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# SUGGESTION

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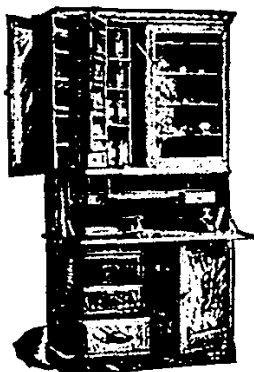
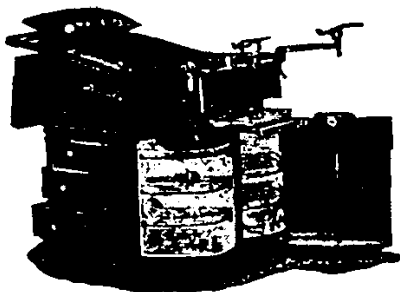
DEVOTED TO THE  
Study and Advancement of Suggestive Therapeutics  
ALSO TO THE  
Scientific Investigation of All Occult Phenomena.

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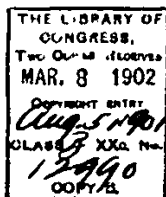
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# SUGGESTION

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

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VOL. VII. No. 6. CHICAGO, DECEMBER 1, 1901. \$1.00 PER YEAR.

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## WHAT CAN I DO TODAY.

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

There is no more important question that could be seriously asked and considered today than the above.

There has always been a tendency in mankind to try to live in the future, and very often in the distant future. So marked is this tendency that it has become hereditary. Almost every child is doing all it can to live when grown up. Its life is often saddened by being forced to await that time when it is possible to do as it pleases, and what wonderful things it is going to do then. This feeling is all but universal in childhood and how much better are the bulk of us grown up ones than the children. How easy it is to forget our childish dreams and vainly imagine, with Paul, that when we become men we put off childish things. But have we? What is our attempt to lay up treasures in Heaven, when by Heaven we mean a time and place, but an idle dream? And when the matter is seriously considered, in the light of other passages, and even the main tenor of teaching neither time nor place was meant, but in the character of each of us. Not necessarily a future time, nor a future place, but in our deepest loves, highest aspirations and ordinary thoughts.

But be that as it may, it is perfectly clear that we do as a race sigh for some far off time and far distant place when we shall be happy. We do all we can, as a rule, to live there. What about our childish dreams of manhood, with its wonderful capacity to do and enjoy? What became of them as manhood approached? Did we not always bring with us to manhood's estate whatever of power and enjoyment we had? Did any of us find strength of character and of mind ready made, hanging on the twenty-first, or thirty-first, or any other birthday ready for us to put on as we would a coat? Vain dream, and happy the man who can learn from it the lesson it should teach.

Remember, once for all, that I am not speaking of ordinary foresight, nor ordinary precautionary measures as to the future. Common sense and all the demands of a desirable thrift sanction, nay! demand this much of us, and it is all well and good. But our view-point as a rule is just the reverse of this. It is idle dreaming and nothing more. Simply sighing for that time and place to come when we shall find happiness and power ready made and tagged for each of us, awaiting our demands. The foresight mentioned above, to be of any prac-

tical use, must be something warranted by the present; something growing naturally and necessarily out of the present. Whenever our attention is so fixed on some glad tomorrow, that we are inclined to overlook or neglect the duties of today, under the impression that the future will right all wrongs and make all crooked places straight, then we are once more dreaming our childish dreams of manhood and its wonderful possibilities; and simply waiting—only waiting for their fulfillment, forgetting that we must take strength and happiness into manhood or grow them out of it if we are to possess them.

Now, I am perfectly free to confess that Heaven, as a *place*, is unknown to me, and that I can say but little for or against such a country, but really, I am inclined to think that there will be much trouble having everybody happy simply by changing environment, unless their character changes to fit, and if that can occur then any place might become Heaven.

Heaven may, for aught I know, be paved with gold, fenced in with silver, and lighted with diamonds, but I am at a loss to know how I could be happy in such company, for they are all comparative strangers to me.

If Heaven is a place with a great white throne, how could some one seated at its foot, acting as messenger boy for the realm, be happy, if he wanted to be a bootblack. No matter where it is or what it is, some one would want to be some place else, or want something not there.

No, I am inclined to think that one of the greatest surprises awaiting most of us on awakening on the other side of the Styx is to find that all the Heaven we have we have taken with us.

Heaven to each of us must be just where our dominant thoughts, deepest loves, and highest aspirations can take us. Nothing else can be Heaven, or give any one happiness.

The same is true here, and it is a good, broad rule that may possibly have some exceptions, that there is nothing here to force me to associate with rattlesnakes if I prefer buzzards, nor with either of them if I love canary birds better, for there is absolutely no community on earth where all these, and every other species imaginable cannot be *found* or imported. I simply *pay* my *thought*, my *love*, my *effort* and take what they bring to me.

And, no matter how easy it is for some of us to find places where we convince ourselves that we could not do otherwise, on account of environment and its limitations, there can be no difference of opinion as to our not being able to be happy when these desires and aspirations are not satisfied. If that is true, here, why not true everywhere. In order, then, that I may be happy either here or hereafter, I must gravitate to an equilibrium between desire, capacity and fulfillment.

Success, then, to me, must commence within, especially as regards all matters that are extrinsic and that I am unable to change. A change may be very desirable, and if I cannot, from the nature of the case, change the without, then I must change the within. This may need to be done by the slow process of growth. Yes! in the majority of cases, must be so done, but that does not change matters.

Let us then put off childish things, and see clearly that our business is *with today*, not with two or three million years hence. *What can I do today*, not what shall I be doing in a thousand years, when in spirit land. I shall probably be doing

then, just what my character, capacity and desires lead to, and that is what I am doing now. If I sincerely desire some alteration in my actions I can secure them by an alteration in character, *and if such change does not take place*, one million, or one billion years will probably not change matters. I shall then be associating with and acting like buzzard or canary, and if in such place that they cannot be found, if any such there be, I will be restless and unstable 'till they are found.

Buzzard will associate with buzzard and waste tissue, *though* thousands of miles intervene. Space alone does not count in these matters, and does not constitute environment. Surroundings are the things or organisms *close to me in space*, environment consists of things or organisms *close to me in character*. So that my surroundings *may* constitute a part of my environment and *they may not*, and in either case environment will be determined by what I attend to, what I love, and these will depend on what I really am. This is true now, and we have no good reasons for thinking that it will not always be true, *in spite of time and place*.

But, I can change what I am by taking thought, by controlling my loves and hates, my dreams and reasonings. The change can be intelligently brought about only in *so far as I really know, and am able to exercise self-control*. No idle dreaming as to what I shall be in Heaven or at some future time will accomplish anything of real value, *save as they react on and fashion what I do today*. Now is the accepted time. A wise foresight, that stimulates and regulates today's activities *in accord with* my real capacity is very desirable and to be cultivated. But re-

member that all attempts to act today according to some dream as to what I am to be at some future time, is foolishness, and can, in the majority of cases, end only in failure.

The place to begin is wherever I am. The time to begin is now. And the way to begin is to find out what I can really do, that is at hand to do, and then do it, and do it as well as I can.

Study myself closely, all the time searching for new or untried powers, and new and better uses for old and well known ones.

Study self, not to find weaknesses and to be able to sit down and whine; but to be able to take a correct inventory of stock and to be the better able to place this stock in the best market. Remember, *to take a correct inventory*, not an exaggerated estimate of possessions and powers, nor an under-estimate, but a correct and available one.

If I have goods to sell, and *must turn them into money*, they are worth just what I can get for them, and no more, not what I may foolishly think they are worth, *nor even what some one else can get for them, but what I can get for them*.

So with my capacities, when turned into the great tide of today's efforts and achievements. They are worth the marketable value of what I can produce with them—not necessarily a money value, but at least a value that will balance my life correctly in the great scales of Nature. My loves and thoughts must be legal tender at Nature's cash store, and if so she will give health and happiness in return for them, but if not, no estimate of my own will avail me. I am fated to act according to my character, and I can change that character only as I understand, only as I know. *It will change*

with every pulse of thought and love, but if I wish it to change to fit certain lines of action. I must know this, and know that every thought, like every seed, will bring forth according to its kind. *I must control the kind.*

Well, supposing I do not exercise this control then what? Nothing, only I will drift a helpless victim of my own nature, which will gradually absorb influences unlike it, but near enough like it to soak in and bring about some change. *What I am* will determine what I shall react to, and my change will grow out of the necessities of my nature and the soil in which it happens to be.

*But when I know, and then act,* I can choose the seed I plant, that is, choose the loves and thoughts, and so change the harvest.

Remember that I am not claiming that such change can be radical all at once. I do not understand all at once. I am also too weak in will to resist and to choose even as well as I can see, but exercise strengthens these, even as it does muscle, and however small the gain, it is better than drifting, only drifting.

What can I do today? No use sighing for tomorrow, or next week, or next century or next life. No use to envy those who have better capacity, and spend energy hating and contending against their progress. It will do no good. Even if it retards them, it will not strengthen me—will not better my own condition.

No use falsely claiming that I am God, Shakespeare, Spencer or Vanderbilt when I am simply Thomas Thumb, nothing more. *"Just as I am,"* without one whine, is the advance always met half-way by nature. She runs a strictly cash store and we must pay her price and pay it to the last cent.

Let us cease our childish dreams, and equally our grown-up idiocy and face the music of today. Do what we find to do with today's abilities, and be certain that they will grow up and develop by use. I would not recommend mortgaging one's self to an inferior position because it was the best possible now at hand, but *it is necessary*, if we would meet nature's demands, that we do the thing at hand rather than sit idly and dream of a better future.

Remember that I am not claiming that we should take no thought of tomorrow, but that the thought we do take should be to enlighten and strengthen the life of today in the way of intelligent effort and needed thrift. If you must dream of tomorrow be careful to remember that you should also act today.

The main business of our lives is with today and today's tasks, and on today should our attention be fixed, remembering that "love is for the lover and work for the worker," and today nature's accepted time and the time of labor. Go into yesterday for its lessons if you wish. Look to tomorrow for inspiration, but work today, live and think and love in today.

"Keep a hustling all the time."

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Courage is the road to power. The best teacher is one who rouses his pupil by encouraging him, praising every effort to excel, pointing out the student's individual possibilities. He knows that the desire, the aspiration, is the first step to success; he knows that all that is necessary after this first and basic step is the concentrated endeavor which shall impel him to higher and higher points of perfection.—*Ex.*

# THE FRAUDS OF SPIRITUALISM.

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

## II—DR. HENRY SLADE.

Known the world around, noted as the most famous "slate-writing" medium on this planet, unique and unrivaled in his department of Spiritism, stands Dr. Henry Slade.

This man is a remarkable individual from whatever standpoint he is viewed. If the wonders he performs are exactly what he claims them to be, then he is one of the most extraordinary thaumaturgists that ever appeared in the world's history; but if he is an impostor, then he is king of his kind, the most successful conjuror and illusionist that ever lived.

He has traveled around the world; exhibited his so-called occult powers before the crowned heads of Europe and the uncrowned heads of America; has had these powers investigated by some of the keenest scientific savants at St. Petersburg, Berlin, Leipsic, and elsewhere, and has filled the heads of thousands of ordinary folk (at \$2 per head) with wonder, astonishment and awe.

He claims that a small bit of slate pencil placed between two slates that are firmly held together by himself and the sitter above a table in plain view, is moved about and made to write messages by the "spirit power" of a dead man who in earth life was known as "Dr. Davis." The modus operandi seems very simple, open and free from fraud, and has impressed nearly all who have sat with Slade either as a genuine and wonderful means of communicating with discarnate acquaintances across the river of death, or

else as a marvelous new power discovered in nature.

The writer was delighted, therefore, when he landed at a popular summer resort and found the "Doctor" there, too, occupying a comfortable cottage, and by his shingle displayed conspicuously on the front door offering the public the stupendous privilege of securing a written message from the other world for the small sum of \$2 a message. I immediately engaged a sitting, and went, not anticipating the rich find I got, but filled instead (I must confess it, with a semi-superstitious awe as I called to mind the remarkable history and all the mystic wonders I had read of this occult professor in whose unique presence I at last found myself seated.

This was at 10 a. m. He began by handing me two of his slates to examine. Without asking him, I rubbed and cleaned the surfaces of these slates. He then deliberately CHANGED THEM. How? By passing them under the table, "to develop power," as he said, and then picked up two slates of same style, frame, size and appearance, from a whole stack of them that was concealed behind the white lace curtains of a window that reached to the floor just back of his chair and within easy reach of a person sitting on it. Before he did this he had given me another slate to examine, in order to cover up that movement of his when he reached for the second pair of slates. I pretended to examine it, but really was

watching him *in my little lap glass*, by means of which I SAW HIM PICK UP THAT SECOND PAIR OF SLATES and drop the first pair, which I had cleaned. We then held this second pair of slates between us on their edge, or vertically, on the table top.

After a while he said he felt a strong current, that I was strongly magnetic, would make a good medium myself some day, and more of the usual time-killing twaddle, and that we should soon have writing. "Dr. Davis, can we have writing? Can you write for us?" he asked of his "guide." Three raps. Soon thereafter there was a sound of scratching heard in or around the slates somewhere. Let me say right here, in its proper connection, that this sound can be produced by a spring concealed in the hand holding the slates, or by the finger nail, or a piece of palmed metal. In order to see whether such was the method employed in this case I asked Slade whether he would object if I were to place my ear against the slates to hear the sound more distinctly. This was my pretext. But what I really wanted was to get my eye over the top edge of the almost vertical slates and thus see the underside or the side turned away from me and toward him, the SIDE WHERE HIS HAND WAS, or rather where the four fingers of his left hand were, the thumb being visible on the side towards me. He said he had no objection to me placing my ear there. So I stooped over and placed my right ear against the slates, and after holding it there a moment or two, slowly, so slowly that I thought he would not detect the movement, commenced to move my head up towards the upper edge of the slates, thus trying to get my right eye just over the edge to see what those four

fingers of his were doing on the hidden side of the slates. But he was on the alert. This evidently was a dangerous movement on my part. He detected it at once, and so as my eye approached the edge, which was the critical point, he LOWERED THE SLATES; lower and slowly lower they went, as higher, slowly higher, moved my eye, until finally the slates were almost flat on the table. I saw it was useless to proceed, and so desisted. Three raps soon indicated that the "spirits" had finished their job. He handed me the slates, which contained a long message from "Dr. Davis," telling me that facts would knock out my doubts, that I should continue to investigate, etc.

And thus was this wonderful (?) "spirit-message" secured. The reader can easily see and understand the fraud and its secret, namely this: The message was written beforehand on the slates, ready for any new investigator that might happen along or else specially prepared for me, as I had told him when I made the engagement the day before that I was skeptical. These prepared slates were then substituted for the two he originally had handed to me for examination. The sound of writing was produced in the manner before described. The substitution I saw in my lap-glass as plain as daylight.

After this he picked up a new slate, just one, and said he thought he could get answers to any *short* question I might ask him, and requested that I should frame my questions in such a manner that a categorical "yes" or "no" would form a sufficient and sensible answer. So I wrote in large letters, "Will M. K. communicate with me through you?" and handed him the slate which he at once passed out of sight under the table "to



develop power," commencing at the same time to talk, and cough, and hem and haw, and clear his throat and make an incessant noise. I immediately gazed down into my little glass and SAW HIM DELIBERATELY WRITING SOMETHING ON THE SLATE (the coughing, talk, etc., being intended to cover up the noise made by the slate pencil) and in a moment handed me the slate again. "She will later" was the message he had written—thus trying to get another \$2 sitting out of me.

He then spit on his fingers and rubbed it all out, and handed me the slate to write another question. "Shall I go to C. or remain in R.?" I wrote in VERY SMALL LETTERS. He took the slate, under the table it went, on his knees there, the hemming and coughing again commenced, and so DID HIS WRITING which I again saw in my snug little lap-glass, and when he returned me the slate there stood the mystic (!) words, "You will." Highly satisfactory and definite, wasn't it, as an answer to my question? The fact is, as before stated, I had written the question in such *small* letters that the partially blind "Doctor" *dared not take too much time* to decipher it all, dared not look down so steadily and sharply, and so must have contented himself with answering the first part, "Shall I go to——?" risking the rest!

"There was one hiatus in each sitting," writes J. E. Williams, in "Suggestive Therapeutics," for Nov., 1899. "At some point there was a moment of time in which the slates passed out of my sight and out of my hands. I think it was after trying them on top of the table awhile that the medium (in his case Miss Bangs; but his remark applies to Slade as well), said, "Let us try them under the table,"

and withdrawing them from my hand, would put them under the table, and during that transition I would lose them. If there was substitution it was at this point." Exactly so, and had Mr. Williams thought of using a mirror at this critical point and during the entire seance, he would have seen distinctly what he here wisely and rightly surmises. It is at this point of disappearance that substitution of slates previously prepared is made or the writing of "yes" and "no" and other short words or sentences is executed.

This was all the "slate-writing" I cared to have from Dr. Slade's "spirits." But, having read Zollner's remarkable book (\*) and remembering one of the learned professor's experiments with Slade, which I shall here call *SLADE'S MYSTIC MAGNET* experiment, I engaged another hour for a seance on the following day.

At the hour appointed an ordinary pocket compass was placed in the center of the table top, far beyond the reach of Slade's arm, a fact he wanted me particularly to notice. We sat awhile with the tips of our fingers resting lightly on the edges of the table, "to develop power." In a few minutes Slade said, "Dr. Davis, if there is enough power, please move the needle in the compass box a little." Lo and behold! the needle actually oscillated slightly, say in an arc of from 20 to 40 degrees. "Move it more," ordered Slade. It obeyed. "Swing it clean around the circle, if you can," commanded the mighty magician. It so swung.

Wonderful! marvelous! Yes, apparently so. But had the reader gazed into my little lap-glass—that glass was a "lit-

\*"Transcendental Physics," by Johann Carl Friedrich Zollner, professor of physical astronomy at the University of Leipzig, member of the Royal Saxon Society of Science, etc., London, 1880.

tle" but after all a big thing. It was great and greatly to be praised. O ye seekers after "spirits" take one along with you and you will see more materialized hands and arms, and feet and legs, under tables than you ever dreamed of before—had he gazed into that little glass, he would take those adjectives all back, and substitute something that would sound more like "Whew! hist! what a rogue and a rascal." For every time the needle oscillated or swung round, I saw Slade's left leg (the only strong one he had, being helpless in the other) rise up from the floor until the tip of his shoe was near or against the table top on the under side almost directly beneath the spot where rested the compass. Fastened to this shoe tip was a nail or small piece of steel. I could not see exactly what it was, but that there was something there I could see and did see, and it was that iron or steel something that caused the needle to swing. He misjudged the distance from the floor to table top several times (for I got him to repeat the whole "experiment"), and the consequence was that his toe *struck the table top* with a faint but clear *metallic* impact, a sound that could not have been produced by the leather of the shoe, which would have made a duller thud.

I have since tried this trick myself, and others mentioned in this report, before puzzled friends in private and before public audiences or classes when referring to frauds in platform lecture work, and always with flattering success. (\*)

\*Prof. Zollner says Slade made the needle move when *standing* at the table. In that case the foot could not have been used. But Zollner also states that Slade's hands were on the table top, linked in the hands of himself (Zollner) and in those of a friend, and this circle of hands was "*in motion*." The needle moved as above described. Under these cir-

#### SLADE'S SPIRITUAL CIGAR BOX.

On a glorious summer evening, in a bit of the forest primeval, at the witching hour of sunset or a little before, I saw a party of 60 to 80 people surrounding Dr. Slade, who, seated with his back against a giant oak, was engaged in giving tests and messages to the circle of admiring believers, by means of a common cigar box which rapped out the answers to questions asked of the "spirits" by the persons in the circle.

I joined the crowd and watched the proceedings for a while, and then, quietly withdrawing, made a detour through the woods coming up **BEHIND** the oak against which Slade leaned. I was within three feet of him. I watched his hands closely and soon discovered the secret of the humbug he was practicing upon the people. I retraced my steps to the circle, detached a gentleman from it, brought him with me around back of the tree, and pointed out to him the simple method of Slade's imposture. The shock of this discovery was so great to this gentleman, who had been a life-long Spiritualist and "believer," that he actually turned pale in the struggle of his emotions. He was perfectly honest, however, and agreed that Slade must be exposed. So I drew up the following statement of the facts in the case, and here it is, signed by both of us:

"We, the undersigned, solemnly affirm that we detected the celebrated medium, Dr. Henry Slade, in palpable fraud, on

circumstances, what I would have examined with great care would have been Slade's cuffs, cuff buttons, the ends of his shirt sleeves and ends of his coat sleeves, for it would have been quite an easy matter to conceal a piece of magnetized metal large and strong enough to produce the responsive movements in the compass needle, which movement would take place without rousing suspicion as the circle of hands was kept "*in motion*," that is approaching and receding from the compass.

the evening of July 29, 1898. He had delivered an hour's most interesting talk concerning the travels and experiences of his life to a large gathering of people in "the grove" on the Cassadaga grounds at Lilly Dale, N. Y., and then offered to have his spiritual guides answer questions by means of raps. He opened and untied a cigar box, to the bottom of which was attached a tape about four yards long, which ran through a hole in the center of the bottom of the box and was held inside by a knot, which prevented it slipping through when pulled or stretched from the other end. He held the free end with his left hand, while the interrogator held the box, stretching the tape taut (\*) and asked the questions into it. The answers came, one rap for "no," three for "yes," and two for doubtful or "don't know." Many stepped up and had their questions thus answered, among them being mothers anxiously inquiring, as from an oracle of God Himself, about long-lost sons, etc. We, the undersigned, were behind a tree against which Dr. Slade sat, and saw exactly how the raps were produced. He slid the thumb once, twice or three times, respectively, over the tape a very short, almost imperceptible distance, which, by friction, caused vibrations in the tape and communicated them to the cigar box which acted as a sounding board, where they were heard as sharp raps. If the thumb be previously rubbed with rosin and the end of the tape too, the raps come out very sharply and distinctly. We reproduced Slade's raps that same evening in the hotel "Grand," with complete success. In the interests of truth, pure and simple, and with no

\*Which, by the way, would thus keep the crowd at least fifteen feet away from Slade, from which distance they could see nothing at all of the trick.

desire to persecute Dr. Slade, we make the above statement.

(Signed) S. L. Kraemer.\*  
C. E. Tobey.

In his affidavit we referred to "Mothers anxiously inquiring, as from an oracle of God Himself, about long-lost sons." Let me give but one instance. A fine-looking, feeble, motherly old lady, leaning for support on the arm of a middle aged woman, approached Slade's cigar box and, trembling with the profound and matchless emotion of a mother's undying love, asked, "Dr. Davis, is my son, who left home three years ago, and from whom I have never heard since, is he still alive?" There was a hush of deep, sympathetic expectancy in that crowd as all waited for the reply. The cigar box gave one rap, "no." The poor mother fell backward in a faint, but was caught in the arms of the friend standing beside her, who began to comfort her. "Ask again, ask again," cried out Dr. Slade. "Perhaps you misunderstood. So she did. This time the box rapped out three raps, and that dear, deluded soul went away—COMFORTED! And comforted by what? By *rank fraud*, by the mere guess of an unblushing and contemptible impostor. Let me here record my utter abomination and detestation of fraud such as this, fraud that trifles with the holiest feelings of the human heart, fraud that will stop at nothing, not even a mother's love. When I think of that poor old forsaken mother and of the deceit practiced upon her, it makes my blood boil. And yet there seems to be a tremendous amount of just such disreputable

\*The pseudonym I used while at this camp, in order to prevent the mediums there from using the "underground system" on me.

imposture going on in Spiritualism. (\*)

Such are the "phenomena" (!) I had with Slade. Is it not passing strange that so many hundreds and thousands of people can be found who religiously believe in the honesty and supernormal powers of this "noted" individual? Indeed many of these good and honest people themselves are not only willing but

anxious to come out in public print in Slade eulogies; (\*) although editor J. R. Francis seems to have a very poor opinion, both of Slade and of his mediumship. I need hardly add that if these are the sentiments of Dr. Francis, I echo them with all the emphasis of sincerity and truth. Farewell to "Dr." Slade!

## A CLINICAL CASE.

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

Medical Superintendent of the Chicago School of Psychology.

Mrs. T., age 36, mother of three children, presented herself for clinical treatment with the statement that she expected shortly to undergo an operation for a laceration of the cervix of the uterus, which had occurred at the birth of her first child some ten years before. She was in extremely poor health, and had been advised by a friend to attend the clinic, thinking we might be able to "build her up a little" and improve her mental condition before undergoing the operation. The patient said she suffered from constant headache, dyspepsia, con-

stipation and nervousness. In fact, her trouble had been diagnosed by her family physician as nervous prostration, which, together with all her symptoms, were said to be due to the laceration of the cervix. She had been assured that the operation was necessary and that she could never hope to be well until it had been performed.

Before coming to the clinic, the patient had consulted her physician, and he agreed that she might receive some "temporary relief" from the suggestive treatment, and sent her to the school with

\*I heard Mrs. Mary Ellen Lease, the famous Kansas suffragist, denounce the horrors of frauds toying with the holiest feelings of the heart. She followed a materialized form to the cabinet and would have seized it there, had not the medium struck down her arm, at the same time saying she should not dare to touch the spirits unless permitted. "Madame," indignantly cried Mrs. Lease, "Madame, this is an outrageous fraud, and a criminal thing to trifle thus with the holiest feelings of the human heart." She also asserted openly on the hotel porch to seven or eight gentlemen that Rev. Hull, Dr. Peebles, Hicks, Gaston and others told her that a large per cent of the mediums were frauds. And the more you seek for phenomena, the more you find husks. (After reading the above to Mrs. Lease, August 2,

1898, at 9 a. m., just after breakfast, on the porch of hotel "Grand," she said to me that she could and would endorse every word as bona fide her own.) Moreover, Mr. Curtis, of Bradford, Pa., after years of experience with professional mediums, asserted as his belief that *all paid mediums* are tricksters and frauds. Prof. J. C. F. Grumbine says nine-tenths are frauds. This estimate means volumes, coming, as it does, from so able a writer and pronounced a spiritualist as Prof. G., and constitutes a sad commentary on a shameless propaganda.

\*Within the past two years I have read a number of such eulogies in the Spiritualistic press, e. g., from Rev. Moses Hull, Lyman C. Howe, T. D. Kayner, Dean Clarke, etc.

a letter of introduction, asking us to do our best for her until the time set for the operation had arrived.

The patient was accepted for treatment, and the history of the case showed that she had never enjoyed robust health; that she had been constipated as long as she could remember, and that menstruation had always been painful up to the birth of her first child, at which time the laceration occurred. Her immediate symptoms were poor memory, poor concentration, insomnia, great nervousness, easily fatigued, severe and almost constant headache, dread of impending danger, melancholia, impaired vision, slight deafness, nasal catarrh, lack of appetite, cold hands and feet, weak and rapid pulse (96), dyspepsia, constipation of twenty-five years' standing, weak back. The patient's breathing was seen to be shallow and hurried, and close questioning brought out the fact that she drank not more than one pint of fluids per day. She had received medical treatment from several different physicians and had taken the scores of different mixtures which had been prescribed. She had also taken six months' osteopathic treatment, but we could not discover that any one whom she had consulted had spoken seriously to her about the "life essentials." (1) Prior to her treatment at the clinic of the Chicago School of Psychology nothing had benefited her.

Having taken the history of this case before the students in attendance, I asked the patient to leave the room for a short time. I then addressed my class as follows: "I am glad to have such a case to present to you as the one you have just seen, for it is one of a type very frequently met with in practice and one

(1) See the clinical report in November issue of this magazine.

with which I feel certain we shall have very gratifying results. I believe that the course of suggestive treatment we are about to begin with this patient will completely cure her without an operation. By this I do not mean that the laceration will be repaired by suggestion, but I firmly believe that the laceration is not the cause of this patient's symptoms, and that every symptom of which she complains will disappear under treatment here, although the laceration will continue to exist. I believe the laceration is merely a symptom of the same cause from which her headaches, constipation and all the other symptoms arise. In my judgment this patient is suffering from imperfect nutrition, which has existed nearly all her life, owing to her failure to partake properly of the life essentials. All her symptoms are symptoms of deterioration, due to the failure of nutrition, and the laceration was made possible owing to the insufficient nutrition supplied to the uterus. The majority of her symptoms antedated the laceration, and the accentuation of these symptoms in recent years is due to the gradual decline which has been going on for over a score of years.

Even should this patient regain perfect health under our suggestive treatment. I should advise her to undergo the operation, for at least two reasons. First, because the patient believes so firmly that the operation is necessary; secondly, because ordinary, professional courtesy to the physician who sent her here for treatment demands that we should respect his diagnosis and that we should do nothing that would shake her confidence in him. Should this patient get entirely well under our treatment she is liable to run down again, physically, so long as she

knows that the laceration exists, and as the necessity for the operation has been so firmly impressed upon her it would probably be advisable to have it performed after she is built up, for she will then feel that she is a perfectly sound woman again. I doubt if she would ever feel confident that she had been restored to perfect health if the laceration were given no further attention.

We shall proceed, therefore, to treat this patient as a "typical case;" attribute all her symptoms to general deterioration following failure to partake properly of the life essentials; impress upon her the idea that, when she has been built up, all that will be necessary to make her a perfectly healthy woman again is the operation; that the operation is a simple one and that she will be out of bed and around within a few days after it is performed—a perfectly healthy woman."

The patient was recalled for treatment. She was placed in a reclining position on the Allison table, which is very convenient for giving suggestive therapeutic treatment, and I said to her earnestly: "Mrs. T., we have discussed your case carefully and are convinced that the treatment you are about to begin will benefit you greatly. Without doubt we can build you up; relieve or modify your immediate, distressing symptoms and bring you into such an excellent mental and physical condition that, when the slight operation you are to undergo has been performed, you will be a perfectly healthy, sound woman. In fact, you will probably enjoy better health than at any previous period in your life. All we ask is that you present yourself regularly for treatment and carry out carefully any instructions we may give.

There are three important things required by every living thing on the face of the globe, and every human being who would have good health should partake of these three things in certain proportions. Failure to partake properly of these things which we shall call the "life essentials," invariably results in poor health. The three essentials are air, water and food.

We find that during the greater portion of your life you have failed to help yourself properly to at least two of them—air and water—and this negligence has prevented you from receiving sufficient benefit from the third, food. In fact, your failure to breathe sufficient air and drink sufficient fluid has prevented you from digesting and assimilating your food properly, and the result has been constipation, painful menstruation, headaches, lack of strength, nervousness and even the laceration, which, probably, would not have occurred had the tissues of your body been properly nourished when your first child was born. From the moment you leave here today, however, you will begin to help yourself systematically to the two neglected life essentials—air and water—and it will be but a short time until you will be able to digest thoroughly every article of an ordinary wholesome diet. As soon as you are able to digest your food more satisfactorily you will begin to pick up in strength. The amount of good blood in your body will increase and every cell will be nourished better. Every tissue will grow stronger. The constipation, headaches, and nervousness will disappear and you will then be able to undergo the operation with ease and permanent benefit will ensue."

The patient was then given explicit

directions about drinking and breathing, as outlined in the clinical report in November SUGGESTION and given in lesson XI of "The Special Mail Course." Briefly, the patient was instructed to practice deep breathing frequently each day for a few minutes at a time, and the necessity for drinking sufficient fluid was impressed upon her. She was advised to take about two quarts of liquids each day, the liquid to be taken in small quantities at a time but taken frequently.

She was shown some of the effects which could be produced through auto-suggestion, instructed in its proper use and urged to employ the auto-suggestions and take a few deep breaths every time she took a drink of fluid. For instance, when taking a sip of water, she was to remember that it was to increase her secretions, remove the waste material from her system, help her to digest her food and move her bowels at a regular hour every morning. In other words, she was asked to will, as often as possible, that the conditions she most desired should be produced.

When I was satisfied that the patient understood the directions thoroughly, I proceeded to induce the suggestive condition (2). The patient was made to relax every muscle and close the eyes. Perfect quiet was obtained in the room and gentle stroking was made over the patient, beginning at the head and extending to the feet. This was kept up for a few minutes and the suggestive condition produced. In this condition every suggestion has an exaggerated effect upon the mind of the patient, and it is possible to direct the patient's thought forces strongly into any organ or portion of the

body. Suggestions were then made to the patient. I reiterated what she had already been told and suggested hunger, thirst, sleep, health, happiness, etc. Told her to eat lightly of the food she had found to agree with her best, but that in a few days as the secretions improved in quality and quantity she would be able to digest and assimilate every article of ordinary diet. I placed my hands on different parts of the body in order to emphasize the suggestions at the time they were given. After five minutes' suggestive treatment, I lowered the patient's head for about one minute, in order to stimulate the brain. This is easily accomplished on the Allison table by pressing a little spring with the foot, which allows the head of a patient to be brought a little lower than his feet, without necessitating the least change in his position.

After raising the head again the patient was allowed to rest quietly for about two minutes and was then told to arouse. She aroused feeling better, brighter and more hopeful, and declared that a headache, which was present when she came, had disappeared. She left after promising to follow every suggestion and return regularly for treatment.

The result in this case was eminently satisfactory, even remarkable. The patient's bowels moved normally on the second day after the first treatment, and the patient began to sleep soundly every night. The march to health was steady, and at the end of two months every symptom, except the laceration of the cervix, had disappeared. The patient was able to eat anything and everything; her bowels moved regularly every day. She gained in strength and weight. The total increase in weight in two months being

(2) For minute instructions see page 32, Lesson V, of the Special Mail Course.

eleven pounds. Every symptom of nervousness disappeared and the patient declared she never felt better in her life.

Everything was now ready for the operation. Even the day on which it was to be performed had been set and the patient was dismissed with the request that she should call to report after the operation.

We saw nothing of her for about six weeks when she called to inform us that she had decided not to have the operation performed.

Her husband, finding she was enjoying better health than at any time since he had known her, was loth to have her go through any ordeal that might interfere with her excellent health and decided to take her to an eminent specialist in this city to obtain his advice on the matter. This physician, after questioning her about her general health and making an examination of the laceration, said he certainly would not advise an operation.

The result in this case confirmed our diagnosis, and although a year has passed since this case was dismissed, the patient is still in excellent health, and owing to the changes in her habits of living and thought, is likely to retain it for many years to come.

This is only a single result among scores of similar ones which have been brought about at the clinic through the use of suggestion alone.

Every day scores of patients suffering from similar troubles are undergoing operations which could be avoided if our physicians would only investigate the advantages and effects of suggestive therapeutics and make a study of the daily habits of healthy persons.

There is nothing unscientific or mysterious about suggestive therapeutic treat-

ment in competent hands, and, when we realize that it is the force upon which every system of treatment depends for almost every cure made, it becomes a matter of wonder that its study has been so long neglected and that, even with our present advanced knowledge of the science of suggestive therapeutics, so many physicians are apt to turn away from it and without so much as investigating its claims; pronounce it "Quackery" or "Humbuggery."

Well! "Everything finds its level at last," and from the successes that are being scored by those who have studied and applied suggestive therapeutics, it would appear that the time is not far distant when those who are so narrow and blind as to refuse to study the science will, in turn, be looked upon as Quacks and Humbugs. Personally I believe in the efficacy of medicine as an adjunct in the treatment of some cases, and occasionally prescribe it myself. But having witnessed the cures of thousands of patients who were treated by suggestion alone I have nothing but pity in my heart for the physician who believes it necessary to administer drugs to every patient for every symptom, and I feel sorry for the head of a family who calls such a physician to attend his dear ones. A physician who has made no study of suggestive therapeutics is not in a position to treat his patients to the best advantage. Laymen are beginning to realize this fact, and many of them are already calling in the practitioners of natural healing in preference to the drug-giving doctor, or are employing physicians who have been broad enough to cast aside prejudice and investigate the wonderful powers of suggestive therapeutics as an aid to the treatment of disease.



# SUGGESTOGRAPHIA.

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## ARTICLE XII.

In the last article, it was attempted to show how organisms by developing higher forms of tissue, or by embodying higher types of active nerve cells or *neurons* in their structure, were enabled to manifest higher classes of intelligence phenomena. The highest forms of mentation known to science today, are those resulting in *psychoses*. Whether there are still higher forms of mentation than *psychoses*, it is impossible to say with certainty, at least science knows of none today; but the future may reveal such forms. The possibility of the existence of hyperzoonic or superanicmic, superhuman or subliminal, and supramundane or hierarchical forms of mentation is claimed, or considered as highly probable, by many persons; but scientifically it is pure speculation—a view not verified by fact or practice. From *possibility* to *proof* of the actual existence of these higher forms of mentation is a long way off, and of proof we have none up to date. It is not a wise policy for scientists and practical persons to reject all speculation; for, to state a few instances, this globe, which was formerly round only in speculation, has been circumnavigated, and steam, the application of which to navigation and locomotion was possible only in theory, is now no longer a matter of mere speculation. These two instances will suffice to show how speculation may be followed by useful results or achievements and become science. However, it is well to remember that persons often dogmatize

most, especially in matters psychical, when they are least supported by reason and fact.

Instinctively, man is a religious creature. It is true that the religious instinct of modern man is not an original instinct but a derived one, resulting from the teachings and practices of those about him. To fail to encourage the development of this useful and elevating instinct is a bad policy for man, and may be a positive calamity. But the search for the Creator, or for gods, by mankind from time immemorial, is responsible for many of the numerous absurd, useless and even dangerous theories and practices of psychic healers, ancient and modern. It seems that mankind is not satisfied with the mundane psychical and physical conditions and forces which are at its command in its attempts at healing, but instead deludes itself by psychic practices, whose efficacy it believes is due to forces, conditions, influences, emanations (*aeons*), and what not, from supramundane spheres. Science shows conclusively that many, if not all, phenomena of esoteric or occult practices and arts which are open to accurate observation, are not supramundane but mundane or worldly in nature, human in origin, and purely the physical and psychical results of processes going on within man, especially within the brain and ganglia of the nervous system, and in and about the end-organs of nerve fibers.

Many persons still persist in seeking evidence of their God, or gods, in psychic and biologic phenomena, as if intelligence were the only ultimate principle of the universe or the only agent of the Creator. It is evident that these persons *see* a little, *imagine* a great deal, and *jump* quickly to conclusions, or that in defiance of demonstration they are possibly insane or possibly the proselyted fools of knaves—theologasters, or medicasters. It is to be regretted that the prestige of SCIENTIFIC SUGGESTIVE THERAPEUTICS AND PSYCHURGY is still much in jeopardy, because so many persons, and healers themselves, are possessed of a spirit of *proselytism*, even to a most fanatical degree. Experience shows that there are at least three ultimate principles in the universe, always to be found in association in living protoplasm. No one of these principles is more an evidence of the omnipresence and omnipotence of the Creator, or of the immortality of the human Ego, than the other; for all three—matter, energy and intelligence—must be assumed to be universal according to the scientific hypothesis of the universe. Each of these principles, if experience is to be depended upon for accurate knowledge, act and react mutually upon each other according to definite and inexorable laws, which laws we must seek, know and attempt to control or subserve in our attempts to heal ourselves and fellow-men.

If the Creator governs the universe through the agency of principles and laws, then these three ultimate principles—matter, energy and intelligence—may be called his agents, or his instruments. There may be other ultimate principles in the universe, but these three are the only ones of whose existence and mani-

festation science has any actual knowledge today. Just as in ages past, many persons sought and believed they could find evidence of their Creator only in the psychic realms, so there are persons today who imagine that they can find evidence of their Creator only in the physical realms. Perhaps Mr. Enoch Gittings, of England, who claims to have discovered in his new process for manufacturing iron without puddling, a hitherto unrecognized law of nature or force and who says he discovered this force by going down to the atom from which, he further claims, is generated electricity, magnetism, heat, light, perpetual motion and force of Nature, thinks that he has discovered God, or evidence of the Divine Principle, in the physical realm, judging from the name—"godocity"—which he gives to this alleged newly discovered law or force.

Some persons with a leaning toward materialism claim that the phenomenon of gravitation is positive evidence of the real existence of God, because the phenomenon is omnipresent, because gravitational attraction is not *selective* in its mode of operation, and because man is helpless to create, intercept, annihilate or control in any manner or form this kind of attraction. However, these same persons do not consider the manifestations of intelligence and of the energies, heat, light, electricity and magnetism, direct or positive evidence of the existence of God, because man can apparently create, or better correlate, them (excepting intelligence) from other existing forms of energy or he can control, direct and destroy the fields in which and the lines along which these agents act, and because these agents, unlike gravitational attraction, are *selective* and *directive* in

their mode of operation—hence these agents are more suitable for the requirements of the arts than gravitational attraction whose field of operation includes all substances and whose line of action is unalterable. They further claim that the achievements wrought by man through the application of these agents in the arts, does not make him God-like; but, at the most, only make him a *pseudo-god*, perhaps, a *tin-god* among the hysterical, the ignorant and the superstitious.

Psychic phenomena by themselves are no more evidence of the existence of the Creator than are physical phenomena by themselves; and open-minded, intelligent investigators will seek for evidence to prove the existence of God in both the physical and psychical realms. Religious entities and theological philosophy will be further discussed in articles of this series, devoted to Divine Healing, Prayer Cure, Christian Science and the like. It is not the object of these articles to decry religion, to upset creeds or to foist upon the readers of SUGGESTION any new creed or doctrine of agnosticism, but merely to encourage them to search carefully in both the physical and psychical realms for evidence which will place their creeds in such light and position that the attempts of agnostics and atheists to prove them to be mere superstition, will be futile.

“Ignorance is the curse of God,  
Knowledge the wing wherewith we fly  
to heaven.”  
*Shakespeare.*

The desire of most common-sense persons must be to see the theological and metaphysical puzzles, in which today so many minds are entangled, swept away. Religion should not be forever nourished

by mere hysterical emotions and vague yearnings for what mankind cannot conceive. All practitioners of psychic healing, whatever their methods, ought to exercise care in framing judgments of what, in their experience with psychical and physical phenomena, constitute evidence of divine intervention, supramundane agents and miracles, lest they place themselves in a position calling forth the ridicule and criticism of skeptics and, perhaps, of scientists. But,

“’Tis with our judgments as our  
watches; none  
Go just alike, yet each believes his own.”  
—*Pope.*

The psychurgeon, who employs the modern scientific system of Suggestion in his attempts at healing, offers nothing which he claims will give immediate lasting results, no panaceas or panpharmacs to make everyone blissful or rich or wise. The scientific system of Suggestion teaches a less spectacular but, perhaps, more difficult method of procedure than either theological and metaphysical systems of Suggestion. Scientific Suggestion attempts to accomplish mental education, observance of natural psychical and physical laws, and removal of diseases and bad habits by physiological and moral regeneration. Most theological and metaphysical systems of Suggestion in vogue today still advocate reliance upon blind faith and upon unattainable or absurd ideals. The prevalence today of the theological and metaphysical systems of psychotherapy—suggestotherapy, as favorite remedial procedures both among the healers and laity, is due in a large measure to the fact that *dilettanti* of psychic healing attempt to acquire knowledge of Suggestion and skill

in its application for remedial purposes, not by studying the "medical sciences," by obtaining instruction from practical psychurgeons and by actually observing at the bed-side or clinic, in the laboratory, and everywhere in the daily walks of life, the psychical, physiological and pathological reactions in persons subjected to informal and formal procedures of the various psychic practices and arts, but only by reading books and mail courses whose only merit, perhaps, lies in their being sources of income for their authors. Many of these books and courses contain doctrines and rules for practical healing which are useless, absurd and even dangerous, and which it were best for mankind if they (the doctrines and rules) were "more honored in the breach than in the observance," by psychurgeons and psychic healers. The ease with which even strictly technical books upon psychics and psychotherapy can be obtained by the laity, is responsible for much of the *dilettanteism* in healing today and is a positive calamity. Remember "a man may read much and acquire not a jot of knowledge, or be a jot the wiser."

Before passing to the consideration of the functions of the brain-cortex and of the important role which the cortex plays in the animal economy, let us review briefly the subject of *psychogenesis*. The study of psychogenesis has for its object the ascertaining of the connection of properties or qualities of things in the environment with our tendency to think, our tendency to be swayed by emotions, and our tendency to react upon the impressions coming from them, in certain ways. This subject of psychogenesis is a very important one for the psychurgeon, because upon its thorough consid-

eration and proper understanding by him depends the formation of a philosophy which is in line with and includes all the facts of human biology, and of the employment of procedures which will be effective for practical purposes.

The energies of the body can be directed and concentrated upon the different organs and tissues by turning and fixing the attention upon them. This fixation of the attention, according to its intensity, completeness and duration and according to the ideas and emotions associated with it, can produce physiological reactions by regulating or harmonizing functions and pathological conditions by deranging or suppressing normal functions. The contents of the psychophysiological cycle are centripetal processes—impulses, sensations, apperceptions, perceptions, conceptions, ideas and thoughts, conclusions, accompanied simultaneously by effective processes—emotions and moods, and by the more or less derivative processes—will, memory, judgment; and centrifugal or psychomotor processes—physiological actions, pathological reactions, expression, locomotion, mechanical actions which produce changes in the order and sequence of events in the environment. The direction, degree and effect of cortical psychodynamics are determined by ideas or thought; in fact, the skill of the psychurgeon depends entirely upon his ability of and his facilities for arousing, augmenting, directing or inhibiting thoughts and upon his seeing to it that the patient is assisted in every way possible, physically and psychically, to fix these wholesome thoughts so that they will finally become thought habits, by hygiene, by medicine and surgery, and by proper mental atmosphere. Remember, "thoughts tend to take form in ac-

tion" and conversely, "actions tend to take form in thought," making a cycle as it were.

The range of man's consciousness includes both an external and an internal field. As consciousness of the external field of consciousness widens, the internal field is correspondingly (?) narrowed and *vice versa*. By virtue of his highly developed brain-cortex, man becomes conscious under normal and usual condi-

tions of brain states, of physiological conditions and necessities, of pathological conditions within his body, and of objects and changes occurring in his environment. Objects with their qualities or attributes and conditions of coexistence and sequence in man's environment, bear *number*-relation, *space*-relation and *time*-relation to each other and to the thoughts, emotions and actions of man.

(To be continued.)

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## SERIES OF IMPERSONATIONS.

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

### IMPERSONATION No. 13—THE SUBCONSCIOUS MAN.

Ladies and Gentlemen:

I sincerely hope that the impersonation of my brother, the conscious man, was satisfactory to you, and that he succeeded in making it clear to your comprehension that although himself completely hidden from all sense-perception, nevertheless his is the personality that is really responsible for every possible activity of all the senses and he is possessed of a human shape and is thoroughly entitled to membership in the family of shapes which go to make up the composite man. For if he, with all his self-assertive consciousness, was not able to impress you with his personality, there will be small prospect of my posing before you successfully as a human form, for I am a much more ghostlier ghost than he is.

Why, he can see, and hear, and taste, and smell, and feel, and in this way make himself aware of the passing panorama of events in the physical world; but these privileges are denied me, and I know

nothing of the outside world except as he tells me of it. I have some knowledge of interior things of which my conscious brother knows nothing, except as he is made aware of it by the fact that the composite man, in which he is such a leading spirit, confronts him very many times with a rival influence in the way of various interior impressions, wants, and desires which have to be settled with before united and harmonious action can be secured by our family of shapes in any direction whatever.

My conscious brother is rather inclined to be pretty loud-mouthed and opinionated in his views of things, but in spite of this the still, small voice that expresses my views from time to time, and oftentimes in his unwilling ears, is not without its influence, and things are pretty likely to go my way in the long run when it comes to a matter of rivalry between us. He does a good deal of sputtering and declaiming, and is full of self-asser-

tion and braggadocio, but when it comes time to act he very frequently cools down and takes my advice rather than his own.

My conscious brother is the soul, or life-principle, which animates what is known as the cerebro-spinal man, whose nerve centers are in the brain and spinal cord, and whose nerve trunks extend from these centers to every part of the body. You have already listened to the impersonation of the cerebro-spinal man. He, my conscious brother, is all the time occupied with what I should call the outside world. His eyes are busy all day long, from morning till night, in looking into the faces of people and things and trying to figure out what meaning they stand for, and attempting to decipher, in fact, all the signs of the times as they file before him in one ceaseless, rapidly moving panorama, and the things that he don't see personally he endeavors to read about and imagine; but he is just as busy with his ears, and while his eyes are doing their best to comprehend everything which comes within their focus of observation, his ears are equally concerned with the sound waves of time.

If it is true, as Elmer Gates says, that the constant employment of a faculty, and especially in tests of increasing difficulty, insures a corresponding development of brain cells, what a bunch of brain cells my conscious brother must have the privilege of roaming around in in that part of the brain which registers sight waves and sound waves. There is a whole world full of things to look at, but just about as big a world full of things to listen to. Almost everything which approaches one comes with a noise of some kind. Even angels are said to approach with a rustle of wings that can be detected by sensitive ears. The vibra-

tions of air that strike the timbrum are infinite in number and variety. Some are buzzing, some are whizzing, some are rumbling, while others are roaring, shouting, screaming, whispering, singing, rasping, soothing; and dear knows to what length a vocabulary would have to go to express the variety of sounds that the ear is expected to give heed to.

But while sight and sound demand a great deal of my conscious brother's attention, he seems to have some time to spare for the contemplation of things which he smells and tastes. Any well-educated man has obtained a great deal of his knowledge through these two faculties. Congenial tastes and smells are quite dear to his heart. In fact a man is quite frequently held in bondage by his nose when his freedom would be easily acquired if he were but deprived of the sense of smell. And the same is true of his palate. There is no keener chase in the race of physical life than that which men undergo for the flavors which delight their palates. And the reverse of these statements is also true. While pleasant odors can stir into activity emotions which thrill the entire being with delight, disagreeable odors are equally capable of arousing feelings of repulsion, terror, and other forms of discomfort and distress, while the sensations of taste enjoy a like privilege. They can gratify and delight, or they can engender repugnance and kindred unwelcome emotions. The part which odors and flavors play in our personal history is by no means sufficiently appreciated, but as this is not the proper time to give the subject further consideration I must be satisfied for the present with merely calling your attention to this much neglected field of inquiry, and proceed with my theme.

Even more than taste and smell, perhaps, and almost equal to the senses of sight and sound, is that of touch. The blind and deaf can still feel their way, and the story of life as told by the sense of touch, if well written, would be a most fascinating history of physical sensation.

Now, although each one of these faculties requires constant attention, yet my brother, the conscious man, manages them all, takes cognizance of all the reports which they bring him, takes them into consideration, decides what disposition to make of them, and then executes his orders accordingly. If he finds things to his liking, he persuades the whole composite man to settle down and stay there as long as possible, and this for the time being is his home.

Perhaps it has never occurred to you just what home is, but is it not merely a place of congeniality and of rest which comes from a sense of peace, happiness, and serenity? When the eye is so delighted with its prospect that it loves to dwell upon it, the ear so pleased with the harmony of sounds about it that it loves to continue to listen, when the odors are delightfully fragrant, and the taste and sense of touch are likewise satisfied; when all these various physical gratifications are experienced in the same place and at the same time, genuine home life is attained so far as it is possible in this earthly camping-ground. It is here that our satisfied spirits label everything in its environment the endearing name of "home." It is the home; everything looks like home, tastes like home, smells like home, feels like home, and has the home table, all together making a home symphony the memory of whose music gladdens many a weary hour after the home is broken up and the

wanderer becomes footsore and oftentimes discouraged in his search for another combination of physical delights sufficiently restful and satisfying to entitle it to wear the "home" door-plate.

Dissatisfaction and unrest can speedily annihilate the home sensation and sentiment. As soon as an individual becomes dissatisfied with the reports which his senses bring him, something in the landscape offends him, something in the world of sound annoys him, something smells bad, or tastes bad, or feels bad, he picks up his belongings and moves on until congenial surroundings are again encountered, and his physical wanderings never cease until he is unable to go farther or he once more is ushered into a harmony of sensations.

Realizing this to be so, every man is perpetually striving to build up an earthly home life as perfect as possible, so that he may at least enjoy physical comfort for the present; and oftentimes he gets together such a happy combination of sense-producing agencies that his home is made so attractive that if he could have his way it would become his permanent abiding-place. But fortunately for his own good, his coming and going upon this material plane is out of his keeping, and all he can do is to make the best of whatever time is allowed him for his earthly stay, and he is not even told how long that will be.

I mention all these things to show you to what an extent my brother is employed in taking mere physical observations and managing physical matters. You see in order to run a consistent career he has to remember all the impressions he receives from the outside world and put them together so as to make a consistent story of life out of them; and he has not only

to remember every thing he senses, but to think it over, weigh it in the balance of his judgment, decide how much attention to give it, and act accordingly. In other words, he is perpetually ruminating upon the appearance of things and busying himself with the spectacular.

As his faculties fail him, however, as they do in time, his eyes grow dim and his ears dull, and his other senses more or less blase, he then begins to seize hold in dead earnestness of the deeper problems of life with whose forms of activity he has been so much taken up. He is then to me more companionable. You see of myself I can neither see, hear, taste, smell, nor feel. I have no physical senses apart from my conscious brother, and I enjoy his companionship much more when he turns his observation inward and concerns himself with matters of the inner world rather than with the physical projections into the world of time.

I hope you remember somewhat of the impersonation of my brother, the sympathetic man, for, as he has told you, I am the animating spirit of his construction; and as he is the great bodybuilder, having furnished the emotions under which our entire family has been put into form, you can understand by what right I pose before you as the human form of forms. All the rest of the family are because I am. Even my conscious brother, who claims superiority to his fellow-shapes because he bosses them around a little and makes use of them, is a subject of my own creation.

If you want to name me, you can call me the universal I Want. If that does not satisfy you, call me love; or you may call me the book of life. If you want another name, you may know me as the soul. If you are not yet satisfied, you

may consider me as the life-principle. In order to establish my claim to kinship with the other human forms, I suppose I must go one step farther and suggest that as I am the life of the sympathetic man, whose existence as a human shape has already been sufficiently well established, and as there is no part of him which is not alive, the conclusion is very evident that his shape and mine are identical. There is no part of the sympathetic nerve which is not animated by my own principle of vitality. Indeed he is but a cup of life, while I am the life, though I can assure you his cup is full, and he would not be good for much if it was not. So, if you are able to conceive the shape of the sympathetic man, you can regard this form as identical with my own. This is in reality a very modest claim on my part, and does not quite do justice to myself, for in reality the sympathetic man does not contain all there is of me by any means, for I am not only in him, but all around him, and he is not by any means capable of containing my full self. But this subject of aura, of over-soul, which is trying to obtrude itself, had better be omitted in the present connection, all the point which I desire to make being that you will make no mistake in recognizing that I, the subconscious man, have definite proportions and shapely outlines entitling me to a just claim to membership in the family of shapes that go to make up the composite man. I am certainly the innermost shape of our family, for there is not one of them who is not a mere embodiment of some ideal of mine.

Let that suggest to you that I am the idealist of the family, and what they are and have done is simply a carrying-out of conceptions that proceed from myself. Our family has never felt a want whose



source was not myself, and it has never had an impulse that did not spring from me. It is from me that all the rest have sprung into being and serve their time; and right here I want to call your attention to the fact that I have not done my conscious brother full justice in accusing him of being unduly enamored of the sights, and sounds, and smells, and flavors, and sensations of this world, for throughout the collection of sense-producing subjects there is always a choice. One cannot see the light and the dark, nor hear the harmonies and the discords, nor smell the agreeable and the disagreeable, nor taste the pleasant and disgusting, nor feel the agreeable and the painful, in other words, give attention to opposites, at the same time; and as there is always both classes of sensations in existence, my brother always has a choice as to whether he will choose order or confusion, whether the things that lead to happiness or the things that lead to unhappiness, and as I supply him with the never-ending I Want, which is his sole stimulus of action, I really suppose I am personally responsible for the direction of his faculties, for his choice of what class of sensations he is to give heed to, register in his memory, and to permit to influence his activity.

There is a seeming inconsistency, however, in making this confession which will have to be explained. My own ideals of life are high. I love the true, I love the beautiful, I love virtue, I love honesty, I love God and my neighbor and all that that involves; indeed I am of God and in reality godlike; and yet when the actions of my conscious brother are thoroughly analyzed I find that he is often accused, and not wrongfully, of acting directly opposite to these conceptions. He is fre-

quently tempted to lie, to steal, to be otherwise than virtuous, to hate instead of love, and in many ways to pervert my good intentions. Now, I do not like to find fault with any of the members of our happy family, and at the same time, being responsible for the course of life led by my conscious brother, and through his agency of the entire family of forms, I feel that the blame for the miscarrying of my intentions should fall in the right place, and it does not rest with me. Therefore, in order to clear my own reputation and that of the other innocent members of our family, it is necessary for me to carefully explain how it is that with the best of intentions on my part, and that too while I am responsible for the entire motive power of the body, the family seem to be frequently guided by wrong impulses, appetites and desires, to such an extent that the composite man is often said to be a great sinner, when in reality some one of our shapes is merely in an unfit condition for business. And what one of these shapes do you think it is that is responsible for the deviations of life? What one of our members do you think ought to be blamed for the impulses to cheat, to lie and to steal, and to hate, and to do other wrong things which hurt the reputation of our family and frequently visit upon us serious mischief of all kinds?

(To be continued.)

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“Words have weight when there's a man behind them. Even if they be kind, loving, appreciative words, they sound hollow and are entirely unhelpful unless there is a noble life back of them. And so there is an immeasurable value in a true life.”



# 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 a ready 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.

### Query 4. Another Convert.

July 5, 1901.

EDITOR SUGGESTION: In February, 1900, I sent for your mail course in suggestive therapeutics, which I received and read with interest. But, at the time did not think it complete enough to warrant me in attempting to treat patients by suggestion alone. But recently have had some cases in which I believed that suggestion alone was indicated, and have been using it satisfactorily. I have intended, ever since I received the mail course, to go to Chicago and take a course with you, and now I expect to in the coming fall or winter and, in the future, I expect to rely more on suggestion. But I have a case now that is a hard one, and thought you might give me some suggestions that would help me out. I would send her to you if they had the means. I will give you the history of the case:

Mrs. ———, thirty-one years of age; been married sixteen years; mother of two children. Had puerperal fever eleven years ago, since which time she has been in poor health. I was first called July 7, 1897. She was doing a washing, and had fallen on the floor every few minutes. She would have contraction of the muscles of the back. Would lie for a few moments on back of head and heels. I saw she was very nervous and hysterical, so I commenced to give her bromides. She soon asked her husband to let me give her hypodermics. At the same time she told me that it took exceedingly large doses of medicine to act upon her. He at first objected, but finally consented. It took three and one-half grains

of morphine to put her to sleep. I have treated her ever since. At times she has been up doing her work and apparently well. She would do a full day's work in the forenoon and go calling in the afternoon. Since I have known her she has never slept more than three or four hours per night, unless under the influence of some powerful hypnosis. I have given her (when in a nervous state) four and one-half grains of morphia hypodermically. In July, 1900, we removed both ovaries. Found them both cystic. She made a good recovery. But, in October, a terrible headache set in, which lasted ten weeks. One week she passed only sixteen ounces of urine, which contained eight grains of sugar to the ounce. I administered arsenauro and the sugar soon subsided, but she has not passed more than eight ounces of urine per day since. About eight weeks ago she cleaned house, and did two days' work in one, and I was called to see her in a few days. Since this time she has not slept one hour per night, unless under the influence of morphia or chloral. She eats almost nothing and her average fluids is about eight to twelve ounces per day. Urine is scant and heavily charged with sugar. I began to employ suggestion two weeks ago. Eight days ago she got hold of some morphia and took it. It kept her asleep for fourteen hours, after which I gave her hypodermics until last night. I do not intend to give her any more. She insists that she never was happy and never will be. I have been able to find out that she did not marry the man she wanted, and, as she was not fifteen years old when married, she claims that her love

for the other grew as she grew to womanhood.

Under suggestive treatment her appetite has improved and the amount of urine has increased. While under the influence of the morphine, a week ago, she fell and bruised herself in a number of places, which caused large vesicles and sores to appear. There is also a numbness in the ring and little finger of both hands, which extends up the ulnar side of arm to elbow. After placing her in the suggestive condition my treatment has been to suggest hunger, thirst, sleep, etc. I also call her attention to the good qualities of her husband (who is really a very good man, especially so to her); her duty to her children, friends, etc. She talks a great deal of suicide, and claims she wants to die. Now, I will never again treat this woman for her nervous trouble by medicine, and have told her so. She is not suggestible to any extent, has no faith in anything. At times she says she wants to live for her children's sake, while at other times she says she does not want to live another day. My object in writing you is two-fold. First, I would like to help this woman. Second, it would greatly strengthen me here. If you can help me it will be greatly appreciated. But, whether successful or not, I expect to see you within the next few months.

Kansas.

T. C. B.

EDITOR'S REPLY.

July 10, 1901.

DEAR DOCTOR T. C. B.—Your letter received. In reply will say that I believe you can cure the patient. She has not been eliminating properly for years, and this fact in itself will account for the bad mental condition. If possible, employ treatment given in Lesson XI of the mail course, as thoroughly as you can, and, if necessary, give small doses of medicine to be taken frequently in water. In this way you can get the patient to take the necessary two quarts of fluids every day. This will improve elimination and the "blues" will soon disappear. Also assist her mental condition by treating her for habits of thought, according to detailed directions given in Lesson XXII, page 163, of the mail course. Let me hear how you succeed with the case. Yours very truly,

H. A. P.

THE RESULT.

EDITOR SUGGESTION: I write you to acknowledge the receipt of your kind letter of last month and to inform you that the patient is doing nicely. She commenced to improve in a few days after I received your reply. The sugar is gone from her urine, her bowels have moved every day excepting one, and all this without medicine. The quantity of urine is greatly increased. The sores are all doing nicely, although it was some time before I got healthy granulations. Her appetite is better than it has been for years. Headaches never occur except when she over exerts. She is gaining rapidly in weight, and her mental condition has improved greatly. I fully believe she will get entirely well. I expect to go to Chicago the first of November.

Kansas.

T. C. B.

This is certainly another excellent victory for suggestive therapeutic treatment and another report on this case will probably be forthcoming. Lesson XI of the mail course referred to in the correspondence, gives in detail the methods employed to improve a patient's general health. It is given in brief in the clinical report found elsewhere in the pages of this issue of SUGGESTION. We shall be glad to receive reports of cases treated by suggestive therapeutics from our readers. In doing this please give a history of the case, its symptoms, the suggestive treatment employed and the results.—Ed.

Query 5. The Treatment of Obesity.

EDITOR SUGGESTION: I am treating two patients with suggestive therapeutics, and should like some assistance. One of them is a single woman, twenty-two years old, and weighs about 250 pounds, although she is only four and one-half feet in height. Menstruation is very irregular. It began in her seventeenth year and was quite regular at first, but she took a severe cold, and since that time it has appeared not oftener than once in two months, and sometimes not for six months. The patient's weight began to increase with the menstrual irregularity, and

she firmly believes the increased weight is due to the irregular menstruation. She is a great worker, and has an excellent appetite. The general health of the patient is not good, and there is some retroflexion and prolapsus of the uterus. Her mother and sister are below the medium size, while her father is of an average size.

The other patient is a married woman, the mother of one child. Before the birth of her child she was quite thin, but now she weighs 325 pounds. Menstruation is regular, but very scant. It does not exceed two drachms per month. This patient, also, has prolapsus and enlargement of the uterus and, like the first case, believes if menstruation were normal her weight would reduce rapidly. Both these cases are troubled with constipation.

Now I am anxious to know what line of suggestions you would advise employing with these cases. Would you suggest hunger?

From previous results with suggestive treatment I feel certain that normal menstruation can be re-established, but can the superfluous flesh be reduced?

S. A. C.

Nebraska.

In building up a thin patient we employ suggestion to rectify any troubles which may be present in the main organs of nutrition, and then place the patient on a hearty diet. He is instructed to eat, breathe and drink with a single purpose in mind—that of increasing the weight.

Thought takes form in action, and I have seen patients gain almost 25 pounds in a month under daily suggestive treatment. Now, I do not, for a moment, believe that thought in itself will create new tissue out of nothing, but, when a patient, who desires to gain in weight, learns that increased weight comes only from the digestion and assimilation of food, his actions are influenced by the knowledge and he eats and drinks more than usual. From this it is evident that in reducing a patient's weight suggestions of hunger should not be given. The majority of persons who possess an excess

of adipose tissue eat and drink too much. But this is not always the case. Occasionally a patient will be found who eats but little and drinks too small a quantity of fluid to permit perfect elimination. The adipose tissue in such cases seems to be unhealthy, and the patient suffers from dyspepsia, constipation, painful menstruation, etc., in fact all the symptoms of a typical case of physical degeneration are frequently found, for such a patient is improperly nourished.

The two patients mentioned in the query belong to the latter type. It is evident that neither of them drinks sufficient fluid, and, since very fleshy persons are more likely to indulge their sedentary habits as they grow heavier, it is probable that these two patients do not take much exercise, and in consequence do not breathe properly.

We have but one standard for health—that of the healthy individual, and I should suggest that the enquirer make his two patients live up to that standard. Such patients should be urged to eat moderately; they should drink neither more nor less than two quarts of fluid each day and practice long, deep breathing. Besides this regular exercise should be prescribed; it should be taken with moderation at first and increased daily.

The fluids will stimulate elimination and the patient will feel better. Exercise will then seem less irksome. As the patient loses in weight her strength will appear to increase proportionately. The food she eats will digest and assimilate readily, and with her increased strength she will become more active. With increased muscular activity, the adipose tissue will disappear rapidly.

Obesity patients, as a rule, lack energy

and are apt to become discouraged if the treatment advised is too vigorous at the start. Suggestive treatment should be given daily and the patient directed and encouraged from day to day. The suggestions made should be directed towards establishing correct "life habits," in the way of eating, drinking and breathing, and exercise must be insisted on from the first. If possible the patient's weight should be taken every day and his attention kept on the exact number of pounds he desires to lose each twenty-four hours.

The daily suggestive treatment stimulates the patient's interest in the object of the treatment and keeps his attention drawn to it so constantly that he feels obliged to carry out every instruction to the letter. In fact, the suggestions made to him while in the suggestive condition become his own thoughts and he puts forth his best endeavors to attain the desired result.

Patients who eat and drink too heartily must be taught self-control, and this is easily accomplished by the suggestive treatment.

I am certain if the treatment I have outlined be followed with the two cases mentioned that excellent results will be obtained. There should be a rapid loss in weight; the constipation should disappear after a few treatments and as the general health improves menstruation will probably become normal.

Personally, I have had excellent results in treating patients for obesity with this treatment. One patient lost 47 pounds in six weeks, and gained in health and strength while the reduction was being accomplished.

I should like to have Dr. C. report the results obtained and shall be glad to hear

from others who may employ the treatment I have suggested.

A few months ago, two of the students attending lectures at the school decided to employ auto-suggestion to vary their weights. One desired to gain in weight while the other was anxious to lose a few pounds. At the end of the two weeks' course the student who was anxious to gain had increased his weight by four pounds and the other had lost the same amount.—*Ed.*

#### Query 6.

Editor SUGGESTION: I have been treating a patient suffering with chronic muscular rheumatism by hypnotic suggestion. The patient goes into a deep stage of hypnosis and I can demonstrate all the phenomena of hypnotism with him, but I do not seem to be able to cure him permanently. He is always better when I awake him, and declares the pain is gone, but it returns shortly after each treatment. How do you account for this and what would you suggest? H. B. J.

Your patient is not eliminating his waste products sufficiently and merely suggesting to him that his pain is gone will not cure him. It is probable he is also suffering from constipation or dyspepsia, or both.

The depth of hypnosis you can induce has nothing to do with the cure of a complaint of this nature. A few years ago we believed that all that was necessary to cure such a case was to induce a deep degree of hypnosis in the patient and then tell him that he hadn't that which he had. However, under this old fashioned method our final results were as unsatisfactory as yours have been. A hypnotic somnambule will always declare he is better if the operator suggests he will feel better. But, if the trouble is a genuine one, the patient will return

after each treatment and say he has not improved.

You can cure such a patient, whether he is a good hypnotic subject or not, by directing his thought forces to stimulate the organs of nutrition and elimination. See that the "life essentials" are attended to, and it will not be long before your patient will *volunteer* the statement that he is better. As it is, he has said he was better for the same reason he has said he was asleep, i. e., because you said so. You can probably get him to say he is a cow or that he is riding in a balloon—not that he is, or even thinks he is, but for the reason that he feels compelled to acquiesce in your suggestions. Deep hypnosis may be interesting from the point of view of an entertainer, but it has nothing in common with Suggestive therapeutics. For the detailed treatment of rheumatism by suggestion and an experience similar to yours, see Lesson XV of the Special Mail Course, page 106, 3rd edition.—*Ed.*

#### Take Advantage of This.

A special combined course in osteopathy, electro therapeutics, suggestive therapeutics and hypnotism, will be held at the Chicago School of Psychology during the month of February, 1902.

The combined courses at this school were discontinued, but so many enquiries have been received lately requesting that a combined course be given that it has been decided to hold another in February, provided applications are received from fifty students.

It is advisable that everyone intending to take advantage of the February class should signify his intention at an early date.

This is an excellent opportunity for students who desire to learn these three successful methods of natural healing. For further particulars see the page advertisement of the Chicago School of Psychology.

#### Not Work, But Worry.

It is not the work, but the worry  
That wrinkles the smooth, fair face,  
That blends gray hair with the dusky  
And robs the form of its grace.  
That dims the luster and sparkle  
Of eyes that were once so bright,  
But now are heavy and troubled  
With a weary, despondent light.

It is not the work, but the worry  
That drives all sleep away,  
As we toss and turn and wonder  
About the cares of the day.  
Do we think of the hands' hard labor  
Or the steps of the tired feet?  
Ah, no! But we plan and ponder  
How both ends can be made to meet.

It is not the work, but the worry  
That makes us sober and sad,  
That makes us narrow and sordid  
When we should be cherry and glad.  
There's a shadow before the sunlight  
And even a cloud in the blue;  
The scent of the roses is tainted,  
The notes of the song are untrue.

It is not the work, but the worry  
That makes the world grow old,  
That numbers the years of its children  
Ere half the story is told;  
That weakens their faith in heaven  
And the wisdom of God's great plan.  
Ah, 'tis not the work, but the worry,  
That breaks the heart of man!

—*The Suggester and Thinker.*

# 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.

### The Policy of Suggestion.

It has been the policy of this magazine in the past to ferret out the truth of psychic phenomena and present it to its readers in as simple form as possible. The average man likes to be mystified, and is inclined to be disappointed when the mysticism is shorn from a pet hobby, but there should be nothing in common

between science and mysticism, and it will still be the policy of this magazine to publish what it believes to be the truth.

We have been advised, time and again, to publish articles which would appeal to our readers' love of mysticism, confuse them and arouse the interest of a greater number of persons in the magazine, but we have refused to listen to the tempter, and shall continue to fill our pages with scientific articles of a practical nature. We feel certain our readers appreciate this conservatism, but if SUGGESTION is to continue its good work they must render us hearty support. People will pay for

a magazine devoted to mysticism, when they will not subscribe for a scientific journal. We are doing the work of pioneers in the field of suggestive therapeutics. It is not a profitable job and our readers who are in sympathy with our policy should show their appreciation by urging others to interest themselves in the work and subscribe for this magazine.

It costs a great deal every month to publish a magazine like SUGGESTION. One dollar for twelve numbers and an expensive premium book does not leave a very large margin for the publisher.

We think every subscriber to this magazine should interest himself in sending in many new subscriptions. We are not asking anyone to do this for the pure love of spreading a knowledge of the science, although it would be a good thing if this motive were more general, but we send a valuable premium book to every old subscriber who sends in a new subscription.

Take a look over the following list of premium books and if all of them are not in your library send us in some new subscribers and select one of the books for each new subscription.

1. THE SECRET OF SEX, by Taber.
2. OSTEOPATHY, by Matthey (better known as Osteopathy in a Nutshell).
3. MARRIAGE, MOTHERHOOD, HEALTH AND HYGIENE, by Greer.
4. HYPNOTISM UP TO DATE, Sidney Flower.
5. MAGNETIC HEALING AT HOME AND ABROAD, Du Bois.

Any of these books will be sent upon receipt of \$1 for a new subscriber.

For \$1.25 we will send the magazine for one year and one of the following books:

TRUE METAPHYSICAL SCIENCE, by Southworth.

CONSUMPTION AND RHEUMATISM, by Dutton.

It requires very little effort to secure a new subscriber, but this little effort will bring you a valuable book and it will assist us to accomplish the work we have in hand, which is to have ten thousand paid-up subscribers on our list. When this is done we will give our readers a larger magazine and illustrate it from cover to cover.

A physical culture department will be introduced shortly, and the lessons and exercises given in this column will be more extensive and better in every respect than many of the courses now being sold for twenty dollars.

Renew your own subscription and send us in a new subscriber for the year 1902.

The following editorial appeared in the November issue of *The Alkaloidal Clinic*, a medical journal issued in the interest of a new system of therapeutics, and said to have a circulation of over 25,000 copies per month.

#### THE LAW VS. SUGGESTION THERAPY.

Dr. B. L. Hotchkin, of Chicago, has been sued by a patient for \$20,000 damages, for improper treatment. She claims that he called in the aid of "voodoo doctors, clairvoyants and exponents of East Indian magic and occultism." "Professor Dew," or "Dr. Kelpa," a man of imposing presence and majestic stature, garbed in robes purple and black, carrying a Victorian cross and a chart with a dot in the center, had her gaze at the dot concentratedly; but, in spite of the gaze, she failed to recover, so she bounced the occultist and prosecuted the doctor.

And here we see the rise of that force by which the wave of transcendental nonsense now sweeping over the land is to be swept back. Absent treatments may be transmitted



by "vibrations" over the world, but the smart adepts cannot utilize the United States mails to send out bills and receive remittances. Faith curers and other mountebanks may play upon the credulity of their dupes, but they cannot collect ponderable fees for imponderable remedies. Osteopaths may succeed in evading the state examining boards on the plea that their system does not include the administration of drugs, but they cannot thereupon collect, by legal process, for services including drug-administration. And to all the practitioners of Christian Science, Dowicium, Weltnerism, and even the admitted methods of suggestion, there opens up a perilous possibility of damage suits, for neglect to use tangible means of treatment, wasting precious time in methods not defensible in a court of law, and obtaining money on pretenses that may well be pronounced frivolous by a jury endowed with plain, everyday horse sense.

If I had property enough to render me a "mark" for the blackmailer, I would not venture on any of these suggestive methods of treatment; and mark my words—the next ten years will see a multitude of damage suits against the professors of imponderable therapy.

We are somewhat surprised to find an editorial of this nature in a journal which claims to be up to date in everything and which is continually deprecating the narrow mindedness of physicians who refuse to investigate anything new in general, and the Alkaloidal system of administering medicines in particular.

Now, although we must admit that there are many fakes and frauds practicing suggestion under some of its many various masks, still, when a journal which is supposed to be liberal and broadminded (and is itself endeavoring to gain recognition for a system of treatment which is looked upon in many quarters with suspicion) undertakes to ridicule the thousands of honest workers in the field of suggestive therapeutics and classes them with the fakes and frauds, we feel compelled to take issue with its worthy editors and

would advise them not to be so anxious in the future to express their opinions so positively on a subject with which it is evident they are unfamiliar.

Suggestion was playing its part in producing and curing disease centuries before medicine was even dreamed of, and it will still be curing its hundreds of thousands of patients daily, when the progress of science has relegated Alkaloidal medication and its advocates to the realms of oblivion. It is the one active agent employed by every physician of every school. It is the one agent which accompanies every prescription written by every physician, and its effects are felt with every dose of medicine taken by a patient, even though the dose contain but a single alkaloid; and the more frequently the doses of medicine are administered the more marked are the effects of Suggestion.

We have no quarrel with alkaloidal therapy. On the contrary, we believe that, if medicines must be given to the sick, a small dose of a single drug administered often is a better method of masking suggestion and producing its effects than a powerful, nauseating, "gunshot mixture" given but two or three times a day. Every student of suggestion knows that frequent repetition of a suggestion is necessary in order to obtain the best results.

At one time the Allopathic physicians said Homocopathy was a fake and a fraud and assumed the same attitude towards it that *The Alkaloidal Clinic* has taken towards Suggestive Therapeutics. They laughed at the infinitesimal doses administered by the Homocopaths and, no doubt, said "the next ten years will see a multitude of damage suits against the practitioners of infinitesimal therapy." But Homocopathy became a recognized

method of treatment in spite of the opposition of "The Regulars" and for some time past it has even threatened to become more popular among the educated masses than "Allopathy."

If there be no actual virtue in the doses of medicine prescribed by the Homoeopaths, why has Homoeopathy proved to be such a successful method of treatment? The practitioners of Homoeopathy appear to obtain just as good or even better results than the Regulars, in curing diseases; although it is a question if their minute doses have any actual physiological effects.

Did the thought ever occur to the editors of *The Alkaloidal Clinic* or the Regulars that, since the Homoeopaths give impotent doses of medicine accompanied by suggestion, the excellent results obtained by Homoeopathy may be due entirely to the suggestion accompanying each dose, or that the demonstrated superiority of Homoeopathy may be due to the greater frequency with which the dose of suggestion is administered? Is the increased success of Alkaloidal therapy over the older methods of giving medicines due to the fact that, like Homoeopathic treatment, the doses of suggestion are administered oftener than under the old system? These are questions which require careful study and investigation on the part of anyone who would answer them satisfactorily. Personally, we are not qualified at present to answer them positively. We do know that Homoeopathy, alkaloidal therapy, regular therapy, Christian Science, "Voodooism," Magnetic Healing, Vibrationism, etc., are all curing the so-called curable diseases. We do not know that any of them is curing the incurable diseases. We also know that one and all of these systems of treat-

ment employ Suggestion, either with or without medicine, and that the same results can be obtained when nothing but suggestion is used.

We do not know the effects an alkaloid would have on a patient if administered without suggestion, neither do the advocates of Alkaloidal therapy, for they cannot administer a dose of medicine which is unaccompanied by suggestion.

We do know that many of the alkaloids will produce abnormal and, frequently, undesirable physiological effects, even when accompanied by suggestion. Consequently the burden of the proof is thrown on the advocates of Alkaloidal therapy, if they would have us believe the alkaloids can produce desirable physiological effects, in the absence of suggestion. This proof has not been forthcoming, but in its place we find a tirade against those who are meeting with success in the treatment of disease, for employing the force upon which, it may transpire, all the success of Alkaloidal therapy depends.

Since the burden of proof rests with the advocates of Alkaloidal therapy, many moons will probably pass before we receive it; for, judging from the editorial in *The Clinic* they have not taken the first step towards investigating the effects of suggestion when used alone as a therapeutic agent. If they have investigated its effects, the investigation has been very biased and slim. Either they do not or will not understand the up-to-date methods of employing suggestion or else—Well, that is another story, for we must remember that there are millions of alkaloidal granules to be sold as long as people continue to believe in the efficacy of medicine as a curative agent.

The advocates of alkaloidal therapy have administered their alkaloids and se-

cured results which no doubt they believed to be due to the medicine. In the absence of a more simple explanation for the results obtained, the Alkaloidists may be honest in their belief that Alkaloidal medication is "the only thing." Similarly the Voodoo doctor and others who have cured patients by their different methods of treatment may be honest in their belief that the cure is positive evidence that their methods are the correct ones. The Voodoo doctor who has obtained results, probably looks upon the Alkaloidist as a fake and a quack, and believes the time will come when everyone who prescribes medicine will be looked upon as a criminal. The Alkaloidists, the Voodoo doctors, the Vibrationists, etc., all have a right to their individual opinions, but we do not believe they should call one another names, at least not until one of them has demonstrated positively that the others are in error. How absurd and unscientific the position of the Alkaloidists would appear if it were positively demonstrated that all their cures have been made by the same force employed by the Voodooists, etc. That this demonstration will soon be made we believe. In fact, it is a question if it is not in evidence today, for we know that everything that can be cured by the Alkaloidists can also be cured by suggestive therapeutics when used alone.

This is not merely an idle statement, for we have the proofs and it will be forthcoming if demanded. In fact, any unbiased and scientific investigator can prove the truth of the statement for himself by studying the modern methods of employing therapeutic suggestion and testing it on his own patients.

*The Alkaloidal Clinic* reaches a large

circle of readers and has an opportunity of doing an immense amount of good. *The power of suggestion has to be reckoned with, now, or in the near future* and, if *The Alkaloidal Clinic* is published in the best interest of the medical profession and the people at large, its editors will investigate the subject of suggestive therapeutics in a scientific manner and instruct its readers in the best method for employing it. Branding it as a fake will only retard the progress of making the practice of the healing art a science and will pave the way for the Voodoo doctor. If physicians and the masses understood the operations of the law of Suggestion, there would be no room for Voodoo doctors, Christian Scientists, etc. There has been too much conservatism on the part of the medical profession, too little spirit for honest investigation and too great a tendency to cry fake and fraud at anything which was not discovered or taught while they attended college.

It is this attitude of the profession and its neglect to take up the study of suggestion that is accountable for the "wave of transcendental nonsense now sweeping over the land" in the form of Voodooism, Christian Science, Magnetic Healing, etc.—a wave which is sweeping the state medical boards, state by state, out of existence and which has attracted twice the number of students to the schools of natural methods of healing as are to be found in attendance in the medical colleges of the United States and Canada combined.

It is not sufficient to call these people fakes and frauds. They believe they are doing what is right, just as you do, Gentlemen of the Alkaloidal Fraternity. They are making their cures. So are you.

You cannot ignore the force by which

these people are making their cures, nor can you deny that the cures are made, but as educated gentlemen you should have no difficulty in accounting for these results if you will devote a little honest study to the effects of the law of suggestion. Having mastered the study you should have no trouble in employing it in the treatment of your own patients and in educating them in its legitimate use. In this way, and in this way only, can you ever hope to succeed in turning back "the wave of transcendental nonsense."

Under the heading, "Great Truths Always Arouse Opposition" another editorial appeared in the November number of *The Alkaloidal Clinic* which we publish for the benefit of our readers. We are greatly indebted to *The Clinic* for this broadminded editorial, although it is inconceivable how an editorial of this nature could emanate from the same pen as the editorial to which we have taken exception. There is inconsistency somewhere in these two editorials.

Gentlemen of *The Clinic*, it is never too late to mend. We are glad to see you broadening out, and if we are to judge you by the editorial which follows, we may expect better things from you in the future. We are pleased to note that this editorial was written at a later date than the one in which you condemned suggestion without a trial. However, we must apologize to you and to our readers for making a few changes in the editorial. In order to see how it would look in print, we have substituted the words "suggestive therapeutics" in the first line for "Alkaloidal therapy" and "the names of the pioneers in suggestive therapeutics" for W-A in the second last line.

We are sorry to rob the "twins" of the glory that is justly theirs, but the article as amended necessarily reads as follows:

#### GREAT TRUTHS ALWAYS AROUSE OPPOSITION.

Why is *Suggestive Therapeutics* opposed by certain influential elements of the medical profession? Let us look for a reply at medical history.

Every great advance in the science has been bitterly antagonized; and the greater the advance, the more bitter and even virulent has been the opposition. Did the medical profession receive Harvey's immortal discovery of the circulation with tumultuous plaudits? Well, hardly!

Did they elevate Jenner to a throne of honor? They'd have elevated him with a rope about his neck if they could have caught him.

In earlier days the medical reformer, the man who struck at consecrated error and sought to illumine the official ignorance, stood in imminent peril of the dunce or the stake. How the vials of wrath were poured out on the Apostles, Augustine, Galen, Roger Bacon, Paracelsus, Abelard, Luther, Montaigne, Lecky, Spencer, Darwin and Huxley. If we had any doubt of the truth and exceeding importance of the work we are doing, the nature and weight of the opposition evoked would convince us we were on the right path. We take our stand fearlessly with the long line of maligned innovators, who since their death have been ranked as the brightest lights of the human race.

Why is it that physicians will not recognize such merit during life, in men they are ready to canonize after their death? Let us frankly acknowledge that it is simply the crassest commercialism. They cannot afford to acknowledge merit in a competitor.

But it is a matter of comparative indifference whether the present generation recognizes and acknowledges the truth of our actions. If we know we are right, it is our duty to go ahead and not trim our sails to catch the breezes of popularity. The man who regulates his views and conduct by the opinions of others is a weakling; the strong man does what he feels to be right and waits patiently until the correctness of his position is recognized.

And so we go on serenely in our work of seeking to establish therapy on a firm foundation, and rescuing its application from sheer empiricism and from pessimism; secure in the conviction that when future generations come to examine the corner stone of the twentieth century medical practice they will find the names of the pioneers of *Suggestive Therapeutics* too deeply chiseled thereon for time to efface.

Since the appearance of the November number of *SUGGESTION*, containing the clinical report and the enquiry column, we have received a large number of complimentary letters from old subscribers, stating that it contained more practical information than any number for many months past. Many of these subscribers renewed their subscriptions for the ensuing year and agreed also to see that a number of their friends sent in subscriptions, provided the forthcoming numbers of the magazine gave promise of being as practical as the November issue.

We are always glad to receive the criticisms of our subscribers, and since it appears to be the wish of the majority of them that the magazine be devoted more to the practical use of suggestion, we have decided to comply with the request, and submit the December number to our readers, believing it will be found even more practical than our previous issue. The clinical report will be published monthly, and more space will be devoted in the future to the enquiry column.

Our subscriber writes as follows:

"Enclosed please find one dollar for my renewal to *SUGGESTION* for the year 1902. I take great pleasure in sending you this, for I have been greatly benefited by reading your publication. Every number for the past year has been excellent, but the November number caps the climax. It, alone, is worth the whole year's subscription and, if subsequent num-

bers are up to its standard, I would willingly pay the subscription price, even if you raised it to \$5.00.

"Two years ago I was receiving four magazines devoted to the field of work covered by *SUGGESTION*, but some of them have suspended publication and others have prostituted their columns by publishing all sorts of 'rot,' calculated to confuse anyone reading it and leaving the reader completely mystified.

"*SUGGESTION* is now my pet magazine. It stands for truth and science and, so long as its present policy continues, it will receive my heartiest support.

"I have another new subscriber for you, and will send in several more within a few days."

It is words of cheer of this nature and the substantial support behind them which would make the lot of an editor and publisher a pleasure, provided every subscriber exhibited the same interest and energy. Why should we not receive the same encouragement from every subscriber? Verily we believe we shall obtain it during the year 1902, and we intend looking forward to receiving a somewhat similar letter from every subscriber on our list.

"Think of things as you would have them occur" is a suggestion made to every patient treated by *Suggestion*, and we intend taking a dose of our own medicine. Henceforward we shall think of each subscriber as a personal friend who is doing his best to further the interests of this magazine. We shall imagine him in the act of sending in his own renewal and a subscription for one or more of his friends whom he has interested in the study of *Suggestion*.

"Thought takes form in action" and, if every subscriber also will hold in mind the thought we intend to hold, it will result in doubling our subscription list in a short time. For reasons that are

scientific (and commercial) we should like to try an experiment in order to demonstrate the power of concentrated thought, when the same thought is present in the minds of a large number of persons. We shall suggest a certain thought to our readers and hope one and all of them will think of it many times daily. If this be done we shall be able, probably, to report a very successful result and wish everyone to enter into the spirit of the experiment.

This is the thought:

"I am interested in the magazine SUGGESTION and shall do everything I can for its welfare. I shall renew my own subscription and, as soon as possible, shall send in one or more subscriptions obtained from friends."

Let the editor and readers of this magazine hold this thought frequently, and the result will be reported in next month's magazine.

THINK HARD AND THINK OFTEN.

The article entitled "The Attitude of Courts Towards Hypnotism," by Roger Sherman, of the Chicago Bar, has been held over till next number, and will be given the place of honor in our New Year's number.

An article entitled "The Real Self," by William Walter Atkinson, will also appear in the January number.

"GAMBOLS WITH THE GHOSTS."

"There are more things in heaven and earth, Horatio, than are dreamt of in our philosophy," said Shakespeare, the "myriad-minded" man, through the mouth of Hamlet, his greatest character. So great was the melancholy Dane that it has been said of him: "He was the only one of Shakespeare's characters who, had he been a real person, could have written all Shakespeare's plays." Hence, it is no

trivial statement that Hamlet made, and every man who has seen the world on many sides has learned the truth of it by general experience. But a visit to the ghost's emporium of Ralph E. Sylvestre & Co., in this city, will reveal the fact that they possess the secrets of some of the mysteries of heaven and earth even more weird than were the things Poe saw when he "dreamed such dreams as mortal man ne'er dared to dream before."

Occupying another page in this magazine is an advertisement with the weird heading: "Gambols With the Ghosts," and it is safe to gamble that the visitor to the business establishment of Sylvestre & Co. will find that the emblematic owls, sphinxes, bats, spirit-hands, goblins and other cheerful and suggestive figures which surround the propositions of the page advertisement of the Sylvestre Co. are there, with feet, claws, skulls, palls, mantles, etc., but, in place of being alarming or appearing uncanny and making his flesh creep, they will command his interest, and he will be anxious to know all about them before leaving.

The editor of SUGGESTION and a few friends recently paid a visit to the establishment of the Sylvestre Co., where they were entertained for a whole evening by the genial managers and their ghostly effects. They saw iron bolts, as solid as a millionaire's fortune, steel collars, hand cuffs, chains and all sorts of fastenings with which the go-betweenes of spirits and mortals allow themselves to be secured and hampered, but which were undone as easily as an eel slips through a mesh in a seine. They saw the lace-cuffed, graceful, shapely lady hands that talk, by spirit raps, as volubly as gossips at a quilting bee. There were slates, ricked up by the cord, on which departed ones write in any language that may happen to have been their mundane vernacular, the chirography being as plain as the raised letters in books for the blind. Indeed, all the paraphernalia used by the average ghost, for communicating with those who are still in these low-grounds of sorrow are there, besides many others that mediums and their spirit associates are learning of to their great satisfaction.

Not only does the visitor see these appliances, but he can purchase them, and the

spirits will come and do his bidding as cheerfully as if he were the seventh son of a seventh daughter, or something of that kind. The ghosts take kindly to the paraphernalia of Sylvestre & Co. and seem to be pleased with the superior quality of their ghost-helping accoutrements.

Moreover, there are present those of the Sylvestre & Co. establishment who, under proper conditions, give seances and other demonstrations and communications with the spirits in the presence of visitors for the purpose of exhibiting their wares and furthering spiritualistic science, generally. These seances establish, beyond peradventure, the efficacy of the Sylvestre equipments, and also, that any well-behaved person who invests in them may entertain his friends with spirits in the most astonishing way, without recourse to the liquid kind.

The writer found the people connected with the business and the mysteries, everyday, sociable and business-like persons, who gave no appearance of enjoying acquaintance with satanic or other unearthly associates. On the contrary, they were an unusually jolly lot, and talked of current affairs, just like other people. They showed no more disposition to press one with "other world" affairs than any merchant would press a customer to purchase his wares, except by the regular and legitimate methods.

The writer also received messages on a covered slate that he gripped with both hands, although he had a moment before cleaned the slate with a dampened sponge. The messages contained pertinent, but not impertinent, allusions to affairs that he had nearest at heart; he talked with long-gone friends, by means of the lace-cuffed and shapely hands; he saw tables lifted and chairs spun around by unseen powers; he saw all sorts of experiments that he has often seen in spiritual seances, and effects that would make the most accomplished necromancer stare in astonishment, and he was not informed whether they were the work of spirits or the diablerie of legerdemain. Suffice it to say, they were performed in open light in an ordinary drawing room before his sober eyes, and he was informed that he could do all or any of them instantly, without sleight-of-hand practice, at so much "per." He bought one little "ghost gambol,"

all he cared to invest in just then, as he has no disposition at present to go into the ghost business, further than to entertain some friends now and then with a few small-sized "wonders." It is a fact that spirits seem to have a fondness for handling expensive things and working with costly equipments, such as guitars, bells, tambourines, cabinets, silk gowns, highly wrought steel bolts, laces, etc., and as the spirits are not supposed to furnish these, "free gratis for nothing" from the world where trade is not a part of life and salaries are low, it can readily be understood that Sylvestre & Co. are in a perfectly legitimate and natural business, in selling ghost outfits and any other old—or new—device, connected with ghost gambling, that will add to the mystery, the interest or the hilarity, for it is not probable that the most dignified or proper ghost, or its groom, could or would, demur.

Sylvestre & Co. will continue to sell the latest, most improved and altogether astonishing ghost furniture and fixings, at the same old stand, and anyone looking for parlor amusements this Christmas will be well repaid for communicating with this ghost establishment. Their new catalogue is now ready for mailing.

The Sylvestre Co. guarantee satisfaction.

#### AN ENTERPRISING INSTITUTION.

The editor of this magazine recently called at the Golden Cross eye, ear, nose and throat clinic, where he was cordially received by Dr. Harraes, the physician in charge.

The home of the clinic is situated in one of the busiest parts of the city, and crowds of patients suffering from eye troubles attend the daily clinics. A large number of students from different parts of the country were in attendance, and all declared they were greatly pleased with the course of instruction. Many of these students had subscribed for the correspondence course issued by the Golden Cross Clinic, and were attending the clinics and lectures without additional charge, as the Golden Cross Clinic has but one fee for its personal and correspondence courses. A student subscribing for the correspondence course receives a life scholarship, and can attend the personal course and clinics as long as he

desires, or as often as he wishes, for the single fee charged for the correspondence course. This course is very extensive, and Dr. Harraes endeavors to satisfy even the most exacting students. Many very flattering testimonials were seen, which had been written, without solicitation, by students who were satisfied with the course.

Every reader of SUGGESTION will be repaid by writing to Dr. Harraes for particulars about his enterprising institution. See the page advertisement in our advertising columns.

#### Sanmetto.

Dr. M. J. Halsey, of Fowler, Ind., writing, says: "I have found Sanmetto perfectly satisfactory and I take pleasure in recommending it in cases of uterine congestion, having tried it and proved its efficacy in such a case. I have placed it

in the foremost of my list of favorite remedies for congestion of any mucous membrane in the body."

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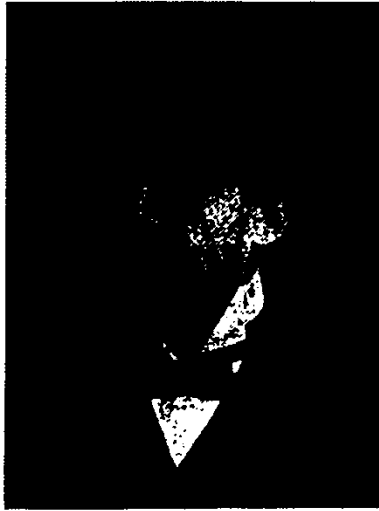
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