but still, up to the present day the bulk of our books on *materia medica* is made up of a description of many valueless drugs and preparations. Is it not to be deplored that valuable time should be wasted in our student days by cramming into our heads a lot of therapeutic ballast? If our professors of *materia medica* in the undergraduate colleges are reticent in advancing the truth, the whole truth, and nothing but the truth, then it is time for us to tell them that they are to a large degree responsible for the desire on the part of many practitioners to prescribe frequently, and without good cause, an unnecessary quantity of useless drugs. Every few weeks new drugs and combinations of medicaments are forced upon physicians with the claim that they are specifics in the treatment of disease; and the physician, in his anxiety to alleviate his patient's sufferings, because the simpler and more reliable agents have failed him, is gulled into trying the newly extolled remedy, only to find that it is still less efficacious than the old one. The common-sense practitioner knows by experience that the constant, frequent prescribing of innumerable drugs only ends in detriment to his patients.—Dr. Augustus Caille, in the *Review of Reviews*.

work we like and for which we are best fitted, *if we only go about it right*. Our own will come to us if we will only demand it in earnest. We will get it if we but *want it hard enough*. People get what they want if they want it in earnest, and are *willing to pay the price of attainment*.

Work is a pleasure to the properly constituted man or woman. It yields us more happiness in the long run than does anything else in life. If we would know just what work means to us, let us visit the prisons and find that there men are punished by being deprived of work. To them the work of the day is the only thing that makes life bearable. Without occupation life becomes a burden, in prison or out of it. The trouble with us is that we have been making a bugaboo of work, instead of recognizing it as a blessing. Work is a part of the Law and if we are so foolish as to attempt to evade it, we will surely suffer. The whole trouble is that we let our work master us, instead of us mastering our work. Simply change your mental point of view regarding work, and you will be surprised at the wonderful change that has come over things.

When we once come to look at work as a friend, we find unexpected pleasures in the simplest tasks; we begin to realize the joy of *doing*; we begin to put a little of ourself in the task, and experience the satisfaction of creating. Our thoughts begin to take form in action. The mental image is reproduced by the work of our hands. We become world builders on a small scale. We find that the product of our labors becomes beautiful in our sight, and we find ourselves developing, step by step, and attaining that which, but a short time ago, seemed so far beyond us.

And, after all, there is much truth in the old proverb that there is more pleasure

in the pursuit than in the attainment. There is real pleasure in congenial work without regard to the reward. When a man has attained a long sought for object, he is usually discontented and bored. He misses the pleasure of the chase. His only remedy is to regard his attainment as only another round of the ladder, and to begin to climb higher.

And as to these humble tasks, do we not know that all work is worthy of the man who does it—provided that he does it well. The cobbler who makes a shoe—and makes it well—is as worthy in the sight of the Law as the man who paints the masterpiece, writes the poem, builds the palace. And so long as he is true to himself and his work, the Law favors him.

Now, I do not mean that the maker of the shoe should rest content if he feels that he is capable of doing “better things,” but he must be sure that he does his best toward making the shoe just right, before he can progress. And his discontent must not be fretting—it must consist of a strong and earnest desire to move forward, and a calm but determined effort in the desired direction. And so long as he fashions shoes, he must let each shoe bear the loving mark of the tool, and receive the caress of the hand of its creator.

The principal thing about work is to do it well. And we cannot do it well unless we put love into it. No man will ever make a success of life, unless he loves his work, be that work ever so humble. The mental attitude he manifests toward his work will make itself felt, and will attract to him just what it calls for—success or failure. A man by his thoughts (and their resulting action) calls into operation forces and influences which make or mar him. Like attracts like in the thought-world. Our thoughts of to-

day is the measure of our success to-morrow.

If we go about the work that lies to our hand, and do it the best we can; do it without fear; do it with love; do it without shame; we will find that we are on the right path. We will find that it will attract to ourselves that which we need to aid us in our progress. We will find the people, things, circumstances, opportunities waiting for us when the time arrives when we can avail ourselves of them. We will find that we are as magnets drawing to us that which we need. We will find that as the growing plant draws from the earth the material needful for its growth, so will we draw from the outside world that which we need to perfect our plans. We will find that "calm demand brings all things," providing we are ready and fit to receive them.

And with an understanding of the law, we will recognize the fact that all work is noble and good, and the only disgrace about it is the failure to do it the best we know how. We will realize that man is superior to environments and circumstances. We will realize that the I AM ennobles any work—Tolstoi at the plow is a grander figure than Tolstoi the Count. We will realize that the humble task of today, in all probability, is giving us the experience needed to round out our life and fit us for the more congenial occupation of tomorrow.

And, finally, we will know that no matter what our occupation may be, we cannot be hindered in our spiritual development. There are no fetters for the Ego. Dress the body in the coarsest garb; let the hands perform the humblest tasks; let the plainest food be our fare; and the I AM remains unchanged. Nothing can

rob us of our birthright of the Spirit, nor cheat us of our eternal inheritance.

Therapeutic Ballast.

I know from personal observation that our cousins across the water do not prescribe or swallow one-fourth as much medicine as we do in our country. With but few exceptions, the entire vegetable and mineral kingdoms have given us little of specific value; but still, up to the present day the bulk of our books on *materia medica* is made up of a description of many valueless drugs and preparations. Is it not to be deplored that valuable time should be wasted in our student days by cramming into our heads a lot of therapeutic ballast? If our professors of *materia medica* in the undergraduate colleges are reticent in advancing the truth, the whole truth, and nothing but the truth, then it is time for us to tell them that they are to a large degree responsible for the desire on the part of many practitioners to prescribe frequently, and without good cause, an unnecessary quantity of, useless drugs. Every few weeks new drugs and combinations of medicaments are forced upon physicians with the claim that they are specifics in the treatment of disease; and the physician, in his anxiety to alleviate his patient's sufferings, because the simpler and more reliable agents have failed him, is gulled into trying the newly extolled remedy, only to find that it is still less efficacious than the old one. The common-sense practitioner knows by experience that the constant, frequent prescribing of innumerable drugs only ends in detriment to his patients.—*Dr. Augustus Caille, in the Review of Reviews.*

SUGGESTION

PUBLISHED MONTHLY BY

Suggestion Publishing Company.

Office: 4020 Drexel Boul., Chicago, Ill.

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

WILLIAM WALKER ATKINSON, Associate Editor.

VOL. VII.

JULY 1, 1901.

No. 1.

FLOTSAM AND JETSAM.

Brother Shelton, of *Christian*, Denver, Col., quotes from our February number our editorial remarks upon his Healing Room, the place where he generates his vibrations, and in answering the same in the May number of his journal, says:

"Say, smartie, there is no danger of a burglar straying into my house. I don't attract burglars. But I'll tell you the truth about my Healing Room. The house is not even lighted with electricity, but gas. I sent for the gas man to find a leak. He was a common, ordinary laboring man. He went from room to room without making any comments, but when he reached the Healing Room he dropped his step ladder and made remarks about the electric current. Everybody about the house notices the difference as soon as they come into that room. As for signals from Mars, I want you to understand, my beloved Medicus, that I am in communication with the sun and all the planets. This is no joke!"

Shelton's writings are most original and startling, but the man who reads them needs to be blessed with the sense of

humor, else he will wonder whether he is not just recovering from the effects of a pipe dream. We are not prepared to dispute his statement that he is in communication with the sun and all the planets. We know some people who firmly believe that he is in communication with the Moon, as well. There is one thing, however, that we like about Shelton, and that is that he preaches the doctrine of the individualist—reliance upon one's self—the folly of Fear—the Kingship of Self. We have a fellow feeling for any man who preaches Freedom, no matter how many kinds of a crank he may be.

Since writing the above, the June number of Shelton's *Christian* has reached us, containing the glad tidings that the home of the Denver Seer has been brightened by the arrival of a jolly little girl baby who has her papa's blue eyes and, presumably, his scarcity of hair. Shelton also informs his readers, with an ingenuous confidence worthy of a younger man, that his mother-in-law has come to take charge of the baby. Poor Shelton! With

a lively baby in the house, and a mother-in-law in charge, he'll soon find out who is the real I AM around that domicile. We do not wish to be considered irreverent, but we cannot repress a smile at the mental picture of the bald-headed Denver prophet, clad in China silk pajamas, performing the Midnight March, infant in arms, and papa grinding out an allopathic dose of his best slumber vibrations. And, if he and his mother-in-law don't have an animated discussion regarding the relative merits of Vibrations and Castoria, we'll go out of the prophet business. Here's to little "Baby Blanche"—may she live long and prosper, and with the golden chains of love lead captive her inspired old dad!

Here is something from *Eleanor Kirk's* Idea:

"For many years I have been mentally engaged in the work of smashing saloons. Except to a few members of my own family, I have never spoken of this idiosyncrasy. It would be as impossible for me to pass a saloon without breaking every bottle and spilling all the rum there was in it as it would be for me to enter one of those places and do it with hatchet or billiard balls.

One evening a few years ago I was returning from a visit which had tried me almost beyond endurance. The husband of a lovely woman and the father of several children, to say nothing of his being the son of a good woman, whom I knew intimately, had returned to his home so disgustingly under the influence of liquor that he could scarcely stand. The wife was in despair, the children were frightened—for this man was not unlike a wild beast when drunk—and I, the guest, was stirred from the foundations. The kindest thing I could do for this family was to leave it. I was simply an embarrassment and so I got out as quickly as possible. Saloon after saloon was destroyed in my mind as I rode from this miserable home to my own neighborhood, some three miles distant. There

were three blocks to walk after I left the cars before I could reach my own residence, and on these three blocks were four liquor saloons. I passed three of them and mentally demolished them. I was opposite the fourth one and had a block to go before turning into my own street. "There was a sound of revelry by night" in this particular joint, and for a moment my feet seemed riveted to the spot. Every sorrow of my life that rum had produced came before me, and I cried out in my soul—

How long, O Lord. How long?

Then as if in answer to my question came an awful crash. The great plate-glass window in this immense saloon was shattered to bits."

Respectfully referred to Sister Carrie Nation. If there is any virtue in Eleanor's plan, and all those who have suffered from the effects of the saloon were induced to concentrate on "smashing thoughts" for a single second, there wouldn't be a splinter left to tell the tale. We don't train with the "prohibition cranks," but when we look around us and see the suffering of mothers and wives; see the pitiful faces of little children—well, we cannot help doing just a little quiet thinking. More power to your mental smasher, Eleanor!

Here is something from Brother Smiley's *Occult Truths*:

"We have been told many times that thoughts are things, but what kind of things? When I wrote the article entitled: 'God made the dogs and made the fleas to bite them,' I told a lady this law and ask her to think out how it could be right. Her mind was on the subject thereafter. The next day as I was seated in a park, a dog which proved to be covered with fleas came and lay down on the grass near by me, a thing which has not occurred before in many months. Following day, a dog came in the same way to the lady and actually followed her home. He stayed all night. As he was full of fleas, she gave him away the following morning. The

next day a dog came to me and persisted in paying his attentions. As he had lots of fleas I declined them. Whatever we choose to hold a right form of thought about will come to us but not to 'the world's people.' This is because we are living the true life, and that ours is the true one is proven by such facts as these. Try this experiment while you are in Christian dualism, belief that there is good and evil, and I promise you shall not succeed. Try it while the self remains and I promise you shall not succeed. Try it after you have renounced self and Christian belief that there is evil, use the right form of words and I promise you that instead of dogs with fleas, you shall draw to you anything you choose to name. One of our subscribers has been wanting a wife for four years and none has come. Here is a sure way to magnetically attract her. I attract whatever I concentrate upon and have to beware what I think about."

Smiley is the man who told us how to "sit" for dollars, hats, collar-buttons, skyscrapers, etc. He also told us how to "exterminate vermin" by holding thoughts of love toward them. He now shows us that he can attract vermin as well as repel them. It must be awfully awkward for Smiley to carry such a hair-trigger thinking machine around with him. Just imagine what would happen if he should see a fine-tooth comb in a druggists window and start to consider its many uses. Or, if he should chance to spy a tree laden with green apples. It would be a case of "listen to my tale of woe," sure. With his wondrous power he's sure to be a winner. There's no fleas on Smiley.

Speaking of Smiley's vermin, reminds us of a good Chicago Christian Science sister, who recently moved into a flat which she soon found to be infested with roaches. Insect powder, being too closely allied to "mortal mind," was out of the question, and she was thrown back on the resources

of "Science." So she closed her eyes and "demonstrated" for all she was worth. The roaches felt the effect of the "demonstration," and packed up their household effects and departed, bag and baggage, singing sadly "I'd leave my happy home for you, oo-oo-oo-ooo"—and the "Scientist" related her experience at the next Wednesday night meeting at the Temple. After the experience meeting, one of her friends asked her what she supposed had become of the vermin, and was somewhat staggered by the good sister's complacent reply: "Why, I'm not quite sure, but *I think I drove them into the flat of that Science of Being woman on the floor below.*" All is Love; Love is All.

The following news item recently appeared in the daily papers:

"Medota (Ill.), April 4.—By power of will alone, P. V. Keller, aged seventy years, a pioneer citizen of this city, claims that he is accomplishing the transformation of his long white beard into one of black.

"Mr. Keller is an earnest adherent of what he terms 'divine science.' Skeptics scoffed when he announced several months ago that he would change the color of his beard by will power, but one by one new hairs of black have replaced the white, and the change promises to be complete."

One of our New Thought contemporaries, in commenting on the above item, says that there is nothing at all remarkable about it, as everyone knows that strong emotion changes black hair to white, and why not *vice versa*. Why not, indeed! Everyone knows that Helen Wilman's hair was a roseate gray when she left Chicago, and now it is said to have regained its original hue, and at the present time rivals an Italian sunset in its

glowing tints. And no hair renovator can be had for love or money within "steen" miles of Sea Breeze. It's all in your Mind.

Speaking of Helen Wilmans, we are reminded of her new book, "The Conquest of Death." And speaking of the conquest of Death, we are reminded of a recent letter from a fair correspondent who wishes to know how it is that, although the lower animals have never been inoculated with the Fear of Death, they die just the same as the latest animal—Man. She winds up her letter with a bold challenge to the Death Conquerors to show her an animal that manifests Immortality in the Flesh.

Softly, good sister, you forget the Mule. He, manifesting the strong will of his race, refuses to accept the belief in Death, and, consequently lives forever. Who ever saw a dead mule? Men may come and men may go, but the mule lives on forever.

And, speaking of Immortality in the Flesh, once we knew a brindle cat (one of the boys), who—but that's another story.

The following inquiries of correspondents are herewith briefly answered:

Bessie N. B. The elephant with wings which you say you saw in your dreams after returning from a visit to the theatre, was, in our opinion, the astral form of the Welsh rarebit which you absorbed at the little supper after the show. You are in error in supposing that it is a sign that you will pack your trunk and travel, shortly. As a true occultist, you should look for the *esoteric* meaning rather than the *exoteric*. For further particulars consult any of the occult magazines.

Peter Z. N. (1) We do not know the exact price of Mother Eddy's spoons bearing her picture, nor can we inform you whether or not they will impart any special virtue to the tea stirred with them.

(2) We think you are correct in your surmise that you cannot succeed in the Christian Science business without a spoon.

(3) No! none but the official spoons will answer, the others have too much "mortal mind" alloy.

Miranda Q. R. Colonel Sabin, Washington, D. C., has the only known antidote for Christian Science "Malicious Mental Magnetism." It is highly spoken of (in his paper the *Washington News Letter*). He sells it at \$1 per course, and it should be in the medicine chest of every seceder from the Eddyite camp. He calls it the "Vibration Cure." Shake before using.

Lucy T. S. (1) No, she is not an inventor of a hair renovator. She edits a paper and writes books, telling how to conquer Poverty and Death. (2) Her postoffice address is Sea Breeze, Fla. (3) Yes, she is perennial. (4) She's all right.

Tommy D. (1) She is thirty-five years old and recently married, and is so happy that she often forgets herself and calls her correspondents "dearie," when she answers them. (2) Yes, we agree with you in your opinion of her book "How to Wake the Solar Plexus." (3) No, she doesn't live in South Dakota, she has moved to Holyoke, Mass., and the change has done her good. (4) Yes, indeed she is. You should see her last photograph. (5) Yes, she does seem to be just a little heterodox in her views, once in a while. (6) No, she did not marry a Presbyterian clergyman.

Minerra R. D. (1) You're too late. There's no use in giving you his address. He's married and settled down now, and

is raising a family (see another paragraph in these columns). (2) Yes, he still wears his hair a la Bill Nye. When the baby gets to work pulling hair, he'll dispense with brushes altogether. (3) No, he is not the same man who ran a newspaper for a week on Christian principles—that was Sheldon, not Shelton—different man altogether. (4) No, he doesn't receive visitors, and, besides, his wife and mother-in-law are at home. You had better stay in Kalamazoo.

Josiah T. (1) No, we don't know where he buys his neckties and hats. Write him, and maybe he will send you an old necktie "on suspicion." His old hats he gives to Ali Baba. (2) Yes, his smile is patented. All rights reserved. (3) Yes, he uses butcher's paper as a cover for *The Philistine* because it comes so much cheaper than the other kind. He's very thrifty. (4) No, we don't think that there would be a good opening for an enterprising barber in East Aurora. Haircuts are anathema in that hamlet.

Timothy D. Q. (1) No, we do not think it absolutely necessary for you to wash off the "bad magnetism" after giving a magnetic treatment. It won't hurt you unless you have rubbed the cuticle off your hands. However, inasmuch as you are a dealer in Dutch cheese and only practice magnetic healing "on the side," we suggest that you wash your hands *before* treating a patient. You thus get rid of the magnetic aura of your other business, and it will leave a good impression in the mind of the patient. (2) Yes, always get your money in advance. It help along the cure and removes the fear-thought from the mind of the healer, thus enabling him to send forth stronger vibrations.

A Plain Statement.

We feel that this journal is not sufficiently well supported by those interested in the subjects to which it is devoted. We are trying to give the public a good magazine, and believe that we are meeting with a fair degree of success in the indicated direction, but we feel that we should receive encouragement from sources which have so far withheld it. It will be noticed that the majority of publications devoted to this subject have either died from lack of support or else they have endeavored to make up the deficiency in their cash receipts by inserting advertisements of a nature calculated to bring into disrepute the ideas to which the journals are devoted. We have refused, and are refusing, advertisements of an objectionable nature, and are endeavoring to keep our columns clean, but we get no thanks for it. We find it difficult to obtain advertisements from the firms usually advertising in medical magazines, they taking the position that as we are advocating drugless treatment, we consequently do not merit their advertising patronage, utterly ignoring the fact that we have a circulation among physicians surpassed by only four or five other publications, and that our medical subscribers are of the wide-awake, progressive type, the "moss-backs" and Rip Van Winkles of the profession keeping away from us. We are thus placed in a peculiar position—the advertisers who should patronize us refusing to do so, while those who are only too anxious to fill our advertising columns we are compelled to refuse.

The only way for our friends to help us in our work is to interest themselves a little in the direction of calling the attention of their friends to the journal and

endeavoring to get them to subscribe. The task should not be an unpleasant one, especially as we are offering attractive premiums to those who obtain a new subscriber for us. See what you can do in the direction of "booming" SUGGESTION a little, and you will be well awarded, not only by receiving a valuable premium, but also by getting a still better magazine.

"Frauds of Spiritualism."

The series of articles on "The Frauds of Spiritualism," the first instalment of which appears in this number, will doubtless prove of interest to our readers. Rev. Stanley L. Krebs has devoted considerable time during the past several years to an investigation of spiritualistic phenomena, and in the course of his investigations he has uncovered many instances of bogus manifestations. Mr. Krebs does not start out with the idea that there is no such thing as genuine phenomena, and, in fact, his investigations seem to have in view the discovery of genuine manifestations, but he believes in uncovering and exposing fraud wherever found. Whilst many Spiritualists seem to resent the exposing of fraud on the part of so-called mediums, believing that it is intended as an attack upon their faith, the more intelligent and advanced thinkers among their ranks are beginning to welcome investigations of this kind, believing that in the end their cause will be promoted by the weeding of their garden. The flower of truth can never be injured by the removal of the noxious weeds which surround it, and which have been retarding its growth, and the tearing of the mask from the producers of fraudulent phenomena can but result to the benefit of whatever may be true in Spiritualism. The information

concerning the modus operandi of these fraudulent manifestations is of importance to all students of the subject, and readers of this series of articles will get what would cost them considerable money to acquire from teachers, books, etc. These articles will undoubtedly attract considerable attention, and as we print only a limited edition of the numbers of the magazine containing this article, we suggest that those wishing to obtain the complete series order at once.

BOOK REVIEWS.

REINCARNATION, *Immortality through Repeated Lives*, is a new edition of Walker's celebrated work on this subject. It is revised, edited and brought down to date by News E. Wood, A.M., M.D., editor of the *Star of the Magi*. Dr. Wood has also added liberal quotations, giving the central thought, from Franz Hartman, Annie Besant and other writers on the subject. Those familiar with the doctrine of re-birth, or reincarnation, express the opinion that this work is the best exposition of the theory now before the public. Authors, scientists and philosophers, ancient and modern, are quoted in support of reincarnation and its companion theory, Karma. The price is much lower than previous editions of Walker's book, and is thus placed within the reach of all interested in the subject. Price: paper, 30c; leatherette, 50c. Sold by News E. Wood, 617 LaSalle avenue, Chicago.

PERSONAL MAGNETISM, *Psychic influence, Thought-force, Concentration, Will-power and Practical Mental Science*, by William Walker Atkinson, is a work

which is attracting much attention from those interested in the power of the mind apart from the healing of disease. This work is devoted entirely to the subject of Mental Force (including Suggestion) as applied in the affairs of business and every-day life, and does not encroach upon the subject of "healing." It is most unique, and differs materially from anything else ever written on the subject. It has caused somewhat of a sensation among students of Mental Control, and is meeting with a tremendous sale, the first edition being nearly exhausted. We refrain from giving this work the notice which it would receive if its author was not connected with the editorial department of this journal, and therefore prefer that you should send to the publishers for a descriptive booklet giving a list of contents and numerous testimonials from those who have purchased it. Price \$1 (sent on 24 hours' approval). For sale by The University of Psychic Science, 3975 Cottage Grove avenue, Chicago.

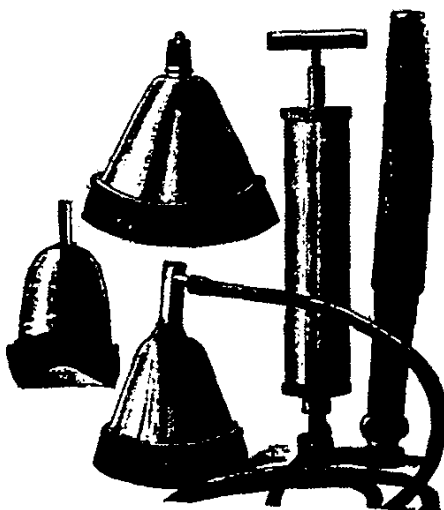
THE RUSTLE OF HIS ROBE. *A Vision of the Time of the End*, by Margaret Kern, is a unique work. It is a description of a prophetic dream. To Mystics and those who comprehend the "Hidden Words," this book will undoubtedly prove very interesting and instructive, although to the humble reviewer the text of the book is almost as unintelligible as the original Persian and Arabic manuscripts from which the "Hidden Words" were translated. The book is handsomely printed and bound, and gives evidence of the care and research devoted to its preparation. We only wish that we knew what it was all about, so that we could tell our readers. It is very tantalizing—the publishers should furnish

the reviewer with a key. We could, of course, review this book in glittering generalities and make a brave show of understanding it all—but we prefer the truth, this time at least. It is beautifully bound and printed in the most approved style, and the illustrated symbols by Miss F. S. Montague attract the attention of even the wayfaring reviewer though he fail to grasp the true inwardness of the text. Price \$2. For sale by F. Tennyson Neely Co., 114 Fifth avenue, New York City.

POEMS OF THE NEW TIME. *A Volume of Lyric Verse, Including Kickapoo River Ballads in Character, and Kismet, a Lyric Drama after a Greek Model*, is a pretty little collection of poems by Miles Menander Dawson. Some of the poems contained in this collection are good, and all are worthy of a reading. The writer is original and presents his thoughts in pleasing manner. We derived considerable pleasure from reading several of the poems, and our stenographer stated that others were "too sweet for anything," and gave us considerable trouble in getting her away from the book and down to work. The book is neatly bound; contains 169 pages, and sells for \$1.25. It may be obtained from The Alliance Publishing Company, 19 W. 31st street, New York City.

MISS INCOGNITA, by "Don Jon," is the title of a particularly attractive looking volume which has just reached our hands. It is a story of a villainous "mystic" who throws Srengali completely in the shade by his awful carryings-on. Mysticism, love, intrigue, revenge and all the rest, crowd each other for standing room, so filled with action is this book.

Vacuum Treatment.



Have you investigated the Vacuum Treatment? It is a huge success, and you should know all about it. **Any one can use it.** Circulation can be stimulated in any portion of the body in a few moments, and undeveloped portions of the body can be speedily developed. Every physician should possess a set of our Vacuum Appliances. They pay for themselves many times over every month, and the results are satisfactory.

Full instructions are sent with every Appliance, and special instructions are sent to those desiring home treatment.

Patients pick up rapidly under Vacuum Treatment, as the whole system can be stimulated without the slightest chance of injury.

Write for circulars to

THE VACUUM REMEDY CO.,
STATION M,
CHICAGO, - - ILL.

THE HYPNO-METRONOME HYPNOTISES EVERYBODY.

A DISCOVERY.

From France, the home of Hypnotism, comes the latest discovery in the production of Hypnosis. The French Scientist, Dr. Paul Saint Martin, has invented the Hypno-Metronome, by which two of the senses are played upon in place of one.

AN ADVANCE.

This is a great advance over the old method in which mirrors alone were employed. By the use of this instrument any operator can induce hypnosis in every subject, and can hypnotise himself if necessary. Self Hypnotic healing is made very easy by this method.

We have just received a large consignment of these Metronomes and full particulars will be sent to anyone upon application. An extensive course on Hypnotism is sent with every instrument, as well as a book giving full instructions in the use of the Hypno-Metronome for Hypnotic and Therapeutic practice and self healing.

Address. The University of Psychic Science, (Inc.) 2825 Cottage Grove Ave., Chicago, Ill.

HYPNOTISM.

Dr. Parkyn's new 400 page, illustrated, mail course, gives in detail over 100 Methods for inducing Hypnosis. It also goes thoroughly into the treatment of all diseases amenable to Suggestive Therapeutics. Send for descriptive pamphlet to the Chicago School of Psychology, Dept., S. 4020 Drexel Boulevard, Chicago, Ill.

MARRIAGE MOTHERHOOD, HEALTH AND HYGIENE.

A Strong, Practical and Helpful Book for wives, husbands, and the unmarried. Treats delicate questions in a frank, clear and wholesome manner. Best general ideas of diseases and their treatment found in a small book. **SENT FREE** to old subscribers sending in a new subscription to **SUGGESTION**.

"Power of Will"

A SCIENTIFIC MANUAL.

"To any man or woman interested in self-development—to me, personally—this book is literally invaluable."—W. R. C. LATSON, M.D., Editor *Health Culture*.

"Plain, practical, scientific."—*N. Y. Times*.

Cloth, 5½x8; 444 pp., postpaid, \$2.00

FRANK CHANNING HADDOCK,

319 Boston Street,

LYNN, Mass.

HOW TO BETTER YOUR CONDITION BY MIND USE

That is what you want to know. The "NAUTILUS" tells how, and makes you smile and go in to win. Send 26 cents for six months' subscription, and a copy of the first edition of that famous new book, "Just How to Wake the Solar Plexus," by the Editor of "The Nautilus." You Want them both and Now is your time.

Address: ELIZABETH TOWNE,

Dep't F,

Holyoke, Mass.

DUTTON BOOKS.

By Geo. Dutton, A. B., M. D.

ANATOMY, 800 Illustrations, 470 pages.....\$4.80

ETIOLOGY or Way of Life..... 4.00

Consumption and Rheumatism..... 1.00

Address, Suggestion Pub. Co.

4020 Drexel Boul., Chicago Ill

ENDORSED.

The leading medical journals of the country are endorsing the work of THE CHICAGO SCHOOL OF PSYCHOLOGY and are bestowing unstinted praise upon Dr. Parkyn's Mail Course. We have published dozens of extracts from these medical journals in a neat pamphlet which we will send to anyone upon application. No other mail course on Hypnotism and Suggestive Therapeutics has been endorsed by the medical press. This pamphlet also contains hundreds of endorsements from physicians and others. The Chicago School of Psychology, Dept., S. 4020 Drexel Boulevard, Chicago, Ill.

SUMMER COURSE

ELECTRO-THERAPEUTICS

A course in a new and original system of treatment by electricity will be given during the summer months at the Edison College of Electro-Therapeutics. Full instruction will also be given in:

Removal of Growths and Hairs,

X Ray in the Treatment of Cancer

X Ray in the Treatment of Tuberculosis,

X Ray in Tubercular Arthritis,

X Ray as a Means of Diagnosis.

Clinical cases under treatment will be exhibited and the student will be instructed in the taking and developing of skiagraphs. The theory and physics of electricity will be taught and the student made familiar with the use of all electrical apparatus. So thorough is this course that every graduate becomes a master of the Science of Electro-Therapeutics.

INSTRUCTORS.

F. H. BLACKMARR, M. D., formerly Professor of Electro-Therapeutics at Hahnemann Medical College, Chicago.

CHARLES H. TREADWELL, B. S., formerly instructor in Physics in Syracuse University.

Courses begin the first Monday in each month and are completed in two weeks. Price of course \$25.00. This college is incorporated under the laws of Illinois, and a diploma conferring the degree Master of Electro-Therapeutics is conferred on all graduates. For further particulars, address:

L. A. ELMSLIE, SECRETARY,

The Edison College of Electro-Therapeutics,

3977 Cottage Grove Ave., CHICAGO, ILL.

Every page contains a sensation and the reader is ever conscious of his heart beating a tattoo, with an occasional base-drum thump, as he goes over the pages. The publishers say, truthfully, that "there is enough of the dramatic element in this book for a dozen novels and dramas." Laura Jean Libbey, and that acquaintance of our youth, Mrs. E. D. E. N. Southworth, have a dangerous rival in this newcomer. We do not know who "Don Jon" is, but feel sure that he is a woman. The mystic "Dr. Dumas," with his "Vibratoners" is sufficiently fierce to suit the most ardent seacher after thrills. He does all sort of dreadful things, and is finally overwhelmed in a terrible cataclysm of victory and revenge invoked by the beautiful creature, "Miss Incognita." The heroine is to be pitied—"the villian still pursues her" all over the book, until she gives him a dose of his own medicine in the last round. The author is not conventional in the handling of her characters. She allows her villian to marry his own daughter, and then has the latter elope with her own brother, and yet violates none of the proprieties. Price \$1.50, and sold by F. Tennyson Neely Co., 114 Fifth avenue, New York City.

THE MAGIC SEVEN, by Lida A. Churchill, is a little New Thought book, containing in condensed form the leading thoughts of that philosophy. The author has managed to put in a few words that which other writers along the same lines find one or more large volumes too small to contain. The essays are optimistic and calculated to fill the reader with new courage and determination to meet the problems of life. We like this little book and are glad to have had the opportunity of reading it. Neatly bound and well printed. Price \$1.00. Published and

sold by The Alliance Publishing Co., 19 W. 31st St., New York City.

"Thought-Force

IN **BUSINESS** AND **EVERYDAY** **LIFE"**

A SERIES OF LESSONS IN **Personal** **Magnetism**

PSYCHIC INFLUENCE,
THOUGHT FORCE,
WILL POWER,
CONCENTRATION
AND
PRACTICAL MENTAL SCIENCE

BY
William Walker Atkinson.

Practical instructions and exercises
for development.

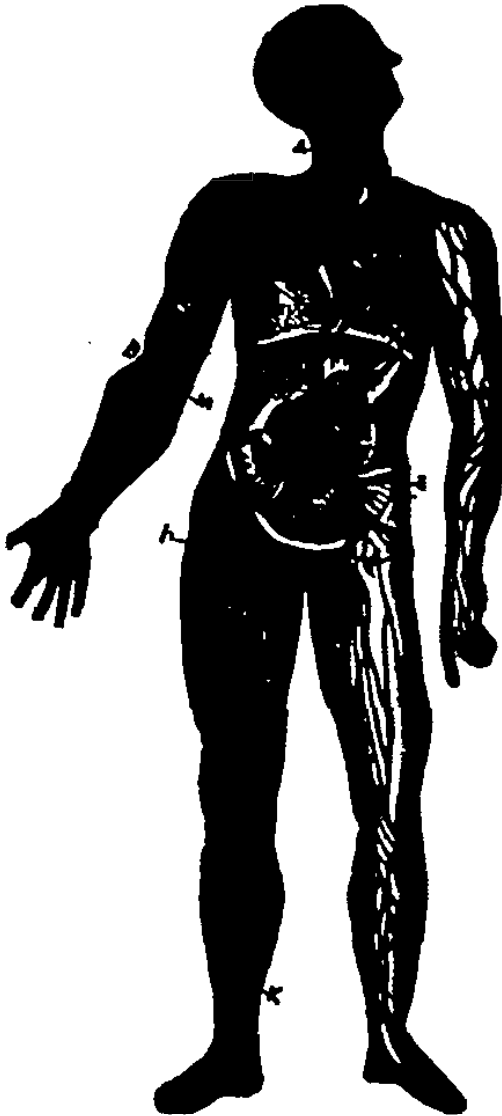
PRICE

\$1.

SOLD ON 24 HOURS'
APPROVAL, WITH
RIGHT TO RETURN IF
NOT SATISFACTORY.

SEND FOR DESCRIPTIVE BOOKLET
University of Psychic Science,
3975 Cottage Grove Ave.,
CHICAGO, ILL.

The Human Body.



We have on hand a number of Eales
& Tabers Famous

ANATOMICAL CHARTS

The Most Complete and Exhaustive
Chart Ever Published.

This chart is an Encyclopedia of anatomical
and physiological information, condensed in
such a form as to be a ready reference for all
that one desires to know on these subjects. It
furnishes

An Encyclopedia of Anatomy and
Physiology.

A Digest of Symptoms and Diag-
nosis.

A Key to Osteopathy and all Ma-
nipulatory Treatments.

The location of all nerve centers for
Osteopathic and Electrical Treat-
ments.

A Complete Dietary and other val-
uable Information.

Containing instructions for writing prescrip-
tions, with conversion scales for various mea-
surements, tables of incubation, antidotes, etc.

OVER 5,000 QUESTIONS CORRECTLY
ANSWERED.

Designed to hang on the wall, handsomely
lithographed in seven colors, on heavy enam-

eled cloth stock, 31 x 46 inches, printed on both sides and nicely mounted.

During the month of June we will offer these charts to the readers of SUGGESTION
for the nominal price of \$5.00.

Sent, Express Paid, Upon Receipt of Price.

WRITE FOR CIRCULARS, TO

The National School of Osteopathy,

DEPARTMENT 55, 4000 COTTAGE GROVE AVENUE,

CHICAGO, ILL.