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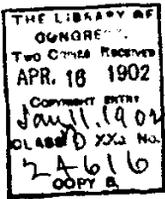
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SUGGESTION

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

VOL. VIII. No. 2. CHICAGO, FEBRUARY 1, 1902. \$1.00 PER YEAR.

PHYSICAL CULTURE.

BY ALBERT WHITEHOUSE, TRINITY COLLEGE, N. C.

Physical culture, by most people, is regarded as some form of bodily exercise, taken for the purpose of cultivating the physique, gaining strength, attaining grace and promoting health. Any rational exercise will accomplish this more or less, but physical culture in the full meaning of the term, and in its broadest application, is much more comprehensive than to be merely synonymous with exercise. Exercise forms an important part, but along with it there is the consideration of diet, bathing, clothing, right living, in fact, everything supplemental which tends to promote the cultivation of the physical powers, including the mental attitude and psychological aspect, in what is sometimes called higher physical culture. It is with this comprehensive meaning that the subject will be treated in these articles. But before going into complementary considerations it will be well to take a general view of the subject.

Is there necessity for physical culture? It is certainly safe to say that there is, and the demand should be supplied. For more than a decade interest in physical culture in this country has been growing steadily. Considered at first as somewhat

of a fad, it has now become a matter of no small import in educational and other directions. Physical culture, as it becomes general, is looked upon as the counteractant to tendency towards degeneration. There are those who claim that the race is degenerating, physically, mentally and morally. This is not true. It is not in the order of evolution that it should be true. Appearances and statistics may point towards degeneracy in some communities and in some sections, but mankind as a whole, though appearance be otherwise, is an exemplification of the law of the survival of the fittest.

Statistics show that in many parts there is an increase in drunkenness and insanity, one statistician stating that, if insanity increases at the present rate, by the year 2301 every third person will be insane. There is no state in the Union which has sufficient accommodation for its insane, and New York has 23,000. In this connection it is interesting to note that the two countries which have the largest percentage of insanity are the United States and Switzerland, and from opposite causes. In the former, from a too rapid rate of living, and in the

latter, from the solitary mode of living of many of the inhabitants. The number of persons addicted to drug habits is growing. Degenerate literature is on the increase, and more cases of acts of degeneracy in children and adults are brought to light. Yet, in spite of all this, it may be repeated that mankind in general is improving. Those who endeavor, persistently, to prove otherwise are either pessimists or are ignorant of the facts in the case.

Man, considered as possessing a three-fold nature,—spiritual, psychical, and physical, approaches perfection as an expressed individuality as these three harmonize with one another. Whilst man exists on the physical plane, it should be his object to be exemplified as nearly as he possibly can by a perfect physical condition, and at the same time be in harmony with his other natures. In the age of materialism, the ancient Greeks, believing that a sound mind in a sound body was the *ne plus ultra* of earthly existence, furthered their ideal to extremes. With the national cultivation of sound mind in sound bodies came increased national strength, then wealth, and after acquiring wealth and power, and having carried their physical culture to excess, a natural reaction set in. Luxurious living, ease, feasts and debaucheries followed, with the invariable result,—degeneration and their conquest by the Romans, who, in their turn, ran a similar course. They developed the physical part of their natures only, and, lacking in harmonious relations, met failure. It is a rational development of the physical powers that should be kept in view and commended.

To begin the study of physical culture properly, one should possess a fair knowledge of the physical make-up of man and

the physiological laws that govern his body.

How little is known, by the average person, of his own body. It seems so strange that while men study the raising and improvement of stock and poultry with so much success, these same men know next to nothing about their own body and its welfare. Did not President Roosevelt, in speaking of what constituted a good citizen, say that, among other things, he should be a good breeder? We can look to the fact that man is not what he should be in this respect for the explanation of so much disease and so many early deaths.

Those who have studied heredity know that a man in poor physical health cannot beget strongly constituted children. Every child has a right to be born with a sound constitution. The best inheritance is a sound constitution, and the willful ruination of such is far more regrettable than the wasting of an inherited fortune. It cannot be expected that people who know little or nothing about themselves physically will be able to maintain good physical health. Dr. Wey, of New York, well remarks: "So long as children are brought into the world under conditions involving less consideration than stock raisers exercise, in improving the strain of their flocks and herds, there will be need of physical education to correct blemishes and imperfections arising from faulty parentage." What is there that is more important to understand than one's mental and physical self? An engineer will study the intricate mechanism of an engine or piece of machinery and be able to repair any injury or remove any obstruction to its perfect working. Yet the same man, whose body is a machine of most wonderful construction, is helpless if any-

thing goes wrong in its working, and he goes to another man who is supposed to know all about him and blindly follows his directions. Seneca said, "We do not die, we kill ourselves." There is much truth in his statement.

The study of anatomy, physiology and hygiene should form part of every school curriculum. There is no reason why they should not, and there is every reason why they should. There has been a time worn, false attitude taken with regard to general knowledge of the human body, owing to an absurd sense of false delicacy, and it is full time it died, along with a few more similar notions. A few years ago, in a London school, the principal received a note from the mother of one of the pupils, which said, "Please do not teach our Sarah Ann any more fisylogy; she is all the time telling about our insides." This sample explains the attitude of many people today, and even so-called educated people seem to shirk acquaintance with their own bodies.

The human being is the highest expression in nature of the Almighty Power. The human body, as revealed to the student of histology, anatomy and physiology, shows the most wonderful mechanical arrangements, which cannot but impress him with the intelligence and foresight of the Supreme Architect. No complicated piece of machinery ever put together by the hands and brain of man, even in these days of steam and electricity, can compare in intricacy with its plan and workings. Should not this wonderful physical abode of mankind be understood and properly cared for? Its activities are not carried on promiscuously. Certain set laws must be conformed to in order to maintain normal physical well-being, and, if there be ignorance of these

laws, how can they be intelligently observed?

Nature's laws are inexorable. So surely as they are broken, must the penalty be paid in some way or other. Yet it may be said that the birds and wild animals know nothing of nature's laws governing their welfare. Do they not? They do. Not by reasoning or education, but by unconscious, inherent knowledge called instinct. Primitive man had that same instinct. But man today is highly civilized; is no longer living close to nature, and has lost that instinct. In the most civilized parts of the world man is living very artificially. In the matter of his activities, the tendency is to relieve the body of physical labor and substitute machinery and inventions worked by other forces.

Activity is life. The wild animals are active and thrive. In captivity they degenerate and do not live long. In the matter of diet, the consideration of today is not for the foods that are most necessary and beneficial for the body, but for what appeals most to the taste. A cook is not chosen for his knowledge of dietetics, but for ability to prepare the most varied and delectable concoctions to suit the palate—not the stomach. Artificially heated rooms are used for working, eating and sleeping. The exposed body of primitive man was favorably affected by the sun and air, but the tendency now is to keep as much of the surface of the body as possible covered.

Today, bodily or muscular activity is at a discount, and brain work at a premium, which brings about an unequal division of the physical forces. Any part of the body can be overdeveloped at the expense of other parts. To maintain harmonious and healthy conditions of the whole physical system there must be a

proper relation between the various activities, and it is to counteract the effects of the undesirable tendencies mentioned that attention to physical culture has become necessary. It is only through physical culture that tendencies to degeneration in the race will be overcome. How much the New Thought School, which maintains that Mind is supreme, will obviate the necessity for the present methods of physical culture, is difficult to say at this stage. That the mind when properly directed has a potent influence on the body and its functions is an established fact now used to great advantage by some of the new schools of therapeutics, but that the mind, operating under certain laws, can influence the bodily welfare independent of the known physiological laws which govern it, as is claimed by Mental and Christian Scientists, is a premise difficult of acceptance by others.* Let it be stated that Nature's laws do not overrule one another. They bear proper relations to one another, and it is a knowledge of these proper relations that will yield happy results by their application.

There is not a trade, business or profession practiced at the present time, but which calls for physical effort in some special direction, thus tending to the overdevelopment of some parts of the body, to the detriment of others, or making some special tax on the vital forces. The keen competition that has arisen in all

*In other words, the Mental Scientists, etc., believing the cause of ill health to be due entirely to erroneous thoughts, claim that persons who are in ill health, even from non-hygienic living and non-conformance with the natural laws of health, can be brought to a state of perfect health by the supreme power of the mind. It would be out of place in this article to go further into this matter.

fields of endeavor, especially in business, forces people to live at a rapid rate and demands an expenditure of nervous force out of all proportion to the supply. To counteract the deleterious effects in these various directions, physical culture is positively necessary. The great and increasing numbers of brain workers who are called on for little or no bodily activity in their vocations are tempted to lead sedentary lives, thus bringing about inactivities of many of the organs of the body.

It is well known that excessive brain workers who neglect physical exercise and pay no attention to hygiene, soon collapse. Persons whose daily occupation keeps them confined indoors in a more or less vitiated atmosphere develop weak lungs. Others who have to be on their feet many hours each day experience many inconveniences, if nothing worse, from the interference to the blood circulation.

The farmer, owing to the nature of his work, is rarely a good physical specimen, generally having an awkward carriage, and farmers as a class are the best patrons of patent medicines. The blacksmith, often quoted to symbolize great strength, develops a big right arm, but his work is done with his chest in a cramped position, and, as a class, blacksmiths are prone to consumption, for working by a fire in open shops, they easily contract colds. Just as excessive brain work and neglect of bodily exercise bring about bodily weakness, so excessive physical exercise or bodily labor with no mental work means a lessening of the mental powers. The distinctive ailment of this country is said by some to be neurasthenia; others again declare it to be dyspepsia or catarrh that has the claim for distinction. So much prominence has been given to that fell disease, and

the cause of so many deaths, consumption, and the fact that it is rapidly increasing has given it prominence and caused considerable alarm. The best way to combat consumption is to prevent it. A recent authority, in a very valuable article on this disease, concludes by saying that the intelligent public (intelligent in health matters), competent physicians and a wise government, are the only considerations which can prevent it spreading. As physical culture becomes more general, consumption will die out in proportion. Said one well known writer: "Daily practice of deep-breathing exercises by all school children would do wonders in decreasing consumptive tendencies."

Diseases are not transmitted from parents to children, but the tendencies and predispositions to certain diseases and weaknesses are. Distinctly blood diseases, possibly, may be excepted. Undoubtedly, tainted blood from that dread source, syphilis, is a treacherous foe to sound constitutions and the unsuspected cause of blighting many innocent lives. Those who have acquired the disease are not debarred from marriage, and, not being equal to the self-sacrifice required to abstain from marrying, they transmit the taint to future generations. The writer firmly holds to the opinion that syphilis, acquired or inherited, can be entirely eradicated from the system by a rigorous course of treatment by natural methods. Here again, physical culture would be called on to play a prominent part. Where any inherited weakness is suspected in a child, it should be the duty of the child's parents, in the first place, to leave nothing undone to remedy that weakness in his youth, and he should be taught how to guard against any return in the future. In the face of so much

proof of what can be done to overcome inherited weaknesses and tendencies, it can readily be understood that the phrase on the front cover of that virile monthly magazine, *Physical Culture*—"WEAKNESS A CRIME"—is not altogether out of place.

It is in order next to say something of the various systems of physical culture. They differ mainly in the method of employing exercises. There are the German, Swedish, American and the so-called systems of different individuals, many of whom are cranks or fakes. So many of these individual systems are being advertised of late that persons who contemplate taking up a course of physical culture are in the same dilemma as a man who is looking up patent medicines. They are met with alluring pictures of well developed athletes, who claim to have been developed by the system advertised as the shortest and best route, and misleading testimonials and illustrations of "before and after taking." The unthinking and gullible are being drawn into the net of these people who advertise "all ailments cured, chests increased three inches, and biceps two inches in a few weeks—all by a few minutes' daily exercise before retiring, without apparatus." The Miller 520 per cent. syndicate flourished while it lasted. Sound advice is "Investigate well before entrusting your physical welfare to anyone." It is of far more vital importance than entrusting your money. The writer met with a case this past summer of a young man, ambitious for physical development, who had been faithfully following a monotonous and irrational mail course for some months, and, instead of receiving the expected beneficial results, he had brought on alarming, undesirable effects in several directions.

The Swedish system is based on sound principles and is a success as applied in Norway and Sweden. It is sometimes called the Ling system, after the originator, a Swede. It was introduced into this country about twelve years ago by Baron Nils Posse. The writer was instructor in German gymnastics for several years at his Normal School of Gymnastics in Boston. Some few colleges and the public schools have adopted the Swedish system, but it is not well suited to conditions in this country. The German system, as practiced in Germany and other European countries including England, has been improved on and further developed in this country, until it is now known as the American system. The American system is distinctive in that it aims specially at the individual in its application, rather than at classes or exercises in mass. It calls first for a thorough physical examination of the individual and from the data obtained by measurements, tests, personal history, etc., exercise and special advice is prescribed according to the individual needs. It is the most rational system and has been developed by such authorities as Dr. D. A. Sargent of Harvard University, Drs. Anderson and Seaver of Yale, Dr. Hitchcock of Amherst, and Dr. Savage of Columbia University. These gentlemen certainly would have adopted a short cut to physical development had such a thing been possible.

Exercise should be applied, firstly, with the object of promoting health; secondly, with a view to building up the weak parts of the system in order to produce a useful and symmetrical whole, and the matter of proficiency in feats of strength and skill should be a later consideration, if desired.

A course of exercise, to give safe and satisfactory results, must be adapted to the individual. Individuals differ so much in constitution, habits, temperament, weak and strong points, daily occupation, etc., that the kind of exercise that would be beneficial to one would be injurious to another. Exercise should not mean *any* exercise. The writer has met many instances of the injurious effects of wrong and injudicious exercise. It is a notable fact that many well known athletes have met early deaths, and the cause has been traced to overtraining through wrong methods. A man is like a chain, no stronger than his weakest part. Then, again, of what use would regular exercise be, if no consideration were given to proper habits of living? All the benefits that would accrue from regular and judicious exercise would be nullified if the person slept in an unventilated room, did not masticate his food, took too little sleep, and in other ways neglected hygienic laws.

That so much attention is being directed to physical culture is a most encouraging sign of the times. People, generally, are too indifferent to their physical condition. So long as they can get along from day to day, they do so in the hope that they will change for the better somehow. They go along until they develop some serious sickness, and then it is the doctor and medicines that are sought, for the average person's belief that he can find health in medicines and tonics is deep-rooted and loses its hold but slowly. The most reasonable explanation for this belief is that it seems much easier to get better that way. If this were the case, there would be little use for physical culture. That prevention is better than cure seems a difficult truth to inculcate. "A

people's health is a nation's wealth," said Franklin.

It was surely not the divine purpose that the physical life should *necessarily* be accompanied by disease. Disease is too evident everywhere, although this should not be the case. The Good Health Club of Chicago and the Century Club of New York are both recent and strong organizations, and are among many other encouraging signs of a better condition of things in the future. All the leading colleges and schools now have their physical training departments, under competent directors. Physical culture has been given a place in the curriculum of the public schools in many towns, and the number of schools adopting it is rapidly increasing. Before long, a school without some provision for the physical training of pupils will be an exception. All educators are agreed on the point, and recognize that where physical training has a proper place the mental capacities of their pupils are greatly increased.

Health journals and physical culture magazines are spreading the gospel of physical culture and good health. In the field of therapeutics, physical culture is playing an important part, and in the treatment of the insane it has been introduced recently with the most satisfactory results.

In the writer's experience he has had some thousands under his observation and direction, and can call numerous remarkable results in entirely changing the physical status from one of decided weakness to the other extreme. It has been his experience that in taking up a course of physical culture, with a view to improving the health and building up the weak parts, it is not necessary to devote several hours a week to exercise in a gymnasium.

This is advisable only when a highly developed physique is desired or the object is to excel in athletic feats. At the same time, gymnasium work affords a great incentive to regular exercise and makes it pleasurable, but twenty minutes or half an hour a day of well directed exercise at home, along with proper regard for hygiene and correct living, is sufficient to give the best results. The main point is to have the directions meet the individual needs in the best and most practical way. The incentive to such individual exercising should be the certain feeling of steady improvement. At the same time the exercises should be varied from time to time and made as interesting as possible.

It is commonly supposed that when a person has reached the age of twenty-one he is incapable of further development, but this supposition is entirely erroneous. It is not at all unusual for persons to show most marked development between the ages of twenty and thirty, and even after forty decided improvement in muscular development and increase of physical powers have been noted. The height is often increased after the age of twenty-one, when usually the full height is attained by that time. Girls are most susceptible to the influence of physical training between the ages of eleven and fifteen, and boys from thirteen to sixteen. The writer maintains that a man should increase in his physical powers under proper conditions until he is fifty, and retain them until seventy or over before showing any decline, and instances are on record of vigorous men at eighty. Why should there not be many such? What applies to men applies equally to women. Women in general lead more sedentary lives than men, and are in greater need of physical culture. In a

more vigorous womanhood lies the hope of future generations.

It may appear that this article has not kept strictly within the scope of its title, but such is not the case. The object has been to show the comprehensive character of physical culture, and the large and varied fields for its application; to set it forth in its true light and in its proper place, and to give an idea of its possibilities as fundamental factor in the progress of mankind. Facts and not theories have been dealt with, and conditions brought to notice which are actual,

(To be continued.)

though in some instances unpleasant to dwell on.

In conclusion, whether taken for mental, ethical or purely physical ends, the fact should not be lost sight of, that physical culture creates nothing new. It simply causes a realization of powers, and calls into activity that which is repressed and held in abeyance; the active operation of which may influence and be made manifest in the aims and accomplishments of life. * * *

In future articles the subject will be taken up in detail.

FAITH AS ACCOMPANIMENT.

BY SANTIAGO WALKER, M. D., MONTEREY, MEX.

In case one has received some injury and a limb is disabled, there is an effort of the system to effect a cure, and this comes about, after a time, in very many instances. Or one indulges in excesses, partial paralysis results from exhaustion; enforced rest is taken and recuperation follows after months. Now, in the period of debility, before any visible sign of recovery, there may be a time at which the bodily forces, gathering for victory, prompt a confident thought and fancy. Whatever happens to be the belief of the sick or infirm person as regards processes of cure will naturally associate itself with the nascent idea of confidence in being well.

No. 1 says: "I am not going to be crippled all my life. Perhaps Dr. — can help me."

No. 2 says: "Others have got help at the shrine of the saint. Why not I? I'll go there and pray!"

No. 3 says: "Mind controls matter, and will in my case, if I have a mind, and I have!" (Yes, body rested up to the point of mind breaking out.)

No. 4 says: "Nature has had time to recuperate. It is about time for me to be up and doing. I can and I will." (Not merely because I will.)

Any or all of these patients may or may not recover. Their thoughts, turning lightly to wholeness, are the offspring of a getting-ready-to-be-well which is a physical process. This does not deny that the physiological may have a psychical basis in its turn, but assumes as hypothesis that persistent thoughts of recovery are due to physiological processes approach-

ing success in overcoming a local or functional infirmity.

Hence, for "Thy faith hath made thee whole," read *Thy health has made thy faith*.

Thousands get well without giving any especial mental evidence of approaching cure by recuperation. Why should it be surprising that hundreds, just near the point of getting well in the same universal way, are moved to some instinctive and marked interest in whatever is connected in *their belief* with recovery? Then my conclusion is that they recovered, not because they believed or willed, but that they believed and willed because they had the strength in them and were just on the point of recovery. And *this* may account for real cures associated with every form of belief which has ever existed and for the general success of all sorts of medical practitioners and pretenders in proportion as their patients seek them (which is much the same thing), while leaving the incurables just where they stood before. These do not hope, except under peculiar pathological conditions or wild doctrines which prove to be futile, and their seeking medical help beyond reason is due to specious professions made to them by persons who pretend to special learning and ability.

Roughly outlined, this is my idea of the *modus operandi* of seeming faith cure, really the creature of nature cure enveloped in more or less credulity and fancy. Let faith cure be read backward for a rational solution which harmonizes with an equal cure without any special manifestation of faith, or, in other words, where we have the fact without the incident. That we do have the fact of cure without any faith halloo marks the halloo as incident and not cause of the cure.

Insomnia.

The president of Bowdoin College has a new treatment for insomnia: "Assume an easy position, with the hands resting over the abdomen. Take a long, slow, but easy and natural breath, in such a way as gradually and gently to lift the hands outward by the action of the abdomen. At the same time slowly and gradually open the eyes so that at the end of the inspiration they are wide open and directed upward. Let the breath out easily and naturally, letting the hands fall inward as the outward pressure of the abdomen is withdrawn. At the same time let the eyes drop and the eyelids naturally fall by their own weight, so that they are closed at the end of the expiration. Do all this quietly and naturally. Do not make too hard work of it. Repeat the inspiration and expiration, with opening and lifting, dropping and closing of the eyes, ten times. Then take ten breaths in the same way, allowing the eyes to remain closed. Alternate ten breaths with opening and closing of the eyes and ten breaths with closed eyes. When the eyelids begin to feel heavy and you feel tired and sleepy, as you will very soon, go through the motions more and more easily and lazily, until you merely will the motions without making any effort, or hardly any effort, to execute them. At this stage, or more likely in one of the intervals of breathing without any motion of eyes, you will fall asleep."

A Specific.

Patient: Doctor, I can't sleep at nights. What shall I do?

Doctor: Get a position somewhere as night watchman.

SERIES OF IMPERSONATIONS.

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

IMPERSONATION No. 13—THE SUBCONSCIOUS MAN.

(Continued from January Number.)

Now, if you doctors will take warning from the remarks of my sympathetic brother and myself, and see to it that there is no undue waste of sympathetic nerve force, and that no form of nerve impingement is permitted to vibrate any of the organs out of their accustomed rhythm, I think you will find yourselves in possession of the key to earthly happiness for mankind, for I can assure you that every one of the human shapes is built on the models which I have furnished to our family, and the models are all right. All that it is necessary to do to secure a perfect composite man is that these models shall be accurately projected into physical shape.

But, my dear friends, I find myself at the end of the space allowed for my impersonation, and I must take my leave of you. You need not tell me that you are disappointed in my remarks. I can assure you that your disappointment cannot by any means equal my own; and yet, in justice to myself, I must confess to you that the task which I have undertaken has been no easy one, although it would have been better performed had more adequate space been granted me.

I should like to institute a series of comparisons for your benefit between myself and my conscious brother, between our mental and emotional parts, our judgment, and various individual characteristics. He makes suggestions to me, and

sometimes I take them and sometimes I don't, and I wish I had time to explain to you why I don't take everything he says in dead earnestness. But of course you have heard about some people talking through their hats, to use a common phrase, and I am sure from this expression you can guess something that will not be far from the truth. He talks a good deal without saying much at times, and any suggestion of his that does not come from his heart and is insincere and not in dead earnest fails to touch me. Why, do you know that if I adopted all that fellow's fancies, he is so full of fears that he would visit all sorts of mischief upon our family a dozen times a day if he were permitted to do so. Sometimes he thinks we all have consumption; sometimes he thinks we have cancer; sometimes he thinks we have typhoid fever; sometimes he thinks we are going to die in a short time. Indeed, he is frequently fancying all sorts of things, and yet not always distressing ones. Sometimes instead of being pessimistic he is optimistic, and then his dreams are of the other kind. He gets too gay, too hopeful, too sure that what he hopes for will come to pass. He thinks our family is stronger than it is, can accomplish more than it can, and presumes on its strength, so that I have to call him down. You can see very quickly why it is that whereas I am open to suggestions from him it would be perfect

folly for me in my everyday, steady job of body-building, if I should be compelled to listen to everything he talks into my ears. He does enough mischief with our family as it is with his waywardness, and if his influence were still greater I am afraid it would be hard on the family.

On the other hand, supposing my impulses and desires were not submitted to his judgment. I have just told you that as they are voiced to the family they are not always what they should be, and if my conscious brother could not pass judgment upon the quality of the impulses and desires which well up within our united family I am afraid the wrongdoing of this world would be sadly increased.

Now, my brother, the conscious man, and myself are a pretty good pair, and we check one another, and encourage one another, and help one another, sometimes criticising and sometimes encouraging one another as best we can; and I think if we ever get doctors stirred up to understand that our sympathetic brother must be put in proper physical condition in order that my whisperings to the family may reach their destination straight, the time will come when we will lead pretty clean earth lives, and enjoy them, too.

If I had time I should elaborate for your consideration another idea which is by no means a common one, and yet as it is very important, perhaps you can give me your attention for just a few moments longer, so that I can epitomize it for you. It relates to the unity of the two nervous systems. There are no isolated nerve cells in either nervous system, and as they are in close communication with one another, trembling vibrations which bring messages to one cell are transmitted along avenues of communication to other cells,

and so on until the entire nervous system is conscious of what every part of it is doing. So that in reality when it comes down to a correct estimate of things as they really are, there is no such thing as special sensations from without or special emotions from within. The talks to the family by my conscious brother, or messages to the family by myself, have for their audience the entire accumulation of gray cells belonging to both the cerebrospinal and sympathetic brothers. Ours is a united family, and while each one plays his own part which is peculiar to himself, his struggles and his conquests, his sufferings and his enjoyments, in fact all the details of his life history, are a matter of everyday and earnest consideration, and are talked over by all the members of our composite family at the family councils, and there is no time when a council cannot be called in the interests of any one of us.

But, good-by, friends. I have talked too long already, and although I have not begun to say what I wanted to, I must stop. If our interview has been a pleasant one, just call again and we will have it out some other time.

Now you have heard from each one of our composite family separately, and each one has done his best to give you a truthful conception of the part he has to play in our family of human forms; but there is but one way in which we can any of us do ourselves justice, obtain the least degree of satisfaction, or in fact are able even to exist at all, and that is by uniting all our shapes into one common form which shall stand for us all, which you may know as the composite man.

The composite man, then, is the man which is formed by the union of all of our shapes. He is not the bony man, nor the

muscular man, nor the arterial man, nor the nervous man, nor any other of our men, but all of them combined, and he cannot exist if any one of our family is absent. Imagine a human being attempting to go on without his bones, or without the skin, man entering into his composition, or without the lymphatic man being present, or with the absence of any one of our family, and in thinking of how he could spare the different ones, please do not forget the two unsensed members of the family, the conscious and the subconscious forms! Without the presence of the life-principle he would be nothing but a corpse. Indeed, his existence could never have been accomplished; and as my conscious brother and myself are so widely different in our functions, one of us is just as essential to the make-up of the composite man known as the human being as the other.

And now I will leave the composite man to speak for himself. We have each spoken for ourselves and occasionally thrown in a word for each other, but the sum total of us all, the composite man, will next address you; and as you have had patience to listen to the tedious impersonations of the individuals of our family of shapes, I feel quite confident that you will not withdraw your consideration from our family until the chorus of shapes as it comes from our composite whole will say to you some few words that shall seem to him a fitting wind-up for our family entertainment.

Again thanking you for your kind and courteous attention, I retire from your audience in favor of him who was the first object of our coming together, and in whose interest we are all enlisted, and to whom we are each so essential that none of us could be spared without fastening

ruin and destruction upon each and all of us. And his name is the composite man, just an ordinary human being; any old specimen like you or me will serve to illustrate him. Truly the greatest study of mankind is man!

The Importance of Diet

The veteran medico, Sir Henry Thompson, in a little manual he has brought out on "Diet in Relation to Age and Activity," gives some valuable hints. Sir Henry is eighty-two, and has always lived an active life, so he knows what he is talking about. Speaking of alcohol, he says: "It is rare now to find anyone well acquainted with human physiology and capable of observing and appreciating the ordinary wants and usages of life around him, who does not believe that, with few exceptions, men and women are healthier and stronger physically, intellectually and morally without such drinks than with them." With regard to eating, Sir Henry has been compelled by facts which are coming constantly before him, to "accept the conclusion that as much mischief in the form of actual disease, of impaired vigor, and of shortened life accrues to civilized man from erroneous habits in eating as from the habitual use of alcoholic drink."

We live in a world of thought. We make ourselves happy or miserable, according to the way we think. Dismiss again and again all thoughts of fear and failure, and you will by marked degrees grow into a habit of positive, creative thinking—and so the world around you will be changed, transformed.—*Ex.*

PARAGRAPHS ON WORRY AND FEAR.

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

Worry is a baby fear.

Worry, being a child of fear, has inherited all its parents' evil traits of character.

Worry, if well cared for, will become a full grown fear.

The worry family is a very large one, fear is quite prolific.

Fear is born of self-depreciation and apprehension.

Apprehension is rarely absent from fear.

We, in the most part, feel able to endure the present, but constantly look for worse in the future.

Today is only cloudy; I borrow the rain and storm from to-morrow.

I import distress from yesterday, and disaster from to-morrow.

My income is sufficient for present needs, but what shall I do when I get old, or when I get sick, or when my family get sick?

I could endure the present pain, but what shall I do this afternoon, or to-night, or to-morrow?

I have rarely seen any one commit suicide to escape to-day; they always run from to-morrow.

We make the mistake of bunching our difficulties. We try to endure a day, a week, a month, a year, in one moment of apprehension. No wonder we faint and grow weary.

Do the tasks singly, live a moment at a time; make the most possible of each moment as it comes, and we need not be idle, nor fearful.

But what about the future? Tend to the future when it becomes the present. Do your best now and whistle at fate.

Well, but shall we not look ahead? Yes, but what shall we see when we do this? How much better can we do than our best?

Are we not told that coming events cast their shadows before? But, even if they do, we cannot attend to these events till they come.

Isn't foresight better than hindsight? Yes, but how many are gifted with it? Look into your experience and see how many disasters you have foreseen; how many you have avoided by worrying about to-morrow? Set all these beside ones you have suffered over, worried about, apprehended, that never came. My! what a contrast!

Must we never borrow anything from to-morrow? Yes, by all means. Borrow all the sunshine, and hope, and expectancy of good she will lend you, and pay it back with good cheer, honest work and an earnest endeavor to do all the good possible, now.

If the future has evil in store for us we can get all the pain we want out of it when it comes. For every coming evil we thus shun by apprehension, we will see a thousand that never come.

Stop apprehending; stop importing evil. Force a lesson of profit from the lips of yesterday, and a song from the heart of to-morrow, and enjoy it all to-day, and on every to-day.

Fear and worry mother heart-disease,

nourish dyspepsia, nurse rheumatism, are friendly with kidney disease, take off their hats to gray hair, and shout for joy at the approach of old age.

Fear is a liar, and worry a thief. Fear deals in watered stocks, and worry's stock in trade is setting futures in trouble.

Fear is a poor prophet. Its predictions rarely come true. It always looks at the future through blue glasses.

Fear causes more disease than do microbes, more deaths than famine, more failures than panics, it costs more than war, is always a failure, and is never necessary. Fear never creates, but always destroys, never strengthens, never forearms, but always weakens. We invite what we fear, for fear is the death of courage, and thus invites defeat.

Fear weakens the heart's action, induces congestion, invites indigestion, produces poison through decomposing foods, and is thus the mother of auto-poisoning, which either directly causes or greatly aids in the production of quite ninety per cent of all our diseases.

Fear is a dangerous ally, a false friend, a deceitful partner, a traitor in times of trouble, and a coward in war.

Fear recalls the most dismal yesterdays, and points with trembling fingers to the blackest of to-morrows. She would paint the heavens black and make all the stars weep blood as signals of danger. Her song is a dirge, and her discourse a warning. Her touch blackens and her kiss is death.

Every man, woman and child on earth hates a coward, and yet harbors the cringing devil in his own heart. We each know it brings only defeat, yet encourage its presence, and take every forward step with a halt and a sigh.

If we make life a battle, then enter the

fray with trembling limbs, we are half vanquished already.

We overestimate our difficulties, take too serious a view of our defeat, make too much of our little, temporary failures, and vastly underestimate our own powers if rightly directed.

To him who refuses to see any danger, the future is full of promise, the present full of peace and all things are working together for good.

If I see no cause for worry, then all will be serene with me. Suppose I am wrong, how will I know if I persist in seeing the good only? If I am but hypnotizing myself with a dream, and the dream be roseate and without end, then why not dream? Is such a dream not better than the nightmare born of fear, or a never-ending day of dread? By all means let us learn the art of such hypnotizing, that the present may be a delight and the future without alarm.

We talk much about being right, much about the real truth, and worry lest we are not enlisted on the right side, forgetting that things, events, creeds, philosophies or even lives never come labeled so that we may know certainly which are truth; forgetting that experience is the only real teacher, and that truth, to me, is what I believe. It will always remain true to me while I believe in it, and all the world cannot change the fact.

What about fixed law and eternal, never changing truth? Well, what about them? How many supposedly fixed laws are daily being unfixed? And what do we really know about eternal truth? How many eternal truths have recently been proven eternal falsehoods?

Why should we worry about truth, anyway? All we need do to rob truth of all its power to harm is to be its friend.

But how am I, as an individual, to be the friend of truth? Will worry, anxiety of fear enable me to know it any more readily when I see it? Or will I be more likely to find truth by sacrificing my personal view and following some one else, or any number of others, than by standing unwaveringly by what appears to me to be true, being always ready to accept whatever will seem true to me, demanding only that it appear to me personally as true.

Well, but what about majorities being usually right? Acknowledging that they are, then what? They are not always right, and how can we know whether or not we are dealing with one of the times when they are wrong. Shall I accept the dictates of numbers, whether I believe them or not, and all this not from any conviction, but simply because I am afraid of popular disfavor, afraid of criticism, afraid to be alone.

Where does most of the advancement of the world come from; from the masses, or the few? A few lead, the masses follow. Every reform has fought its way to the front, and most early reformers are outcasts. Besides, fear unfits us to judge correctly, for it causes a bias in some one way and against other ways. It warps the reasoning faculties.

With all these things in mind, why do we continue to cultivate fear in ourselves and others? Because we drift. We float with the tide, for it is far easier. Besides, we have been taught that to overcome is to fight, to contend. To fight we must have an enemy. But if we refuse to see an enemy we do not need to fight. This is, after all, the correct attitude. Look for what we want. Search after what we want to find.

Well, but is everything all right in the

world as it is? Would we make any changes in it if we could? Certainly the world is full of ignorance, imperfection and error. But where is the best place to commence to change it? Clearly, where I have the most power, and that is in myself. Make self right first. Learn to stop hating, fearing, and to stop worrying, and then tell others how it is done. The majority of the world's ills and vices would disappear with these, and what was left would die if neglected. Ignorance is, after all, the basic cause of the whole brood of ills, and ignorance of the power of a courageous and determined will is peer of them all in doing damage.

Will ignorance and fear ever be banished? No, possibly not. But neither will disease, poverty, death, and yet this fact does not stop our endeavor to be well, and to gain a competency, and to live as long as possible. So let each oppose, by neglecting to attend to, the fears and worries of daily life, and just in proportion to his success in overcoming will be advance in all lines.

Poverty is often a child of fear. If I am afraid, I will not undertake, and if I do not undertake, I cannot accomplish. Or, if undertaken in fear, ended in disaster is the rule.

Kill out the fear of failure. No man has failed till he gives up. He may be worsted, but not defeated. There is always a chance while I continue to try. Don't stop trying, and defeat must die a natural death. The man who will not stop fighting, will not be whipped.

Do not worry over delays and backsets, nor fear to fall many times if necessary, but keep at it, watching always for the hidden lesson in it all. Get up and get at it again, armed with the new idea gained, and as sure as time and courage

endure, success is the ultimate result. Only the coward fails. The brave fall, get bruised, and sometimes apparently slide down the toboggan to death, but some glad to-morrow will find them still at it on some other shore, and if immortality is not a lie, the brave must ultimately conquer.

Even if immortality is a fact, why cannot one keep failing indefinitely? Because all failure comes from ignorance or fear, and ignorance is the mother of fear; so in banishing ignorance we banish fail-

ure, and we must learn. All error and disease are like cold and darkness, conditions only, not entities. Cold is a condition that must be met and overcome by adding heat; darkness must be met and conquered by adding light; so ignorance is overcome by constantly adding knowledge, and, as nothing is forgotten, the stock keeps accumulating, and all that is needed is time, for each soul to end, a conqueror of all difficulties. This is the basis of a rational hope, and should banish fear.

IS HYPNOTISM DANGEROUS?

BY J. E. WILLIAMS, STREATOR, ILL.

It depends on the hypnotist. Hypnotism has been defined as a condition in which suggestion has an exaggerated effect. It is a condition in which the subject makes himself the passive recipient of the suggestions made by the operator. He must first consent to become passive before the operator can influence him. After he has once given his consent, it is not so easy in subsequent operations to withhold it; although a man of normal will power can always withstand the influence of the hypnotist if he wishes to.

What is the hypnotic influence? It is the same influence that a strong will exercises over a weaker one anywhere. The popular theory that it is a strange, weird, uncanny effluence, proceeding from the operator and compelling the subject, is a fallacy. The Srengali idea is sheer, unmitigated rubbish. The hypnotic power is the same kind of power that enables one man to sell a suit of clothes,

and another a policy of life insurance, to a reluctant customer. This view does not diminish its value, but it clears away a lot of nonsense, and enables us to take a sane look at it.

Truth is, the production of hypnosis depends more on the subject than the operator. The success of a stage exhibition depends more on procuring susceptible subjects the first night than anything else. No subjects, no show. A certain percentage of persons are natural sensitives, and can put themselves in the passive condition without difficulty. Others can no more make themselves passive than they can relax; they don't know how, and the harder they try the more they tie themselves up in a hard, untwistable knot.

But given a lot of good subjects who are willing to accept his suggestions and the work of the hypnotist becomes easy. They can be made to see anything he

wants them to see, feel anything he desires, do anything he proposes; provided he does not run counter to deep-seated motives of morality or personal safety—in which case the subject will refuse to obey or wake up.

The art of the actor or orator illustrates one of the common uses of this power. If he succeeds in making the audience passive and receptive to his ideas he can stir them and mold them at will. It is the same with the preacher, and especially is it true of the revivalist. The discovery that the power of revivalist is the same in kind with that of the hypnotist is to be credited to Rev. A. D. Sutherland, one of the early evangelists in this country. He was for several years a successful revivalist, and then becoming interested in hypnotism, or "biology," as it was then called, he became a stage lecturer and exhibitor of hypnotic phenomena. In his book entitled "The Trance," he recites his experiences, shows the similarity of method in both cases, and tells of one of his converts, who subsequently became a hypnotic subject, who stated that the subjective condition accompanying conversion and hypnosis was one and the same.

Modern psychological science corroborates the view of Rev. Sutherland. The conditions requisite for hypnosis are similar to those required for conversion, although the methods may vary. There is demanded the same strained elevation of the eyes, the same expectant attitude, the same fixity of attention, the same mystifying awe of the operator; then there comes the same sharp command, the same imperative tone, the same oft repeated suggestion, over and over again. The revivalist has the advantage in that he has the powerful thought current of a sym-

pathetic audience to aid him, the music, the glimmering lights, and the auto-suggestion of the subject with the force of a life time of thought-habit which only needs quickening to become amazingly potent.

In every large audience, especially such as attend revivals, there is a goodly percentage of susceptible subjects. These, the operator can usually secure, if he be in any sense a master of his art. The emotion they will experience will be a genuine one, but whether it proves to be hysteria or religion will depend on the subject, and also somewhat on the operator. The interpretation placed on his experience by the subject will be the one suggested by the operator. He will be willing to call it the holy ghost, the spirit of God, or the presence of Jesus in his soul, or anything else the theological bias of the revivalist may suggest. It is a characteristic of the hypnotic state that the subject is not capable of inductive reasoning; like a man in a dream, he can only follow deductively the leadings of the data already given to him by his senses. Hence he is subtle to follow the ideas already given him, but not amenable to new or conflicting ones as long as he remains under the influence.

But none of these statements argue that hypnotism is a bad thing, or that revivals are an evil. It only explains the mechanism of these arts, and enables us to view them intelligently. Whether they are bad or good depends on the use that is made of them. Hypnosis, we have said, is a condition wherein a suggested idea produces an exaggerated effect. If the idea suggested is a good one, then the effect will be good; if bad, the reverse. If suggestion makes a sick man well, a drunken man sober, or a bad man good,

then welcome suggestion; but if it poisons the mind with evil thought, if it weakens the will, or if it inculcates a false attitude toward life, then it should be condemned.

These reflections are prompted by the recurrence of religious revivals which prevail annually about the close of the old and beginning of the new year. The peripatetic revivalist makes his appearance in the provincial cities and villages about this time, and oftentimes creates a lively sensation with his exhortation and denunciations. The agitation would not be amiss, perhaps—for it is often a good thing to shake up the stagnant life of a community—if the revivalist had a true conception of the power he was using. But he is frequently as ignorant, alas! as the one he is influencing, and too often the temptation to get quick results leads to direful threats, vengeful imprecations, and other vicious suggestions, all of which are harmful to his auditors.

The man who uses the power should be one morally fit to wield it. In some countries they require practitioners to be examined and licensed. The suggestion made to a subject while in a state of religious hyperæsthesia takes deeper hold than any other, therefore the religious operator should be especially fit. If such a man gives suggestions about dancing that call up lewd thoughts in a mind otherwise innocent, he is guilty of creating the evil he condemns, and is responsible for corrupting and poisoning the soul, which it is his special duty to keep pure and unsullied. He who makes foul suggestions is like him who poisons a well; only the evil of the one will end with death, while the other will go on forever. And what is true of dancing is equally true of every other inherently innocent

amusement, which may be made the subject of a vicious suggestion.

Is hypnotism dangerous? We answer the question as we began; it depends on the hypnotist. In the hands of a good man, it may be an agency for good; and in the hands of a weak or a bad man, a power for evil.

The Shirt-waist Man and the Net-waist Girl.

The shirt-waist man and the net-waist girl
Go hand in hand today,
And the people year after year keep on
Throwing their clothes away.
The coat and the vest are tossed aside,
And where is the fleecy shawl?
Our clothes get thinner and fewer—what
Will be the end of it all?
Oh! what will the shirt-waist man take
next

From the things that he has to wear,
And what will the net-waist girl throw off
From the shoulders, now half-bare?
The shirt-waist man and the net-waist girl
Go rollicking down the way—
Have we started a style that is going to
end
In the old fig leaf some day?

Regular habits breed an atmosphere of calm and concentration which is invaluable, since it is not the actual amount of work done which wears men out so much as the *strain* with which it is done.—*Medical Brief*.

Suffering is the price of every human development. Blunders and mistakes cause suffering. Therefore, more or less error and hardship are inevitable accompaniments of progress as Nature's teachers.—*Medical Brief*.

SUGGESTOGRAPHIA.

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

ARTICLE XIII.

In the previous article, the important topic of psychogenesis was partly and briefly considered. In a magazine article, it is impossible to do justice to this important subject, which would require a volume of no mean proportion, in order to be thoroughly considered. But those, who have pursued the subject of psychogenesis extensively and in a scientific manner, will agree that its proper understanding gives a clear insight of the whole subject of psychotherapy, no matter what system is employed or investigated, and of the doctrine of Suggestion. Knowledge of the ways in which the streams of thought in man are produced, enables one to understand the value of each system of psychic healing in clinical practice and to explain satisfactorily why the cures wrought by many systems of psychotherapy, even by absurd or dangerous systems, are not attributed, both by healers and healed, to the real or proper agent or process producing them. How often does one see the cures wrought by psychophysiological mentation associated with wholesome thoughts, emotions, and actions awakened automatically by Suggestion and Autosuggestion, and reflexly by sensory appeal, attributed, not to mentation, but to material agents which are incidently present or purposely employed to arouse and fix the attention or faith of the patient, or to some irrelevant, immaterial metaphysical or theological entity—or better, to some imaginary creation of the mind.

Man, being in the midst of things and changes, and being more or less conscious of bodily conditions and changes, has thrust before his consciousness all sorts of reflexly and automatically engendered perceptions, whose origin he more or less earnestly strives to discover and understand and by observation, experiment and comparison. Man has no way of determining whether a perception of an object, condition or change in the environment or of the condition of the body, is real, *i. e.*, reflexly engendered by impulses through sensory nerves, or only apparent or simulated, *i. e.*, automatically engendered by impulses created largely or solely in nerve centers, excepting by a process of reason. In persons of sound mind and with common-sense, all ideas arising from perceptions must have a logical basis, all feeling (emotion) must have an adequate cause, and all action must have a sufficient motive; therefore, it is said of cranks, insane persons and fools, that they are unreasonable.

Knowing the relative value of subjective and objective experience for framing logical conclusions to guide mankind in its arts, and knowing how perception, upon which all thought depends, is engendered, it becomes plain why there were and are so many systems of psychic healing in vogue—some systems useful and practical, and others absurd and impracticable. Students of psychic arts should not condemn indiscriminately all practices of psychic healing that are not

scientific, even if they ridicule or discard the theories or doctrines on which they are based, but should strive to explain rationally and scientifically the useful germs of truth which they contain and the desirable results or cures often wrought by such practice. Man is a fallible creature and he is wise who casts few stones. Remember, the so-called sciences have their quicksands just as metaphysics and religions have theirs. Most of the systems of psychotherapy in vogue today, although they are not founded upon scientific bases, are still the outcome of much positive knowledge gained by empirical observation of the good effects accompanying proper and wholesome thoughts, elevating emotions, and desirable actions, and of the baneful effects accompanying adverse or morbid thoughts, depressing emotions, and unwarranted or evil actions, upon the moral, intellectual and physical man. The facts and fallacies alike of all systems of healing should be objects for careful study and consideration, if knowledge and successful practice are the ends in view.

All systems of psychic healing depend for their practical value upon the possibility of the production of wholesome thought, emotion and action by sensory and philosophical appeal. Under proper or favorable conditions, the psychic mentation of patients, ordinarily called mental action, Mind, psychic force, will power and the like, can be aroused, augmented, directed, and inhibited by Suggestion and Autosuggestion. As stated in previous articles, psychic mentation dominates within certain limits varying with individuals, nations and races, and with conditions of environment and of physiological or pathological necessities, neural

and trophic mentation. The possibility of control in patients of their neural and trophic mentation by awakening proper and sufficient psychic mentation, is a demonstrable, scientific fact and is the reason that Suggestion and Autosuggestion are such valuable remedial and educational procedures. There is no more effective method of influencing, perhaps controlling, psychic mentation in patients than that of *formal* Suggestion employed alone or coupled with sensory appeal.

In order that the art of Suggestion shall be successfully applied by psychurgeons with the most benefit to the greatest number of patients and in order that the rationale of psychotherapy shall appeal to the common-sense patients, their friends and medical advisers, psychurgeons should possess knowledge of normal and abnormal mental action, of normal and abnormal biologic activity, of the symptoms which indicate derangement of mental and biologic action, of the forms which the derangement may take, of the causes which produce it, of the prospect of recovery of patient from physiological and psychical disturbances or from undesirable habits of life, habits of thought, habits of motion, and habits of sensation, and of the appropriate therapy and care of the sufferers. In other words, the psychurgeons should be well trained physicians and surgeons—not mere hypnotism *düttanti*, sticklers for some exclusive system of therapeutics, or mere psychical pathists, codists, fadists or *pseudo*-scientists. Let psychurgeons stand firmly for the practice of suggestotherapy or for psychotherapeutics, not for suggestopathy nor for psychopathy. Let them not sanction any routine in the art of healing, which so often resolves itself into the

treatment of the diagnosis rather than the patient.

We will now briefly consider the functions of the brain, especially the brain cortex, the sum of whose self-conscious acts constitute that quality of living man known as personality or, as so many psychic researchers and healers who are ever ready to cloak this animal quality in mystery choose to call it, the Ego, the Spirit, the Soul, the Inner or Real Man, the Self or Real Self, the god within, and the what not. In man the brain cortex, especially the cerebral cortex with its association, commissural and projection system of nerve tracts, is the physical basis in all mental action. Other things being equal, the blood supply, extent and thickness of the cerebral cortex determine the intellect and mental power of a person. This is true generally, not universally, both of individuals and races. In accordance with the development of certain zones of the brain cortex, is there a greater or less cortical activity in that region, and does its activity predominate in ordinary mental action? Hence the scientific psychurgeon does not only treat patients by formal Suggestion, but when there is in a patient a diminished activity of certain cortical areas, he attempts to increase the activity of such areas by embodying them with more brain cells through procedures known as Brain Building Exercises. Functional and organic diseases, or defects and injuries of the brain cortex cause insanity—psychoneuroses, physical degeneration, dementia, imbecility and idiocy—psychoses and neuroses. Furthermore, persistent unwholesome and morbid cortical activity almost invariably causes functional disease of visceral organs, or even organic disease of the same, if the disturbance

of the nervous side of physiologic functions is such that trophic or nutritive disturbances result.

The general functions of the brain cortex are (a) consciousness and (b) voluntary action, both of which are common to the whole cortex. Its special functions are recognition of and action upon the sensations of sight, smell, taste, hearing, touch, temperature, pain and muscular contraction and position. The power of voluntary movement includes the use of language. These special brain cortex functions are the result of activity of special cortical areas, which are paired with the exception of the area for articulate language found only in one cerebral hemisphere, usually in Broca's convolution of the left hemisphere, while in left-handed persons it is frequently found in the corresponding convolution of the right hemisphere. The functions of the basilar ganglia—subcortical gray masses of the brain, are practically similar to those of the spinal cord and sympathetic nervous systems; viz., automatic and reflex actions.

In the study of brain functions, it is found that it is the province of the brain cortex: (a) To receive impressions from sensory organs, from lower nerve centers and through continuity of tissue, which impressions man knows as sensory and conscious perceptions. (b) To group these impressions—sensory and conscious perceptions—into a unit which man knows as a concept. (c) To retain the concepts, so that man can recognize and recall them in *memory*, or form new combinations between them in *imagination*, or group them systematically in *logical thought*. (d) To give expression to thought in speech and action. (e) To feel the emotional excitement upon these

mental acts. (f) To exercise self-control over all mental action. What to us, as practical therapists, is of utmost importance in this group of functions of the brain-cortex, is the power of man to exercise self-control over all mental action. All voluntary action or volition is the outcome of sensation, thought and emotion, controlled by conscious motives. In ill-health, or in undesirable and morbid habits of life, the mental operation of volition may be weakened from perverted sensations, slow and difficult thought, or deficient emotion, in which case action seems useless. If it were not for the fact that there is an unconscious (subconscious) unwilling activity accompanying all mental action which goes on automatically and produces physiologic activity, such as facial expression, attitude, automatic actions, and other neural and tropic activity, all attempts at healing, or at developing special talent—psychical or physical—based upon psychic laws would be useless.

All psychic, psychophysiologic and psychopathologic phenomena produced by the numerous psychical practices, whether remedial, educational or otherwise, such as Suggestion, Mesmerism, Hypnotism, Animal Magnetism, Odyalism, Magianism, Witch-craft, Perkinism, Christian Science, Prayer-cure, Self-cure, Fetichism, Asceticism, Hedonism, Vitapathy, Osteopathy, and others too numerous to be mentioned here, may be conveniently and profitably studied, according as they indicate normal exercise, exaggerated exercise, diminished exercise, or perverted exercise, of man's mental operations. In succeeding articles, we hope to show that the phenomena grouped under these *isms* and *pathies* are either normal modifications of or morbid disturbances in the

subject's (1) sensory and conscious perception, or (2) logical thought or intellect, or (3) emotional feeling or mood, or (4) voluntary action or volition, or (5) self-consciousness or personality, brought about by philosophical appeal alone, or by philosophical appeal plus sensory appeal.

The foregoing classification of mental operations as divisions of psychic mentation is here adopted because each of these mental operations can be demonstrated in any one to actually take place, either subjectively or objectively in mental action, because it is desired to avoid as much as possible abstruseness in description of psychic phenomena, and because by such a classification of mental operations all psychic phenomena produced by psychic arts or practices can be satisfactorily and intelligently explained, certainly not after the fashion of Theology and Metaphysics, both of which demand the absolute and ultimate cause or reason of things, conditions and changes, but after the fashion of Natural Philosophy, which seeks only their secondary and immediate cause. At the present day, the inquiry into the final cause or reason of things—teleology, is yet in its infancy, and its principles or doctrines are as yet purely of a speculative nature, either metaphysical or theological. Metaphorically speaking, just as the darkness of night makes all cows appear black, just so does most of the metaphysical and theological theories, so commonly employed by many to explain psychic phenomena and psychic healing, tend to make the efficient or immediate cause or causes of remedial and morbid effects of Suggestion and its numerous phases appear dark.

By adopting in the following article the above classification of mental opera-

tions as being sufficiently inclusive and comprehensive for all practical purposes, and for methodical explanation of the phenomena of Suggestion and its phases, it is hoped that a simple and convenient code or schema for mutual understanding and study of mental action as far as man can conceive and know, has been brought to your attention. It is true that such a division of psychic mentation is formal; but so are the classifications of the elements, units, principles, and—call them what you will, of the sciences of logic, mathematics, grammar and others—all of which are formal sciences. Nevertheless, these formal sciences are among the most useful to mankind, because their data, or elements, or principles, unlike many of those of metaphysics and theology, can be made to correspond truly to objective reality, and results can be predicted by their practical use with certainty. No reader can have any just cause to reject this classification of mental operations if he remembers the facts concerning formal sciences, if he remembers that even the wisest and most critical philosophers and scientists are, figuratively speaking, but children trying with more or less success to spell out the meaning of the facts of the universe, or to solve its riddle, and if he remembers that classifications, or divisions, or names, or schematisms, are guides or plans for methodical explanation and thought, or but symbols, of which mental action writes an account, more or less vividly and lastingly, as epiphenomena (!) in our memory.

In order to make the following articles of a more practical nature, the subject of Suggestion, and some of its phases, will be considered from the standpoint of the practical operator and clinical observer, who weighs the claims made for

Suggestion, and other (assumed!) psychic agents, in the balance of experience, and selects from scientific biological observations and from the enormous quantity of chaff, in which the teaching and practice of empirics have buried the wheat, such truisms concerning Suggestion as a remedial educational agent, as have not only a rational theoretical basis, but have been actually verified by practice and observation—individual and collective. To remove the prejudice existing against Suggestive Therapeutics which is due to absurd theories and claims and to the more or less complex methods adopted and insisted upon by certain advocates of psychic healing, to induce the medical profession to employ more generally in treating the sick and miserable this valuable remedial and preventative agent, and to divest the art of Suggestion of mysticism, and, as much as possible, of mere empiricism, shall be the objects of succeeding articles.

Practical doctors must surely have noticed that drugs and surgery, even when properly and skillfully applied, are frequently useless, if they do not restore the physiologic and psychic functions of the body. Much suffering, both from functional and organic diseases, is due solely to derangement of mental operations, causing annoying sensations, adverse or morbid thoughts, depressing emotions and unwholesome physiological and moral action. Psychic derangement is best corrected in the great majority of cases by the intelligent use of Suggestion, other agents, when indicated, to be used to reinforce it or to correct pathological lesion. Shakespeare knew after a fashion that patients must see to it that they were thinking proper thoughts, were feeling proper emotions and acting properly; for

he put these and the foregoing ideas in these impressive words:

Macbeth says to the doctor, who tells him of Lady Macbeth's illness:

"Canst thou not minister to a mind diseas'd?

Pluck from the memory a rooted sorrow;
Raze out the written troubles of the brain;
And, with some sweet oblivious antidote,
Cleanse the stuff'd bosom of that perilous stuff,

Which weighs upon the heart?"

Doctor:

"Therein the patient
Must minister to himself."

Macbeth:

"Throw physics to the dogs, I'll none of it."
—*Macbeth.*

Fearlessness a Protection.

Talking of overcoming death, do you suppose man will ever be invulnerable to accident?

Yes, I do. I suppose he is largely so at present. All live creatures generate an atmosphere about them which is protective. In accidents, men escape when it seems impossible for them to do so. In my own limited experience I have noted a number of such cases. It is almost as if there were a special Providence to care for individual lives, and the people really believe this to be the case. But it is not so; the protection each person receives proceeds from himself; it is his life essence, his will power flowing forth that segregates him from the influences that would otherwise destroy him.

There is no one reading these lines who cannot recall instances, either in his own experience or that of his neighbors' where in the preservation of life seemed a miraculous thing. But there is nothing that

can be imputed to miracle; it all comes under the head of law. In the cases I have alluded to—escapes from accidental death—the greatest power of protection is always accorded to the strongest person or creature; that is to say, that the strongest creature, by which I mean the *most intelligent* creature, is always the safest. The most intelligent creature is the one who generates an atmosphere of the most powerful resistance to all negative conditions. Every form of disease and death is negative to life; and in those cases where life is individualized and knows its own power, none of the negative conditions can touch it; accidents will actually appear to shun such persons; and eventually they will become so superior to all hurtful influences that they will be perfectly safe, no matter where they are, nor what their surroundings may be.

I have met with a few persons who were never afraid, a few sailors whom no storm could intimidate. I will venture to assert, from my knowledge of the law, that these men will never be killed in a storm; their fearlessness is their protection. And how does it protect them? Every condition of thought sends forth the mental atmosphere that corresponds to it; this mental atmosphere is not a *nothing*; it is a substance more powerful than the strongest electrical current, so strong that no power generated by negative substances or the negative plane can stand against it. In a crowd where there is one person who can generate this atmosphere, the spirit of absolute safety will prevail.

The same thing can be extended to every act in life. It lies at the bottom of business success.—*Helen Wilman, in Freedom.*

A CLINICAL CASE.

THE TREATMENT OF SELF-CONSCIOUSNESS.

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

Medical Superintendent of the Chicago School of Psychology.

The practitioner of Suggestive Therapeutics is frequently called upon to treat patients suffering from self-consciousness, lack of ambition and timidity. These are interesting cases, and Suggestive Therapeutics has a field all to itself in the treatment of troubles of this nature. In fact, Suggestion is the only agent which can cure these sufferers successfully, and when the treatment is properly given the results are very gratifying to both operator and patient. The operator who relieves a patient of one of these distressing troubles has made a life-long friend.

Many cases of this nature find their way into my own private and clinical practice, and this month I shall endeavor to indicate the line of treatment I have found to be most successful in curing them.

In the first place, careful attention should be paid to the physical condition of these patients, for many of them are poorly nourished, and much of their lack of aggressiveness and ambition may be traced to the consequent lack of strength. The most aggressive men will lose ambition and aggressiveness if their general health becomes badly impaired, and nothing but improved health will restore these characteristics.

Good health is the basis of individual success in any walk of life, and when perfect health and strength are found or developed in the self-conscious, ambitionless or timid, they can be used as an excellent

foundation upon which to build the Suggestive treatment.

Expectant attention is a powerful agent in curing many complaints, and in giving Suggestive Therapeutic treatment this important point should be kept in mind and employed. Many a person with the toothache has started for a dentist's office, only to find that the pain has disappeared by the time he reached his destination.

I have known patients who left this country to visit the famous shrine at Lourdes, France, to be entirely cured by the time the shrine was reached. I could give many other instances in which wonderful cures have been wrought by the Auto-Suggestion which follow the arousing of the expectant attention; in fact, it is the mental attitude called expectancy which is accountable for the majority of cures made by every system of treatment, and the operator who realizes this and strives to increase and sustain the expectancy will certainly increase the number of his successful results.

It is a demonstrable fact that thought *tends* to take form in action, and that under favorable conditions it *will* take form in action. In making this assertion I refer, at this time, only to the effect an individual's thoughts exert over the mind, organs and functions of his own body, not to the effect his thoughts may have on external conditions or other individuals; although at another time I

may have something to say about the latter proposition.

The favorable conditions under which thought will take form in action are a proper supply of the "life essentials" and the absence of organic lesions which might interfere with the transmission of thought impulses. By the former I mean air, water and food, and by the latter the presence of a clot of blood, for instance, which, becoming organized, shuts off the blood supply to certain nerves or presses upon them.

I have known patients who were not partaking properly of the life essentials to undergo a dozen different treatments without being cured, although nearly every form of treatment benefited them at first. This is evidence of the fact that thought tends to take form in action. I have seen these same patients absolutely cured by Suggestive treatment when the life essentials were properly supplied. This is an example of what I mean when I say that under favorable conditions thought will take form in action.

In the treatment of the class of patients we have under consideration this month, great stress should be laid on the physical strength. Those who lack strength should be assured that as their strength increases they will become more determined, more aggressive, confident and fearless. While those who are found to be in good physical health can be assured that, since their health and strength are equal to that of their more aggressive associates, the Suggestive treatment will soon build up the desired mental characteristics.

The expectant attention having been aroused, many of these patients will be found to be cured by the time the physical health has been built up. About one month is usually sufficient to bring about

this result, but the case I have selected this month is that of a young man who was in good health when he came for treatment.

Mr. C., age 24, stenographer, had suffered from self-consciousness and timidity as long as he could remember; was very efficient in his work, but felt that his dread of meeting strangers and his timidity, even with those he knew, prevented his promotion. In fact, he had seen many of his more aggressive and confident fellow clerks advanced from time to time to fill positions which, under ordinary circumstances, he should have been called upon to fill. He was fearful of offending people, and thought that they disliked him. His own diagnosis was that he lacked "personal magnetism" and confidence in himself. This patient's general appearance was pleasing. His health was good; his wearing apparel modest and neat, and there was nothing about him from head to feet to attract undue attention or unfavorable criticism. His whole trouble existed entirely in his mind and was due to the mental attitude he took toward himself and those around him.

My diagnosis was "Habit of Thought," and at first treatment I made this fact plain to him and showed him clearly how, with his co-operation, an entirely new habit of thought could be developed to replace the old one.

Inquiry about his early life disclosed the fact that his mother died while he was very young and his father married again. Several half brothers and sisters were born, and the step-mother, in her efforts to "show off" her own children, always kept him in the "background." In this way he became conscious of his own inferiority, which his step-mother took care he should feel, until he shrank from

strangers, who invariably gave their attention to his half brothers and sisters. Living in an environment of this nature he soon formed the "weak" habit of thought for which he sought relief from Suggestive treatment.

Having explained my diagnosis to the patient, I said to him, "Mr. C., when the sunlight comes into a room the darkness disappears. Can you tell me what becomes of the darkness?" "No." "Well, you neither know nor care to know. Sometimes, perhaps, you have had a musical air running through your head. Is that not a fact?" "Yes," he said. "Do you know how to get rid of such a tune?" I asked. "I have never given the matter any thought," was the reply. "Then, the next time you are bothered in this way, simply begin to whistle or sing another tune, and you will soon find the old one disappear. It is not necessary for you to know, nor should you care, what becomes of the old tune so long as it ceases to bother you. Whistle a tune over and over again and it becomes fastened in the mind. It becomes a habit of musical thought, but you can change the tune by changing the thought. Similarly, if one has a weak, depressing, timid habit of thought it will disappear and a new habit of thought will take its place if he begin to think strong, determined, aggressive, fearless thoughts at every opportunity.

"At one time you wrote 'long hand'—formed a habit of writing in long hand, and when you first took up the study of short hand it seemed a little difficult to change. However, as you persisted in your practice and study of short hand, it became easier and easier, and now you write almost entirely in short hand, and even think in short hand. Is this not the case?" "It is," he replied. "Then,"

I said, "this is exactly what you have to do in order to develop a strong, aggressive habit of thought. You must think the thoughts I shall suggest to you, over and over again—a thousand times a day, if possible, will be none too often. You must think them morning, noon and night, until the new habit of thought is formed. I shall place you in the Suggestive condition at each treatment and the Suggestions made to you then will begin to ring in your ears, and you must encourage them to do so as much as possible. They will become your own thoughts and will take form in action."

After the explanation, I placed the patient in the recumbent position on the operating table and induced the Suggestive condition.* I then gave Suggestions to the patient, of which the following is an outline:

"Mr. C., every word I shall say to you to-day will be indelibly impressed upon your mind. Every word I utter will be the truth. I wish you to assume that everything I say to you is true, and, by doing so, you will make it true. At least one hundred times each day you will remember that you have an appointment with me for treatment, and every time you think of your treatment you will repeat to yourself the Suggestions I give to you while here.

"Your physical health is excellent. You are a strong man—as strong as the average man you meet. You know this to be true. Your brain is as well nourished as that of the most aggressive person you

*The methods for inducing the suggestive condition have been given in previous numbers of the magazine. It is impossible to explain this procedure every month, but those who do not possess the information will find it given in detail in Lesson V, page 31, of the special mail course. Over 100 old fashioned methods are given in detail in the lessons devoted to Stage Hypnotism, Part II, Lesson XXXIX, page 303.

know and is capable of performing the same functions and thinking the same thoughts. From this moment you will become conscious of your own strength, your capabilities and the possibilities which lie before you. Your personal appearance, your strength and education place you on an equal footing with any one. You have determination. Your determination to succeed brought you to me for treatment. Your determination, coupled with your strength, will beget aggressiveness—kindly aggressiveness. I want you to think of the meaning of these words; think of what they mean to you. Draw yourself up to your full height one hundred times each day, and say to yourself 'I am strong, determined and aggressive. I have confidence in myself and my own abilities. I am fearless.' Go over this thought slowly each time and think of the meaning of the words. They will influence you every time, and you will feel strong, determined, aggressive, confident and fearless.

"You must think of things as you would have them occur. Sit down occasionally, close your eyes and draw a mental picture of how you would and should act under certain circumstances. If it is necessary for you to meet strangers for your employers, or to consult your employers or associates on a matter of business, plan how you should act, how you will act, and determine to act exactly as you plan. By going over and over in your mind these scenes in which you find yourself taking a strong part, you will become stronger and stronger in your thoughts, and your actions, in consequence, will become those of a strong, determined, confident and fearless man.

"Every little victory will make the next one easier. Congratulate yourself every time you win a victory, and tell yourself how much you can improve on it and how much easier it will be next time.

"My suggestions to you from day to day will reinforce your own suggestions and your thoughts will grow stronger all the time. Today we are planting the seed of strong, determined, aggressive thoughts,

and it will grow rapidly. You feel it, even now, and you will leave here today stimulated mentally, encouraged, hopeful and aggressive. We are forming a new habit of thought, a habit of strong thought. You will think these strong thoughts morning, noon and night, until you can think of nothing else, and your actions will be governed accordingly."

These suggestions were repeated to the patient many times during his first treatment, in a strong, commanding voice, and when he returned for his second treatment he said the words "strength, determination, aggressiveness, confidence and fearlessness" had been in his mind all the time. He seemed unable to keep them out of his mind, and said they had influenced his actions quite noticeably.

This patient was treated daily for one month, the suggestions given at each treatment being similar to those already indicated. His confidence increased steadily, and he took pride in telling me of his different victories. His improvement was rapid, and at the end of one month no further treatment was deemed necessary. He has called upon me from time to time to tell me how well he has been succeeding. Although it is only a little over one year since his last treatment, he has already been promoted twice and seems to be in harmony with himself and everyone around him.

This is not an exceptional result. I have successfully treated scores of persons suffering from complaints of this nature. These cases have come from many different walks of life. I have treated self-consciousness, stage fright, timidity, etc., in actors, actresses, ministers, lawyers, pianists, teachers and singers, both young and old, and the results have been uniformly successful.



Queries and Answers.



PLEASE NOTE.

The editor will endeavor to answer all queries as satisfactorily and fully as possible. However, as the majority of the readers of SUGGESTION are in possession of his mail course on Suggestive Therapeutics and Hypnotism, frequent reference will probably be made to certain pages of the course in the event that a detailed answer to the query may be found there. All queries will be condensed as much as possible, so that there may be sufficient room each issue for the numerous interesting inquiries already pouring into 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 10. Dipsomania.

I have a patient who suffers with periodical "sprees." Dipsomania, it is called. I have tried in vain to hypnotize him and cannot benefit him. I believe I could cure him if I could only put him to sleep, but this I have failed to do. Have you any suggestions to make. He indulges in his drinking spreeds about twice a year, but does not touch a drop of liquor between the attacks.

J. B. O.

D. C.

It is seldom that a dipsomaniac makes a good hypnotic subject, when judged by the standard of the hypnotic somnambule. I have repeatedly stated in the columns of this magazine that hypnotic somnambules, or, in other words, highly suggestible subjects, are weak willed, being easily controlled in their ordinary walks of life.

Many hypnotic somnambules are to be found among the chronic or steady drinkers of alcoholic liquors, but it is not often that hypnotic somnambulism is discovered in a dipsomaniac. If the dipsomaniac were weak willed he would soon become a steady drinker, whereas the majority of patients suffering from dipsomania cannot be coaxed to drink between the attacks, and when the attacks appear they are not sufficiently suggestible to be controlled by

any person, and sooner or later will manage to secure sufficient liquor to satisfy the craving.

A careful study of dipsomania and the dipsomaniac will disclose the fact that the periodical craving for a stimulant can be directly traced to a periodical decline in the victim's health. If this decline in health can be prevented there will be no recurrence of an attack. Since this is the case, it is evident that the proper time to treat these patients is between their attacks.

Putting the patient to sleep, even if it could be done, would prove of no special benefit. The patient should be placed in as deep a degree of suggestibility as it is possible to produce, and then the Suggestions of the operator should be directed to building up the patient's general health and teaching him the necessity for giving attention to the life essentials every day of his existence.

He should be led to feel that he has a strong will and plenty of determination, and that with perfect physical health, obtained and sustained through design, he is master of himself and his habits for all time.

The treatment of dipsomania by Suggestive Therapeutics is very satisfactory indeed, both to patient and operator, when the line of treatment I have indicated is carried out. I know several patients who have not had a return of the trouble in several years, although previous to taking treatment attacks came on once or more every year.—Ed.]

For more extensive information about the treatment of this trouble the reader is referred to lesson xxvi., page 203, of the Editor's Special Mail Course.

Query 11. Counterfeit and Genuine.

Do you believe in Spiritualism? Surely the weight of evidence in its favor should be convincing to anyone. There may be counterfeits of genuine spiritualistic phenomena, but can you have a counterfeit without a genuine article?

Oregon.

A. B. W.

[In reply to the first question of this query I will say that I do not care to commit myself at the present time either to a belief or disbelief in Spiritualism. That certain curious phenomena attributed to spirits do occur at times cannot be doubted. These phenomena occur in the private circle of well informed families who could have no object in telling anything but the truth. But to attribute these phenomena to the work of spirits is quite another matter, and one which will bear careful investigation before a final answer is given. Scientific research in various directions is giving us object lessons on this point. Every day our knowledge of nature's wonderful laws is growing, and with this growth, phenomena that, even a few years ago were mysterious or attributed to the work of the devil, have been clearly, satisfactorily and scientifically explained. So it may be with what, for want of a better

explanation, we now call spiritualistic phenomena. These phenomena may be the work of departed spirits, but while we are investigating, classifying and studying them, let us determine to weed out the bogus medium impostor with a strong hand.

The word counterfeit means imitation. Now it is a self-evident fact that an imitation must have an original. But the argument does not prove the truth of spiritualism. Every invention is an imitation of a man's thoughts. Not very many hundred years ago it was believed that the world was flat, and the atlas of that time was made flat in imitation of this false belief. Because the counterfeit, flat atlas was made by man is no proof, as we know now, that the world is flat. Again, the fact that our books of fairy tales contain pictures of horrible monsters with seven heads and four or five tails is no reason for believing that such monsters actually exist. That a slight of hand performer appears to take a dozen eggs from a man's mouth is not proof that this was ever actually accomplished. No, you cannot prove the existence of genuine spirit phenomena by the illogical and worn out argument of "counterfeit and genuine."—Ed.]

Query 12. Avoid Negative Suggestions.

In your mail course you advise your students to avoid giving negative Suggestions to a patient. I fail to understand how they can be avoided in treating certain troubles. For instance, in suggesting to an insomnia patient who always arouses at three o'clock in the morning, would you not say, "You will not arouse at 3 o'clock?" Or, in treating a boy for bad temper, would you not suggest to him that he would not lose his temper?

Vermont.

C. A. G.

[It is always best to avoid negative suggestions in giving treatment. In teaching a child to pronounce a difficult word you would not begin by telling him how it ought not to be pronounced. Instead, you keep the correct pronunciation before him. Similarly, in giving Suggestive treatment, tell the patient exactly what he should do, not what he should not do.

By telling an insomnia patient that he will *not* arouse at 3 o'clock in the morning, that hour is fastened in his mind and frequently aggravates the trouble. He should be assisted to forget the hour by ceasing to refer to it. Suggest to such a patient that he will sleep all night.

In treating a boy for bad temper, tell him that he has perfect control of himself and that he is good natured and patient. Explain to him what is meant by patience, self control and good nature. By developing these characteristics the bad temper will disappear. Avoid the use of the term "bad temper" when treating him. When relieving pain in any part of the body suggest that the patient shall feel a sense of ease and comfort; avoid such suggestions as "You will *not* feel any more pain."

The best rule to follow in giving Suggestive treatment is "Suggest that the conditions desired *are* coming to pass, or assume that the desired conditions are already present.—Ed.]

Riches are not happiness, though the rich may be happy if they will live up to the measure of their opportunity. Right thinking and right doing, growth, expansion, development, a willing and contented spirit—these are the true sources of happiness in all.—*Medical Brief.*

BOOK REVIEWS.

"Fact and Fancy in Spiritualism, Theosophy and Psychological Research." G. G. Hubbell. The Robert Clarke Co., Cincinnati, Ohio. Price, \$1.25.

Mr. Hubbell's book, compiled from a course of lectures given by himself before the Ohio Liberal Society, deals more with fact than fancy, according to the ordinary acceptance of the terms. He first pays his compliments to Madame Blavatsky in a way that will delight the hearts of those to whom she has always been a bitter pill, a non-swallowable pill, one of the kind that will stick in the throat and eventually return the way whence it came. Mrs. Piper next engrosses the author's attention, but he has to admit she is too much for him. At that writing he contented himself with calling her "the most wonderful psychological phenomena of the century." In the light of recent revelations might be ready to relegate her to the same limbo as the fat and fraudulent Blavatsky.

"Christology—Science of Health and Happiness." Oliver C. Sabin (and presumably Mary C. Sabin). Woodward & Lothrop, publishers, Washington, D. C. Price, \$2.00.

Did you ever hunt deer in the western wilds? Did you ever, looking straight into the "soulful" eyes of the monarch of the forest, find yourself stricken with "buck fever," your fingers nerveless, the trigger untouched? Then you know how the bloodthirsty reviewer feels when he gazes into the gentle faces of the authors of this book, but in this case the man behind the gun is bound to shoot. Common sense tells him he is a coward if he doesn't. This "Christology" may be the wisdom revealed unto babes, but to the strong man ready for the race it, hon-

estly, does not seem fitted for use even in a nursing bottle. But he who runs may read; and if he ran not before he reads he will surely wish to accelerate his pace after a few pulls at mental pabulum like this "treatment for croup in a babe or very young child:"

"I call the mother's name and say: 'I desire to talk to you. You must know that your life and the life of your infant are in the image and likeness of God, you each live, move and have your being in God. Therefore, you must know that the baby cannot have any disease. I declare to you that baby cannot be sick, never was, nor never will be. It cannot have croup; all is infinite mind and its infinite manifestation.' Then, go on and close up the treatment as any other treatment, and baby is well."

Yes, if he suffered from membranous croup he no doubt is.

Col. Sabin pays his respects to Mrs. Eddy in no uncertain terms. He says she is an adept in the art of black magic, that her star stands forever on its head with its two feet pawing the air; but he claims to be in possession of a "vibrating treatment," given out privately on application, that will knock this "insidious malignity" skyhigh. All this in the face of the fact that in a previous chapter he has denied the existence of evil in general and malicious animal magnetism in particular.

In a very pretty chapter on brotherly love "Christology" recognizes the right of the people to employ regular physicians if their "presence serve as a balm of Gilead to the sorrowing soul," but the liberal-mindedness shown in this permission is rather marred by a later statement that "the man of medical science is of the earth, earthly, a mere concept of material mind." Then "God isn't all in all" after all, is He? Strange that

He should have overlooked these patient, painstaking, hard-working, sincere seekers after truth, whose little candles have certainly done much to brighten a naughty world while it waited for the arc light of "Christology."

"Ruth: An Idyl of Friendship Between the Heavens and the Earth." Rev. George Chainey, Masonic Temple, Chicago, Ill. Price, in cloth, 60 cents; in leather, \$1.00.

"What did he say?" asked the Curious One.

"Nothing," replied the Critical One.

"Why did he say it?"

"Oh, the bag was full and he stuck in a pin to let out a bit of the gas."

But this is only half a truth. The flavor of egotism is there, to be sure, but hold your nose until this passes, and you will find in "Ruth" a sweet savor to the nostrils. It is a dainty little book and contains a few fine illustrations.

"Homo-Culture; or Improvement of Offspring Through Wiser Generation." M. L. Holbrook, M. D. Wood-Allen Publishing Co., Ann Arbor, Mich. Price, in cloth, \$1.00; paper, 50 cents.

This is a new edition, enlarged and revised, of "Stirpiculture." The most notable change for the better is that in the title. Dr. Holbrook's work is profound yet simple, erudite but not complex. It gives you the best from all points of view. He has dug into Darwinian lore, probed Spencerian depths, gleaned interesting bits from Plato, Plutarch, Grant Allen, Weissmann, Duncan, and yet the reader is never better pleased than when he returns to the plain, simple statements of the matter as seen through the eyes of Holbrook. "Homo-Culture" is worth reading.

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EDITORIAL.

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

Every subscriber to this magazine is formally notified when his subscription expires, and a renewal remittance should be made promptly. In the event that a renewal is not made at once, however, we assume that it is the subscriber's desire to have *SUGGESTION* continued, and our record is arranged accordingly unless we receive definite instructions to discontinue.

This is done in order to give those who may have overlooked their renewal and those who may not find it convenient to remit at once a chance to keep their files complete. We do not wish to appear unduly lenient or to give the impression that *SUGGESTION* is in any way a free magazine. It takes money to run *SUGGESTION*, and we shall be thankful to receive prompt renewals from our subscribers whose time has expired.

We have already received renewals from the majority of our subscribers for the new year, and request those who have not done so already to remit as soon as pos-

sible, or to order the magazine discontinued if they do not wish to subscribe again.

If we do not receive notice from a subscriber to discontinue sending the magazine we will take it for granted that he desires his subscription extended for another year.

Is the Practice of Suggestive Therapeutics a Success?

Have you ever considered how few persons there are in an average community who understand what is meant by the term Suggestive Therapeutics. Almost every one understands what is meant by medicine, electricity, surgery, and many believe they understand what is meant by Osteopathy, Magnetic Healing or Christian Science.

Let a man be known as a Doctor of Medicine, a Surgeon, a Christian Scientist, an Osteopath or a Magnetic Healer, and he will at once meet with a large number of persons who believe in his methods or think they understand them. But let a man be known as a Doctor of Psychology, or a Doctor of Suggestive Therapeutics, and scarcely any one will be found who understands the terms or even knows that physical and mental ailments can be successfully treated by persons who practice under these titles, and, of those who do understand what these titles signify, but a limited number can be found who have confidence enough to take treatment from one who practices psychological treatment only.

The fault does not lie in the system of practice, for it is a demonstrable success when intelligently given, and it is slowly but surely gaining recognition for

itself on the strength of the success it is meeting with in relieving mental and physical troubles. Suggestive Therapeutics is not materialistic enough to suit the masses, who have not realized yet that the mind exerts great control over the functions of the organs of the body and that it should be given an opportunity to aid in restoring health to the sick. On the other hand, there is too much science and common sense, and too little religion in the practice of Suggestive Therapeutics to appeal to that class of persons who flock to be treated by such absurd and unscientific methods of treatment as Christian Science.

Within very few years the intelligent practitioner of Suggestive Therapeutics will be held in high esteem; for the time is surely coming when the masses will be aroused to the fact that Suggestion is the chief agent by which nearly all cures are made by all the different schools or methods of treatment in vogue at the present time. It is the one agent employed by every practitioner of the healing art, be he Regular, Homœopath, Osteopath, or Christian Scientist.

The question that naturally arises, then, is "Can one make a financial success out of the practice of Suggestive Therapeutics?" To this we would reply, "Yes! Most certainly yes, provided those practicing the method have a thorough knowledge of the science and its practical application." We can point to hundreds of persons who are employing Suggestive Therapeutics alone with success, and can point to hundreds who, through design, are practicing Suggestive Therapeutics successfully under the guise of a more material system of treatment. Practitioners of the latter type have realized the difficulties to be encountered in practicing

Suggestive Therapeutics alone, and, although, in confidence, they will attribute the results they obtain to the intelligent use they make of the Law of Suggestion, to the world at large they appear as practitioners and advocates either of a more material or else a more etherial system of practice. I know many graduates of the different Schools of Medicine, Electricity and Osteopathy, who believe all their successes are produced by Masked Suggestion. On the other hand, I know some shining lights among the financially successful Christian Science Healers, who, realizing that Suggestion is the underlying principal by which the cures are made by Christian Science, joined the Christian Science Church because they saw an excellent opportunity for employing "Masked Suggestion." Some of these C. S. Healers are in the front ranks of those teaching and preaching Christian Science; yet in private they will admit, to those who *know*, that their great success is due to their knowledge of the operations of the Law of Suggestion. In other words, they have taken up Christian Healing because it is a good "graft."

It is immaterial to us, personally, whether the student of Suggestive Therapeutics practices under the guise of Christian Science, Osteopathy, Electricity or Medicine, for we feel that every person who understands Suggestive Therapeutics and its intelligent application is a useful member in any community, for it is probable, if he masks his use of Suggestion by one of the material methods of applying it, that he will draw more patients to him than if he permitted himself to be known as a Suggestive Therapist, and, in consequence, will extend his field of usefulness among suffering humanity. But to those who are knowingly practicing

Masked Suggestion, we say, "In the cause of justice and truth, never lose an opportunity to instruct a patient in the proper use of his own forces. Teach him how to employ Auto-Suggestion and inform him that he should be master of his own life forces. Do this and you can be forgiven for not coming boldly to the front and saying, 'I attribute my successful treatment of disease to my knowledge of Suggestive Therapeutics.' If you do not give your patient the proper instruction for self help, but let him believe that your particular "mask" has made the cure and that you hold the key to his health, you are practicing dishonesty, and you can be assured that, as the knowledge of Suggestive Therapeutics becomes more general, your sins will find you out."

From the moment a practitioner of any method of treatment begins to employ Suggestion intelligently and designedly, his percentage of successes increases. He may have made many cures without a knowledge of Suggestion, but an analysis of the results he has obtained will demonstrate that the majority of the cures can be traced directly to his use of Suggestion, although he may not have realized the fact at the time the cures were made. But when he begins to employ his Suggestions intelligently, not only can he duplicate any of his previous cures, but he can increase the number of his successes by relieving many ailments on which his previous methods failed.

To show how necessary the study of Suggestive Therapeutics is to every one who would obtain the best results in practicing the healing art, and to substantiate what we have always claimed, i. e., that a physician who understands how to employ Suggestion has a great advantage over one who does not understand it, we

will give one of many instances which have come under our notice.

A physician of the "old" school of medical practice had practiced in a country town for many years, in which he was making a fair income, though working very hard. He had scarcely any competition in practice until three Magnetic Healers and two Osteopaths began to pay regular visits to his territory. These novel systems of practice attracted many of his old, chronic cases, which he was unable to benefit, and many of them were cured, while others received marked benefit. In a short time almost every sufferer with acute or chronic ailments was taking treatment from the Magnetic Healers or the Osteopaths, and their old physician could barely make a living.

It was at this juncture that he consulted us, and we advised him to study the force by which these people were making their cures and employ it himself.

He followed our advice, took up the study of Suggestive Therapeutics, investigated Osteopathy and Electro Therapeutics, purchased a static electrical machine, returned to his old town and began the practice of Suggestive Therapeutics, masking it under the cloak of Medicine, Electricity and Osteopathy. Within a short time the very success of his work drove the Magnetic Healers and the Osteopaths from his territory. To-day his practice has almost doubled. He is able to confine his work almost entirely to office practice, and patients come to him from all over the country. He has a reputation now for curing his patients to "stay cured," and this he attributes to the fact that he teaches his patients how to live and how to employ Auto-Suggestion.

In a recent letter of appreciation he says: "I attribute my great success and

all my results to my course in Suggestive Therapeutics. I wish every physician could realize its advantages. I never miss an opportunity now to preach the "Gospel of Suggestion" to my patients and my professional brethren. It is difficult to get the latter to understand that they have something besides medicine and its effects to study in order to meet with the best success, but I can afford to be patient with their ignorance, I suppose, since it gives me work to do that they leave undone, and my patients are a living testimony to the benefits I have derived from my course in Suggestive Therapeutics."

Shelton Dodges the Question.

In an editorial in the January number we stated that the cures by Absent Mental Healing were the result of Auto-Suggestions employed by the patient; that the "big fellows" undoubtedly knew this to be a fact and, in consequence, were dishonest with their patrons in not teaching them that they actually cured themselves. We also said that it was a question if one thought or vibration in a million sent out by an "Absent Treatment Healer" ever reached its goal, even if the healer ever gave his patient a moment's consideration after he had received his remittance for treatment.

One "big" Psychic healer is away on a three years' trip. (I believe he is in Australia at the present time.) Still hundreds of dollars pass into his office daily, and the letters are answered by stenographers who fill out stereotype letters stating that the Healer's psychic influence is being sent to them. Is this fraud? Is it dishonesty?

Here is what Shelton, the Denver "I Am," had to say about the editorial in a recent issue of his weekly, *The Christian*.

By the way, Shelton sends out health vibrations at so much per, or, rather, he uses this undemonstrable claim to arouse his patient's Auto-Suggestions. He has also claimed that his treating room fairly bristles with his vibrations and sometimes is lighted up by them. However, he shocked the postoffice officials with his vibration business, and they have taken steps to prevent his vibratory "touch" becoming too dangerous. In fact, the P. O. department rather reversed the tables on Shelton, for, from his own statement, they have already "touched" him to the tune of \$20,000. Well, here is Shelton's answer to our claim that he uses "Vibration" as a mystifying mask and that his cures are really made by Auto-Suggestion:

The editor of SUGGESTION, who is an M. D. and a C. M. (Helen asks what's a C. M.? Damfino!), comes out in a long editorial in his January magazine about the dishonesty of mental healers. He says all healing is done by suggestion, and if the healers would only call it suggestion he would not object to their methods. How we apples do swim! Every crow thinks her crow is the blackest. There will be a new theory of disease hatched tomorrow, so don't be in a hurry to give allegiance today. Suggestion was only born yesterday; it may die tomorrow. Editor Parkyn is very anxious to protect the dear public. He seems to think the patrons of Mental Healing are poor, ignorant farmers, fit subjects for bunco men. This idea prevails with many people. The truth is, that I never was thrown in contact with so many intelligent people as I find among my patients. My patrons are lawyers, doctors, editors, bankers, architects, artists, school teachers, merchants, and men and women of culture who have stated incomes. Do these people need to be protected by postal clerks and medical doctors? Say, Parkyn, you could make a splendid magazine editor if you would come down off your own hobby. You have worn your carpet out rocking backwards and forwards on your little hobby-horse called "Suggestion."

Such logic! Such dodging of the main point! Such a bluff! Great defence, is it not, Shelton?

It reminds one of the lodger who said to his poor, old landlady, when she asked him for his rent: "Madame, I'm surprised. I am domiciled in your domicile, and every time I unlock my door I step into a quadrilateral twelve feet high. There are right angles in the corners, and the incandescent mantle on my gas jet is made up of a mixture of Yttrium, Zirconium, Cerium and Thorium, and it will not burn unless I light it. Besides I cannot get into my bed until I have used the extensor and flexor muscles of my arm and some of the large muscles of my back, in order to pull it down. Even then I find when I get into bed that I have to sleep on a longitudinal mattress, cover myself with longitudinal coverings and sleep with stuffed oblongs under my head. In the morning the very water I wash in has to be poured from a height into a basin with a circumference. I am telling you these facts for your own benefit and I am deeply grieved to be compelled to be obliged to inform you that this genus homo is acquainted with Zoology, Biology, Psychology, Physiology, Climatology, Geology, Theology, Doxology, Apology and—"

But the old lady had fled—BLUFFED. However, she finally got her rent, even if it was through officials other than those of the P. O.

Yes, Shelton, our carpets are being worn out—honestly. And if we cannot get new ones we have the satisfaction of knowing that we have a well polished hardwood floor right under them.

However, you have evaded the question in the premises. Are your cures made by vibrations from you which you make your kings, princes, doctors, lawyers, min-

isters, etc. (any one with a stated income eligible) *believe* you send out at so much per, or are they made by Auto-Suggestion aroused within the patient himself through your correspondence? Shelton, if your recent editorial is your reply, YOU'RE A BLUFFER, and should go way back and — well study up some other way of fooling all of the people some of the time.

The Thought Is Taking Form in Action.

Last month we promised to inform our subscribers how their concentrated thought influenced our subscription list. Some of them certainly "held the thought," for the thirty days just passed have been the most successful ones for SUGGESTION since its birth. Many subscribers sent in from two to six new subscriptions, and every incoming mail shows that the thought is being held still in many quarters.

The subscription list is steadily approaching the 10,000 mark, and we hope every subscriber will keep his attention on that figure and hold the thought until notice is given that the desired goal has been reached.

Who Can Solve This Riddle?

Twice nine of us are eight of us
And six of us are three,
And seven of us are five of us.
Oh, dear! What can we be?
If you've not had enough of us
And still would like some more,
Then eight of us are five of us,
And five of us are four.

Repeat this over to yourself ten times and you will find it bothering you until you solve the problem.

Every time you think of this rhyme, or recite it for a friend, *you will remember that you saw it in SUGGESTION*. You will tell him all about SUGGESTION and urge him to subscribe for it. You will tell him that if *he* desires to have the problem

solved he should send in his subscription for SUGGESTION.

Some of our readers may be able to solve the riddle unaided, but, to make certain their answers are correct, they should persuade a friend to subscribe for SUGGESTION and send his subscription to us with their solution of the riddle. Upon application we will send the correct solution and one of our premium books to any person sending in a new subscription for SUGGESTION.

Remember the riddle:

Twice nine of us are eight of us,
And six of us are three,
And seven of us are five of us.
Oh, dear! What can we be?
If you've not had enough of us,
And still would like some more;
Then eight of us are five of us
And five of us are four.

Notice—Repeat this to yourself ten times and the riddle will be solved—*when you send in a new subscription for SUGGESTION*.

This riddle may be as old as the hills, but if it refreshens your memory, or if it bothers you a little, it has served our purpose. It *will* help you to hold the thought this month and may enable you to bring SUGGESTION to the notice of some of your friends.

We are trying Suggestion on you—See?

Owing to the fact that we are crowded for space this month, the correspondence relative to the telepathy tests with the Zantcigs has been held over for publication in the March number.

The Zantcigs have generously accepted the invitation, and the tests will be made in the evening of February 12th, at the Chicago School of Psychology. The results of the tests and all correspondence will appear in the March number.