



# SUGGESTION

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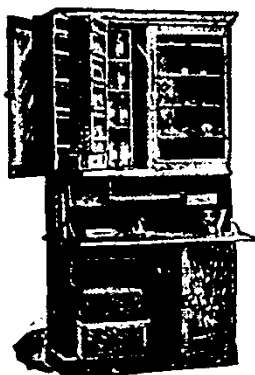
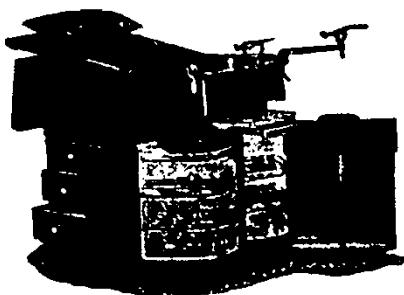
DEVOTED TO THE  
Study and Advancement of Suggestive Therapeutics  
ALSO TO THE  
Scientific Investigation of All Occult Phenomena.

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

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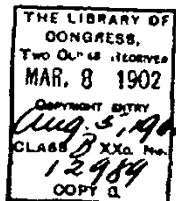
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# SUGGESTION

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

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## SOME CLINICAL CASES.

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

Medical Superintendent of the Chicago School of Psychology.

For my clinical report this month I have selected six cases successfully treated at recent clinics held at the Chicago School of Psychology.

A few years ago, under the old-fashioned hypnotic method, the results obtained in these cases would have seemed miraculous. Although cures were made with the old methods, still, in accepting a case for treatment we always felt that the final result was a matter of guess work. We were always thankful when a cure was made, but were never certain that the result could be duplicated in a similar complaint in another person. The reason for this lay in the fact that we believed deep hypnosis to be essential to ultimate success, and could not understand how a patient was to be benefited unless deep hypnosis was produced. In this way we spent valuable time, day after day, endeavoring to produce deep hypnosis before proceeding to give actual treatment for the physical or mental ailments. Today, by employing directed suggestion, regardless of whether the patient makes a good hypnotic subject or not, we are able, in the case of every cur-

able complaint, to bring about the desired results in about the same length of time we formerly devoted to what frequently proved to be a vain endeavor to induce a deep degree of hypnosis. Readers of this magazine who have read carefully my recent articles on Hypnotic Somnambulism, will understand the slight value I place on deep hypnosis in the treatment of disease by suggestion. Our present knowledge of the use of suggestion enables us to duplicate a cure of a complaint with certainty. The depth of hypnosis or the degree of suggestibility play no part in the cures made by our present methods. If a trouble can be cured in one patient, we know we can cure a similar trouble in any other patient. We understand what results have to be brought about to obtain a certain cure, and we know how to bring these results about through suggestion. Certain results will follow certain thoughts, and in every instance it is possible to get the patient thinking the thoughts we desire—the results follow.

It is the work of the Suggestionist to place these thoughts in the mind of a

patient so that he is bound to think them, and this can be done regardless of the degree of suggestibility, nationality, creed or faith. It is time enough for the patient to have faith in the treatment when he can perceive the benefit he is receiving. But faith is not an essential. As I said before, understanding the physical or mental changes which follow a certain thought, the Suggestionist is able to bring about the mental or physical changes by using directed suggestion in such a way that his patient is bound to think the thoughts which will produce the result. A man may not have faith in the statement that the thought of lemon juice will stimulate the flow of saliva. But if he will imagine for a moment that he is squeezing the juice of a lemon into his mouth his saliva will immediately flow more freely than usual, regardless of his faith.

Similarly, many, if not all, the organs of the body can be affected by impulses following certain lines of thought, and these impulses will follow the thoughts and stimulate the organs regardless of faith. It is simply necessary to get a patient thinking the proper thoughts, and it is in the thought directing that the work of the Suggestionist lies.

Although the six cases selected for the report this month all complained of different troubles, when first questioned, still it will be seen that all received about the same treatment. In fact, we shall discover that all suffered from a common cause, although their symptoms were different. There is but one standard of health—good health. The health of the healthy man depends upon his habits of living and thinking, and, when we have studied the habits of living and thinking of the perfectly healthy normal man or

woman, we shall understand the standard to which all who are in poor health must rally if good health is to be obtained. Good health is not obtained by avoiding the food required by the healthy man. If you cannot digest and assimilate the food taken and required by the healthy, it does not follow that you should do without this food. The fault does not lie in the food, but in your ability to digest it, and the failure to digest the food can invariably be traced to the failure to line up to the health standard in other ways. Therefore, in treating a patient it is necessary to have in mind the health standard, and every patient must be compared with this standard and his shortcomings noted and corrected.

Disease in any portion of the body is the result of disturbed circulation, at least in the affected part, although, in the majority of cases the whole blood supply of the patient is at fault. The body is made up of millions of cells, which draw the nourishment upon which their very existence depends from the general blood supply. When the blood supply to any group of cells falls below the normal quantity, or if the blood is impure, ill health or disease of these cells follows, and health does not return to them until the circulation again becomes normal. A condition of the general blood supply which will produce headaches in one patient will produce rheumatism, melancholia, boils, insomnia or other troubles in others. The troubles just mentioned are the result, usually, of a blood supply overloaded with waste materials which have not been properly carried off by the organs of elimination. Now a comparison between the habits of living and thinking of a patient suffering from some of these troubles and the habits of

living of a perfectly healthy man will indicate the treatment to be adopted. Such a patient may be found to be over-eating, or to be drinking too little liquid for the amount of solids consumed; or he may not be breathing and exercising properly; or he may eat too much of one kind of food. It is only by establishing correct habits of living that such a patient can be perfectly and permanently cured.

Perfect nutrition means perfect health. This is true, not only of man, but of every living thing on the face of the globe. To the same degree in which any living thing is deprived of its accustomed nutrition does deterioration or poor health ensue. Three things are required by every living thing—air, water and food. These three things might, with good reasons, be termed "the life essentials," for a little reflection will show that in the last analysis these things are all that are required to sustain life, and I firmly believe that if ever the average life of man reaches five score years it will be from a careful study of the necessary blending of these three essentials and the influence of the mind upon the organs which have to appropriate and distribute their life-giving properties.

If a tree in perfect health be deprived of part of its accustomed life essentials, certain symptoms of deterioration will follow in a sequence. The leaves at the top of the tree begin to wither, then the leaves at the ends of the branches all over the tree; the whole tree begins to droop, the leaves finally wither and drop off, unless the accustomed amount of the life essentials be supplied. Supply the life essentials again, and the whole tree picks up till every portion of it is flourishing.

The same phenomenon is found in the human being. As soon as he is deprived of the proper quantity of the life essentials, deterioration or ill health is the result, and the degree of ill health depends upon the deprivation and the length of time the deprivation has continued. One patient may complain of constipation and dyspepsia, which have existed for several years. He may not have drunk sufficient fluids to supply the secretions of the body, or he may have met with reverses in business. His worry has caused loss of appetite and he has neglected the life essential until his organs of nutrition refused to work properly. He may say his complaint is constipation and dyspepsia, but a close examination will find him suffering from many other troubles, due to the general deterioration following the failure of nutrition. For instance, owing to the poor nutrition to the brain his memory and concentration will probably be impaired. He is likely to be nervous, irritable, sleepless and to suffer from cold hands and feet. His eyesight has probably failed somewhat, and his sense of hearing is not so acute. Nasal catarrh also is likely to be present owing to the poor nutrition to the mucous membranes. He is likely to suffer from rheumatism, headaches, melancholia and biliousness, due to the failure of the circulation to nourish the organs of elimination.

It is evident, on the face of things, that such a patient can obtain no relief until he is receiving the proper quantity of the life essentials. Such a patient has to be carefully directed and encouraged, day in and day out, until he is well. It is not sufficient to give this patient a single lesson in the proper mode of living and thinking. He requires the

quieting effect of the suggestive treatment and constant, daily drilling, until he is thinking thoughts of health, thinking of the requirements for health and, through directed suggestion, of the correct functioning of every organ in the body.

Cases of this nature have, without doubt, been cured while taking such treatment as Osteopathy, Medicines, Christian Science, Electricity, Magnetic Healing, Divine Healing, Hypnotism, etc., and the cure has been credited to the system employed, whereas the actual cure of such a case has depended entirely upon a proper supply of the life essentials, or a change in the patient's thoughts, which have made it possible for him to partake of the life essentials. In any event, it is suggestion which works the cure, whether it be used consciously or unconsciously. Either the operator has suggested the proper mode of living or his treatment has produced a change in the patient's line of thought. Patients may get well under any system of treatment, but before the final cure has been accomplished a careful analysis will always show that changes have been made in his supply of the life essentials. In this lie the correct answers to a few questions which have been frequently asked, but which have not been satisfactorily answered heretofore. Why is it that different systems of healing, diametrically opposed in theory and practice, can cure similar troubles by their entirely different treatments? If there is anything exact in the methods employed by one of these systems of healing, why is it that they cure one patient and fail to cure a similar complaint in another patient, who, in turn, is cured by some other system which failed to cure the first one?

The cure does not lie in the system, but in the instruction (or suggestion) given by the physician to his patient. Generally, however, the physician does not realize the effect of his suggestions, and attributes his results to his system of treatment, be it Osteopathy, Homeopathy, Allopathy, Christian Science or Magnetic Healing.

In order to make this point clearer, I will use an illustration. Suppose it is the month of July, and I have seven sickly maple trees in front of my residence. I decide to have each one treated by a different school of healing. I give one to an Osteopath, who finds "a lesion," and uses manipulations. Another to an Allopath, who gives it strong doses of medicine; another to a Homeopath, who uses his high potencies; another to a Medical Electrician, who applies electricity; another to a Magnetic Healer, who uses his vibrations, and intentions, and makes passes; another to a Hypnotist, who endeavors to put it to sleep; another to a Christian Scientist, who employs the one mind theory and gives absent treatment. If at the end of two weeks' treatment these trees are one and all in a flourishing condition—is it any indication that any of the systems employed is the correct one? Probably the only thing these trees required to regain their good health was plenty of water, and this may have been supplied while the healers slept, by night showers, or by a city employee who had been neglecting his duty for a few weeks previous to the time the healers were employed. I could imagine each system of healing claiming the cure as a result of its particular mode of practice, but close observation would show me that it was attention to the life essentials which wrought the cure, and that the actual

practice and theories of the different systems availed nothing. A physician in poor health seldom makes a success of curing chronic diseases. Why? In the first place, his own ailment and his appearance are not good suggestions for a patient, and in the next place, not understanding how to supply the life essentials for himself he is unable to direct others. He may have success with acute cases, unless he doses them with too much medicine, but acute cases generally recover even without any special treatment.

All the fine theories of practice, years of study of anatomy, physiology, pathology, disease, symptoms of disease, etc., will add but little to the success of a physician who has neglected the study of the healthy man; his life essentials, and the influence of the mind upon the functions of the various organs of the body. Dr. George Dutton, of Chicago, wisely remarked, years ago, "When our physicians as a body study health and become health teachers, much will have been done to eradicate disease and ill health from the race."

Case 1. Mrs. —, age 52. Applied for treatment for habitual sick headache, which had recurred every two weeks for over 30 years. Always confined to bed for two days. Attack followed by great exhaustion. Had taken various treatments, and a specialist had pronounced her headaches incurable two weeks before presenting herself at clinic.

Questioning elicited the facts that she had always suffered from constipation, and required laxatives three times a week. Her diet was limited to a few articles. She was afraid to eat anything but very light food lest a headache might ensue. Eyesight impaired; hearing a little defective. Kidneys very inactive—about

one pint of urine being voided in the day. Patient was tall, thin and anemic. Great depression of spirits and worried greatly over her spoilt life.

Examination showed her breathing to be very shallow. She was not eating sufficient to keep a small child alive, and drank one pint of fluids daily. This patient received one month's Suggestive treatment, during which time she had no recurrence of the headache. Her bowels moved normally on second day, and continued to move freely each day during the month's treatment. She gained six pounds in weight, and was able to eat all ordinary articles of diet without fear. Was stronger, brighter and happier than she had been in years when the treatment was finished.

This patient was free from headaches for nine months after treatment, when a slight one occurred. She returned for a few treatments and I found she had neglected to look after the life essentials as usual. She had been a little careless. Ten months have elapsed since the last and only attack she has had in twenty months. The patient considers herself entirely cured. The treatment consisted in daily Suggestive treatment; the suggestions being directed to forming correct habits of eating, drinking, breathing and thinking. In this way nutrition and elimination were stimulated.

Case 2. Male, age 38. Complained of muscular rheumatism in right shoulder and right hip. Trouble was of two years' standing. Patient said he was quite well in other ways. He had used nearly one hundred bottles of medicine, which had been prescribed by different physicians, druggists and friends. He had also taken Osteopathic and Electric treatment, but nothing had given him permanent benefit.

Questioning brought out the facts that his memory was poor, his eyesight was failing and glasses were required. Suffered from headaches occasionally. Required laxatives to move his bowels and acid foods or fruits of any description produced dyspepsia. The patient took but little exercise. Had never had his attention called to the proper mode of breathing. Drank one quart of fluids per day and was afraid to eat much meat.

This patient was given full instruction about the life essentials, and Suggestive treatment administered three times a week for one month. Bowels moved normally day after first treatment, and have continued to do so ever since. The pain in muscles gradually grew less, and completely disappeared about middle of third week's treatment. Patient was dismissed at end of month's treatment, his general health having improved greatly.

Case 3. Male, age 34. Was a victim of the morphine and cocaine habits. Was taking twenty-two grains of morphine and five grains of cocaine daily when he first came for treatment. Contracted the habit five years before when in very poor health. Had been seeking good health in vain for a number of years before beginning the morphine, but, under its use, he found relief from the physical troubles, although they were all greatly aggravated when he came for treatment. Had taken several so-called cures for morphine habit, but all had failed, for his old troubles always remained after the drug was withdrawn.

He had suffered for years before contracting the habit from headaches, constipation, dyspepsia, neuralgia and general poor health. This patient had a great deal of self-control and will power, and the result of the Suggestive treat-

ment was remarkable. From the first his habits of eating, drinking and breathing were corrected, and even while the drug was being withdrawn he picked up steadily in weight and spirits. The drug was entirely withdrawn without substitution at the end of sixteen days. The patient had suffered but little, and had gained nine pounds in weight. His organs of nutrition and elimination were working splendidly, and he left for home at the end of one month's treatment, having gained thirteen pounds in all, and declared he was in better health and spirits than he had been for fifteen years. It is now five months since his case was dismissed, and I have before me a letter from him, written two days ago, in which he informs me that he is doing splendidly in every way, including business, and that he has gained over twenty pounds since leaving the clinic.

This excellent result I attribute to the correcting of the life habits, thus giving the patient the stimulation which comes from thorough nutrition, to replace the stimulation of the drugs as they were withdrawn.

Besides stimulating the organs of nutrition and elimination, suggestion was employed to control the nervousness and the withdrawal pains; to encourage natural sleep, strengthen the will, instill courage and determination, and make a man of him in every sense of the word.

Case 4. Miss —, age 22. Complained of painful menstruation, nervousness and lack of energy. Had tried several different forms of treatment, including medicine, Christian Science and dilatation of the neck of the uterus. Nothing had given her permanent relief, although two almost painless periods had been passed after the operation for dilatation.



Found the patient had no idea of the correct habits of living, and was evidently suffering from general deterioration. At sixteen she weighed 160 pounds. When she came for treatment she weighed but 114 pounds. Enjoyed good health till her seventeenth year, when she began to fret over the death of a sister. Her health declined rapidly, she lost weight and soon menstruation became painful.

Questioning showed her to have suffered from her seventeenth year from constipation and dyspepsia. Her eyesight was impaired, she lacked ambition and strength. Her appearance bespoke anemia, and her cold hands were sufficient in themselves to indicate the treatment to be followed. The patient was drinking about one and one-half pints of fluid daily, and was eating less than one-half the amount ordinarily consumed by a healthy young woman of her age.

Suggestions were directed to the necessity of eating, drinking, breathing and thinking like the healthy woman, and she was assured that as her general health picked up every organ, including the uterus, would be properly nourished and would perform their functions normally and painlessly.

In four weeks' treatment this patient gained eight pounds and the first period was less painful than usual. The constipation was relieved inside of the first week, and at the end of two weeks she was able to eat heartily and digest all food. The case was dismissed at end of month's treatment. She reported still less pain after second menstrual period, and the third and subsequent periods have been passed without pain.

Case 5. Mr. —, age 33. Suffering from nervous prostration and insomnia of three years' duration. Mind filled with

dread of impending danger. Unable to attend to business for two years. Had taken several different treatments without success. Symptoms present, loss of memory, extreme nervousness, inability to concentrate the attention, headaches, weak vision, nasal catarrh, facial neuralgia, easily fatigued, shallow breathing, obstinate constipation, dyspepsia, cold hands and feet.

The patient was afraid to eat more than one or two articles of diet, owing to the dyspepsia, and was drinking but little more than a pint of fluid per day. His weight was twenty-five pounds below what it had been when he considered himself in good health.

The patient was entirely cured after two months' Suggestive treatment. The constipation disappeared inside of first week of treatment, and the dyspepsia inside of first ten days. The patient gained in weight rapidly from the first, weighing, at end of second month, seventeen pounds more than when he began treatment. He is still in perfect health and has regained his old weight.

The treatment consisted of daily Suggestive treatment; special stress being laid on the life essentials and the normal healthy man.

Case 6. Mr. —, age 54. Suffering from severe melancholia with suicidal intent. Various medicines had been prescribed, change of scenes had been made, several of the leading specialists on mental and nervous diseases in the United States had been consulted, but none had brought relief up to the time he attended clinic here. The trouble was of two years' standing.

Found the patient taking double the amount of food necessary and exercising but little; constipation present for years; occasional attacks of dyspepsia; memory

poor, thoughts very melancholic. Had not laughed in a year. Kidneys inactive. Patient taking about one quart of fluid per day. Breathing shallow. Occasional attacks of rheumatism and headache.

This patient was dismissed at end of one month's treatment in excellent mental and physical condition, bowels moving regularly, and all the organs of nutrition and elimination doing splendid work. As the physical condition improved and the brain received a normal quality of blood, the melancholia disappeared and the patient was found to have a very jovial disposition.

Treatment given was entirely suggestive. Attention was directed to the life essentials, curbing the appetite, stimulating the organs of elimination and inducing happy, cheerful lines of thought.

In recording these cases I have not gone minutely into the history of any of them, nor have I stated the condition of pulse, tongue, etc. I have simply given an outline of each case, the chief symptoms and the result of the treatment.

It will be noticed that although these patients complained of different troubles, still in every case troubles of the main organs of nutrition were present, due to the fact that the life essentials had not been attended to properly. All the symptoms complained of were the result of deterioration owing to failure of nutrition.

The cases are not selected from isolated cures. Hundreds of similar cases have been cured without a failure at the clinic. They are all typical cases of imperfect nutrition and ninety-nine out of every hundred patients who seek relief from disease will be found to be suffering from this same trouble, no matter how strange their symptoms may be.

In treating the cases mentioned the suggestive condition was induced at each treatment and the suggestions made to the patient while in this condition. As I said before the cases are typical cases for suggestive treatment and although I have outlined the treatment of each, still I will say for the benefit of those who desire to understand the exact treatment more fully, that it will be found in detail in the November and December, 1899, numbers of this magazine, under the heading, "A Clinical Case and its Treatment."

Readers who are unable to obtain these back numbers will find the treatment given in detail in Dr. Parkyn's special mail course, Lesson XI, page 74, under the title "A Typical Case, its Diagnosis, Treatment and Cure."

#### Not Plety, But Pork.

"They've no sense, men haven't," said Mrs. Hankey; "that's what is the matter with them."

"You never spoke a truer word, Mrs. Hankey," replied Mrs. Bateson. "The very best of them don't properly know the difference between their souls and their stomachs, and they fancy they are wrestling with their doubts, when it is really their dinners that are wrestling with them. Now take Bateson himself," continued Mrs. Bateson. "A kinder husband or better Methodist never drew breath, yet so sure as he touches a bit of pork, he begins to worry himself about the doctrine of election till there's no living with him. And then he'll sit in the front parlor and engage in prayer for hours at a time till I say to him: 'Bateson,' says I, 'I'd be ashamed to go troubling the Lord with a prayer, when a pinch of carbonate of soda would set things straight again.'"

—*The Farringdons.*

# SUGGESTOGRAPHIA.

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

## ARTICLE XI.

In the last article bearing the same title, it was attempted to show briefly the important relation between psychical processes and biological phenomena, and chemical and physical structure. While we stated that organisms without nervous systems could mentate, we assumed that the form of mentation was mainly of the class called trophic mentation. We gave schematic diagrams of various types of nervous systems which we considered to be absolutely necessary to organisms in order that they could manifest the higher or more perfect forms of neural and psychic mentation—*neuroses* and *psychoses*. We claim and experience shows that we are right, that these types of nervous systems are necessary for the harmonious biological activity of animals having complexly formed organs and tissues.

All the various organs of the body perform the various kinds of work for which they are fitted in a complex way; in fact, so complex are the chemical and physical phenomena presented by higher animals when viewed *in toto*, that many observers and students fail to perceive the identity of the natural laws governing the production these phenomena and of the laws governing the causative factors of ordinary and simpler chemicals and physical phenomena of the inanimate world. In our search for the causes of psychical phenomena and for the nature of the material and immaterial fac-

tors of biological manifestations, we must not allow complexity of phenomena to lead us into chaos and we must not allow our desire for a simple philosophy to lead us into error, which desire, we are sorry to say, is common with psychic investigators and is responsible for so many of the wild transcendent and nonsensical theories of old-fashioned psychology, metaphysics and occultism. Remember, while simplicity of philosophy has its charms, it has also its deceptions.

It is much to be deplored that so many psychic researchers still draw their deductions, not from all that is knowable and actually observable, but only from incomplete data and from appearances plus convictions and a *priori* opinions of persons about them. Many of them study only phenomena, or appearances, or externals, or results, rather than the physical and psychical conditions and processes underlying these, and they are contented in their assumption that phenomena, which they experience, are the effect of the will or caprice of some strange undemonstrable unknowable metaphysical or theological entity. Such deduction can only be the result of reasoning from superficial, careless or ignorant observation, or else it is the craft employed by the intelligent mystic or faquir to mystify and deceive a credulous humanity. While many of these wild and fake theories are ingenious, captivating, moralizing and apparently true, their fallacy

becomes readily apparent when they are subjected to the test of clinical observation and application, and of procedures or devices which aid us to penetrate deeper than the surface of appearances.

As a result of the many childish and wild theories of psychic phenomena, we have many collaborators claiming natural, simple and understood phenomena to be miraculous or supernatural—in fact, claiming even that illusions produced by the wiles of the trickster or fakir are miracles. Many of the so-called miraculous or supernatural phenomena which appear or are claimed to be rare, are really of common occurrence, more common than is usually supposed; only they occur under such different forms, or in such different relations, as to escape the attention and recognition of careless and ignorant observers. In examining the methods of observation of the general run of investigators and persons interested in psychic phenomena who believe in miraculous or supernatural phenomena, we find them to be superficial, some methods being very superficial indeed and reminding one of the crude methods of observation employed by primitive men and children. So many of these observers are so badly deceived by appearances or externalism, that we can not be blamed when we state that their conclusions and opinions are unworthy of acceptance or of serious attention by common-sense persons, and that their judgments of the nature, purpose and cause of psychic phenomena are formulated in the lower courts of the intellect, having a parochial jurisdiction. Scientists and practical persons are not seeking the doctrines and theories which have the platitudes and which wear the honor-stripes of long service in the ranks of thought and feel-

ing, but are seeking for those which state the truth—the entire truth, concerning things and processes, which it is possible for man to know.

These phenomena which are most familiar to us are apt to be regarded with least wonder and occasion least thought. Many common but interesting phenomena are not given a second thought by many persons unless their attention is especially directed to them and their interesting nature suggested. We are all liable to have our streams of thought influenced by suggestions from persons about us; but this fact ought not to prevent us from arriving at sensible inferences and convictions. Many complex but highly interesting phenomena, because of their common occurrence, are looked upon as perfectly natural by the majority of persons; while other phenomena, which are simpler in their cause and nature but of rarer occurrence, are held to be miraculous or supernatural by some observers and collaborators because they are either ignorant of the cause and nature of the phenomena detailed by them, or because the miraculous or supernatural origin of the phenomena have been suggested to them by others.

It is common to see many authors writing of natural and of supernatural phenomena, entities, beings, forces and what not. As a matter of fact, science knows of nothing that is supernatural in the nature of things and processes, if by this term is meant something that exists or occurs in opposition to the natural laws of the universe. Anything occurring outside of the pale of the recognized laws of scholars, does not prove that the occurrence is supernatural in its origin, but only means, as history has shown so often, that the scholars are ignorant or

unfamiliar with the laws governing the manifestations; for, quoting Shakespeare—

“There are more things in heaven and earth, Horatio,  
Than are dreamt of in our philosophy.”  
—*Hamlet*.

Phenomena occur in an orderly way according to some fixed laws of the universe and regardless of the notions of men. While the notions of men are continually changing the natural laws remain ever the same. Man can not disregard natural laws with impunity, but must comply with them, because he is

“—Not made to rule,  
But to *subserve* where wisdom bears command.”  
—*Milton*.

While man becomes almost a god (!) by complying with natural laws, he still remained law-bound. There is no evidence that any man, in any age, in any country, by any device or method of procedure, ever set aside any natural law. In most engines, man makes the laws of matter *subserve* the purposes of art, and in Suggestive Therapeutics, or in Psychurgy,<sup>4</sup> he makes the psychical and physical laws of the animal economy *subserve* the purposes of these arts; but this is merely compliance with the necessary laws—not disregard of them. Scientists insist that order pervades the universe. To quote Shakespeare—

“The heavens themselves, the planets and this center,  
Observe degree, priority and place,  
Insisture, course, proportion, season, form,  
Office, and custom, in all line of order.”  
—*Troilus and Cressida*.

All phenomena, however simple, complex, unusual or ill-understood, whether

psychical or physical, where all the facts or data of their occurrence could be obtained, were and can be proved to be natural or in the nature of things and processes. Everything known to science is natural or the result of processes and objects which are natural. Why are phenomena produced by, or conditions induced in, persons who are telepathists, clairvoyants, spirit mediums or fakirs, more supernatural or miraculous than those of persons who are athletes, mathematicians, artists, musicians and the like? Is it not just as miraculous for a piece of iron to move in the neighborhood of a magnet as it is for a suggester to modify the streams of thought of emotional, enthusiastic, hysterical or self-conscious persons so as to free them more or less permanently of baneful habits of thought, sensation, motion and mode of life by philosophical and sensory appeal? To believe in the miraculous is really to confess ignorance of the cause and nature of so-called miracles and of creations in the psychical realm of the processes of that reservoir of chimeras—the brain; that is all!

In discussing psychical topics scientifically, it were best to cease speaking about natural and supernatural phenomena, entities and forces. These terms, and others which denote the same, are relics of the past ages when theology was in vogue and was the basis for man's philosophy of phenomena occurring in his experience. In by-gone ages, all experience which could not be explained by known natural laws and processes, were attributed to the operation of higher law—divine law. These terms were invented by theologians—not scientists; therefore, the terms have no place in science because religion and science treat

of different subjects—the former discusses beliefs only, the latter experience only. It were best not to imbibe into psychic science these terms, because it is hard to express exactly and satisfactorily to all the thoughts back of these words and because words have technical meanings which have to be enlarged before they can be used as vehicles for ideas begotten of later knowledge. Science can only recognize that there is no real distinction between the terms natural and supernatural except in our apprehension of them.

Everything and every process that exists or occurs within the experience of every man, must be considered according to the teachings of science to be natural. Man is either familiar with the cause and nature of the changes occurring in his body and environments and of their dependence upon known natural laws, or he is ignorant of the particular laws and processes responsible for the phenomena; consequently many persons try to cloak their ignorance by using words of doubtful meaning and by attributing unfamiliar phenomena to the operation of Divine Law. The recent astonishing and useful progress of mankind is due mainly to the fact that modern humanity has begun to think for itself; and especially has this been the case with psychic phenomena, where careful investigators have thrown aside, as untrue, useless and undemonstrable, numerous absurd theories.

In the numerous psychic practices or arts, simple, rational, effective and dignified procedures have taken the place of the elaborate, absurd and questionable ones of former days. Suggestion as a science and an art owes its efficacy to those men who arrived at rational conclusions by the employment of the inductive proc-

ess of reasoning and who verified the data from which they reason by careful detailed and complete observation and experiments along scientific lines; therefore, the scientific philosophy is here advocated to explain the cause, power and nature of suggestion and of psychic phenomena and processes occurring in man's experience. The result of the efforts in modern times to readjust the ancient creeds, ancient ideals and ancient knowledge in new lights, has been to give mankind practical, useful and effective psychic methods of procedure for preventing, alleviating, or removing disease, misery and failure.

Many may hold that *trophoses* and *neuroses* are physiologic or biologic phenomena and not psychic phenomena. But in experience, no *psychosis* can possibly occur without *trophosis* and *neurosis*, however crude, and *vice versa*, no *neurosis* and *trophosis* can occur in man without some form of *psychosis*—subjective or objective; hence we deem it best and most profitable to consider psychic and biologic phenomena together. The failure of many psychic investigators to study psychic and biologic phenomena together, is responsible for many of their errors, is one of the reasons for their calling simple, common and understood natural phenomena supernatural or miraculous, and is no doubt one of the chief causes that lead some persons, like Christian Scientists, to claim that all is Mind or Divine Mind and that matter and processes are but manifestations of, or emanations (*acons* or *cons*) from, Divine Mind. Experience forces us to recognize that "the body, wherein appears much fitness, use and subserviency to infinite functions," can not be disregarded by psychurgeons and suggestionists in their arts.

In order to get the best idea of *psychogenesis*—the origin and nature of mentation in its different forms in organisms, it were well for persons interested in psychics to study carefully the phenomena and theory of evolution of man and animals, and the development of the fœtus. To watch and trace carefully the development and growth of the fœtus from the single cell or impregnated ovum, is to observe a group of phenomena—psychical and physical, more interesting and astonishing than any psychic phenomenon produced by the devices and arts of man. Here, in the developing embryo, is a wide field in which *dilettanti* of psychics ought to search for psychogenetic and biogenetic laws or for the powers that make, move and control mankind. In this, a practical age, it is unprofitable for persons to seek these powers in stones, in the clouds and stars, in false gods and other creations of the imagination, or in other worlds. Man must do his own mentating because environment and other men can only direct him by arousing or suggesting ideas for actions. The wisdom of Confucius upon this point is thus stated: "What the superior man seeks is in himself; what the small man seeks is in others." It is knowledge of the psychogenetic and biogenetic laws of mankind and animals, which enable a psychurgeon or an intelligent suggestionist to direct effectively by suggestion and auxiliary procedures the powers inherent in mankind and to embody the organism with cells capable of manifesting the highest and most perfect forms of mentation.

The *monera* is a minute mass of living matter or protoplasm and is the simplest known form of life, without definite form and without nucleus. Where the *monera* originally came or comes from, i. e., how

inorganic matter becomes living, is a problem touching upon creation itself and, of course, is unanswerable. As the *monera* develops to a higher form of organism, a cell wall and nucleus are formed. The next higher type of organization is a creature composed of many cells arranged so as to form, or tend to form, hollow spheres. This type of creature—*gastraea*, is practically a stomach; hence the name. The study of evolution shows that the stomach was the first organ to be formed in the evolution of higher animals and man from the state of simple cell organisms. The study of the laws of *biogenesis* tend to show that the origin of organs began with the stomach; in fact, all the higher animals have a *gastraea* stage of development in their existence. Many fresh water infusoria and polyps are practically skin and stomach, without heart, lungs, nervous system and the other organs of higher animals, and are therefore called "*gastræade*." While some organisms of these types can be shown to be capable, upon proper stimulation, of giving psychophysiological reactions called *neuroses*, still their main capacity and functions are the production of the psychophysiological reactions called *trophoses*.

The simplest living cell is capable of feeling a stimulus and of adapting acts to ends. The many celled organisms, whether chordless (without spinal cord), with chords or with notochords, skull-less or with skulls (containing brain), are, like the unicellular creatures, nothing more or less than mechanisms for manifesting intelligence. The development of man from the impregnated human ovum is but the embodiment of cells within his structure or frame, capable of manifesting the various forms of

mentation—trophic, neural and psychic. The forms and degree of development of mentation manifested by a creature, are limited by the number and kind of actively mentating cells embodied in its anatomical structures, which number and kind of active cells are dependent for their high development upon the creature's activities and upon the conditions of its environment. The higher the forms and number of *psychoses*, which an animal shows in its biologic activity and in its attempts at adaptation to external conditions, the more intelligent it is said to be and the higher the position it is accorded by naturalists, in the animal scale.

The important point which so many persons, who have become enthusiastic concerning the various "New Thought Movements," seem to leave out of their philosophies, is the absolute necessity of definite kinds and degree of development of chemical and physical structures for the manifestations of the different classes of mentation. Brainless animals cannot be made to manifest the higher types of *psychoses* by any known form of stimulus. While all the cells have their own individual type of consciousness—a sort of consciousness split off, as it were, from the general consciousness of personality, of I AM, of Ego, of Inner Man, or of —, express it as you will, and remember more or less perfectly their experience, still it is not brain cortex consciousness or the sense of personality. Personality is the sum of continuous acts of self-consciousness. I AM, Ego, Inner Man and the like are but terms having the same meaning as that of personality, in psychics.

That tissue cells, other than those of the nervous system, have consciousness of some sort, remember and adapt means

to ends, can be shown by taking an entire muscle, severed of course from all nerve center connections and protected from dessication by normal salt solution or defibrinated frog's blood, and subjecting it to the irritation of a moderately heated glass rod. The muscle contracts strongly at first but after repeated stimulation by the heated rod, it fails to contract. After the muscle has been allowed to rest sufficiently, it will again respond to the stimulus of the heated rod, but not as strongly as it did before; because it has already adapted means of defense or to ends. Other forms of stimuli, however, can now make the same muscle respond as vigorously as it did when the heated rod was first applied. Living protoplasm alone does these things and is therefore called animate or intelligent. A piece of gelatine, though it is of organic origin, does not feel a stimulus and remember the meaning of such an experience and adapt acts to ends with reference to such a memory. As often as a heated glass rod is applied to a strip of gelatine, there will be coiling or wrinkling of the gelatine and always in the same way, if it is not allowed to become too dry, which coiling or wrinkling only ceases when the substance ceases to be gelatine—when its chemical nature is changed. Thus it is evident that the gelatine does not mentate, does not adapt acts to ends and cease making purposeless movements.

When we observe the close relation of mentation to physical and chemical structure, when we observe how the higher development of structure is associated with higher and more perfect acquisitive and productive forms of mentation and *vice versa*, and when we see that destruction or profound alteration of physical or chemical structure is accompanied by



cessation of mentation and that cessation of mentation is accompanied by retrograde changes of structure, i. e., atrophy of tissues and organs resulting from non-use, disease or injury, we are tempted to ridicule many of the metaphysical theories and doctrines of life and of psychic phenomena, in vogue today, together with the absurd and, perhaps, harmful practices based upon them. After considering man in his totality, especially enlightened man, we are certain that he possesses inherent powers, for good or for evil, that are simply amazing. Why the ancients persisted in attributing these powers to the will or caprice of external agents or metaphysical beings, is not easily comprehended by common-sense persons, unless careless observation and illogical reasoning is the cause. Man is an interesting creature and, perhaps, "The noblest work of God." Shakespeare was so impressed by the grandeur, beauty and perfection of man that he exclaimed:

"What a piece of work is man! how noble in reason! how infinite in faculty! in form and moving how express and admirable! in action how like an angel, in apprehension how like a God!" —*Hamlet*.

(To be continued.)

Thought control means that every idea is to be reckoned as having a specific value, and used accordingly. Fear and worry, and all disturbing mental friction, are caused by lack of concentration. Behind the power of concentration, which should become a general habit, entering into all our actions, is the faith or reliance on self, the recognition of the will. This forms a base on which we may build a tower of mastery.

### Live it Down.

Has your life been bitter sorrow?

Live it down.

Think about a bright tomorrow,

Live it down.

You will find it never pays

Just to sit wet-eyed and gaze

On the grave of vanished days;

Live it down.

Is disgrace your galling burden?

Live it down.

You can win a brave heart's guerdon;

Live it down.

Make your life so free from blame

That the luster of your fame

Shall hide all the olden shame;

Live it down.

Has your heart a secret trouble?

Live it down.

Unless griefs will make it double,

Live it down.

Do not water it with tears—

Do not feed it with your fears—

Do not nurse it through the years—

Live it down.

Have you made some awful error?

Live it down.

Do not hide your face in terror;

Live it down.

Look the world square in the eyes;

Go ahead as one who tries

To be honored ere he dies;

Live it down.

—*Ella Wheeler Wilcox.*

### A Good Report.

Doctor: Hello, my boy, how are you feeling to-day?

Patient: Oh, I'm improving, but *slowly*, very slowly.

Doctor: That's excellent; I'm delighted to hear it.

## "IS IT," VERSUS "IT CAN'T BE."

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

There are two starting points to the investigation of all topics whatever. The above represent these points.

The investigator travels in directly opposite directions from the start. The results *may* be the same in both cases but they are far more likely to be wide apart, besides, there is infinitely more danger of going wrong by one road, than by the other. In one case mistakes can be readily corrected without going over all the work, while in the other case a mistake in the start and all must of necessity go wrong, and to correct it, one must go back to the very start and begin over.

Let me illustrate what I mean.

Present a new topic for the consideration of almost any one and he will be likely to commence by saying it cannot be, or it must be, or it should be, or it will be, or some other such attitude of mind. If these are not really affirmed, they are likely to be assumed, or felt to be true, and so color all that follows or at least delay very greatly the true results.

The attitude of all true students in all questions should be—is it?

This question should be asked with all sincerity and what follows in the way of investigation should be simply to determine the correct answer to—is it? To do this one must divest himself of all previous opinions and leanings and start anew.

But supposing one finds himself unable to do this, what then? Nothing, only that the results will be interfered with,

perhaps the conclusions all wrong and a life—yes, lives, ruined thereby.

Nature knows no exceptions to her laws. It is either a law or it is not with her, and no leniency is shown on any account whatever. Obey and reap a reward, disobey and pay the penalty—that is nature's method of dealing with her children.

I go to an Allopathist and ask him of his views of Homeopathy and most likely he will deny the whole theory. He will ply me with *it can't be true, it must be all wrong*, no such doses *can possibly* have such effects, etc. I say to him, have you tried to see? In most cases he will say no. Then how can he know? Why does he affirm so positively that *it can't be*?

Each school will do the same thing with the others. Why?

Let us see.

It grows out of a failure to start right. The safe place is always—is it?

When we start with *can't be, must be, or should be*, we are on the road filled with pitfalls and snares to the intellectual feet and millions are hourly falling therein.

Why start there? Do all these people do so wilfully? Do they lack in devotion to what they deem truth? Are they willing dupes? No! by no means.

Each school and creed, and almost each person, has some principle or principles which it thinks unassailable, and from these it starts and deduces results. They think what would be the facts, if this

principle is true, and so much the worse for the facts if they refuse to fit. Would facts that refused to fit be wilfully thrown aside or purposely diverted from their correct setting? No! These facts would simply not be seen as truths, they would be called abnormal, unusual, fraudulent, coincidences, or would simply not be seen at all, so powerful is the influence over the eye of the understanding of all glasses whatever. To see facts, and to be able to find that they are truths, we must keep glasses from in front of the eyes of the mind. We must ask first and ask earnestly and honestly—is it? Are they? Not *it can't be* nor *it must be*.

Oh what a record *can't be* has.

Can't Be thought Watt was insane, Fulton a crank, Arkwright a mad man, Morse a simpleton, and drove Mesmer from city to city as a dangerous man.

Can't Be persecuted Hahnemann, burned religious reformers at the stake, opposed all advance made by the early followers of Aesculapius of all schools, knew that hypnotism was a fraud, that the early investigators into electricity, photography, psychology, etc., were in league with the devil.

Can't Be knows now that Psychometry is the wild imaginings of fools, that Spiritualists are crazy or liars, that Clairvoyance is impossible, that all Mental Scientists should be in the penitentiary, that sensible people all know that only material means should be trusted in the treating of disease, and that *no possible means* can ever be trusted in the investigating of the whither of the race.

But Can't Be knew that the X-ray was impossible, that wireless telegraphy was impossible, that railways would be impracticable and injurious to the health and that they would never excel thirty

or forty miles per hour—it knew—well, what didn't it know that has not since been proven false. Yet, in the face of all this, Can't Be is still one of the liveliest members of the mental family.

Can't Be has more children, of wider nationality, and engaged in more lines of business than all the other children of the Soul put together. It seems to be indestructible, deathless and devoid of change. Do what you will with it and it is Can't Be still. It is but the enemy of progress and most of its howlings are but echos in the empty corridors of the Soul.

Should Be, Must Be, and Will Be are but little less injurious as starting points for reasoning. Is It is always safe. Is It is not so showy nor so loud and does not pretend to know so much but is safe.

The spelling out of general principles from particular cases is all right—it is the end and aim of thought.

Hypothesis should be fed on facts 'till it fattens into Theory and the latter should take lessons from Is It 'till it can pass the degree of Belief, but always remember the Belief should stand on the shoulders of Is It, and not hang by its hands from Should Be, or Must Be.

People who know all about reforming the world, running the government and ridding the world of disease, evil, and death are invariably those who deduce their conclusions from principles, and then insist that these must be correct.

As I have already said, the establishing of general principles is correct and desirable and it is also useful to deduce conclusions therefrom, but one mistakes the importance and usefulness of this process of reasoning when he attempts to ignore, pervert, or explain facts so as to compel them to fit into these conclusions.

Facts spelled into truths first, and all deduced conclusions forced to fall into line, is the correct attitude.

For instance, you ask me whether the sixth decimal of Nux Vomica can have any effect when administered to a patient. How am I to fit myself to answer? There is but one sensible way.

*Try it, with the mind filled with does it act, and filled with that alone.*

I must remember that I am searching for realities and so not make the common mistake of thinking that everything that follows the administration of the drug is the effect of the drug, and even after establishing the fact that the result is connected with the administration of the drug, I must still show that it comes from the drug as cause and not be an effect of expectancy or thought force.

How else could I fit myself to answer intelligently? Could I deduce the answer from the theory of Similars, Dissimilars, Matter and Force, Spirit, All is Good, or anything else.

Could I, if I wished to know for myself, deduce the answer from the experience of any one else, or must I try it myself? Supposing that I ask about the curative power of Allopathic doses, or of drugs of any kind, or of mental treatments, or of Suggestive Therapeutics, or any other method of treating disease, then what? Can I find the requisite data in the hands of *Must Be*, *Can't Be*, or any of that brood, or must I return once more to our old friend, *Is It*?

*Is It* is a scientist and *Must Be*, *Can't Be*, *Should Be* are philosophers. Remember that I have no war with philosophy, but simply claim that philosophy should be forced to include the facts, not the facts distorted or ignored to fit the philosophy. If I dig the facts of my phi-

losophy out of my Soul, then they must at least harmonize with the facts dug out of other Souls, or the facts are not truths and should not be claimed to be, nor twisted into the semblance of being truths.

*Is It*, if listened to and obeyed, would settle many a dispute, not because we can always know what really is, nor because we can all agree, in all cases, as to matters of fact, because we cannot, but because we would then readily see how much depends on our aim and method, and that truths must be harmonious. *Is It* would fill us with a desire to know truth, not a desire to prove nor disprove some principle or theory. This harmony of method, if divorced from previous leanings, would increase the harmony of results.

The difficulty with us is that we insist on looking at *Is It* through the eyes of *Should Be* or *Must Be*, where we must, to know him as he is, cultivate his acquaintance for its own sake, not because of any fancied good we think may occur, nor because of the use we think we can put it to for selfish ends, nor to prove any special standpoint true or false.

*Is It* is always impersonal in its acts, results and methods, and any attempts to degrade it to personal ends, robs it of usefulness, or at least lessens greatly its usefulness to the user.

In these days of many theories and when so many are claiming intuition as infallible and so far superior to reason, it behooves all lovers of truth to stand firmly for correct method, and to demand harmony of result; or we should assert sufficient independence to refuse to follow ready-made theories warranted to fit all mental states, and to rest easily on all Souls like clothes made to order.

Remember that while it is true that

each must face the world alone, or must abide by the consequences of refusal to act or think, just as he must suffer for overt acts, but that none of this excuses him from using correct methods, nor enables him to find truth absolute, and sit in judgment on all the rest of mankind and tell them just what they must do to be saved. Truth is impersonal and universal, and is everywhere present. Even erroneous things, as Spencer has so well said, have a Soul of truth in them.

Harmony of results and the use of correct methods may justly be demanded of all, but not of course identity.

So we may justly conclude that each of the many methods now before the people clamoring for special recognition have germs of truth and we may also predict positively that unless that germ be selected from the mass of error, by some truth lover and utilized for human good it will go down into the oblivion or unrecognized states from which it sprung.

The idea that truth is immortal must not be construed to mean that *it will always be remembered* when once pointed out, or that men cannot loose the advantages gained by knowing truth. I am aware that this is what is ordinarily thought. The sooner we recognize the fallacy of this idea the better for us. While *it is true that truth is immortal*, it is also true that *it is impersonal and can be lost, or forgotten*.

Truth is not created, but discovered only. We must work to *keep* as well as to *find*. It is not always sufficient that the results of a discovery shall live as added faculty. In this way we may truly say that truth is never lost but there are times when what is potential must become actual and at such times the actual, if it is to be efficient, must *reproduce* all the

needed details or be able to *produce* them or failure only will result.

So let us go earnestly to work with a full consciousness of the importance of our work, and reclaim the truths we can easily find buried on all sides in masses of falsehood.

To discover and render effective these potential points, we must look through the eyes of *Is It*.

Analyze, reason, search widely, but always with the mind filled with a *love of truth not of personality*, nor of *personal principles or convictions*. *Is It* is safe, *Should Be* is questionable. All philosophy should be scientific or at least scientifically demonstrable or it must be valueless.

*Is It* must be satisfied with all probability or we are dreamers of vague dreams only.

Let us give to our dreams flesh and blood.

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### Mysticism.

In this so-called skeptical age it is singular to note the extraordinary hold which mysticism is surely and rapidly gaining upon the thought of the rising generation. In some form or other nearly every thinking person is paying attention to what was formerly designated the supernatural, but in these days is more frequently styled in educated circles the *supernormal*. Just as the former word was only a temporary make-shift of the theologian, so the latter is but a transitory expression of the psychologist. The scientific definition of *normal* as *natural*, is sufficient to cover the ground occupied by every conceivable phase of healthful and legitimate mental phenomena.—*Exchange*.

## SERIES OF IMPERSONATIONS.

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

### IMPERSONATION No. 12—THE CONSCIOUS MAN.

Ladies and Gentlemen:

At last I have the pleasure of appearing before you and fulfilling my promise to entertain you with a brief impersonation, and now that I have really undertaken the task I find that it is by no means a simple one and if I do not succeed in making myself plainly understood you will please be charitable in your criticisms, as in addressing you I have difficulties to overcome which did not beset those of my brother shapes who have already spoken to you and which are only possessed by one other member of our family, namely, the unconscious or subconscious man, who is to follow me as your entertainer, and who will probably find himself equally embarrassed when he comes to make an attempt at an impersonation in your presence.

Like my preceding brothers of your acquaintance, I am indeed a human form, more perfect than any of them, and yet I am wholly unable to demonstrate this by an appeal to your physical senses. Fortunately, however, I think I can convince you that I do exist as a human shape, if you will permit me to make use of your reasoning faculties! and as logic is said to be truer than fact, my existence may impress itself upon you even more forcibly than if I were compelled to rely upon sense perception for proof. These fellows who have paraded themselves before you as such consequential shapes, my illustrious physical brothers, are all right

as far as they go. I have no criticisms to make upon their impersonations, and yet without my remarks and those of my subconscious brother who is to follow, the composite man, who comprehends us all, and who will be the last to address you, would be but a lifeless piece of clay and wholly incapable of speaking for himself or anybody else.

Ladies and gentlemen: Allow me to inform you that I am the soul of the cerebro-spinal nervous system, and through him it has been possible for me to infuse life into the rest of the family. Inwardly I am joined to my subconscious brother, through whom all the life for which I stand is filtered, and outwardly I am variously projected into the physical shapes with all of whom you are more or less thoroughly acquainted. I am the conscious life of the entire body, and not one of my material brothers is endowed with personal consciousness and activity except by me. I mean to say that the life of the bony man, the muscular man, the arterial man, the venous man, the areolar man, and indeed all the physical men, so far as consciousness goes, is mine and mine alone. Not one of them can feel or exhibit the slightest form of conscious activity except as my animating spirit pervades him and enables him to do so. An eye is blind, an ear is deaf, a tongue is silent, a nose is insensible to odors, a skin is unable to register touch, except by my conscious presence and activity.

All these physical fellows who have spoken to you are possessed of conscious existence through me, and whenever I move out of their shapes I can tell you it is a dark day for any and every one of them. All their conscious personality, their physical pride and manliness, their existence, indeed, is wiped out, and their forms are speedily dissipated. Without me they are wholly unable to sense any part of this material world in which they have taken root and grown up. They are thoughtless, will-less, emotionless and senseless, and I leave it to you if that does not leave them pretty nearly devoid of physical existence, as very soon after my departure from them, which is liable to occur at any moment, they become perfectly shapeless and cease to exist as human forms, the elements of which their outward clothing was made being speedily taken up by lower forms and made into new garments for succeeding forms of vitality.

They could not find food with which to build their shapes, or to keep them in repair, if it were not for me. They might be never so thirsty, but could not make a move to obtain liquids, or recognize them when they did obtain them, if it were not for me. They could not avoid destructive agencies, or take advantage of constructive ones, if it were not for me. They could not take a step, or lift a hand, or move a voluntary muscle, if I did not furnish them with motive power. And, indeed, in every conscious way, they are because I am.

You, of course, know that every organ of the body, from muscle to brain cell, is brought to its development by exercise, but, my dear friends, please recognize that it is I who accomplish the exercising. I register all of the impressions

governed by the various organs of the body and dominate the body policy. Indeed, I stand for the entire bodily consciousness, and without me there could be no unity of action or operation among the various members of our family, and therefore our family existence would be an impossibility.

It may be that some of my audience, while recognizing the fact that there was such a thing as a conscious man, have supposed that he was rather a small member of the family and confined to the nervous centers, and if you wanted to find him you would have to seek him in the brain or spinal cord. But it is my pleasant duty to disabuse you of that inadequate conception, and remind you that every cell of all the physical men who have addressed you, in order to be of any service whatever to the human family of shapes, must have within it the spark of conscious life, and that cell-death is always followed by cell-burial, cell-funeral and cell-expulsion, for the remains of every dead cell is swept up by the bodily scavenger and hurried on into one or more of the four funeral trains of the body—the sweat, the breath, the alvine canal and the urine—and thus carried away from the bodily presence in order to make room for vitalized material. You will readily understand, therefore, that if I am the vitalizing agent for the entire family of human shapes, you will find me present not only in the nervous centers of the brain and spinal cord, but also in every part and particle of the living tissues of every animate human form. Therefore, my shape is co-extensive with that not only of any one of my brothers, but of all of my brothers. I am in them all and permeate them all, infuse life into them all from center to

circumference; and if you have any dealings whatever with any of the human forms while they are still connected with a living, active human being, you will have to deal with me, for you will find me anywhere and everywhere throughout the entire human existence wherever cells are living.

It will be necessary, my dear friends, before you go on very far with any form of scientific studies that are at all practical, for you to realize that exterior things imply interior ones; that indeed there is no such thing as an outward physical shape that is not accurately molded upon an interior shape which is its indwelling essence and explanation, and which must have form in order to create form and sustain form.

Permit me an illustration which perhaps will serve to make my meaning plainer. Take a house for instance; it is perfectly impossible to build one without first conceiving one. A foundation could not be laid without first determining how large, how deep, how broad, and what shape and material it is to be constructed of. Not a single part of the superstructure could rise from its foundations except as it carried out in minute detail a definite previously formed conception. A carpenter could not saw a board or drive a nail without the precision of pre-existing intention. A plumber, a stonemason, a mechanic of any kind would be perfectly helpless unless he was told what to do and knew how to do it. Indeed a physical construction of any kind is perfectly impossible except as it is the embodiment of an unseen mental construction which invariably acts as a causative factor. How, then, could a house ever take shape with its definite proportions of walls and rooms, doors and windows,

closets and roof, and all the other parts, without in the first place a desire for such construction, and in the second place a molding intelligence for the execution of the desire?

Every physical house, therefore, owes its existence to a pre-existing and definitely shaped spiritual house, and invariably stands for what somebody has wanted and what somebody has thought.

Usher me into any of the habitations of men, and by what they have done and built and crystallized into physical shape, I will tell you how they have felt and what they have thought, and find adequate explanation for the physical unit.

There are physical forms, then, simply because there are spiritual forms to explain them." All thought forms are not by any means carried out, as by far the great mass of our dreams and intentions and conceptions are wholly unable to find expression, but there is nothing ever carried out and crystallized into physical shape through the agency of man that does not stand for a definite purpose and a definite conception welded together into such definite shape and intensity of purpose as to explain most completely its existence. This linking of the outside of things with the inside, this shaping of the outward constructions by the inward conceptions and intentions, the former of which are but projections out of the world of conscious observation, while the latter belong to the realm of the unseen, all result from the operation of laws which, while they are manipulated by man, are laws of the eternal creation which has the Creator of all things for its sun and center, so that the temporal homes, the playhouses of men, are constructed after the same fashion in which the God-created forms of physical expres-



sion are brought about by the Creator himself. The human form divine is likewise shaped from within, for standing as it does as a result of a God-impulse conjoined with a God-thought, the fact that it has outward shape and definite material proportions proves beyond controversy that its unseen part, its inspiration, its soul, its animating purpose, was not formless and indefinite, but equally shapely and well defined in all the minute details of a well formed concept furnished by an inspiring love running into molds of a well defined and accurately molded intelligence.

My friends, you can be well assured that if I had been formless my brother physical shapes would never have known how to grow, nor when to stop growing. Imagine living matter, undirected, undertaking the task of constructing a human body. The attempt would certainly be ludicrous, for all our conceptions of symmetry and the proper proportions of the well established forms of things would most certainly be perpetually violated. If there were legs, some would be longer than the longest and shorter than the shortest; arms stouter than the strongest and weaker than the weakest; stomachs larger than the largest and smaller than the smallest; lungs more capacious than any hitherto known and others forgotten in the make-up. With no definite mold to be cast about there would be bigger heads than ever have been known and smaller ones than could be conceived of; human ears longer than mules' and shorter than apes'; mouths like a whale's and sometimes no mouths at all, and squint would be commoner than now. Even as it is there are the coccyx and appendix and a few other hints of shapes as they used to be, but these are scarcely

worthy of mention in comparison with the anomalies and eccentricities of shape that would characterize every part of the human construction if there were not an interior mold of definite shape and proportion about which to nicely wrap the physical clothings of time.

I am not saying that I stand for the interior, unseen human form that is responsible for the human type. You must hear what my conscious or subconscious brother has to say on the subject. I simply stand before you as the conscious man that wills, and thinks, and senses and remembers, and that acts in reality as a go-between between my inspirational brother, who is life itself, and the outside clay which I wrap about me for my purposes of life.

Not an eye which belongs to any one of my physical brothers can see a thing; I do the seeing. Not an ear of our material brotherhood can register a single sound; I do the registering. Not an odor is recognized by any of the physical noses; the sense of smell belongs to me; I alone am the conscious smeller. When doctors prescribe, their drugs are right up to me. Not a sensation of any kind can be taken into account by any one of my physical brothers who have been permitted to present you with their impersonations; all that function is peculiarly my own. Because I feel, and because I think, they are what they are. I pay my allegiance to my subconscious brother, through whom comes my inspiration, but I claim dominion over all the human forms that stalk the earth and pitch their tents on the shores of time. As my business is to look out into the world through the organs of self-consciousness and take in the appearances of passing events, I am prone to be moved by them, and am fre-

quently possessed of impressions and notions which I am compelled to repeatedly correct and modify as my subconscious brother initiates me deeper and deeper into the realm of realities. I submit for his consideration the great multitude of facts which my powers of observation are constantly accumulating, and look to him for guidance when I come to unraveling the deeper meanings of things as they are spelled out by the passing panorama of my varied earthly experiences. With my senses all reaching out into the material world, and my inspiration furnished by my unconscious brother, I stand before you as the most perfect human shape that you have yet met, the Conscious Person, the I Am, and sincerely hope that I have impressed you with the fact that while all my brothers are possessed of the forms of ears, mine are the ears; while they all have the forms of eyes, my eyes are the ones that see; while they have displayed all the bodily organs before your conscious observation as proof of the fact that they are possessed of bodily organs so far as heard from, my organs are the organs of organs, and my form the form of forms. You have never sensed electricity; you have simply observed some of the physical phenomena of its outward expression. You have never sensed gravity, but you know what it does. You have never been able to perceive by your physical senses a thought, and yet I am sure you are satisfied that thought forms exist and are responsible for the outward shapes which we are able to detect by sense perception. And in just the same way, perhaps, you will be able to realize that my organs, although they cannot be demonstrated by instruments of dissection, by the microscope or by chemicals, nevertheless have definite shape and are

in reality the organs of the human body, and that my form is the form around which all the others are molded and from which they take their shapes. I have made my brother shapes, and by what they are you can judge of what I am.

In some mysterious manner at the close of every day my faculties seem *'folded and my proud consciousness is laid to rest.* After all my days are done and the physical shapes of my brother men, which my thought and will have perpetually animated and kept in conscious existence, are no longer a fit habitation for my indwelling, and so must respectfully return to the elements out of which they were constructed, my existence so far as this world is concerned seems to all appearances to have reached a sleep so deep that it does not waken in this world with the dawning of succeeding days. Whether or not my form, too, disintegrates after the manner of my brother physical shapes whose impersonations have already been presented to you is not a question for the present occasion. My present purpose is accomplished when I have presented to you the fact that so far as you have yet heard from our family I am the conscious life of them all. My shape is that of the human form divine, and is more perfect in all its proportions and details of construction than any of my brothers who have addressed you, and I recognize no superior in shape or function in our united brotherhood of human forms except in the person of my subconscious brother, who will act as your next impersonator. He will perhaps take a little of the wind out of my sails and prick my bump of conceit until it collapses. Nevertheless, being older and more influential than my predecessors upon this platform, you will perhaps par-

don me for the apparently self-assertive tone and consequential bearing of my remarks on the present occasion.

I hope you are not more interested in a noise than you are in what makes the noise, in a picture than in the painter, in a form than in the thing, in the material shapes of my brother forms than in the inspiring, although unsensed, organization which explains their existence. I sincerely hope you are too sensible to be more taken up with the husks of things than you are with the kernal. Let undertakers care for the dead bodies. What you want to know about, although possibly you have not realized it before, is the real person, and so far as heard from I am that person. I have nothing against my brother shapes. I made them. I am proud of them. I have no disposition to belittle them or make light of their importance. They have been faithful servants to me during my journey through time; but they do not live always, and, between you and me, I think that I do.

After my subconscious brother has presented you with his impersonation you may think that I have gone a little too far in claiming responsibility for the shaping of the various members of our family; but there is one direction in which I cannot claim too much, and that is, that I am in reality the brains of the family, and as such am the sole director of whatever sentiments prevail in our family. I settle its politics, its religion, dictate its line of education and foster all its hopes and fears. Of course, this makes me also responsible for its mistakes and shortcomings, and if the love of power, which is my great temptation, was at all inclined to make me conceited, my repeated errors of judgment would make me stand corrected. I know that

I fill our whole family with terror and put them on the run when there is nothing to be afraid of, and I ought to make them stand their ground. I know that I frequently paralyze them with hesitation and doubt and skepticism when I ought to imbue them with courage and hope and trust. I know that I am too frequently moved by what they tell me of the outside appearances of things, when my inner ear, if it were only open as it ought to be to the inspirational whisperings of my subconscious brother, would teach me better.

Sometimes I am foolish enough to conceive myself a God instead of realizing that I am but a child of God, for whom there is but one appropriate attitude—that of teachableness.

By my influence over the respiration and circulation I can dominate to a great extent all the bodily functions, and if I were only wise enough I would always act as their protector, preserver and defender. But in my moments of shortsightedness and conceit I commit such grievous errors that I much fear that by good rights I should be held responsible for many of the types of chronic disease and for the premature decay and death of our entire family which is so common as to be almost universal.

I am well aware that the medical profession as a whole does not indorse these sentiments and will attribute this confession to a morbid self-consciousness. But they have been so busy with their chemicals, their microscopes and dissecting knives and physical appliances and measures of various kinds, that they are still too materialistic in their propensities to have gone very far in their appreciation of the ultimate causes of the great issues of life and death; and if they were

inclined to listen to some of the confessions I might make, and which perhaps I may make on some future occasion, they might learn something to their advantage as to the etiology of disease, and increase their appreciation of the part which interior forces play in the history of their material projections. But medical men are still very busy with their physical science and do not seem quite ready yet to be initiated into the deeper and more advanced studies of their art. Doctors are good fellows, and will get on in time, and you people must be a little patient with them. The better they do their kindergarten work the more thorough will they be with their higher studies when they come to them. In the meantime I shall go right on doing the best I can with the aches and pains into which my poor philosophy and bad judgment I repeatedly plunge my fellow shapes of the material sphere, thanking the material doctors for their help in covering up the errors of my ways, and praying for guidance into such right living that my family in time will not be called upon to suffer physical disease as the result of my ignorance and indiscretion. It is easy on me when an unknown fellow called disease gets blamed for what I do. I don't believe I am quite as conceited as I used to be, and as I get older I am conscious of paying better heed to the interior promptings which reach me from my subconscious brother. He needs me as the only avenue by which he can reach our family of material shapes. This he has always known. I need him as the source from which I draw all my inspiration and life, and at last I am beginning to find it out. If the time ever comes when my inner subconscious brother

and myself work harmoniously the suffering for the rest of the family will come to an end.

Thank you for your kind consideration and attention. There is much more I would like to say to you, but enough for the present. You will hear my subconscious brother next, and as he is really the fountain-head of our family, I know you will give him a hearty welcome. Good-by.—*Journal of Official Surgery.*

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### Intuition and Reason.

As to "intuition"—by which mental faculty women come to conclusions, and by which the "homing pigeon" soaringly finds its way through the pathless air—I regard intuition as being the sum of unremembered experiences—racial experiences; experiences stored away in the sensorium of man or animal. That intuition is of very great value as a guide to action, is freely admitted, but that intuition should be supplemented if not controlled by reason is shown by the fact that the homing pigeon, the ant, the beaver, the honey bee, etc., with all their wondrous wisdom make little or no improvement, from century to century.

What is needed, then, is that we should supplement intuition by reason, by logic; that is, by analogy and analysis, and if the discovery of truth is our object, and not victory in argument, we shall find that there is no conflict between intuition and logic. Perhaps we shall find that intuition and logic are identical, the only difference being that, in the one case we are conscious of the mental processes by which the conclusion is arrived at, and in the other we are not.—*Exchange.*



# Queries and Answers.



## PLEASE NOTE.

The editor will endeavor to answer all queries as satisfactorily and fully as possible. However, as the majority of the readers of *SUGGESTION* are in possession of his mail course on Suggestive Therapeutics and Hypnotism, frequent reference will probably be made to certain pages of the course in the event that a detailed answer to the query may be found there. All queries will be condensed as much as possible, so that there may be sufficient room each issue for the numerous interesting inquiries already pouring in to this department. The editor does not wish to monopolize this whole department and would be pleased to hear from any reader who can furnish further and better information. It is desirable that those who seek information report the results, whether good or bad. When writing anything concerning a query please give the number attached to it.

### Editor SUGGESTION:

Query 1.—Enclosed are two clippings from a well known medical journal. The queries and the answers speak for themselves. Now I have a number of cases similar to these and I am anxious to know how you would proceed to cure such troubles by suggestion. In the October issue of *SUGGESTION* you promised to start a query department, and I hope these will prove of sufficient interest to warrant your attention. I have tried every remedy in the way of medicines that I have seen advised for nasal catarrh, but nothing has proved satisfactory or certain. It is "up-to-you" to explain how the mind can cure affections of the mucous membranes. I have heard of such troubles being cured by Christian Science, and since you say suggestion is the underlying principle of Christian Science I should like to have your explanation and method of procedure. I'll turn Hypnotist, Christian Scientist or any other "old thing" if you can show me that such troubles can be cured by suggestive treatment.

Ohio.

C. B. J., M. D.

P. S.: I asked a leading Christian Science healer, in my vicinity, how she would treat a case of nasal catarrh by Christian Science. I told her I suffered from the trouble myself and asked her to treat me. I enclose a copy of a letter she sent me. I'm blowed if she hasn't got the best of me and it seems to me

she requires treatment herself for "diarrhea of words." However, you may be able to explain what she means and I shall be glad to have you do so. Seems to me that I asked her for bread and she handed me out a large-sized boulder—one made of flint at that. It is some time since I took my academic course at the university, but this Christian Science letter makes me feel that there has been "something doing" since I graduated.

### Clipping No. 1.

#### WHO CAN CURE THIS GIRL'S CATARRH?

Editor—I am a doctor's daughter, and would like to know if there is one among all the readers of *The* — that can cure me of catarrh. My father says that he cannot. I have it in that form that if I do not keep my head and throat cleansed, my breath is bad. Am much afraid it is going to my lungs, as there have been sore spots in them all summer. Am much worried, and as a last resort consult the readers of *The* —, of which my father is a subscriber. My father has a globe nebularizer in his office. The editor will have my address.

A DOCTOR'S DAUGHTER.

Washington.

[We will leave this case open for discussion. Any who wish to send a private communication to the daughter may do so through this office; but we prefer that the discussion be open in the pages of *The* —.—Ed.]

Well doctor! I believe suggestion will prove of service to you and the "doctor's daughter." When our physicians cease

treating nasal catarrh as a local disease and will look upon it as a symptom of a patient's general condition and treat it as such, the trouble will become less prevalent and its cure more certain.

Nasal catarrh is a symptom—a symptom that the nasal mucous membrane is receiving improper or imperfect nutrition—generally the latter. Some authorities claim that over-feeding will produce the trouble, but it has been my experience that it is generally found in persons suffering from general deterioration following troubles in the main organs of nutrition.

For instance, in the case in question—that of the “doctor's daughter”—I venture to say that, although this young lady thinks her whole trouble is nasal catarrh, a careful examination would show many other symptoms of imperfect nutrition. This young lady probably has cold hands and feet, constipation, painful menstruation, headaches and impaired vision. It is likely she has a delicate stomach and is afraid to eat the food stuffs consumed by a healthy woman. Her father has evidently treated her trouble locally in the usual way, by stimulating and antiseptic douches and has met with no success. Why? The question is answered if the patient have the symptoms I mentioned. The general health must be built up, and, through the influence directed suggestion exerts over the main organs of nutrition, her stomach and bowels can be made to perform their functions properly. This can soon be accomplished. I do not claim that the direct action of the mind upon the mucous membrane will cure the catarrh, but the effect which the mind can be made to exert upon the main organs of nutrition will stimulate them to a degree of

activity which will make it possible for the patient to obtain an increased quantity of the healing medium, i. e., good, red, rich, normal blood. As the general blood supply is increased its effects will be noticed all over the body and the nasal mucous membrane will share in the general improvement. The cold hands and feet, headaches and painful menstruations, if present, will disappear, for the same reason.

The life essentials, also, should be attended to, as outlined in my clinical report for this month.

I hope this query and its answer will be read by the “doctor's daughter” and I should be glad to receive from her a statement of her general condition for publication. [Ed. SUGGESTION.]

For a detailed answer to this query and the suggestive treatment of this trouble see Lesson IX and XI of the special mail course, beginning with pages 57 and 74, respectively.

#### Clipping No. 2.

Editor—Married lady, about 28 years old, and married six years, no children and no miscarriages. Housewife by occupation. Very small; weight, in health, 116 pounds; now about 95 pounds. Has always menstruated, quite regularly, though sometimes painful and sometimes in excess. Has used a great deal of patent medicines in the last ten years, and in the last two years a great deal of wine of coca. Came to me in April; appetite poor, digestion very bad, bowels constipated, falling of womb, endometritis and ulcerations of os uteri. Considerable sharp pain in pelvic region. Have tried the usual line of treatment in these cases, but patient gets no better and seems to be getting more nervous and more emaciated in spite of all tonics and supportive treatment.

W. A. L., M. D.

Nebraska.

[We would curette the uterus and treat the endometritis by the customary measures. We would keep up tonic treatment in which strychnine and quinine would be the main features.

We would not use any form of alcohol unless specially indicated. The dilation of the os necessary for curettement will probably aid in itself in relieving the pain at menstrual periods. Protracted douching with three or four gallons of hot water before retiring will lessen the pelvic congestion. Treat her indigestion as you would any other case of nervous dyspepsia; but we would suggest the addition of generous dosage with bromide of strontium in addition to the usual antifermentatives and digestants. If you can alleviate the endometritis sufficiently to get her pregnant, the chances are greatly in favor of a permanent cure.—Ed.]

Here is a patient reduced in weight from 116 pounds, which we are told she weighed in good health, to 95 pounds, which she weighs in poor health. The diagnosis of this patient's troubles might be put in the form of an equation and the answer will indicate the treatment which should be followed.

Good health (116 pounds) minus nutrition (20 pounds) equals poor health (95 pounds) equals imperfect nutrition, equals general deterioration, equals nervousness, dyspepsia, constipation, headaches, failure of eyesight, painful menstruation, falling of womb due to poorly nourished supports, inflammation and ulceration of the womb, etc., equals failure to partake properly of the life essentials.

I could not, if my life depended upon it, (and the patient's may) understand how the treatment, advised by the medical journal, can benefit such a case. What has been recommended to take the place of air should this patient not be breathing properly? This patient is not suffering from "nervous dyspepsia," she lacks gastric juice with which to digest her food, and this lack is probably caused by the small amount of fluid the patient consumes daily. Not being able to digest the diet required by the healthy woman

she fails to make the required amount of good blood—hence the symptoms of general deterioration.

If this patient's trouble originated in the first place from some domestic trouble over which she worried (and is probably worrying more than ever) how will the treatment advised remove the prime cause of the trouble? And unless this prime cause be removed by proper suggestive treatment, what system of medical or surgical treatment can do anything for such a case?

This patient requires the restfulness which comes from the suggestive condition, and while in that state her whole line of thought can be changed. She can be made to look for the bright side of everything. Her worries can be changed and her thoughts be made bright, happy and cheerful. She can also be carefully instructed in the proper methods of helping herself to the "life essentials" and be made to understand the general building up which will follow. She will begin to eat, drink, breathe and think like a healthy woman and it will not be long before marked benefit will be noticed in every organ in the body. All inflammations, ulcerations, displacements and pains will disappear as the cells of the affected organs receive the nutrition they have probably been denied for years.

A fine theory! nothing more! many exclaim. No, it is not merely a theory, I reply. I have demonstrated its truth and seen the perfect cure in hundreds of similar cases treated by suggestion alone. I see these results duplicated every day. [Ed. SUGGESTION.]

For the detailed suggestive treatment advised in a case of the above nature, refer to page 77 of special mail course; also, read pages 74, 75 and 76, which will

give diagnosis as outlined in above answer to query.

A CHRISTIAN SCIENCE TREATMENT FOR CATARRH.

Dear Friend:

I know this will find your *belief* improving, but in *fact* you *know* and *must understand* that you are *whole*, entire, free. "You are *free born*." Now are you free from the law of sin and death, for you are an idea of the One Mind—One painless, permanent, deathless Being

That Being is Love—so you are an idea of Love, governed by Love. Love is the law—and you are subject to no other law so-called. *Love is the only Law*. "Love casteth out all fear." So Love casteth out all error, or all that is *unlike itself*. Fear was the first error manifested in the garden by Adam. When he heard the Voice of Truth he was *afraid* and hid himself. So fear is the foundation and root of all error—of all opposing itself to the One Infinite, Eternal, *Good* (God) Love.

"God is Love," therefore you live, move and have your Being in Love. You are an idea of Love, a member of the Body of Love. The Home Eternal in the Heavens—that "Home not made with hands"—"Where moth and rust doth not corrupt, nor thieves break through nor steal." So Love, that is all-in-all, rules, reigns, governs and controls. Love is Omnipotent—Love is Omnipresent—Love is Omniscient—Love is omni-acting. Love is here, there, and everywhere—the *only power*, the *only presence*, the *only TRUTH*. Love is *immutable*, *immovable*, *indestructible*, *changeless*, *pure*, *undefiled* and fadeth not away. Sealed in this Body of Love and bound only by the cords of Love—moth and rust cannot enter—and there can no thief from the den of fear enter and steal away your

realization of your Birthright, nor corrupt your understanding of your Being. "Being is Harmony, wholeness, Immortality. You are *whole* and *Immortal* now, this minute. Love immortal is your Mind and there is no fear in Mind, so you are fearless. Love is the substance of your Being. Love is the only Intelligence, so there is no Intelligence in fear to argue itself into your consciousness. Love is the only Life and there is no death in Life and no Life in death, so you are a deathless Being. Your Life is hid with Christ in God, safe sheltered from all the storms that may argue against it. Love is the Truth of your Being and Love is only motive power of man. Love is the only producing, unfolding power, so then can nothing else say I increase and multiply." Love, which is the *only producing power*—creator—is therefore a *reducing power* to all and any claims of an opposite arguing to the contrary. Love is Principle and there is no Principle in the claiming opposites.

So "Fear not little flock, 'tis your Father's good pleasure to give you the Kingdom." "Man's Birthright is *dominion*, not subjective." "Thy word is quick and powerful, mighty, sharper than a two-edged sword." "The weapons of our warfare are not carnal, but mighty to the pulling down of strong holds." "Be of *Good Cheer*. I have come to the World, and the works that I do *ye shall do also*." "The Lord is my shepherd, I shall not want, he leadeth me beside the still waters, he restoreth my soul." He leads us, feeds us, guides us, governs us, so we know that we shall overcome, for "none can stay His hand or say unto Him, what do'est Thou?" In love and truth.

Doctor! the lady has your case in hand



and, as I have no desire to contradict her simple, straightforward, conclusive and convincing statements, I prefer to withdraw quietly and let her treat your case alone. Intrusion on my part would not be ethical and I am certain you will be better if you continue to take her medicine. Is she not employing Homeopathy instead of Christian Science when she gives you a discharge of words for relief of a discharge of a mucons membrane? You did not tell us how often she repeats the dose.

Query 2.

EDITOR SUGGESTION:

In October number of SUGGESTION an editorial states that a question and general information corner will be instituted in November issue. If you think the enclosed pamphlet worth comment I would be pleased to see same in that issue. Of course these people have their booth on the "Midway" at the "Pan-Am.," but from what I saw it certainly seems as if there was something in Telepathy. This is what I saw:

I stopped in front of the platform and saw a man and woman who looked to be foreigners. The man stated that if anyone would write a few figures on a slate, which he brought down among the crowd, that the lady would immediately put them on the blackboard which was on the platform. My friend who was with me put down a six figure addition problem. Holding the slate away from the lady so there was no way for her to see it and the man then asked her what was written on the slate. She immediately put down the proper figures. He then had several give their names to him and she at once repeated them. He then asked me for a card with my name and I

took one and held it in my hand, and she at once gave the proper name and address that was on the card. Another party was given a book and the lady kept one. The person, in the crowd, opened at a page at random and pointed to a paragraph and the lady opened her book and commenced to read at the same word.

No words were spoken which would give any clew to her to guide her in any way. As I said before if this is of importance I would like to see your comments on it.

Ontario.

W. C. N.

The circular my correspondent refers to is issued by the Zancigs, who have the Temple of Palmistry on the Midway of the Pan-American, at Buffalo. It is an advertisement for the Temple, and an announcement on the front cover states that at their free performance Demonstrations of Telepathy or Thought Transmission will be given to show that two minds can be in such close rapport that they seem to be actuated by the same idea.

I am sorry to say that the free performance given by the Zancigs, although exceedingly clever, is not an exhibition of telepathy. I witnessed their performance at Buffalo myself and two years ago saw them a score of times at Sans Souci Park, in Chicago. This park is located a short distance from my office and I went there frequently for the express purpose of watching their clever performance. It is by long odds the best performance of this nature ever given in this country and has no doubt convinced thousands of unbelievers that telepathy is an established fact.

It probably required months of practice in private before the Zanciga gave their first performance in public and with

years of practice in giving public exhibitions they have worked their system of signals to a point so fine that they have frequently deceived the initiated.

Sequences of words are used in such a way by the male performer that the lady seated at the blackboard is able to translate them and give her answer. This is an old trick and I have frequently seen it clumsily used. But the Zancigs have perfected it to such a degree that the answer to a question is often in possession of the female performer before the question itself has been asked. For instance suppose the lady has added or subtracted a row of figures correctly, the male performer, seeing a lady standing near with a pocketbook in her hand, decides to investigate the pocketbook next. He says to the man, who put the figures on the slate: "Is that correct," or "That is right, Is it?" or "Is that satisfactory." Now each of these sentences means something to the woman and are translated by her as sequence 47, sequence 54 or sequence 65. Sequence 54 may mean lady's pocketbook next. Thus in giving an apparently careless answer to a bystander who has placed figures on the slate the male performer has said to his partner as plainly as if he had used the actual words, "I wish you to enumerate the articles I shall find in this lady's pocketbook. He then picks up the lady's pocketbook and opens it and sees a handkerchief, a pencil, a glove buttoner, cards, a railway ticket and some coins. These are things found in nearly every lady's purse, so the first words he says aloud will give a clue to two or three of the articles. He may say, "Tell me now, what is this?" or "Describe what I have." This is translated by the woman as 1, 6, 7, or 3, 4, 2, which may mean handker-

chief, cards, and coins. However she replies, "You have a lady's pocketbook." Then the male performer who has perhaps been looking at the date on one of the coins says: "Yes, that is right. Now tell me what is in it" or "That is correct. It is a lady's pocketbook. Now tell her what is in the book." This is translated by the lady partner as 5, 9, coin 1893, which being translated means some samples of dress goods, a knife and the date on one of the coins is 1893. However, the lady in reply says: "There is a handkerchief, calling cards and some money." Then he asks for the date on the coin and the other articles. These are given and his reply to her may mean sequence 23, which translated might be, I shall next look at a gentleman's watch and I wish you to tell the number on it. He then takes hold of the watch, opens it, looks at the number and says, "Please tell me what I have, look sharp" or "Tell me about this now, be quick," which translated may mean, the number is 164-532, gold, stem-winder, or 64,789, silver, key-winder.

The messages are not always sent in advance of the questions as above described, but when they are the performance appears truly remarkable and goes along very smoothly.

In Chicago I used to make up peculiar names, such as Xulupus for a Christian name and Zobarkus for a Surname. It is an easy matter for them to give ordinary names but I had great amusement in watching him "transfer" these names to his partner. His whole trick was revealed in his efforts.

One evening I went to the park with two watches in my pockets and, after he had given her the signal for the numbers on one of them, I asked him if she could

tell the number if he did not speak to her. He said he could, but knowing she already knew the number I said: "Well, get her to tell the number on this one," and I pulled out the other. He said: "That is not the same watch." I said: "No, it is another." He looked at it and was about to say something to her, but I checked him and said: "Remember! you said you would not say a word." Twice I checked him as he was about to speak to her, and finally he said: "Oh! I have not time for that, you do not believe in telepathy." Then he proceeded to make some other test with someone else and left me with the numbers on my watches untold.

I had a similar experience at another time with the books spoken of by my correspondent. They did not succeed with the trick when I insisted that he should say nothing to her after I had selected the paragraph in the book. He requires to see the paragraph you point out and then his simple command, "All ready now, begin" or "Now then, go ahead quickly" may be translated page 124, paragraph three, or page 46, paragraph two. The female partner has a duplicate book in her hand and simply turns to the page and paragraph and begins to read. Thousands have accepted this as telepathy.

I have watched these performers for hours and have never failed to see the signal given. But I must say it is done in a very adroit manner. Personally, I believe in telepathy, but it is spontaneous in its operation and is not so completely under the control of the will that it can be employed for public performances such as is given by the Zancigs. I have seen many different performers who used different systems of communication, but

I have always, so far, been able to see how the trick was carried on.

By referring to my correspondent's letter you will see that "the man then asked her what was written on the slate."

Why did he not ask her mentally, if their minds were in such complete rapport. [Ed.]

### Query 3.

#### Editor SUGGESTION:

Some time ago I answered the advertisement of Frank S. Betz & Co., manufacturers of The Betz Hot Air Apparatus, appearing in your columns. My letter was returned to me, undelivered, the post-office having been unable to locate them. What is the reason?—B. L. K., Missouri.

We regret to say that through an error of the printer, the address of this firm was incorrectly given, and, as a consequence, a number of replies to the advertisement were miscarried. As a matter of interest to ourselves, we ask that everyone who answered the Betz advertisement notify us of the fact. Your attention to this request will be appreciated by us. Furthermore, if anyone who placed an order with the said firm since the advertisement appeared in SUGGESTION, will inform us of that fact, *we will present him with a copy of Dr. Southworth's book on "Metaphysical Healing Through the Laws of Suggestion."*—(Editor SUGGESTION.)

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# SUGGESTION

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## EDITORIAL.

**X** When this paragraph is marked with a red and blue cross it shows our friends that their time has expired, and we shall be happy to receive a renewal of their subscription soon.

### A Look Forward.

The management of this journal desires to call the attention of its readers to their determination to make SUGGESTION doubly good during the coming year. They feel that the journal, as it now stands, is by far the best publication of its own class now offered the reading public, but they believe that there is no such

thing as standing still in journalism, and therefore purpose rendering each number of this journal just a little better than its predecessor. To accomplish this end they will spare neither time, labor nor expense. The present attractive features will be retained, and new desirable features added from time to time.

They desire to announce that the editor, Herbert A. Parkyn, M. D., has made arrangements to devote more of his time, in the future, to the work of editing SUGGESTION, and many interesting articles from his pen may be expected. The present number contains a valuable arti-

cle by Dr. Parkyn, entitled "Some Clinical Cases," in which he clearly outlines the system of suggestive treatment practiced by him in the celebrated clinics of the Chicago School of Psychology, which are attended by eminent physicians from all parts of the country. This one article is well worth the price of a year's subscription. A careful study of the principles set forth therein would inure to the benefit of every practitioner of suggestive therapeutics, and also to the physician who has not yet availed himself of the advantages offered by this modern method of treatment of diseases. It will readily be seen that this treatment is rational, simple and most effective. It is the real principle of Mental Science, Christian Science, faith cure, and the rest, minus their ridiculous theories and accessories, and plus common sense, experience, medical education and training, and a knowledge of right living and right thinking. Dr. Parkyn's method of treatment has been successfully followed by physicians all over the country, and abroad, and the series of articles, of which the present one is the first, will form a little reference library to the busy practitioner who wishes to keep up to the times, but who cannot spare the time to read the numerous bulky works on the subject.

It will also be noticed that Dr. Parkyn, in his articles, explains fully his theory of hypnotic somnambulism, or deep sleep condition, which has revolutionized the ideas on this subject previously entertained by students of hypnotism and suggestion. This matter will be still further gone into, in forthcoming articles, and an interesting side-light will be thrown upon the subject. Dr. Parkyn's position will probably call forth a number of en-

quiries regarding this phase of hypnotism, from readers and others, which will be answered by him in the new "Queries and Answers" department, which is started in this number. Our readers are invited to participate in the discussion, and we anticipate that the result will be of the highest degree of value to all interested in hypnotism and kindred phenomena.

In our December number we will print a new installment of Rev. S. L. Krebs' articles on "The Frauds of Spiritualism," the installment having been crowded out of this month's issue. Mr. Krebs will expose the methods of another wellknown medium, and there is likely to be a repetition of the sensation caused by his disclosure of the world-renowned Bangs sisters, which articles brought down upon his head the denunciation of numerous spiritualistic publications, which claimed that the "meejums" were misrepresented. The editor of this magazine has his eye upon a number of other wellknown mediums, and proposes conducting investigations later on, and expects some interesting results. He feels that these bogus mediums should be exposed, and their dupes saved from their own folly. If there is any truth in Spiritualism, it cannot suffer by close investigation, and the truth will in the end be served by a weeding of the garden. The editor of this journal will gladly investigate any spiritualistic manifestations, if invited by the mediums producing them, and promises to give a faithful report of the result of his investigations, be the result favorable to his theories or otherwise. We have made this offer several times, and it will likely be accepted before long by some of the leading mediums. The results will be reported in *SUGGESTION*, and will

make timely and instructive reading to those interested in Spiritualistic phenomena.

Our well known contributor, Dr. S. F. Meacham will continue his interesting articles on timely topics, which are appreciated by so many of our readers. Dr. Meacham has been a regular contributor to our journal for years, and his articles have, from the first, proved highly instructive and interesting. He is a close observer and a deep thinker and his articles are calculated to clear the mists that surround certain features of the "New Thought" idea.

Dr. George Bieser's series, entitled "Suggestographia," grow in interest each month, and give promise of being one of the best and most complete treatises on the subject ever written. His December installment has already reached us and is one of the best of the series. Dr. Bieser's articles show deep study, original thought and continued research, and have attracted the attention of thinkers all over the country. Readers preserving the back numbers containing his "Suggestographia" articles will have one of the leading philosophical works of the day in their possession. It is a liberal education in itself.

Dr. Pratt's "Impersonations" will run for several months longer. We need not call attention to these articles, as their value is apparent to even a casual observer. A number of medical students have subscribed to SUGGESTION simply to avail themselves of these articles, considering them of the greatest value in connection with their college lectures.

Our December number will contain a most important article from the pen of Roger Sherman, Esq., a leading member of the Chicago Bar, entitled "The Atti-

tude of Courts Toward Hypnotism." The legal status of hypnotism is fully stated and many illusions regarding this phase of the subject are dispelled.

These and other contributors will fill our pages with high-grade reading matter, and in a short time no one who wishes to keep "up-to-date" on the subjects to which our journal is devoted can afford to do without it. In fact, that day has come now.

Our subscription list comprises thousands of the leading physicians of this country and others, and SUGGESTION today occupies a high place among medical journals. The advertisers are becoming aware of the advantages offered by a magazine reaching so many progressive physicians (for a physician subscribing to SUGGESTION must be progressive or he would not want such a magazine) and the marked increase of medical advertisements in our columns tells the tale. We keep our advertising columns clean, and the medical advertiser shows his appreciation by his patronage.

In conclusion, we ask our readers to help us to increase our subscription list by mentioning us to their friends. Our subscription list should reach 25,000 by the end of the year 1902, if we have the co-operation of our readers. Remember, an increased circulation means a still better magazine and you are working in your own interest in helping us to add to our list.

We are always glad to hear from our readers, telling us just what they think of this or that feature of the journal. A candid critic is the best kind of a friend.

We thank you for your past appreciation of our efforts and promise you a substantial improvement in the future.

**Desirable Back Numbers.**

We have still left a few copies of the September, 1899, number of this journal, containing the celebrated article by Dr. Meacham, entitled "The Mechanism of the Two Minds." We will supply these at the regular price. They are almost gone—this is probably the last chance to secure this article. We have also a number of sets of the numbers containing the Bangs sisters expose—they are going fast, though. We can supply a few sets of the numbers containing the installments of Dr. Pratt's articles, and a few containing Dr. Bieser's article, "Suggestographia." These numbers will soon be out of print, and subscribers wishing to procure them should write in for them at once.

**A Personal Notice.**

I beg to announce to my friends that I have severed my connection with this journal as its associate editor, and will hereafter devote myself to new fields of work—new methods of bread-winning. It is needless for me to say that, in going, I take with me the best wishes of the management of this journal, and that I leave with them my best wishes and kindly interest. The relations between the editor, Dr. Parkyn, and myself continue to be of the friendliest nature, and the magazine will continue to have my earnest desire for its increased success.

WILLIAM WALKER ATKINSON.

**The Death of the Body.**

The Caterpillar felt his body stiffening; the chrysalis lethargy oppressed him. "What do you find hardest to leave behind you?" questioned his sister. The poor Caterpillar said, "The Future."

—*Bolton Hall.*

**She Outwitted John.**

In his book, "Among the Northern Hills," Dr. William C. Prime introduces to his readers a judge whom he makes tell the story of a will which he did not draw up after all. The judge was summoned in a hurry to see an old lady who had managed her farm for forty years since her husband's death. She had two sons, and a stepson, John, who was not an admirable person. After a long drive on a stormy night the judge found the old lady apparently just alive, and was told by the doctor in attendance to hurry, as his patient was very weak.

I had brought paper and pen and ink with me. I found a stand and a candle, placed them at the head of the bed, and after saying a few words to the woman, told her I was ready to prepare the will if she would go on and tell me what she wanted me to do.

I wrote the introductory phrase rapidly, and leaning over toward her said, "Now, go on Mrs. Norton."

Her voice was quite faint, and she seemed to speak with an effort. She said: "First of all I want to give the farm to my sons, Harry and James. Just put that down."

"But," said I, "you can't do that, Mrs. Norton. The farm isn't yours to give away."

"The farm isn't mine?" she said in a voice decidedly stronger than before.

"No, the farm isn't yours. You have only a life interest in it."

"This farm that I've run for goin' on forty-three year next spring isn't mine to do what I please with it? Why not, judge? I'd like to know what you mean!"

"Why, Mr. Norton, your husband, gave you a life estate in all his property, and on your death the farm goes to his son, John, and your children get the village

houses. I have explained that to you very often before."

"And when I die, John Norton is to have this house and farm whether I will or not?"

"Just so. It will be his."

"Then I ain't going to die!" said the old woman, in a clear and decidedly ringing and healthy voice. And so saying, she threw her feet over the front of the bed, sat up, gathered a blanket and coverlet about her, straightened her gaunt form, walked across the room and sat down in a great chair before the fire.

The doctor and I went home. That was fifteen years ago. The old lady's alive to-day. And she accomplished her intent. She beat John after all. He died four years ago.—*Youth's Companion*.

### Ventriloquism.

We direct the attention of our readers to the advertisement headed "Miracles, or Ventriloquism," appearing in another column. The book advertised is a unique little work explaining the use of Ventriloquism as an aid to ancient miracles. It will probably meet with a large sale.

### Webster's Dictionary.

Webster's dictionaries scarcely need to be recommended to the people, as they are so well known that praise of them would be like painting the lily or adding fragrance to the rose. We direct attention to the new advertisement of these dictionaries now appearing in our columns.

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ESTABLISHED IN 1873.

A. N. BELL, A.M., M.D., Editor.

T. P. CORBALLY, A.M., M.D.,  
HARRY KENT BELL, M.D., } Associate Editors.

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All correspondence and exchanges with THE SANITARIAN, and all publications for review, should be addressed to the Editor.

Dr. A. N. BELL,

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