



# SUGGESTION

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

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## NATURE AND ART: THEIR ROLE IN PSYCHIC HEALING.

BY GEORGE BIESER, M. D., NEW YORK CITY.

Man is not a product of chance, but of natural processes, of biological processes. All biological processes are changes in living creatures occurring in conformity with natural laws—laws which neither grant favors nor ask for any observation or consideration by living creatures—laws which keep right on about their business, no matter whether the results of the biological processes which they determine end in health or disease, or in the death of the creature.

When biological processes (life processes) result in the normal performance of functions—i. e., in the performance of functions within physiological limits, we call the general condition of the animal one of health; but when the performance of functions is such that suffering pathological lesions or death result, we call the general condition of the affected animal one of disease, or morbidity. In its broadest interpretation, by the term disease is meant that one or more of the functions of the body are either suppressed or are performed in an abnormal or morbid manner—in a manner which is not conducive or favorable for the normal growth and development of organs or for the normal

exercise of necessary mental, nervous and nutritive functions.

All the faculties of the highest and best types of mankind are the result of highly developed structures, structures which are inherent, at least in rudimentary form, in all normally born persons. The mechanism of inheritance is not the only factor responsible for the structures of the present intellectual, moral and physical types of men. Environment, whether wholesome or baneful, certainly has a great influence upon the growth and development of structures, and hence upon the character and usefulness of the faculties, good or bad, of modern men. By the recognition and use of his mental and physical capacities, man has made himself master to a high degree, not only of his environment, but also of his body. Men of strong character, by the intensity and persistence of efforts, by appreciation and application of their capacities, overcome moral indifference, ignorance, habits, baneful or useless emotions and instincts and other defects and shortcomings of modern mankind.

Man, in his present state of existence, is primarily and essentially an animal;

hence, his first and principal needs, which he shares alike with other animals, high or low, are an atmosphere which he can breathe, a temperature which he can bear, water which he can drink, and food which will nourish his body. For these life essentials primitive man had to depend upon the conditions of nature, as he found them, just as the undomesticated animals about us are doing today. Somewhere in nature these primary necessities of life are at the disposal of living creatures. But the struggle for existence has forced mankind to alter the primitive and crude animal relations which it bore to nature, the early relations of helpless reliance upon what the realm of nature chanced or chose to bestow in the way of atmospheric conditions, shelter, food, water and means of defense and offense against its enemies. Men today are safe where formerly they were in peril. That element of life which men call fate is daily becoming more and more, as our character develops, of our own making.

By slow and laborious efforts during many centuries, mankind, through the accumulation and application of knowledge of natural laws and through the development of its inherent psychic faculties, has raised itself above many of its former difficulties and has made the bestowing of the life essentials by nature less a matter of chance and geological distribution. The marvelous advance in man's knowledge of natural laws, the fruits of the practical application of this knowledge and, in consequence, the consciousness of his mastery over innumerable natural conditions, has increased the needs of modern man. In the realm of nature modern man has recognized that he has a tremendous storehouse of energy at his disposal. Man can control this

energy for good or evil purposes merely by observing and complying with necessary conditions or laws of manifestation, rather than by attempting to resist natural laws by actions based upon conjecture and blind faith. The body of man itself is a storehouse of energy waiting to be liberated as active energy by mentation—psychic, neural and trophic mentation; but few persons recognize or realize this.

Nature still rules for many purposes and in many ways the course of human affairs; but, in many respects, man has so subjected nature to himself by paying due regard to the workings of natural laws that he can make his life and environment almost what he will. Modern man must study natural laws, the ways of nature, more carefully than did primitive man, because, unlike primitive man, his necessities are not limited to the primary animal needs. The desires of modern man are more numerous than those of primitive man, his ambitions and fondness of comfort are greater, his physical and intellectual tastes are more various and liable to perversions and perversities. Most of the needs of modern man were luxuries with primitive man, and only became necessities as mankind progressed. Because of his numerous wants and necessities and because greater effort on his part to supply all his wants is needed, modern man is more prone to disease, perversion and degeneration than was primitive man.

Biological sciences lead us to the conclusion that the power or capacity of an organ does not reside anywhere save in the quality of the matter of which it is composed. By quality is meant physical and psychical structure. Complexity of an organ's gross form does not necessarily

increase the quality of the matter of that organ. When an animal possesses organs, or structures, which by virtue of the mechanism of inheritance are capable of performing certain functions, which functions the animal fails to perform in a normal manner for some reason or other, not necessarily because of disease, we say that the animal's inability to compete with other animals of the same or similar order is due to *degeneration*. We commonly speak of physical, of mental and of moral degeneration as types of degeneration afflicting modern man. Whatever be the type of degeneration which afflicts a person, it is found that practically the psychical structure is at fault.

The mode of mental development seems to be connected with the exterior complexity of form of the brain and yet, into the minds of some persons with highly developed brains, few or no abstract ideas can find entrance. The actual present mental powers of some persons are not those of many other persons with less highly developed brains and nervous systems. When not due to present temporary disease, the inability of persons to exercise a high order of mental action is said to be due to degeneration, either from accidental causes or simply from lack of use of all the structures of the mental organ and its appendages to their full capacities. Degeneration, in other words, is the result of nonuse of organs, whose activities give man his various capacities. The failure to use an organ or part of an organ in a physiological manner causes atrophy of that organ or of that part of the organ not in use. "Disuse means atrophy." No axiom in Euclid is truer.

Degeneration, either mental or moral or physical, is a common predisposing cause of disease and misery. In man

degeneration can be prevented or corrected by training the delinquent organs. But in the training of organs the requirements of natural laws should and must be complied with, natural laws well or obscurely known to philosophy, science and ethics; laws which, if observed and complied with, make man a master and free, and make the effects of biological processes agreeable and desired; laws whose non-observance and disregard make him a weakling and slave, and the effects of biological processes disagreeable and feared. The prowess of modern man depends entirely upon his knowingly complying with the conditions of natural laws. The fearfulness of nature's malevolences is due in the majority of instances to the fact that the conditions for their manifestation are not known or else they are disregarded.

Because of his relatively few wants, primitive man could depend almost entirely upon nature for the development of organs and faculties and for the correction of disturbed mental and bodily functions; but civilized or enlightened man finds nature, unassisted by art, insufficient for the required development of faculties and for the correction of his many functional and organic complaints. From more than one aspect it is true that nature cures complaints, even in cases where art is called into requisition; for, in science there is no fact more firmly established than that the organism is in itself adequate to the cure of all curable diseases. Art merely makes the conditions more favorable and certain for nature in its remedial or reparative efforts. This capacity of the organism to cure its diseases and to correct its defects and shortcomings, variously called the *vis medicatrix naturae*, *vis vitæ*, *vis conservatrix*

and function of reparation, contributes more to the recovery of patients than most healers are willing to admit. The *vis medicatrix* is more active and successful when unfavorable conditions for normal biological activity are replaced by favorable ones or are supplemented by the expedients used in medical art.

If what has thus far been said is true, it is evident that the interests of our patients are best subserved by efforts directed toward the establishment of conditions—psychical and physical—which favor and direct the activity of the *vis medicatrix* and toward the removal of all conditions which destroy, misdirect or hamper it. No matter what system of therapeutics is employed it is the *vis medicatrix* which really does the curing, or repairing. In psychic healing all recoveries take place through biological processes which obey natural laws. If by any chemistry of the mind one system of healing can be said to be more natural than another, then the modern scientific system of Suggestive Therapeutics is probably the most natural of them all.

The fact that the organism is adequate to the cure of diseases does not justify us in standing idly by and doing nothing, nor does it justify on our part a *laissez faire policy*—let alone policy—even in the management of trifling ailments. Clinical experience shows conclusively that nature (the organism) assisted intelligently by art will accomplish a cure or a palliation of suffering sooner and with fewer sequelæ than unassisted nature. Of course, doctors vary in their views as to how this assistance to nature is best rendered. Of one fact we can rest assured, viz., that all patients, including all casts of philosophers and faddists, and even Christian Scientists (we are speak-

ing from personal knowledge), have not the patience and necessary faith to depend upon unassisted nature to cure them. Then again, so-called *Natur-Kur*—natural cure—is often no cure at all or is an incomplete cure which leaves the patient a semi-invalid, if not an invalid or a cripple.

While opposed to ultra-radical therapeutics, we can not advocate any system of “tinkering therapeutics” or the exclusive systems of healing taught and advertised widely as “cure-alls” by empirics and proselytes. But we can recommend highly for many complaints, especially where *reparative therapeutics* is indicated, those systems of psychic healing based upon well-known laws of psychology, physiology and environment. Rational systems of psychic healing undoubtedly benefit patients more than the exclusive or “cure-all” systems of healing, certainly more than the mystic and fake systems. However, to get the best results from psychic methods of healing the expedients employed must be applied, not only according to the dictates of reason and experience to meet indications for treatment in individual cases, but also skillfully, i. e. *secundum artem*—according to art.

*According to art* and *according to science* are not phrases whose meanings are synonymous. The object of science is to establish truth, to state facts, to teach the conditions of manifestation of natural laws. The significance of truisms, facts and natural laws is the province of philosophy to determine and state. Art and practice do not have for their object truisms or facts or the significance of these and of natural laws, except in so far as they give mankind pleasure and discomfort. What is true, what is false, what is pleasant, what is dreadful, what is inspiring, what is as-

tonishing, what is good and noble, what is bad and degrading, even what is ugly, terrible or destructive, are part of the means used by art, which deals with the emotions, interests and beliefs of mankind. Art may be a complement of science, or it may be its opposite. The progress of mankind was greatest during those periods in which its arts were the complement of science.

The institutions and the numerous systems of philosophy, opinion, theory, belief, doctrine, which are the outcome of man's science, metaphysics and theology, all change and pass away as time speeds by; but the arts, continually progressing in the form and number of procedures by which the qualities and ideals of man are materialized in his body through biologic processes and externalized in physical conditions of his environment through the play of physical forces, alone stay for all time. Art, in its broadest sense, is the alteration by man of natural conditions, to answer the purpose intended; hence Bacon defined Art as "*homo aditus naturae*"—man added to nature. In his arts man employs natural conditions and falsehoods to embody in material forms and in ideas all that is in any way dear or repulsive to human passions, all that is promotive or destructive of human interests, all that is augmentative or deteriorative of human beliefs.

In the art of Suggestion man employs both the real and the fictitious to arouse, augment, direct, and even to repress ideas. Passions, interests and beliefs are levers that move mankind, the well and sick alike. These powerful levers of mankind can always be controlled through skillfully embodied ideas aroused by suggestions repeated often to subjects, especially while they are in the *suggestive condition* or in

cognate *receptive conditions*. The ideas suggested should produce either emotional reactions, which terminate in the subject's own body, or instinctive reactions, which go further and enter into practical relations with the exciting object, or volitional acts—all of which reactions and acts in turn affect the physiological functions of the body; therefore the production of these reactions and acts by persuasive, coercive and excitative suggestions is useful in a remedial way to prevent, palliate and cure disturbances of physiological functions, or diseases, and habits.

Psychic healers inculcate the desired ideas in their subjects, i. e., merely assist at the birth of thoughts, through some medium of expression. Psychurgeons and suggestionists should cultivate the *charm of expression*, the art of displaying their ideas in the words, attitudes, gestures, symbols and devices which best fit them. The magic of philosophical and sensory appeals in cases of sickness lies in so shaping these appeals in external forms, either in forms of motion or in forms of matter, as to make them instantly suggest to patients the desired inward conditions so vividly and imperiously as to prevent them, until after the effects of the suggested internal conditions have been actually experienced by them, from reasoning by any method except that of deduction. In this way faith, expectancy and confidence are inspired; and, because we are all creatures of habit, these factors, when once inspired in us toward any object or person, cause the inspiring object or person to play an important role in our lives.

Anybody can give suggestions to the sick, but the good effects of Suggestion upon morbid conditions are only realized when they (suggestions) are given skill-

fully. Even a thorough knowledge of the science of Suggestion does not necessarily make one an expert psychic healer. However skillful a suggestionist may be in the production of histrionic effects by suggestions and suggestive procedures, still he is sure to be a bungler in the use of Suggestion in cases of sickness, if he has no knowledge of the medical sciences. Many persons who are treated by Suggestive Therapeutics for various complaints, find that the effects of suggestions upon their abnormal and morbid physical, mental and moral conditions are nil or that they are ephemeral. In seeking the cause for these failures it will be found that lack of skill in giving suggestions and insufficient or otherwise improper treatment account for many cases. Cases which should have received psychophysiological, medical or surgical treatment, will be found to have received psychic treatment alone. The art of applying suggestions in cases of sickness with success, can only be acquired by actual practice and careful observation of biological processes, in conjunction with a thorough knowledge of medical sciences. Knowledge of anatomy, physiology, psychology, hygiene, pathology and general science is a necessary *precognita* for skill in the treatment of sickness by psychic methods, just as it is for skill in the treatment of sickness by medical and surgical systems of healing.

Suggestive Therapeutics, properly and skillfully applied, is rational therapeutics and is accepted as such by the progressive among the medical profession today. The signs of the times show that the medical profession is slowly discarding the senseless and useless systems of healing so much in vogue in by-gone years. The regular profession have learned that psychical and

physical remedies are mere accessories that aid nature's efforts at reparation, that all remedial measures are useful if skillfully applied and that no single remedy or method of treatment can possibly do everything. Because the profession has learned the role played by nature in the cure of diseases and also what art can accomplish in the way of assisting nature in its efforts, we see doctors today employing their remedial measures in a reasonably helpful way, rather than endeavoring to divert or alter diseased conditions by senseless, forcible and too radical procedures or by procedures which operate in opposition to physiological laws. Meddlesome interference in disease is becoming less common and the *vis medicatrix* is being more relied upon, but in a watchful way. Pathology has certainly done much for Suggestive Therapeutics, as well as for other rational systems of healing, by teaching the impracticability of many of the "cure-alls" and "sure cures" that are so frequently and earnestly advocated by the ignorant, by optimistic enthusiasts and by charlatans.

#### A Thankless Reward.

A curious exposition of callousness and greed was recently made in a civil suit brought against a Colorado surgeon. He became interested in the case of a cripple whom he had found begging on the street, and by an operation requiring great skill removed his disability. The relatives of the cripple promptly brought suit against the physician for removing their means of support, claiming that as a cripple the youth had brought them in an average of \$5 daily, while now they were compelled to support him until he could gain a means of earning his living. The judge promptly dismissed the case on hearing the presentment of the prosecution.—*Am. Jour.*



# HAPPINESS.

(Continued)

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

I have said that there was but one motive—desire, and but one desire—happiness, and three elements to happiness—individualization, self-mastery, and freedom. In a previous article I briefly considered desire, and the last one was on individualization, which I defined as the ability to stand alone. I tried to show that standing alone did not mean standing separate from all else, but doing a special work in co-operation with the rest, all together constituting one whole. I had not intended to say anything further on this topic, as it is so extensive that my only aim was simply to call attention to its importance, trusting to each reader to fill in the gap by reading for himself, but this same vastness and importance has induced me to call the attention to a few considerations, which I think of importance and not readily found discussed in the popular literature in a manner easily understood by the ordinary reader.

Space will not permit me to speak of atoms and molecules as individualized expressions of the one substance out of which I think all things have sprung. I shall content myself by saying that I believe them to be such individualized expressions, differing in degree of activity, life, and intellect, but not in kind, from any other expression of substance, no matter what we name it, whether cell, organ, man, or world. This one substance is living throughout, and no matter how much or how little of it we may

be including in our consideration, it will, to the degree of its activity, manifest what we must call life, intellect and mind. In fact, the very activity of this substance is life, and all force, no matter what, is living force, not dead in the old sense of deadness. I do not wish to be understood as claiming identity of all manifestations of substance. I do not so believe, but the difference is one of degree, and *not* of kind, as was once thought. All force is living force and intelligent in some degree, but that does not mean that all force is self-conscious, as is our mental force.

The sameness is qualitative not quantitative, but this relation explains the correlation of forces as nothing else can. We can easily see how one expression of substance, if living, can correlate with any other living expression, but how force as a dead something can interchange with life, mind, and thought, is an inexplicable enigma that the mind will never solve. If the substance back of all expression is one substance, then this is a universe, and all manifestations unite into a unity and must have a qualitative resemblance, and as already said, the real difference between things, forces, etc., is one of complexity only.

So, what I shall say about cells, organs, men, and mind will apply equally to any other expression of substance. The cell is the physiological unit of organisms, that we do not ordinarily think necessary to

divide, but consider as an individualized portion of the universal substance.

Each cell has its own life and can manifest all the attributes of life. It manifests motion, force, heat, appetite, intellect, reproduction, etc., just as does the larger organism to which it belongs. In the process of growth, which takes place by organization, or the addition of greater numbers of cells, it occurs that differentiation, as we call it, takes place. This long word only means that each cell is led to do some special thing, and delegates, or perhaps leaves, other things to be done by other cells. Now, this is because each cell is fitted by its character to do some one thing better than it can do other things and in the co-operative work, or organization, other cells are attracted or developed, that are able to supplement this action so as to supply to each, what it is not doing. Remember that *each* is potentially able to do what *any* can do, but practically it does not do so. So it comes about that each cell does some one thing, and thus is an individualized member of the army constituting man.

Each cell stands alone in doing its own work, which is a work that no other cell is able to do as well, but it does not follow that it is separate and independent from the other cells. No, the more special its work becomes, the more it comes to depend on other cells for what its special work unfits it for doing, but remember that this same specialization makes its work more and more necessary to the other cells, for they are undergoing a like change as itself. You can see that a double process is going on all the time. Each cell is all the time becoming more and more independent in its special work, but at the same time more and more dependent in all else. Each cell is thus

becoming more and more able to stand alone in its own work, yet more and more a dependent member of a co-operative whole.

This process of specialization is brought about by each cell doing what it can do best, following its own desires, intellect, capacity, because it wants to do so and can, and not because it is for the good of any or all others.

In order that this process of specialization may go on successfully, each cell must be able to attract to it others that are able to supply it with what it needs, and that can, in turn, utilize its capacity. This process increasing in complexity is what we mean by evolution. I wish to call your attention to the fact that each cell does what it wants to and can do, and that others are benefited because they can utilize this work and profit by it and in turn contribute of their desired work. Each individual does the best it can for all others, not by sacrificing its desires and trying to do what will be of mutual good, but by tending strictly to its own business and doing it as best it can, trusting to the attractive principle of life, the tendency to co-operative work, to organize by increasing the number of workmen that can profit by the tendencies of each, trusting this process or principle, I say, to render its efforts of use to others.

Through this same process cells unite in their efforts into what we call organs. These organs, in turn, have their individual work to do, which they alone can do well. Each organ is but a more complex cell, and all we have said of the cell will apply equally to the organ. It is common for us to speak of each organ working for the good of the others, but it does nothing of the kind. It does what it can, and other organs have grown up

around it, doing their own work, but the work done by each turns out to be of use to all. This means that a cell to be able to live in that co-operative group of cells we call an organ, must desire to do and be able to do what will be in harmony with the other cells constituting the organ. If there should be a renegade cell, or one too low in the scale, or too high in the scale, it must either develop some of its latent capacity (for remember that each cell has the potency of all the others) so as to harmonize, or it must fail as a member of that organ. Remember though, that in developing its latent capacity it is doing what is from within, it is following its own desire, not any desire to merely please other cells. In other words, it must either learn to desire what will enable it to be in harmony, or it must get out.

These remarks, again, are equally as true of an organ as a member of the body. Each organ in following out its desires, **its capacities, its intelligence**, must be doing what will be profitable to the other organs of the body. If any organ should attempt to do something it did not desire to do, simply because the other organs might profit by it, it would certainly fail. How, then, it might be asked, have so many cells and organs come to co-operate successfully if each cell and organ follows its own desires? It is answered in that old expression, "birds of a feather flock together." Cells of like desires, intellects, and capacities, will, in the process of growing complexity, congregate, and as there is but one substance with millions of individualized expressions, all these expressions must be held into a unity by this one substance somewhere. The question is only when and where? The answer may be given in these terms also.

As there is but one substance it follows that each portion, be it large or small, simple or complex, will have, qualitatively speaking, the same attributes that all others have, and to some degree, is able to do what any can do. And, in doing what it can do best, it learns by pain that this, or that, is not what it really wishes to do, whatever the seeming, for it desires above all else happiness, and that always means harmony. So that each cell in an organ and each organ of the body must finally desire the course that means harmony with the rest, as that alone means happiness and this it must desire.

Now, again, each man and woman is but a cell of a more complex type, and each city or community but an organ, while the earth's inhabitants is but a larger organism, or a giant man.

Here again all the remarks made about cells and organs will apply to men and women.

A man's success or failure in any one community or city does not depend on his being good or bad as we commonly use those terms, but on whether his desires and capacities are in harmony with the other members of that same community. He may be either too good or too bad, *looked at from an outside standpoint*, but keep in mind *that so far as that community is concerned*, the course that means harmony means also the course that is right. The difference between communities, people, races, and periods, like the difference between cells, is in degree and never in kind.

Right and wrong are always matters of more and less, never of different kinds, or different principles, for *the same principles* underlie all action.

The motive of all action is desire and all desire happiness, which proves in the

long run to be the direction of least resistance. But, to be happy, we must *desire* to do something, and *be able* to do something, and *actually do something* that will be valuable to the other members of the community constituting our en-

vironment, if not our immediate surroundings. But this is what I mean by individualization and you can see plainly that it is necessary to happiness. Next number we will give a few hints about self-mastery.

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## PHYSICAL CULTURE.

BY ALBERT WHITEHOUSE, FINDERNE, N. J.

*Walking for Exercise.* Walking as a form of exercise is very good when properly practiced, but it is seldom that this exercise is properly taken. Many persons claim that they take much exercise because they walk a few miles in the course of their daily business. To walk for exercise and to walk as the average person does are two very different forms of motion or action. It is a rare sight to see a person walking correctly, and it would be difficult to describe the varied incorrect gaits assumed. What is the correct form, then? To describe the motion in detail: A fairly lengthy stride should be taken, depending on the length of the limbs, and the heels should be brought to the ground lightly, the weight of the body passing immediately to the ball of the foot and a slight spring obtained by an action of the calf muscles of the lower leg. Just as the body is poised on the front part of the foot the heel of the other leg should be brought to the ground, and the weight of the body transferred to that limb, and the one just relieved should be carried forward by a free, swinging action to continue the locomotion. The body should be well poised directly

above the apex of the triangle formed by the two limbs as the heel of one and the toe of the other touch the ground, with the intervening space on the ground as the base. The body should neither incline forward nor backward and should not sway. There should be no movement of the hips and shoulders and the top of the head should remain on the same plane. The most graceful walkers and those with the best carriage of the body are the peasant women of France and Italy, who are accustomed to carry laden baskets balanced on their heads. Walking is not a matter of losing the balance by leaning forward and regaining it again by stepping out with one limb and continuing the alternation; it is a matter of definite muscular activity. The main muscles to be used are those of the lower leg and principally those known as the calf muscles. Incorrect walking and limited use of these muscles explain the fact that at the present day the girth of the calf is rarely found to exceed that of the knee joint, as it should in a well developed and properly proportioned figure.

As every able-bodied person is compelled to do so much walking each day, it is

well that some attention be given to its correct execution or action. Another point and an important one that should have been made in describing the correct action is that the knee joint should not be locked as each foot is brought to the ground. When it is the heel is usually brought down hard. The locking has an injurious effect on the ligaments of the joint, straining and eventually weakening them, and the bringing down of the heel heavily to the ground jars the spine more or less, thus aggravating some forms of nervous diseases and weaknesses. To avoid the unpleasant jar rubber heels are worn by some people, instead of changing the habit.

A good plan in practicing correct walking is to keep the main points in mind and to walk about a room with a fair-sized book or other article balanced on the head. The arms should swing naturally and easily at the sides of the body.

When the object of walking is for exercise, then, in addition to a correct gait, a sufficient amount of speed should be maintained to cause increased respiration and accelerated heart's action. The main benefits derived are in the increased amount of oxygen taken into the lungs, the exercise to the lungs themselves and in improved general circulation from the stronger and quicker contractions of the heart. The indirect effects of these are beneficial to all the functional activities of the body.

The average man should be able to walk a mile in ten minutes, and keep the pace for several miles at the rate of a mile in twelve minutes. Professional walkers and champion amateurs have covered a mile in about six minutes and a half. This speed is faster than most men can run. But professional or competitive walking is far different in gait to ordinary correct

walking. In competition, speed is the paramount consideration, and so long as the main regulation is adhered to, which is that at least one foot must be on the ground all the time, any gait is allowed. The toe of one foot must not lift before the heel of the other is brought to the ground. This constitutes fair heel and toe walking. There is a peculiar hip motion adopted by competitive walkers and it requires considerable practice and endurance.

When walking for exercise good fitting shoes should be worn and tight clothing must be avoided. The chief cause of incorrect and ungainly habits of walking is undoubtedly ill-fitting shoes. Care should be taken by parents in providing shoes for children. Shoes that are too heavy, too loose or too tight injure the feet in different ways, and shoes too tightly laced interfere with the circulation of the blood. A free movement of the toes and the ankle joint should be allowed. To keep the feet in good condition fresh, clean hose should be worn each day. High keeled shoes are condemned for more serious reasons than that they prevent correct walking.

*When Exercise is not Advisable.* The Physical Culture cranks who prescribe exercise in certain conditions of nervous exhaustion are as irrational as the cranks on fasting who would prescribe a fast for a case of starvation. Beware of cranks always, and those who set themselves to advise on matters of health and enthuse over and boom one particular remedy or healing agent or line of treatment. I am led to make these remarks in connection with the title at the head of this paragraph by the number of instances I have met with of persons who have written me that they have been faithfully practicing

exercises, which they term physical culture, with no good results. As I hinted above, there are Physical Culture cranks and enthusiasts who advise exercise for all kinds of conditions. Judicious exercise is very good in its place, when conditions warrant it, but only under those conditions. Exertion may be exercise and it may not be exercise—it may be merely exertion.

When the physical condition of an individual is such that the nervous energy generated is barely sufficient to supply the functional and other activities of the bodily economy, as a result of malnutrition, overwork, habitual worry, continued anxiety, or some definite and direct nervous disorder, where is the nervous stimulus to come from to energize the necessary movements of exercise? When persons in such condition are told that exercise will benefit them, believe it and make a supreme effort to exercise, they are prostrated by the after effects. If they persist for awhile the result will be collapse and complete prostration. I have met with such instances, usually of persons with strong will power. The will power may be strong where the nerve force is weak. Whenever exercise is to be beneficial there must be recuperative powers or capacities. All forms of bodily activity call for the expenditure of nerve energy and the supply is always more or less limited.

The organs which carry on the functional and secretory activities of the body are dependent on a supply of nerve stimulus and must have their periods of rest to allow for recuperation of the generating centers. When the voluntary muscles have been used in work or exercise they are weaker for a time, or rather the nervous stimulus to them is weakened. If the recuperative powers are full, and un-

der favorable conditions, the parts recover with gradually increased capacities as the process is repeated. When the recuperative powers are weak or absent altogether then the parts used are weakened permanently as the processes or activities are repeated. In the latter case it is conservation of energy that should be the object and not unnecessary expenditure of energy. Now, similar beneficial effects that are brought about by active exercise, where the conditions and capacity for recuperation are favorable, may be brought about by passive exercise or massage, where they are not so indicated. Here is where massage is a valuable means of conserving energy and at the same time stimulating the recuperative forces in cases of weakness and various forms of nervous disorders. In a less degree passive exercise or massage does what active exercise does—accelerates the heart action, increases respiration, promotes a free circulation in the blood and lymphatic vessels, improves functional activities and nutrition, arouses the nervous system and favors metabolism.

This matter of inadvisable exercise is an important one. Besides resulting in harm to persons using it, there is a tendency to bring discredit on Physical Culture, and lessen the value of something that in its proper place is most desirable and commendable.

Just now there appears to be many Physical Culture advertisers abroad, and, as is usual with a good thing, there is a general rush for it. In their hurry, many are fooled or disappointed. Physical Culture is a good thing, but it is not a cure-all, and will not accomplish all that some enthusiasts and cranks claim for it. Beware of the cranks and the patent system.

*Stoop Shoulders. Stoop or round*

shoulders is a very common faulty carriage of the body—a disfigurement really. It is abnormal and seen more often in men than in women. The wearing of the corset supporting the back and forcing the chest up will account for women being generally straighter than men, though it is only when in the corsets that they are straighter. The body used to the support of the corset must naturally incline forward as soon as the unsupported and weak back muscles are released. Do not infer by this admission that I favor corset wearing. What may seemingly be a good feature is more than counterbalanced by the many ill effects. A dissertation on the effects of corset wearing will not be taken up here, however.

Among the many and varied predisposing causes of stoop shoulders are: Poor muscular development, indolent disposition, faulty habits of sitting when reading or studying, weak eyesight and certain kinds of daily occupation. Perhaps the majority of cases are acquired before full growth is attained. Children who grow tall rapidly usually have the tendency to stoop. Badly constructed school desk seats are a frequent cause.

Round shoulders are always accompanied by a flat chest, and the ungraceful appearance is not the worst feature of this abnormality. The injurious effect is the deficient lung power consequent on the habit of shallow breathing acquired. Round shouldered and flat-chested people usually have weak lungs and an ill-conditioned physique. Where the tendency to stoop shoulders is inherited, as it sometimes is, it can be overcome during the early growing age, before the bony framework begins to assume its permanent form. Sometimes abnormal and peculiar bony growths account for the appearance.

Very often the fault is not in the framework of the chest and shoulders, but in the way the head is carried. In such cases the figure can be straightened at will with an effort, and in this event the stoop is the result of habit, though not permanently fixed. When the head inclines far forward, the chest naturally is depressed, the abdomen projected, and, to make this assumed position more comfortable, the shoulder blades are raised. Through habitually holding up the shoulder blades in this way the muscles which do so become very strong and overdeveloped and are able to hold up the shoulders for hours. A person who keeps the shoulders in the correct position would soon tire if they were held up for a comparatively short time. Individuals who hold the head forward while reading, studying or during their occupation, soon develop the muscles of the front and sides of the neck so that they become stronger than the antagonistic muscles at the back of the neck. The back neck muscles become weaker and the head is then habitually inclined forward. The thing to do in such cases is to use counteractive exercises to strengthen the back neck muscles, and when the head is held erect the shoulders must drop into their proper place and the chest must be raised. A good plan is to hold the head while walking so that the back of the neck can be felt touching the collar.

Shoulder braces will not remedy round shoulders. They do not strengthen the muscles which should hold the shoulder blades in a correct position. This can best be done by exercises, both general and special ones. Exercises 1, 3, 5 and 7 in the series given in the April issue of SUGGESTION are particularly good ones for the purpose. Here are

several special ones; they are easy to comprehend and do not require illustrations:

1. Stand with feet little apart, hands on hips, thumbs behind, head erect, shoulders low down, then turn the head to each side alternately, pausing slightly as the face turns to the front each time. Be careful to keep the shoulders steady. 2. Standing in the same position bend the head to right and left alternately, keeping the shoulders steady. 3. Bend the head backwards, not too suddenly, and raise to erect position alternately. 4. This last exercise can be made stronger by clasping the hands behind the head, and as the head bends backward resist with the hands. 5. Start with fists together touching the breast bone, then fling them out to the rear with a curve at each side and return them to starting position, alternate the movements. Don't allow the fists to be much below the level of the shoulders when thrown to the rear, and resist the tendency of the head to come forward as this is done; also throw forward the chest. 6. Raise both hands above head in front, palms to front—bend elbows nearly to the level of the shoulders and in front of face, at the same time turning the palms towards face—vigorously force the elbows backwards, allowing the elbows to come just a little below the level of the shoulders, hands turned to front again—forcibly draw the elbows in to the sides of the chest well down and lift the chest. Repeat each of these four movements a dozen times. Repeat each of the other five special exercises from twelve to twenty times, and these exercises, with the four above mentioned, practiced twice or three times per day regularly will soon remedy any case of acquired stoop shoulders, wry neck or flat chest, if the bones have not grown and set faulty.

Parents would do well to employ these exercises with any of their children who show any tendency to stoop. It is a common practice for parents to try and correct stooping in children by telling them to throw their shoulders well back. If the child obeys he exaggerates the movement, trying to make the shoulder blades meet. This is not a correct position for the shoulders. The directions should be "to hold the shoulders well back and down." The shoulder blades should not be drawn in towards each other.

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#### An Omission.

Last month we gave an extensive review of two volumes of "A System of Physiologic Therapeutics," by S. S. Cohen, M. D. Through a mistake the publisher's name and address were omitted from the review as well as from Dr. Southworth's article "Straws," in which he referred to these excellent volumes.

The publishers are P. Blakiston's Son & Co., 1012 Walnut St., Philadelphia, Pa. Any reader who will write to the publishers and state they saw the review in SUGGESTION will receive circulars describing these volumes, which should be in the library of everyone practicing the healing art. The volumes give full instruction in all systems of healing in which drugs are not employed.

Remember the address. P. Blakiston's Son & Co., 1012 Walnut St., Philadelphia, Pa.

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#### Pay Attention,

Direct thy attention to what is said. Let thy understanding enter into the things that are doing and the things which do them.—*Marcus Aurelius.*



# PERTURBATION AND ITS CURE.

SHELDON LEAVITT, M. D. 100 STATE ST., CHICAGO, ILL.

There is a limit to human endurance, to go beyond which involves penalty. There must be a reasonable balance maintained between work and rest, activity and repose. The hours of sleep cannot suffer serious encroachment, for a prolonged period, without resulting physical disturbance. But a man in ordinary health can bear without harm eight or ten hours of agreeable labor, day in and day out, for an indefinite time. Men are often mistakenly said to wreck their health by overwork. The truth in such cases usually is that the health was destroyed, not by overwork, but by unhygienic living and consequent mental and nervous derangement. The course of such a case can be traced backwards to an initial period of natural fatigue, which was grossly disregarded and aggravated by added dissipation, or was temporarily masked by the energizing effects of a stimulant which afforded an artificial aid to still greater exertion, until resulting asthenia was finally reached.

But when one falls into the state of nervous depression which always runs convergently to a course of impaired physical vitality, worry, in one or more of its various forms, finds entrance, and the process of disintegration goes on apace. Machinery runs without serious wear as long as it runs smoothly, but when the bearings begin to chafe and grind, unless the cause be removed without delay, the day of its integrity soon ends. Horace Fletcher, in his "A B C of True

Living," says that anger and worry are the causes of all human misery, and their elimination from human hearts would usher in the millennium; and I believe him quite right. But worry alone may be regarded as the real offender, since anger is an emotion that springs from worry, which in turn is only another name for fear. Mental unrest debars happiness, encourages melancholy and poisons the body. Science has clearly demonstrated the toxic effects of these emotions, prolongation and repetition of which may ultimately destroy life. Many men and women are hastened to an untimely end by the mental states that they cherish, emancipation from which they could have obtained without going outside the scope of their own powers.

What I mean to say is that worry, with all its allies, can be driven out of the mind and tranquility installed if one but resolutely set one's self to the task. For a time it will require the greatest vigilance to shut the door against the intruder, who sometimes comes in deceptive garb and is liable to deceive the very elect; but if no aid nor comfort be afforded this enemy of human health and happiness, and it be resolutely denied admission, one will ultimately enjoy a gratifying freedom from assaults, and will find one's self in undisputed control of both mind and body.

Nor have we reason to fear that lack of anxiety concerning the future will betray us into improvidence. In every nor-

mal mind there is an innate desire for the things which are capable of ministering to its comfort or convenience amply intense to incite diligence and economy. There is a vast difference between a conviction of the wisdom of provident living and a harrowing anxiety about the future; the one tending to arouse to healthful activity and the other either to depress into morbid inaction or to incite to unwise doing. The best results are obtained by those who are able to take a tranquil view of both the present and the future and to act upon the deductions drawn from undistorted environment and uncolored prospects. It is easy to win battles on paper, or with tin soldiers; but not so easy with real soldiers against a stubborn and wily foe. In times of peace, confidence in our puissance and prowess reach their highest level. We become inflated with conceit, and fancy ourselves easy victors. But once the tug of war is really upon us, everything wears a new aspect. When favorably situated, when there is "none to molest or make us afraid," and the living wheels run smoothly, it is an easy thing to avert worry; but when the grind of annoyance sets in and troubles of divers sorts assail us, it is quite another thing. And yet, even under the heaviest stress of life, the soul that is fully resolved to preserve its poise can do so. The greatest trouble arises from lack of an unwavering purpose. The man who is under the domination of a foolish and harmful habit, such as that of smoking or drinking, often weakly declares his inability to become his own master. Why is this? How can a mere "way of doing things" become an element of so great power? How can the mind become a slave to its own mode of action? We do not have to search far

to learn the cause. The weakness lies in lack of full, unequivocal resolution, long maintained. We commonly say that the volition of such a one is so weakened that he cannot sufficiently assert himself, and this is quite true; but the difficulty lies not so much in volitional astheny itself as in the feeble way in which the volitional powers are attempted to be exercised. They have been weakened through desuetude. The subject assays merely *to try*, rather than *to do* and *to succeed*. He makes a tentative effort to see how he may feel under the new order of things and casts backward many a furtive glance that weakens his purpose and is certain ultimately to work his defeat. I venture to assert that there is enough mental and moral strength left in every man, no matter how addicted he may be to evil habits, nor how weakened by submission, quickly to subjugate every adverse tendency if he will but use it.

Now this is the life history of worry. In one's attempt to defeat it by making one's mind invulnerable, there is not always the unwavering purpose to persevere which alone can bring success. The average man is likewise handicapped by weakness in pursuing a designed purpose to overcome bad habits of eating and drinking, even though well convinced that failure only binds the incubus of disease more closely upon him. Less than a week ago a gentleman in good business came to me complaining of the symptoms which always precede a general breakdown of the nervous powers. On inquiry I found many defects in his manner of living, correction of which were essential to prevention of the impending downfall. He did not hesitate to admit that they acted an important part in the causation of his illness, but was reluctant to surrender

them because of the self-denial involved. Before leaving, however, he acceded to my demands and gave me his explicit promise that he would faithfully follow the regimen marked out for him until the next visit, which was to be made on his return from a trip to the South then about to be undertaken. I fortified him in every possible way against failure by pointing out the ultimate results of a successful effort, and sent him off with confidence. But the dominion of a simple habit over a yielding purpose is clearly shown in the fact that this man, who was possessed of much business energy and acumen, and is of a resolute temperament, deliberately gave way to his appetite, according to the testimony of his much-worried wife, and fell into his old way of living on the day succeeding his solemn vow.

It is with such half-heartedness that many set out to conquer that great disturber of peace and health, worry, and then bemoan their wretchedness. It is not uncommon to hear such people, even during the period of their assumed struggle, when the subject of relief from mental strain and irritation is under discussion, take a stand in opposition to faith in the possibility of relief, at once betraying their want of sincerity in their alleged attempt to secure emancipation. How can one hope to succeed in an endeavor as long as he feels a woeful lack of faith in a successful outcome? The chiefest essential of success in an undertaking is sincerity; without it one is in a mere masquerade from which no genuine advantage can possibly accrue.

But let a man set about ridding his mind of disquieting and damaging habits of thought, holding before himself a clear image of a successful issue, and the re-

sult is bound to be to his liking. In general the process is exasperatingly slow, but in those who, by previous discipline, have learned self-control, the way to achievement will prove surprisingly brief.

A word now with respect to the relation between our mental and physical states. I have yet to find a physician of education and experience who denies the profound influence of the mind over organic function and general metabolism. The phenomena of morbidity point too plainly to mental states as etiological factors to admit of question. Indeed, the origin of all disease, some are ready to contend, is in mental modifications—modifications, to be sure, not always rising to the plane of consciousness, but none the less real.

The question of responsibility for unconscious idealism, and the possibility of relief from its pernicious effects, is one which should be settled. This involves a consideration of the power of auto-suggestion over the subconscious mind, which ordinarily controls the vital processes of the human organism.

I assume it to be quite unnecessary in a paper of this character to do more than postulate the demonstrability of such effect. The involuntary muscular system and the functional action of the various organs do not promptly respond to volitional command as do the voluntary muscles, and it is vitally desirable that they should not, since otherwise coördinate action would be in danger of serious disturbance as the result of mere whims. But this does not justify the inference that the relatively automatic processes are beyond the power of conscious will. Vital changes, when undergoing rapid movement, quickly reach the danger line. They ought to move with deliberation, and

usually do. It is this slow, but progressive action that the conscious will is able to influence, in its relation to particular functions, when repeatedly impressed with that purpose.

I could give many instances illustrative of the power that may be exerted by objective over subjective mental processes; the domination of the physical by the subliminal. We exalt the character of thought, declaring its high potentialities, its superlative powers, sometimes neglecting to supply proper emphasis to volition, which is the irresistible energy behind it. Thought itself is but a means with which we can achieve, just as is manual movement, both owing their results to the masterful purpose, the determined will which gives direction and insures the designed effects.

The conclusion we draw, then, is that worry, with its whole brood of harm-working coadjutors, may be eliminated from individual experience if we will but bend our efforts to the purpose. But they must be whole-hearted, constant, protracted; anything less will work failure.

Let a troubled soul, weary of his burden, "seeking rest and finding none," resolutely drop them and resolve never again, under any provocation, to take them up. Mark the change in such a one; his oppressed physical organism begins at once to resume its old-time comfort and elasticity; the eye becomes brighter, the countenance smoother, the movements lighter, and the whole being, unless impeded by serious malady, speedily finds its norm.

Is this picture too highly colored? I trow not.—*Medical Times*.

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## A CLINICAL CASE.

BY HERBERT A. PARKYN, M. D.

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Students who attended the course of lectures and clinics at the Chicago School of Psychology, during the month of August, 1901, will recognize the following case which was treated at the clinic at that time, and should be interested in noting the improvement which has followed the treatment. One thing which served to increase the interest in this case was the fact that the patient had taken several months' treatment, without benefit, at a well known institution where great stress is laid on endeavoring to "put each patient to sleep." She had received daily treatment for a period of four months. Several different opera-

tors were tried during that time and, although the attempt to "put her to sleep" was made daily, sleep was never induced. She was told that only strong willed persons could be "hypnotized," and that the reason she could not go to sleep at the suggestion of the operator was her inability to concentrate her attention.

As a matter of fact the patient's concentration was excellent, for she is a clever student and her occupation is one which requires close attention and is sufficient in itself to develop concentration.

It is only hypnotic somnambules who will say they go to sleep for an operator, and it was evident from the first, to my

class and myself, that the patient was not a somnambule.

The young lady, a Miss ———, age 27, complained chiefly of a severe painful rheumatic affection of her left foot and ankle. She had periodical bilious spells with sick headache; was very nearly deaf, and suffered with a constant singing sound in both ears.

When she came for treatment she declared that she considered her general health very good, as she had no troubles in the stomach and bowels except when the bilious spells occurred, and menstruation was normal. She did not expect any improvement in her hearing, but thought we might be able to put her to sleep and "suggest away" the soreness and swelling in her foot and remove the distressing limp they caused.

In spite of the patient's statement that her health was good it was evident from her cold hands, enemic look and acne spots on the face that her circulation was far from normal. Her diet consisted chiefly of meat, bread and butter. She did not care for cereals, milk, potatoes, turnips, carrots, squash, beans, cucumbers and other vegetables and never ate them. I explained to her that the healthy woman would not consider a meal complete unless she partook of several of these articles of diet and that if she desired the health of the healthy woman it would be necessary for her to eat as the healthy woman eats.

She declared it would be impossible for her to eat any of the articles mentioned, as she had an antipathy for them which she inherited from her mother.

The patient was not partaking properly of the "life essentials." Her breathing was shallow. She drank but little fluid and, as I have already said, ate a very limited variety of foods.

I explained the necessity for looking after the life essentials, and convinced her that the trouble with her hearing was due to the poor quality and limited quantity of blood supplied to the auditory apparatus, and that the rheumatism in her foot was the result of her failure to eliminate properly the waste products from her system, owing, also, to the poor circulation. Next I taught her how to employ auto-suggestion, to assist in changing her attitude towards the articles of diet she had been avoiding and in stimulating the organs of nutrition and elimination. I told her that her ankle would undoubtedly improve if she followed the instructions given; that her skin would become much clearer and the acne spots disappear as the nutrition to the skin increased; that her weight and strength would increase and her headaches disappear; that I could not promise great benefit to her hearing, although I believed it might improve a little as the general nutrition increased.

Owing to the fact that the patient believed she would have to be put to sleep to experience the full benefit of the treatment, I explained the individuality of the somnambule to her; made clear the reason why she had not slept for the other operators, and showed her that benefit would follow the suggestive treatment without the "hypnotic sleep."

The suggestive condition was then induced in the patient and suggestions were given that she would begin to relish all articles of diet enjoyed by the healthy woman; that close attention would be given to the life essentials; that her general health would improve rapidly and, as it improved, her ankle would share in the general improvement, her hearing would become more acute and the skin clear up.

Her attention was then directed to the various organs of the body, one at a time, and suggestions given that each would be stimulated in its work. Then I placed my hands on her ankle and suggested that every time she used auto-suggestion she would imagine that repair was going on in the tissues; that the new blood she was making would produce perfect resolution; that she would feel a sensation of strength coming into the ankle and that this sensation of strength would increase every day.

At the second treatment the patient said she had taken a number of articles of diet which she had never eaten before, but found it necessary to force herself to eat them. The treatment I have outlined was given again and continued daily so long as treatments were required.

Before the first week's treatment was finished the patient declared she was really beginning to relish certain vegetables which had always been distasteful to her. Her weight had increased a little and the swelling in the ankle was noticeably reduced.

The improvement in this case was slow but certain. Three months' treatment were given, and in that time the ankle was almost normal, scarcely a symptom of her old limp remaining; the skin had cleared up, the hearing had improved seventy-five per cent. and the singing noises in the head had disappeared completely. The patient left for home very happy indeed. Much more had been accomplished than we anticipated; she had gained ten pounds in weight and the bilious attacks and headaches had ceased.

I received a call from the patient a few weeks ago, and although it is over six months since she was treated here,

she was even better in every way than when the treatments were discontinued. The ankle was well and the hearing had grown still more acute, although it was not altogether perfect.

While the patient was undergoing treatment she had an opportunity of studying some of the hypnotic somnambules who attended the clinic. When she left she said to me, "I am very glad I did not prove to be a hypnotic somnambule."

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### The Last Chance.

After August the combined courses held at the Chicago School of Psychology will be discontinued; consequently all who desire to attend a combined course must take advantage of the course to be given during the first two weeks in August. It will begin August 1, lasting two weeks.

These courses have been well attended and all the students have gone away thoroughly satisfied, but for certain reasons it has been decided to discontinue them.

*Remember, the August course will be the last combined course held, but a course in Suggestive-Therapeutics will be given from time to time as usual. See page advertisement for August course, send in your applications early and kill three birds with one stone.*

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When thou hast been compelled by circumstances to be disturbed in a manner, quickly return to thyself and do not continue out of tune longer than the compulsion lasts; for thou wilt have more mastery over the harmony by continually recurring to it.—*Marcus Aurelius.*

## A PHYSICIANS VIEWS.

J. BALL, M. D., SAN FRANCISCO, CAL.

Dr. H. A. Parkyn:

Dear Sir—Let me congratulate you on the masterly way in which you have treated the subject of mental science in your book on Suggestive Therapeutics. I have been studying this subject for forty years, but have not had the opportunities of witnessing the practical application of Hypnotism by the leading operators, and have been befogged by the extraordinary claims made by them—especially the French school. Of course, I have for a long time been satisfied that there was *something in it*, but from what little I have seen I was equally satisfied that the claims of the operators were, to say the least, exaggerated. But your book clears the fog away. Another thing I am very much pleased with is that I have not yet come across the word God. I have got now so that I lose all confidence in a writer as soon as he begins to talk of his heaven sent mission or his God-given power to teach poor, suffering humanity how to use this divine afflatus. It is evident that you have carefully weighed every sentence, so as not to make any false claims and yet to make it clear to the earnest student that there is a real, *living force* underlying these phenomena. No false claims are necessary—the truth is more startling than all the claims of these false prophets. You have done a great work by winnowing out the chaff of error and garnering in the wheat of truth—how great none can know better than yourself, for it is beyond the un-

derstanding of the ordinary mind. However, the truth brings its own reward.

But I do not like your division of the dual mind. Your exposition of the voluntary mind is excellent—as this is *the* mind—but your involuntary mind is the soul. The soul cannot be taught—it develops. While the body and mind are at rest during sleep the soul is active, or living its own life in its own sphere. Time and space offer no obstacle to soul-life, but the soul depends upon the mind for sustenance, so to speak, as the mind depends upon physical senses for impressions. The developed soul can see into the future as the mind through the eyes can look ahead into space. All seers and prophets have souls so fully developed as to be able to impart more or less soul-knowledge to their minds. Soul-knowledge is intuitive and absolute—there is no doubts nor ifs nor buts about it. What the soul knows it knows absolutely.

Its character is so different from mind knowledge that its recipient, when first conscious of it, is lifted up into the seventh heaven as it were. When the first surprise has worn off and the mind seeks the source of this new found knowledge, which has not been received through the regular mental channels, it (the mind of the seer) has generally gone wrong. This is not the fault of the soul—for the soul cannot go wrong. As the mind and soul are independent it follows that only minds of the highest intelli-

gence are capable of receiving and appreciating soul-knowledge. But these are the kind of men who are generally very loath to make any claims of superiority for themselves over their fellowmen. And as all men in all ages and countries have been taught to believe in a God or gods they jump at the conclusion that this soul-knowledge must come from God. It is but a short step to the further conclusion that as God has spoken directly to them He has chosen them to be His representative. As these men (who can consciously commune with their own souls) are invariably of high character and intelligence and as the mass of the people in all ages and countries are invariably *not* of high character and intelligence it follows that these seers and prophets have always had good *reasons* for supposing themselves sent by God either to punish or reform their countrymen. Thus have systems of religion and schools of philosophy originated. But their followers and disciples not having soul-knowledge themselves have clung to the forms and rituals with which truth must necessarily be clothed in order to present it to other minds and thus, as priests and popes, have usurped a power which the ignorant and superstitious believe to come from God. A man's soul is the only God. The object of our lives is to develop our souls. If we miss that, life is a failure—"For what shall it profit a man if he gain the whole world and lose his own soul?" The kingdom of heaven is within us. "There's a divinity shapes our ends, rough hew them how we will." This divinity is the soul, and the soul-world is heaven. The soul is found only by constant searching—"seek and ye shall find." There is no rest for the mind, but the soul brings the

peace which passeth understanding. In early historical times men seem to have found their own souls easier than in our own times. They looked farther into themselves. In the constant searching, yearning and unrest of the mind the soul is found and not till then can we find rest or peace. The mind, through science, busies itself with the fringes of creation and, consequently, can never solve the problems of the universe; the soul starts from the center of things and creates its own world.

"If a man die shall he live again?" is a question only the mind would ask. The soul knows it cannot die—that when we shuffle off this mortal coil it is to put on immortality immediately, "in the twinkling of an eye." Thus is the developed soul anxious for physical death, because it knows the body and all things physical are, henceforth, only a clog to its further development. This life is merely the seed from which the soul develops, but it is just as essential as the seed, for without physical life there could be no soul. But once the soul comes to a knowledge of itself, it is ready to cry out, "O, death! where is thy sting? O, grave, where is thy victory?"

But all this is foreign to the purpose of your book, which rightly deals only with the mind. Telepathy belongs to the soul. In dreams the mind is open to impressions from within—that is otherwise than through the five senses. I believe this is the way we first obtain soul-knowledge. All seers are great dreamers or see visions, which is the same process. Children are dreamers and I suppose everybody is, for that matter, but it seems to be a part of the educational system of our day to discourage the noticing of dreams which are, therefore,



either dismissed from the mind or made a pretext for a senseless system of fortune telling. To say there are great difficulties in the study of this subject is nothing to the point, for it is a problem which, I believe, every man, sooner or later, must work out for himself. When the mind is open to impressions on its internal aspect, so to speak, as in dreaming, it can of course be impressed by any intelligent being who understands the process and can get at it. For my own part I believe we are constantly surrounded by disembodied spirits, that is, people who have died with undeveloped souls and are, therefore, earthbound; and I believe we are constantly getting impressions, either good, bad or indifferent, from this source. But it is immaterial from what source we get impressions—the essential point is that we use them for our own good. I believe that any impression that leads us in any degree to depend on *anything*—God, nature, science, man or devil—outside ourselves, leads us in the wrong direction. If we are sick in either mind or body it comes to this in the end—that we must heal ourselves. It is often said that suggestion won't mend a broken limb. But what does mend it? Not the surgeon; for no surgeon ever lived who mended a broken limb—except it was his own. What he does is purely mechanical. He puts the bones in position and overcomes the displacing tendency of the muscles—the patient's life forces do the mending. In most of our ailments no mechanical assistance is required and, therefore, the patient's vital force does all the work. Whether you give an allopathic dose or an homeopathic dose it does good only as it arouses these life forces to action and it arouses these forces only in pro-

portion to the impression it makes on the patient's mind.

To be sure, we may not always be conscious of these impressions, for we are really conscious, or *knowingly aware*, of but a small proportion of the acts or processes of our daily lives. It appears certain to me that the curative process is the result of suggestion in every case—whether the patient believes it is the doctor or medicine or magnetism or spirits or the Holy Ghost, or whether he believes he would have got well anyway. The truth is that life is a super-physical force and the only way we can reach it is through the mind. A severe shock may sometimes be necessary to impress the mind but the normal and usual method is by constant repetition of gentle and pleasant impressions.

So it comes to this that the scoffers were right when they cried out "physician, heal thyself." For not only is every man his own physician; he is also his own saviour; he must work out his own salvation with fear and trembling. The mind knows no rest, it cannot understand absolute knowledge, or truth, but through the travail of the mind the soul is born—"and I say unto you 'ye must be born again.'"

Yours for the truth,

J. BALL, M. D.  
1073½ Market St.,

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#### Perseverance,

Be not disgusted, nor discouraged, nor dissatisfied, if thou dost not succeed in doing everything according to right principles; but when thou hast failed, return back again and be content if the greater part of what thou doest is consistent with man's nature.—Marcus Aurelius.



# 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 26. Christian Science, Haarlem Oil or Suggestion?

Editor SUGGESTION :

I submit to your careful consideration the following statement of fact as presented to me: There is living in this city a lady who for years has been a constant sufferer from a certain optical disease; she had run the gamut of doctors, pills and "pats," divine, mental, magnetic and suggestive treatments, and at last landed firmly and solidly in the Christian Science camp and began treatment. As usual, the patient confided in a dear friend, who scoffed at her new venture and advised the patient to try "Haarlem Oil," lauding this ancient "medicamentum gratia probatum id est" to the realms beyond the firmament. The lady patient "caught on;" with quivering, shaking, trembling, almost palsied lips she accepted the suggestion and forthwith purchased a bottle of "medicamentum probatum," and thereafter each morning took a dose as per directions and each afternoon received her Christian Science treatment, all for a period of two or three weeks.

Result—Decided improvement, coupled with great consternation as to the whence of the result, Christian Science or Haarlem Oil.

I see in October SUGGESTION that you request your readers to send in their questions. Upon the above statement of fact I base this query:

Given a patient with chronic eye disease and

highly suggestible disposition; patient takes Haarlem Oil in the morning and Christian Science in the afternoon with decided improvement to her physical condition. Which effects the cure—Christian Science or Haarlem Oil? Is the combination a happy one from a psychological and therapeutic standpoint?

A humble man of law, but a constant reader.

PRO BONO.

P. S.—If the above query is admissible in your excellent publication you may publish without giving place of domicile of the poor victim or name of writer. If the question is not admissible I trust that you will gravely ponder over the combination before idly thrusting this into your waste basket. The combination has illimitable possibilities for good.

While Christian Science transports them into the realms of Iamity, the odoriferousness of the H. O. will keep them rooted flatfootedly on this mundane sphere, so that they "stand firmly on what is," all to the joy and behoof of Brother Meacham.

[The patient's eyes improved because the general health improved. The general health improved because there was a change in the patient's line of thought, which consciously or unconsciously brought about a change in the quantity or quality of the life essentials consumed daily. The change of thought may have

been produced through the suggestions of Christian Science, the suggestions of the person who advised the use of Harlem Oil or the powerful suggestion of the odor of the oil itself. In any event I should attribute the result to suggestion.

It is interesting to note how often a simple change of thought will unconsciously change the daily consumption of the life essentials upon which the quality and quantity of the healing medium—the blood—depends.—ED.]

**Query 27. Hypnotic Somnambulism.**

Editor SUGGESTION :

DEAR SIR: In the April number of SUGGESTION you say editorially that the hypnotic somnambule is never asleep to the extent of losing consciousness of his actions.

I am not writing this for the purpose of saying you are right or wrong, but of one thing I am absolutely certain: If such is the case, some people who stand high morally and intellectually, whom I have hypnotized, are colossal liars. In several cases I did not ask a question implying the answer suggested upon the waking of the subject; in fact, I asked no questions at all, and the subjects demanded to know what they had done while in the hypnotic sleep, and even when told by their friends present at the time refused to credit their statements. This would certainly indicate unconscious hypnotic somnambulism. C. A. R. Pennsylvania.

[I believe every operator who has experimented with somnambules has had experiences similar to this. The somnambule is not necessarily a voluntary liar, he merely feels compelled to carry out the suggestions even to acting a part. My correspondent forgets that, although he said nothing to his subjects after they were aroused he did suggest to them that they were asleep and probably added that they would remember nothing; besides, the auto-suggestion of his

subjects, who probably knew what was expected of them, would determine the character of their remarks.

I cannot explain the phenomena and causes of hypnotic somnambulism every month, but if my correspondent will read my series of articles entitled "An analysis of hypnotic somnambulism," which ran through this magazine for six months, beginning with the May number, 1901, he will find my views on the subject fully explained, as well as some experiments with which he can test his somnambules for himself. I held the same beliefs as my correspondent for many years, but was forced to my present position by the somnambules themselves through constant association with them and a study of them as a class.—ED.]

**Query 28. Anesthesia and Hypnotic Somnambulism.**

Editor SUGGESTION :

DEAR SIR: I am much pleased with your magazine and have become quite interested in your articles on hypnotism. So far as sleep is concerned your theory is very reasonable, but there are some points which seem to indicate that there must be entire unconsciousness in the state called anesthesia, else how could there be such experiments as the thrusting of hat pins through the flesh and the rigidity that allows great weights to be borne up by the suspended body? Can you explain that part of the phenomenon? Please answer in magazine and oblige,  
S. G. W.  
Kansas.

[The phenomenon of suggested anesthesia does not depend upon hypnotic somnambulism or the "sleep condition." Whether or not it can be induced in an individual depends wholly upon his previous education.

Every suggestion is limited in its ef-

fects and interpreted by suggestions which have preceded it.

I have seen scores of operations performed painlessly on persons who are not hypnotic somnambules, with nothing but suggestion for an anesthetic, and I have seen hypnotic somnambules, who professed to go soundly to sleep at the command of an operator in whom it was impossible to induce suggested anesthesia.

Like hypnotic-somnambulism, anesthesia depends upon the individuality of the subject and has nothing in common with the degree of suggestibility he may exhibit in other lines.

The reason so many believe anesthesia can be induced in the somnambules only, is that they have tested for it only after making sure the subject was a somnambule, whereas a test with a subject who is not a somnambule will show, frequently, that anesthesia is present, provided a proper method of procedure has been used.\*

Hypnotic somnambules are the only interesting stage subjects, and it is with these that the hat pin test is tried. To an inexperienced audience these subjects appear to go soundly to sleep and the effect is heightened when the subject "arouses," declaring he was asleep during the test.

A few years ago, when I believed the somnambules slept, I have had assistants prevent the struggling of a somnambule by holding him down during an operation, believing the evidences of pain were entirely subjective. These patients have declared *at my suggestion* that they re-

membered nothing about the operation, but have gone to their friends afterwards and declared to them that they suffered torture. I could not understand the reason for this at the time, but I do now. Many of the best operations I have seen performed under suggested anesthesia were on somnambules—the degree of anesthesia being perfect. But I have seen just as many excellent results with patients who were not somnambules and gave no other evidence of positive suggestibility.

The difference between the after statement of the subjects who say they were asleep during the operation and those who cannot be made to say they were asleep, is this: The somnambule will say he was asleep and remembers nothing, *because the operator tells him that he is sound asleep and will neither feel nor remember anything, and being highly suggestible he acquiesces in these suggestions*, although we know now that the subject remembers everything that is said or done, but if he shows no evidence of pain under the operation anesthesia is unquestionably produced.

The other patient will not say he is asleep and will declare that altho he knows everything that goes on around him (just as the somnambule actually does), he is not conscious of any pain.

This is not theory. Any reader can test the matter for himself.

If my correspondent will stretch himself between two chairs he will be surprised how long he can hold himself there without much effort, and he will also be able to hold up considerable weight. The feat looks difficult till tried. Of course some men can sustain greater weights than others, owing to a difference in

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\*See April, 1900, number of Suggestion or Third edition of Special Mail Course Lesson XXXI, page 244.

build and the strength of the muscles. A tall thin man usually performs this feat better than a heavy short man.

I know a young man who declared he could do what a certain hypnotic "horse" was called upon to perform at a hypnotic show, in the way of holding up weights when stretched between two chairs. This young man succeeded in holding up a greater weight than the subject, who was one of the best travelling with the hypnotic showmen. After the test he said he was conscious that he was holding up the weight, but the hypnotic subject always declared he was asleep, lying in a nice feather bed. As a matter of fact, the somnambule knew where he was, who were sitting on him and was conscious of the weight but being a somnambule he acquiesced in the suggestion of the operator and said he was in a feather bed. *An audience always accepts this acquiescence as a statement of fact because the conditions under which the acquiescence is given are not recognized or understood generally.*

Subjects who are "muscularly suggestible," but not somnambules, can be made to perform this cataleptic test without much effort, owing to the fact that the operator's suggestions serve to divert the attention from the actual effort. But such a subject will not say he has been asleep.

This is a difficult matter to explain satisfactorily in limited space, but those who desire to go into the question fully can obtain extensive information on the subject by turning to the lessons in the Special Mail Course which are devoted to stage hypnotism.

A few months ago, a subject who was undergoing the cataleptic, stone breaking test was killed. The chair supporting

his head slipped away and the rock, weighing several hundred pounds, crushed his skull.

At the inquest everyone connected with the show, including the victim's wife, stated under oath that the subject was never asleep during the test and that he always knew what was being said and done.—ED.]

### Report on Query 5.

Editor SUGGESTION :

At your request I send you report on the two cases for which you kindly advised treatment in the December number of SUGGESTION.

The married lady who weighed 325 pounds began treatment, but discontinued after a few treatments in order to move from one house to another. She promised to return for treatment when the moving was finished, but has not put in an appearance yet. I sincerely trust she will, for I am certain I can obtain as good results in her case as I did in that of the young unmarried patient whom I treated successfully by following the advice you gave.

The younger case, you will remember, weighed 250 pounds, although she was only 22 years of age, and menstruation had ceased for six months.

Well, at the present time this patient is in perfect health and says there is not a happier girl in the state of Nebraska. Menstruation appeared after six weeks' treatment and has continued regularly ever since. Every function in her body is working perfectly and her weight has been reduced to 198 pounds.

I will endeavor to secure the other patient for treatment again and will report results if she comes. Gratefully yours,

Nebraska. S. A. C., M. D.

[Good for the Doctor. I wish more of our readers would send us in reports of results from treatment.

How many of our readers tried the directions I gave for the treatment of these cases of obesity? Let us have the reports.—ED.]

# SUGGESTION

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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.

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.

### The Blindfold Drive.

So many persons who see the blindfold drive performed believe firmly that it is a positive demonstration of telepathy, and many of our readers have sent clippings from newspapers referring to these performances, while others have written to say that telepathy can be the only explanation.

Now this blindfold drive is not an evidence of telepathy. All it requires is a little nerve, quick wit, some practice, and anyone can accomplish it.

There are two ways of performing the drive, and one of these two methods, or a combination of the two, is used by every professional entertainer who attempts this feat.

In the first method the "mind reader" is blindfolded with an ordinary handkerchief and has to depend a great deal upon "muscle reading" during the drive and in finding the object after alighting from the carriage. Even in this test the operator can nearly always see fairly well through the handkerchief—well enough to avoid obstacles when directing the horses, and he can always see under it. For this reason many operators are seen to lean far back while driving.

If the "guide" the operator has chosen is a good "sensitive" it is very easy to read from his muscles where to drive and which way to turn the horses. This drive requires personal contact and some practice.

The other method, although appearing more like telepathy, is much more simple. The mask worn, although apparently very heavy and opaque, is made in such a way that the operator can see everything through it as clearly as though nothing were covering his eyes. The construction of this mask will be explained later.

All the average spectator sees is a blindfolded man driving furiously through the streets without using any personal contact, and because there is no contact he credits the results to mind reading. But there is one part of the performance they do not see—a part which is not fully grasped as a rule by those who are not aware that the operator can see them as clearly as they can see him. This part is performed before the drive is begun, and generally occurs in a room in a hotel. Someone is asked to leave the hotel to drive a horse to any place in the city and hide a given object. When the driver returns *he is asked to trace on the wall the course he took and the position of the house in the block in which the object was hid.* This does not seem to be an unreasonable request, since the operator appears to be so thoroughly blindfolded and the reason given for doing it is that it fastens the route more firmly in the mind of the sensitive. However, when we know that the operator can see clearly every movement that is made, the real reason for this request is very apparent.

When the operator has reached his destination with the horses, his mind reading becomes more difficult and he has to take the hand of the sensitive to locate the object through muscle reading.

Muscle reading looks difficult to one who has never tried it, but if any reader will practice it a little its simplicity will become apparent. Try it and see for yourselves. You should know the object to be found, and if you will hold your arm slightly bent and keep it stiff while holding your sensitive's hand, *you can fairly feel him lead you towards it when he concentrates his whole attention on the place where it is hid.* If you do not

succeed at the first attempt change "sensitives" until you obtain a good one. Do not let those with whom you are experimenting know that you are trying muscle reading or you will fail. If they know you are attempting muscle reading their attention will be partly on their muscles, and even though they should be willing for you to succeed they will unconsciously defeat you. Hypnotic somnambules make good sensitives for this test, but anyone who will concentrate his attention on the object will do. "Attention is a motor force. Keep your attention upon an object and the tendency is to go toward it."

There are many tricks to learn about blindfolding which would require illustrations to describe fully, but anyone with a little ingenuity can soon master these even without instruction.

Frequently, when students are in attendance at the Chicago School of Psychology, I perform the feats of these professional mind readers (I should have said muscle readers). I have no difficulty in finding a book which has been selected from the library and replaced, and will turn to the correct page and find a word which has been selected. All this requires is a little practice, and the other experiments are more easily performed than this. I have also performed the "blindfold drive" feat successfully upon several occasions, but have relied solely on the muscle reading.

Remember what I have stated at other times. "The means by which a professional performer attempts to show there is no deception is generally the means by which the deception is accomplished." In the blindfold drive, the means used to show that the operator does not use his eyes is the means by which he is able to see.

If any of our readers are asked to act upon a committee for one of these entertainers and desires to test the matter for himself, simply tell the operator that you will take his word when he says he does not use his eyes, and to show you do not doubt him offer to dispense with the blindfold completely. Tell him you will be satisfied if he keeps his eyelids shut down tightly. If the operator is one who has depended upon the mohair mask he will have to use personal contact and fall back on muscle reading, and if he resorts to muscle reading there will be no furious driving of the horses. I wish some of our readers would try this suggestion at an early opportunity and report the result to me for publication.

In performing these muscle reading tests you can increase the interest and heighten the effect by snapping your fingers and breathing rapidly as though the exertion were very great. When your tests are completed you can appear greatly exhausted.

The following clipping appeared recently in a newspaper. It speaks for itself:

Blindfolded and free from physical contact, Professor McEwen, the hypnotist and mind reader, at noon today drove through the crowded streets of the city, found a book which had been secretly hidden in White's restaurant, drove back to the Auditorium theater, opened the book and picked out the words "A. D. Parker," on page 285, and which had been previously selected by Mayor Byrne and N. E. Nuzum.

McEwen is said to be the only mind reader in the world who makes his drive free from contact, and he is the inventor and first successful performer in drives of this kind with or without contact.

For this morning's performance a committee, consisting of Mayor Byrne, N. E. Nuzum, exalted ruler of the Elks, and Jack Wilmont, was chosen, and these gentlemen occupied



seats in the carriage. The start was made shortly before noon, and the hypnotist, blindfolded and standing in the carriage, guided the horses going at a rapid rate of speed through the crowded street with a marvelous skill and dexterity. The police patrol was driven in front of the team by the order of the mayor. Its course, however, was directed by the blindfolded driver, who shouted directions to the team in front.

The course selected by the committee was so arranged that it led the driver twice past the place where the book was hidden, and one of the most remarkable parts of the test was that when the place was reached McEwen exclaimed: "I ought to stop here, but you are making me go on," and continued until he arrived there the second time. Stopping in front of the restaurant, the mind reader took the mayor's hand in his and rushed into the place, back to the rear, and uncovered the book without any apparent hesitation. Then back to the carriage and on a dead run to the Auditorium, where he proceeded to find the words before mentioned. When he finished he was nearly exhausted, but stated that he was in good condition.

"The test was perfect," said Mayor Byrne, after it was all over. "It was the most wonderful performance I ever had anything to do with, and I am thoroughly converted as to the science of mental telepathy and mind reading. The whole thing was absolutely on the square, and no man ever had a fairer test than did Mr. McEwen."—Chronicle, Spokane, Wash.

Recently I came across a chapter on mind reading in a book entitled "Leaves from Conjurers' Scrap Books," the author of which is Mr. H. J. Burlingame. Mr. Burlingame is an esteemed personal friend and has given me permission to publish that part of the chapter which relates to the subject of muscle reading. I feel certain it will prove of interest and it covers the whole subject very nicely.

Mind-reading began its career in Chicago. The sensation produced by it was astonishing, and it has not yet "had its day." It has not only puzzled the minds of every-day people of the world, but has also engaged the attention of scholars, scientific men, statesmen, and

even crowned heads. The first person who made any display of it was J. Randall Brown. He became a monomaniac on the subject, experimenting with all his acquaintances, and informing them of the many wonderful things he could do, till they began to think he was "possessed," as some of them expressed it. Brown's first public success, and that which caused him to adopt mind-reading as a profession, was, strange to say, on a wager which he made with an old and well-known resident of Chicago. He made a bet that he could find a pin, no matter where it was concealed, stipulating only that it should be within walking distance. After considerable speculation as to where the hiding-place should be, the gentleman concealed the pin beneath one of the rugs in front of the Sherman House. Brown was blindfolded, took his friend's hand, and, after wandering about, led him directly to the spot, much to the man's surprise, as well as to the depletion of his pocket-book. Brown, feeling assured of success, now started out professionally. He made a tour of the States, creating great astonishment, and coining both notoriety and money. His success was unprecedented, but he could not stand prosperity. He fell from public notice, being physically incapacitated for a considerable time from following up his profession. About four or five years ago he resumed the stage, and since then has been traveling about, giving much the same entertainment as formerly.

Washington Irving Bishop traveled with Brown for some time as assistant, and finally discovering how the trick was done was shrewd enough to go abroad where it had not yet been introduced. For a person having no credentials whatever, and no means, Bishop created a most astonishing sensation. He required an assistant, and secured the services of a bright youth named Charles Garner, who, like Bishop, was well posted in anti-spiritualistic performances. Like his employer, Garner was an assistant but a short time until he also became master of the art, taking it at once to the continent, where, under the name of Stuart Cumberland, he, too, made a great success. The public exploits of these two gentlemen are well known. Their careers have attracted the attention of many scientific men, and much speculation has been made as to the cause and effect of their tests.

The pursuit of mind-reading as a profession (such is the claim put forth) does not affect the nervous system any more than any other intellectual calling, in fact not as much. Although circulars of prominent mind-readers are, in very large part, exaggerations of the possibilities of their performance, and such as are probably beyond the power of man to accomplish, nevertheless, the work may be varied in form as indefinitely as the performer's brain is fertile of invention. The one essential condition which is to be impressed unmistakably upon those who take part in the performance, is that the person to be led to the secreted article must concentrate his mind upon the place where the article is hidden, until that place has been reached by the mind-reader and himself, and then upon the article itself. This mental concentration is required as constantly as possible to the end. If the mind-reader fails, the fault lies with the subject, for he must succeed, it is claimed, if the subject fairly complies with this single condition. There may occasionally be found an individual incapable of prolonged or even brief mental concentration, because of great trouble, loss of fortune, or ill health. Such subjects are always to be avoided if possible, as the accomplishment of the trick with them is exceedingly improbable, if not altogether impossible.

If follows then that the *best* minds available should always be chosen. The mind-reader has then nothing to do but to establish physical contact between himself and his subject, and, after starting a motion of his body in any direction, quietly surrender himself to the involuntary muscular leading of his subject, when he will find himself led unconsciously to the proper place.

Almost any physical contact will be sufficient, although Brown's method of placing the back of the subject's hand to his forehead is probably the best, because the most impressive. When you have the back of the subject's hand to your forehead, start a swaying motion around and go in the direction you find it easiest for the subject and yourself to move; go and you will be led to the place. If you lead him in a different direction to the one he is thinking of, you will find more resistance to moving him or his hand. To be blindfolded is not essential, although helpful, because it

presents the appearance of rendering the work of the mind-reader more difficult, while it really assists him in being passive to the leadings of his subject, as it shuts out from his mind all exterior detractions. The body of any and every person has always an inclination, more or less strong, in the directions of the thoughts of the mind, more especially so if the body is in motion. For instance, if you think of an object on your right, accompanying that thought will be a slight motion of the body in the same direction. Then place your mind upon some other object in the opposite direction, and over will go the body accordingly.

This natural law of mutual dependence between mind and matter—or habit of harmony of action between the brain and body, of man or beast—is, it is claimed, the whole secret of mind-reading. It follows that all the mind-reader has to do is simply to observe carefully the actions of the muscles of his subject's hand against his forehead, and follow in the direction indicated by the subject's muscles, and he will find himself led unmistakably toward the place upon which the subject's mind is concentrated. Having reached the place, the mind-reader will feel around with one hand until the secreted article is found, and as soon as his hand touches it—although he has no previous knowledge of its nature—he will recognize it instinctively, for the subject has unconsciously imparted such information by the relaxation of his muscles. As the mind is indivisible; or, in other words, as it is impossible for a person's mind to be in two places at the same time, it is plainly to be seen that if the subject honestly concentrates his mind upon the article hidden, he cannot discover the fact that he is leading the so-called mind-reader, instead of being led himself. It is obvious from the foregoing explanation, that instead of the mind-reader being the operator and leading the subject, as is generally supposed, he is himself led by the subject: hence, the mind-reader is the subject, and the subject the operator. To sum it all up, the mind-reader "must follow the least resistance."

The tricks of mind-reading are too numerous and varied to be mentioned in this connection, but we will give the leading ones: (1) The finding of a concealed article, usually

a pin. (2) The finding of a person thought of. (3) The imaginary murder; a number of knives are laid on the table, and are considered instruments of death. Any person selects any one of the knives, and with it kills, in his mind, one of the audience; then conceals the knife and the body, the latter imaginary of course. The mind-reader first finds the murderer, then the knife, then the party supposed to have been killed, and whether it was a thrust or a slash, then the place where the body was to be concealed. (4) The love-token, very popular with the ladies. A young man thinks of a handsome lady present to whom he would present a bouquet as a token of love. The mind-reader takes the bouquet in his hands, and finds the lady, to whom he presents it. (5) The game of chess. Two gentlemen are seated at a table to play chess; one of them actually plays, the mind-reader guesses the play of the other; that is, he takes and places the men the other only thought of. A very fine experiment. (6) The living picture or tableau. Several ladies and gentlemen form a tableau, all in different or grotesque positions, and then resume their seats. The mind-reader finds each person in the order they were called, and places each one in the same position they were before, forming the tableau perfectly. (7) The finding any number thought of, usually of a bank-note. The mind-reader holds in his right hand a piece of chalk, and the person who knows the number places his or her right hand on the right hand of the mind-reader, thinks first of the first number or figure of the series, and the mind-reader writes thus the first figure on the blackboard, and so on till the full number is written. The hand of the mind-reader is guided entirely by the hand of the subject. (8) Drawing. A painter thinks of an animal, and the mind-reader draws an outline of the same. The principal is the same as writing a number thought of. (9) To find things placed on a table or to select a small object from a large number of objects. The mind-reader places the finger tips of the left hand of the subject on the finger tips of his right hand, moves them thus connected to and fro over the articles. The mind-reader can be blind-folded. When the hand is over the article thought of, the mind-reader feels a strong pulsation in the finger tips of the sub-

ject, and this is always a proof that the article is the one thought of.

These are, generally, the first "tests" used by beginners. Of course there are many others, such as the tracing of a route on a map, the driving of a pair of horses to find an article, the spelling of names, all depending on the ingenuity of the mind-reader in devising them. In all cases some kind of contact between the operator and the subject must exist. The connection by a wire is quite sufficient in many "tests" for an expert, it is declared, but does not prove satisfactory to a beginner. The statement which is sometimes made that mind-reading can be used in detecting crime, is, of course, preposterous, even though there is in "mind transference" all that has been claimed; for where is there a criminal that will comply with the required conditions? It has been suggested that mesmerism has something to do with mind-reading; and even some "second-sight" artists in the United States bill themselves as mind-readers.

Brown, the originator of mind-reading, has had many imitators. Few of them, however, have achieved notoriety. One by the name of Seymour met with success in museums and variety theatres. He had the assurance, however, to claim that he originated mind-reading and had practiced it before Brown.

The latest "Richmond in the field" of mind-reading is Paul Alexander Johnstone, formerly of Chicago, but lately a resident of St. Paul. He shows self-possession by attempting feats tried only by those who have had considerable experience. His most notable performances have thus far been given in Chicago. First, he successfully accomplished, as he claims, the feat of driving, blindfolded so as to be wholly unable to see, through the streets from one hotel to another; then, still blindfolded, he found in a register a page thought of by a committee, finishing the "test" by writing the name. Afterwards, he gave an entertainment in Central Music Hall in that city, where he opened a combination safe which had been loaned by the proprietors of a prominent hotel. Only two persons, it is declared, knew the combination of the safe, one of them being Johnstone's subject. An account in the *Chicago Tribune*,

a short time afterwards, has this to say of Johnstone:

"If Paul Alexander Johnstone is not a fraud he is a most remarkable young man. If he is a fraud, some of the smartest people in Chicago will feel sheepish today when they know they have been deceived by a trick as transparent as the mohair hood which Dr. Charles Gatchell asserts Johnstone peered through when he made his famous trip in the downtown streets September 10.

"Dr. Gatchell is a well-known physician and is editor of the *Medical Era* of this city. He occupies the chair of the theory and practice of medicine at the University of Michigan and is a confirmed materialist. He doesn't believe in mind-reading or thought transference. It was an unlucky day for Johnstone when Dr. Gatchell got on his trail. Dr. Gatchell followed him in his trip through the streets and was confident the alleged mind-reading was fraudulent. He had no way of proving it, though, till he met Dr. G. F. Butler, a lecturer at Rush Medical College, whose office is at No. 240 Wabash avenue. Dr. Butler was a member of the committee which accompanied Johnstone, and he had his suspicions. When he had talked with Dr. Gatchell and the two doctors had experimented a little, they learned, as they think, the secret of the tricks by which Johnstone deluded the public and gathered more money in a month than most men make in a year.

"A week ago last Saturday Dr. Gatchell broke up Johnstone's performance at Central Music Hall and yesterday he showed a *Tribune* reporter how the young man from St. Paul does the trick. He did it more easily and better than Johnstone had done it, and he used neither whisky nor hysterics to help him out.

"The *Tribune* reporter and Dr. Butler composed the committee which tested Dr. Gatchell in his rooms at No. 235 Michigan avenue yesterday morning.

"I will imagine I am Johnstone,' he said. Then he snapped his fingers and stamped and sweated just as Johnstone did. 'Put these gloves over my eyes. Now tie them tightly with this handkerchief. I want the gloves to be near the optic nerve. That's right. Higher, a little. Now try this hood on and tell me if you can see through it.'

"The hood was a double thickness of black

cloth, and only a faint light came through its meshes. The reporter said he couldn't see, and the doctor, still imitating Johnstone, drew the hood over his own head.

"Pick out a word in the *Century Magazine* and remember the page.'

"The committee chose the word 'ignorant.'

"Now take a trip through the hall and down stairs. Remember the directions and the number of steps you take.'

"The committee went out, turned to the right a few yards, came back, went downstairs eight steps, and returned to the room.

"Stand against that wall,' Dr. Gatchell said to the reporter. Then to Dr. Butler: 'Trace in the air the directions you took. Now the number of steps. Now the page in the magazine and the word you selected.'

"Dr. Butler did all this because he was the man who made the tracings for Johnstone. When he had finished, Dr. Gatchell seized one hand, the reporter took the other, and the three men galloped into the hall. Dr. Gatchell dragged the committee to the right, back again, down eight stairs, up eight stairs, and into the room. Then he called for whisky because Johnstone had called for it. Unlike Johnstone he didn't drink it.

"Pencil and paper!' he shouted.

"The pencil and paper were furnished. The doctor bent over the book and ran through the pages, shouting, meantime: 'Give me air.' 'Why don't you keep your minds concentrated?' 'Whisky. No; hold on, boys, I don't want any.' When he reached the page he stopped and said: 'Your minds are off the subject. Why don't you say this is the page?'

"It is,' said the committee. Then the doctor snapped his fingers some more and fainted once to give verisimilitude to the imitation and finally wrote a word on the paper. The word was 'ignorant.'

"The imitation had been successful. The hood had been examined as closely as it was examined by the committee at the Auditorium Hotel. Dr. Butler had made all the test conditions that have ever been enforced at Johnstone's exhibitions. At least one of the committee never thought of the word once after the fun began; yet Dr. Gatchell had not only picked one word out of forty, but one out of 400 or 500.

"Then he sat down and laughed.

"'Would you like to know how it is done?' he said. 'Look at these two gloves. You see I fold them and place them against my eyes. That is Johnstone's first deceit. It looks like an additional safeguard against fraud, but he couldn't read a mind without it. Tie this handkerchief about my head. Tie it as tight as you can and knot it above my ears. Johnstone always tells you to tie it tight, and that seems like another safeguard. Without it he couldn't do his trick.'

"The doctor's eyes were apparently bandaged securely, the strain of the handkerchief falling on that part of the glove which rested against his contracted eyebrows. When he raised the brow, up went the bandage and the twinkling eyes peering out under the gloves saw everything in the room.

"'Now,' he said, 'look at this hood.' With a quick motion of his hands he yanked the hood apart and drew the outer cover over the reporter's head. The cloth was mohair and as transparent as the street veils women wear. The committeeman took off the mohair and tried on the outer hood. It was thick broadcloth and as difficult to see through as a board.

"'Wait,' cried the doctor. He pulled the strings that secure the hood around the neck, and lo! the front seam opened wide. That was all there was of it. The apparently supernatural feat of mind-reading became as simple as the commonest parlor trick. There was nothing occult about it. Anybody can be a P. Alexander Johnstone so long as the side-show draws crowds and green goods are for sale.

"'I have been led to expose this trickery,' said Dr. Gatchell, 'because this man is unseating the faith of the people. Bishop was as bad but no worse than Johnstone. I am surprised that the intelligent, cynical men of the world who saw him drive through the streets and pick out the name in the register were taken in so easily. I examined this hood at Central Music Hall and found it was double. I did not have an opportunity to look for the aperture, but I am confident I have reproduced the garment he wore when I saw him. When he tested the Auditorium committee he made one of the members trace the route before he left.'

"'I did that,' said Dr. Butler, 'and I want to tell you something in connection with it.

When we drove over the route first we went to Monroe street. I made a mistake when I traced and drew "two and one-half blocks north," instead of three and one-half. That threw him off, and, although I kept my mind firmly fixed on Monroe street and he claimed to read my thoughts, he turned on Adams street. That was what first made me suspicious.'

"'He watched the tracing through the aperture in the inner hood,' Dr. Gatchell continued. 'Then he made the committee trace the name and date chosen in the Grand Pacific Hotel, and he was ready. Did you notice how he drove? He stood with his back bent and his head thrust forward. He could see in the broad light of the afternoon every bit as well as you can, and you could have driven as he did. When he reached the hotel he asked to be sent to a room. He remained there alone for five minutes, and when he came down-stairs his hood was gone. He said he needed fresh air. Maybe he did, but the coincidence is strange that the office of the Grand Pacific Hotel is so dark that one cannot read in it through a mohair mask. When he had turned the leaves to the date Aug. 25, with his eyes close to the book as I held mine, he found the name J. G. Butler Jr., which had been selected for the test, and wrote it on a piece of paper.'

"'The "Jr." wasn't in my mind at all,' said Dr. Butler.

"'When he went home,' Dr. Gatchell resumed, 'he had what looked like congestion of the brain. I am satisfied from the symptoms described to me that he had nothing but hysteria and whisky—the kind of hysteria a woman gets when she wants to frighten her husband into buying a new bonnet for her: the kind of whisky they sell at the bar of the Grand Pacific Hotel. His pulse was higher. That was the whisky. My pulse is over 100 at this moment from the exercise I have taken.

"'I propose to show this man up as a trickster, and to do this I will make these offers: I will pay to him \$500, or I will hand it over to a charitable institution, if he repeats the performance of Sept. 10 and lets me do the blindfolding. Or, if he will repeat the performance, I will do it after him with the same committee or forfeit to him \$500. Or I will forfeit \$500 if he will "read" a single word in my mind under simple test conditions. I don't

know how he opened the safe. I can only explain and repeat what I have seen him do.'

"The doctor left at the *Tribune* office a certified check for \$500. Whenever Mr. Johnstone wants to make the trial, Dr. Gatchell will write a name on the back of the check and pin the check to the wall. Then, if Paul Alexander Johnstone writes the name on another piece of paper Paul Alexander can take the check and place it in his waistcoat pocket.

"A reporter tried to bring the 'mind-reader' to the *Tribune* office yesterday. Mr. Johnstone looked as healthy as a farmer's boy. When told of the test proposed his health began to fail. First he wouldn't come for money.

"Hundreds have offered me \$1,000 bills if I could tell the number of the bills,' he said. 'I always gave the number and refused the money.'

"Where were these offers made?"

"O, I don't remember exactly, they were so frequent.'

"Can you name one town of the hundred?"

"Let me see. I think one place was Appleton, Wisconsin. No, I'm not sure of that either.'

"When it was suggested that the matter of money be waived he pleaded the absence from town of his manager, Gooding, and when that obstacle was battered down with argument he said he was too sick to work. While he talked he grew worse, and when the interview ended he looked as if he needed a doctor's care. He said Gooding had his hood and his bandages.

"Johnstone has made a good deal of money by his performances. He was patronized by the Press Club and he was taken up by the Union Club and many societies to his great pecuniary advantage. His last show was before the Union Club, and the wealthy young men of that organization were spell-bound by his phenomenal feats of mind-reading."

#### **Mind Your Own Business.**

How much trouble he avoids who does not look to see what his neighbor says or does or thinks.—*Marcus Aurelius*.

LOS ANGELES, CAL.

SUGGESTION is the best magazine of them all. Success to the science and yourself.

F. H. LAWRENCE.

#### **Summer Renewals**

The majority of subscriptions and renewals of any magazine are sent during the winter months. The reason for this is that the evenings are longer and more time is spent indoors and more reading and studying are done; consequently a magazine reaps its harvest during the winter, but has troubles of its own during the summer, unless it carries scores of pages of high-priced advertisements. Only the popular, illustrated magazines receive patronage of this kind, while a scientific or class magazine has to depend almost solely upon its subscription for an existence. We want every reader to realize this fact, and trust each one will do his utmost to send in several new subscribers during the summer months.

The premium book, SPOOKLAND, has delighted all who have received it, but there are still many subscribers who have not secured a copy. If every reader could be made to realize what a treat is in store for him in reading this book, we should soon have our stock cleaned out. It is sent as a premium for a new subscription to every old subscriber who renews. We have been carrying quite a number of expired subscriptions on our list for several months, and, since we have received no notice from these delinquents to discontinue sending the magazine, we have taken it for granted that they expected to renew, consequently we are sending bills this month to all subscribers who are in arrears, believing that those who receive one of them will send in their renewals promptly and ask for a copy of Spookland, which, alone, is worth the full price of the annual subscription.

# SUGGESTION

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

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## SUGGESTIVE TREATMENT OF CHILDREN.

BY HERBERT A. PARKYN, M. D.

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"Can young children receive benefit from Suggestive Therapeutic treatment?" is a question I am frequently asked.

Children over seven years of age respond remarkably to suggestive treatment, and younger children can be reached by suggestions given through the parents. At another time I will take up the subject of the treatment of infants and very young children, but shall confine my remarks for the present to the treatment of children over seven years of age.

The impressions of childhood are very lasting, and, if every child could receive a course of suggestive treatment from a competent suggestionist, it would result in a marked mental, moral and physical uplifting of the race.

New lines of thought and new habits can be formed in children with the greatest ease, through suggestive treatment, and a remarkable physical improvement invariably follows the directing of the little patient's attention to the rules of health. In fact, these rules become axioms with him that will be adhered to faithfully for the balance of his life.

No child can ever forget his course of suggestive treatment, nor what was said

to him during the treatment. The treatment makes as great, if not greater and more lasting, impression upon him than "his first circus"; the very novelty of the treatment serving to heighten the impressions.

I do not advise using suggestion alone in treating acute troubles such as scarlet fever, measles, diphtheria, croup, etc., although properly directed suggestions will do much to comfort and control the little sufferer even under these conditions. But there is no treatment like suggestion to build up a child who is constantly in poor health, and in consequence of his poor health open to the inroads of every sort of trouble peculiar to children. I see thousands of these sickly children around me who will probably have to go through many sieges of sickness before reaching manhood, which could be avoided if they were given a good start by having thoughts of health and strength, and the requirements for health and strength, drilled into their minds so nothing could efface them. This can be done easier by suggestive treatment than by any other method. A child whose habits of living and health thoughts have been drilled into him

through suggestion is seldom open to the inroads of disease of any nature, and his chances of coming uninterruptedly into strong, healthy manhood are greatly enhanced.

I have treated many of these sickly children in private and clinical practice, and I speak from experience when I say that, as a rule, they respond to the treatment more readily than adults. The reason for this lies in the fact that a child's impressions and thoughts are limited in scope, compared with the thoughts and impressions of an adult; he has less to think about, fewer auto-suggestions to overcome, and the suggestive treatment marks an epoch in his life that is always remembered and makes a powerful impression for good at the time. Besides, under favorable conditions, there is a greater tendency to recuperation in a child than in an adult who has suffered with chronic troubles for years and whose mind has been filled with thoughts of fear and disease. You can make a child what you will him to be, mentally and physically, by properly directed suggestions. For this reason it would prove a boon to future generations and would empty our reform schools, jails and asylums, if every parent could be taught the value of studying and applying the law of suggestion for the mental and physical benefit of their children.

I always insist that a parent, or someone with whom the child is constantly associated, accompany the child for the first few treatments. This is done to insure the carrying out of the suggestions at home, while correct habits of life and thought are being formed. Once the correct habits are established they will always be practiced, for the suggestions given to a child during his course of

treatment become his own thoughts, and he finds it easier to follow them than to do otherwise. In fact, if for any reason he is forced to change his habits formed by the suggestive treatment, he becomes aware that something has gone wrong, and the suggestions previously given arouse within his mind, in the form of auto-suggestions, and prompt him to insist that he be allowed to follow their promptings.

A course in suggestive treatment proves of great value even to children in good health, for they will follow these suggestions intelligently for the balance of their lives and will always feel their promptings, whereas a child who has unconsciously absorbed correct habits of living and thinking from his parents or guardians is liable, at any time, to be led unconsciously into incorrect or improper habits.

How often our actions have been influenced by suggestions such as the following, made to us in childhood: "A stitch in time saves nine," "Cleanliness is next to Godliness,"

"When e'er a duty waits for thee,  
With some judgment view it.  
Never idly wish it done,  
Begin at once to do it."

What an important part these and other little sayings have played in our lives. How often they have prompted us, even if we have not always followed their promptings. What would we have done without them?

Think of the influence these little sayings have played in our lives, and we can then form some idea of the beneficial effects that follow a carefully planned suggestive treatment if properly administered to a child. He can be made strong, brave and fearless, with the polish of a courtier



and a code of ethics that will make him a man among men.

It requires tact to treat children. They must look forward to the treatment with pleasure and it must be made one of the events of their lives. I always make the suggestions very simple and, when possible, shape some of them into rhymes. Patience, kindness and gentleness are required and I generally have something apart from the treatment to interest the child, so that he looks forward to coming for each treatment, and is sorry when the treatments are over. For instance, I may give him a typewriting machine to practice on, or I may do one or two slight of hand tricks at every treatment—anything to keep him amused and interested during his course of treatments.

It does not take long for the suggestions to influence a child. One mother told me that after the third time I had treated her little girl, who was six years old, she found her in the nursery treating her dolls in turn, exactly as I had treated her, and repeating the suggestions word for word, even using the same inflections of voice.

I have seen children who were weak, sickly, fretful and backward, become strong, healthy, happy and bright after a few weeks' stimulating and encouraging suggestive treatment.

The child should be drilled in the proper methods of partaking of the life essentials, in order to build him up physically, and, if it is desired to develop any special trait of character, this special trait must be emphasized in the suggestions given, and both operator and parent should tell the child stories of heroes in whom the trait is specially prominent. These stories, coupled with the suggestive treatment, soon bring about the desired results.

In concluding I must emphasize, again, the necessity for securing the intelligent co-operation of the parent or guardian, for while the child spends the greater part of the day under their supervision and they can see that the suggestions are repeated and carried out, the suggestionist sees him but a few minutes at a time with intervals of a day or two.

Frequently the parent requires treatment more than the child, and strict attention should be paid to circumventing this important drawback.

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One of the greatest lessons in life is to learn to take people at their best, not their worst; to look for the divine, not the human; the beautiful, not the ugly; the bright, not the dark; the straight, not the crooked side.

A habit of looking for the best in everybody, and of saying kindly instead of unkindly things about them, strengthens the character, elevates the ideals, and tends to produce happiness. It also helps to create friends. We like to be with those who see the divine side of us, who see our possibilities, who do not dwell upon the dark side of our life, but upon the bright side. This is the office of a true friend, to help us discover our noblest selves.

—*Exchange.*

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It is not work that kills men; it is worry. Work is healthy; you can hardly put more upon a man than he can bear. Worry is rust upon the blade. It is not the revolution that destroys the machinery, but the friction. Fear secretes acids; but love and trust are sweet juices.—*Beecher.*

## SUGGESTIVE REMINISCENCES.

CHARLES GILBERT DAVIS, M. D., CHICAGO, ILL.

There is a power in the healing art which is far superior to that which comes from the mere administration of drugs. This has been felt if not acknowledged in all ages of the world, and we find its history written on the pages of the past.

This law, as law it is, has never been so well understood as now, and as a result it has been more or less neglected, misinterpreted and abused. Looking back over the history of the advancement of science, it is pitiful, and at the same time amusing, to note the frantic efforts of a large army of poorly educated beings—would-be scientists—who stamp their little smattering of knowledge as the ultimatum of truth, and defy the entrance of new ideas conflicting with their fossilized theories. These are not the true scientists, but the enemies who oppose the progress of mankind. The only satisfaction we have in their existence is the knowledge that truth grows strong from resistance. The vague knowledge that has always existed in regard to the power of suggestion, the mystery that shrouds the law governing the influence of one mind over another, partially accounts for the opposition that has met every effort to recognize the existence of such a law, or formulate its working.

The semi-scientific world has scornfully ignored it, while the ignorant have, with glowing imaginations often clothed it with most phantastic impossibilities. And yet it is there. It is a fact. We cannot deny it. Back through the centuries we mark

everywhere the leaders of men. They were not always in the literal sense educated; they had not always artificially trained intellects, but they were often natural, and possessed that subtle something enabling them to speak and thrill their followers with that enthusiasm which led them to irresistible victory.

Faith, hope and expectancy, are the great inspirations of the human soul. Without these there is no progress, no achievement, no great reward. He who possesses the ability to arouse these in the multitude, holds in his grasp a mighty power.

The capacity for human endeavor varies in each individual. We note that through physical effort some men may hurl projectiles with greater force than others. This same analogy we find running through the psychic law. Some are more powerful suggestors than others, more capable of arousing faith and expectancy, and thus bringing all the energies of the individual to bear upon one issue. Among these are the great leaders who have moved the world, led the revolutions of thought and action, and changed the destiny of race and nations.

We are all like corks floating on an ocean of thought and swayed by every tide and wave that strikes us. If we study the movements of these tides and act in harmony with these psychic laws along the lines of scientific truth, the world will follow where we lead.

We do not always recognize it, but it

is true that the mind governs physical life. Every day, every hour of the day, every cell that enters into the composition of our bodies is enlarged, contracted or moved by the impulses of thought, that originate from the higher convolutions of the brain, formulated by suggestions received from our environment.

Digestion, appetite, circulation of the blood, secretion, excretion, strength, nutrition, all, every one of these, are influenced by what we think. We may be sitting at the banquet, rosy with health and full of the joy of life, when suddenly in the midst of the feast the tidings reach us of some awful calamity, affecting a loved one. In an instant the desire for food is gone, the florid face becomes pallid, the rounded cheek is sunken, the sparkling eye is dimmed, the erect form is bowed, the entire sympathetic nervous system is storm-swept, and the tide of health for the time, is turned toward the rocks and whirlpool of disease. This may continue, and if the constitution be not originally strong, it may lead to a complete invalidism or death. We doctors may give the disease a name, but the truth is that the force of suggestion from the evil tidings by deranging nutrition, disturbed the life forces, and lead to the destruction of the body.

But let us suppose that in the midst of this depression from evil news the message is contradicted. It is not true; the accident did not occur. Instantly the form is erect, the eye brightens, the color returns to the cheek, the pallor is followed by the rosy hue of health, every gland in the body renews its function, nature calls for food and drink, and the feast is renewed. Every cell expands again with life, and suggestion leads us once more to the fountain of health.

Can any one view this picture and say the mind does not control the physical health?

Worry is the rust that corrodes the body and soul. Back of nine-tenths of the diseases that afflict humanity, no matter what names of "learned length" we may give them, we have resting the burden of a troubled spirit or an outraged conscience. Man must live in harmony with his ideals. In so far as he fails in this, to that extent does he obstruct his physical life.

The entire nutrition of the body is under control of the nervous system. When the mind is happy, tranquil and at peace, the functions of the body are perfectly performed, and we have health. In the contrary condition we have disease, or a diminished resistance to disease. In most diseases we may trace the physical lesion back to the corpuscular element of the blood. Here is the beginning of the life cell from which the body is constructed. Here are the corpuscles, the leucocytes—millions of them—the standing army of the body. When a lesion occurs, when a wound is produced, they form by legions to repair the breach. When a poison enters the system, when the body is invaded by some foreign foe, some destructive bacillus, then this army of leucocytes is marshaled to defend the fortress of life and expel the intruder. If this army is sufficiently numerous and well equipped the enemy is routed and **health** is restored. Otherwise we have disease and death.

The manufacture of these corpuscles is largely influenced by the mental attitude of the individual. Depression of the spirits diminishes them, while happiness promotes them. This is why one nurse is more successful than another. One by suggestive force lifts the patient up

through hope, increasing cell growth, while the other destroys hope, diminishes the corpuscular elements of the blood, and leads the patient to disease or death. This is no fancy picture, but truth. I would say to every young physician, if you would wish to have great and world wide success, seize these forces of the mind, chain them to your car of progress, and they will yield you a rich reward.

If then the mental attitude has so much to do with recovery from disease, it must be admitted that it is just and proper that the physician should look deeply into the train of thought that directs his patient. It is legitimate, yes necessary, to inspire faith. In general, how little we can accomplish if the patient have not faith. Every medical man has felt this instinctively, and realized the necessity for surrounding his patient with influences that work in harmony with his will.

What trouble, discord and harm to the patient are often worked by the utterances of some ignorant, treacherous nurse, some gossiping old woman, or the sly insinuations of some jealous medical brother. Often under such circumstances the case resolves itself into a real psychic battle, waged between the suggestive power of a noble souled physician, who fights to combat the disease with one hand, while with the other he endeavors to sweep away the poison distilled by these serpents who so frequently creep into the sick chamber.

When the physical frame is reduced by disease, the mind is much more easily influenced by suggestion. Every movement, every look or whisper, every passing sound or sight is taken up by the organs of sense, carried to the judicial forum of the cerebrum, decided upon either consciously or unconsciously, and then sent out by

wave impulses through the great sympathetic nervous system, to work harm or good, in every organ and tissue of the body.

Viewing the invalid in this light, seeing him before us a bundle of pulsating, quivering and impressionable nerve centers, is it any wonder that often we hear of those sudden and wonderful cures which we call "miraculous"?

In the sudden rush of joy from tidings that fill the soul with rapture, or from an overflowing happiness from religious-ecstasy, can we not conceive that there are certain pathological states in which the secretions suddenly renewed, the capillary blood vessels unlocked, and the entire nervous system swept by a revivifying influence, that the invalid might literally "take up his bed and walk"? Such occurrences are easily explained through the working of the law of suggestion.

Every physician knows how easily the mind may be led into healthy habits of thought, or conversely into channels of disease. Not only is this accomplished by external suggestion, but the patient himself, through auto-suggestion, may bring about the same results. If the mind is thoroughly aroused or impressed that a certain action is expected from a remedy, no matter what the normal tendency of the medicine may be, it is liable to be inclined in the direction of the patient's expectancy. An old Irish lady patient of mine consulted me for an ailment which I found to be malarial. I gave her bisulphate of quinine and ferrocyanide of iron, in capsules. Of course these capsules were of a bright blue color. I was in a great hurry when I wrote the prescription, and did not impress her as to what action she might expect. In a week she returned with her "Irish" fully aroused. She had

taken only two doses of the medicine. To my inquiry, she replied, "a divil a bit more would I take. Whatever did ye give me blue mass fur? Just look at me poor mouth. Ye'z have salavated me to dith!" On examination I found her to be suffering from what had every appearance of salivation. Some years before she had been salivated, and thinking my capsules were blue mass, she naturally looked for the effect she had before. Her expectancy aroused by suggestion, was fully realized. It is needless to say that it required a large part of my suggestive power to turn the tide in another direction.

Suggestion like electricity, is most easily made along the lines of least resistance. Here as in everything else, if we wish results we must have law, harmony and purpose. He who makes a suggestion must first possess his own soul with the consciousness of truth; otherwise, he will fail. Falsehood and evil are short lived, impotent, and will die, while truth is all powerful and everlasting. Hence the physician must look ahead and see the ultimate truth of his assertions before he can hope to lead the sick man successfully to the goal of health.

During a week's absence from the city a lady, who had previously been my patient, was taken ill. She had called three different physicians. On my return I was summoned at eleven o'clock at night. I found her with a slight fever, severe headache, coated tongue, very restless and without sleep for several nights. She had taken many doses of chloral, morphia and other opiates. Her constant cry was "give me sleep, give me sleep." I ordered one grain of calomel and two grains of bi-carbonate of soda, in one powder, and said, "As soon as this powder comes from the druggist, take it, turn on your right

side, close your eyes, count one hundred, and you will sleep like a baby." To encourage her that this was a sleeping draught seems like an error, but not so; it was truth. It was what she required to counteract the acidity of the stomach, unlock the secretions, etc. It was an indirect sleeping potion. She did not require a direct sleep producing remedy. But I do not think she would have slept without the suggestion. She took the powder and slept eight hours without waking. Many times since she has requested me to give her the name of the "wonderful powder"; but I have kept the secret, and replied, "powerful drugs must not be tampered with."

My father was a physician. I was in his office one day when a long, lank, lean, nervous Missourian came in, sallow and hollow-eyed from months and years of tussle with the "ager." I listened with boyish wonder to his tale of woe, how for many months, every other day, rain or shine, Sunday and week days, precisely at half-past twelve, he would have his chill. He had consulted many doctors, had consumed much quinine and whisky, but still it followed him like a Nemesis. All the habits of his daily life had been conformed to this crisis which was looked for and came promptly to a minute every alternate day. He looked upon it as his fate, but as a last resort, concluded to try the new doctor. My father prescribed for him and they sat talking. It was then a few minutes after twelve o'clock. I was interested. I hoped he would remain until the time for the chill so I could see the "fun." Then I wondered what he would do if he did not really know the correct time. Unobserved I climbed upon a chair and turned the clock hands to one minute of one o'clock. Then I waited.

The clock struck. He jumped to his feet with an exclamation. Miraculous! The time for his chill had passed. My father had given him a dose of medicine, and he was profuse in his praise of the wonderful drug which had so suddenly cured him. He remained until after his "chill time"; but the chill did not come. He was cured. His disease had become a habit of mind. I confessed my boyish prank to my father, but he still maintained his medicine had done the work. I am convinced to this day that I cured the patient myself by changing the time, and so breaking the rhythmical force of expectancy.

As previously stated, suggestion to be lasting and effectual, must be along the lines of scientific truth. No man can be a perpetual liar and succeed. Neither can he successfully convince others of what he does not believe himself. Every man, in every business calling or profession in life, who desires to make permanent progress, must first stand upon the platform of truth. Then, possessed by a conscious power of right, his utterances have a weight and strength that sends conviction. There is no situation in life where suggestion plays a more important role than in the life of a physician. The invalid, reduced in physical strength, becomes more capable of receiving suggestion, and a medical man should understand how to lead him to the hill of hope. It is necessary to inspire faith. It is the great secret of the healing art. Without it we are almost powerless, so far as great success is concerned. Sages and seers throughout all ages have advocated it. Christ himself taught it. He applied the ointment made of clay to the blind man's eyes, but he also bade him show his faith by journeying to the pool to bathe.

After astounding distant lands and cities with his miracles, he returned to his own country, but could accomplish but little "because of their unbelief." How many a young physician has felt this want of faith in his village home.

As a physician I believe thoroughly in my profession. I glory in the march of science and have no patience with the wild-eyed fanatic who lies upon his back and prays for the ravens to come and feed him. An exclusive reliance upon faith with rejection of physical means is blasphemy. Crude materialism is bad, but "faith without works is dead." In many circumstances medicine is quite as essential to the cure of disease as food is to relieve hunger. With the application of proper remedies combined with faith, hope and expectancy, aroused by suggestion, we have the rounded, complete and perfect action. While groping our way along the pathway of science let us have faith.

Let us not be puffed up with pride. With all our boasted wisdom we are yet as children, and the ages to come will smile at our conceit. How well we remember the good old doctor of our childhood. He was wise. His dictum was law, and yet in many instances, what a blessed old humbug he was. Today, if we followed his teachings we should be liable for manslaughter. Generations yet unborn will burst into peals of laughter over some of the medical mixtures of the nineteenth century. We have gone far along the materialistic line and made many useful discoveries. We have laid the foundation for a great future. But we have sadly neglected a study of the psychic law, and in doing this we have almost forgotten to cure the patient. He feels this neglect and is turning to others for comfort. Let us not lose confidence in our ability to

relieve his suffering. The world feels our skepticism. It needs words of encouragement and hope as much as it requires pills, powders and potions. Let us not get so high on the pinnacle of scientific conceit that we cannot believe in ourselves. This loss of faith is largely responsible for the growth of Dowieism, Christian Science, and other monstrosities. The world must have hope. While hunting a name for the bacillus and pursuing scientific research, let us not forget how to heal the sick. Let us not be boastful of our knowledge. We are making grand scientific progress, but there is a great undiscovered country

yet unexplored. Those who follow in our footsteps will see our weaknesses and deficiencies. We have our antiseptics, antitoxines, and rare surgical skill, but it is possible that future generations may lay these aside as the playthings of children. The wildest dreams of the imagination cannot picture the possible future of medical science. The deaf may hear, the blind see, the lame walk, millions of bacilli be swept away in an instant by a flash of the electric wave, or even the inanimate be revived by the thrill of suggestion, through transmitted thought.

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## GRANDMA'S "MODEL BOY."

MRS. ESTELLE M. AMORY, 1502 HIGH ST., DES MOINES, IA.

"I tell you, I believe Teddy is one of the very best boys in the town. I'm not a bit afraid of his being spoiled by being in the city."

This was the reply of Mrs. Watkins to my inquiry if she did not think her grandson would be better off on the farm with his parents, than in the midst of so many unwholesome influences—for the grandparents did not live in the best part of the city.

The good woman added: "Teddy never thinks of going outside the yard without asking, and when I tell him what time to come home, why, he wouldn't *dare* to stay later. Why, I've made him believe I'd have the police after him and I'd break a chair over his head if he did. Oh, I tell you there are few boys as model as Teddy."

Perhaps the reader will infer from the "strong" language of this woman that she was from the decidedly lower strata of society, but she was not. Mrs. Watkins was a fairly educated lady, active member of the church and philanthropic organizations and with a very warm, responsive heart, but—well, let us search for the cause of the incongruity that this language reveals.

Teddy was Mrs. Watkins' only grandson, born under her own roof, and, being sickly from birth, she had nursed and cared for him more than had his mother; in fact, he had spent most of his life with her—some fifteen years—though he was so undersized and undeveloped looking that no one would suppose him more than eleven.

While we are sure of the good grand-

mother's love, we are equally certain it was neither an intelligent nor wise love. It was a love that found its chief expression in *anxiety* as to Teddy's welfare—physical, moral and religious—in a *censorship* over his every act, no matter how trifling. Thus was Teddy reared, and handicapped by what the dear but ignorant grandmother supposed was his surest safety and greatest blessing. Indeed, her anxiety had so increased with Teddy's "delicateness" of body and the stronger temptations of the street for him, that, though a Christian, by some unconscious (let us believe) slight-of-hand reasoning, she felt no hesitation in using *any means* that would keep him under her *control*.

"But how much longer," I felt like asking Mrs. Watkins, "do you think you can hold on to Teddy by fear of the police and your breaking a chair over his head? When he learns of your deception in this, outgrows this myth, what will be your next resort?"

"He has learned the first lesson in controlling himself, for you have done it for him without reserve. He has never exercised his own judgment in any matter and learned by his mistakes. He can no more *stand alone* mentally or morally than a babe, and he is practically hypnotized—paralyzed—by your fear and apprehensiveness for him.

"Yes, Mrs. Watkins, Teddy may seem to you to be a model boy, but he has no more power to meet and face the world, to battle and overcome than the model figure in the clothier's window—like it, though perfect to the eye, he is but a 'model' automaton."

Of course I did *not* say this to good Mrs. Watkins, though I felt so much like it, but I thought about it so hard it has finally materialized into an object lesson

for the readers of SUGGESTION'S Family Circle.

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### Mosquitos and Malaria.

Press dispatches from Japan state that remarkable results have been obtained relative to the mode of infection in malarial disease by experiments conducted by the Japanese military authorities in Formosa. A battalion of soldiers, completely protected from mosquitos for 161 days during the malarial season escaped the disease entirely, whereas there were 259 cases of malaria in an unprotected battalion in the same place and during the same length of time. These results, if correctly quoted, confirm in a most conclusive way the fact that malaria can be transmitted only by means of the mosquito, and call for the establishment of organized effort for the extermination of these annoying and pestiferous insects in malarial localities. That such a comprehensive test, so valuable in its results, should be carried out by the Japanese is evidence of acquaintance with, and interest in, the latest advances of medical science.—*Medical Record*.

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### Every Day's Work.

In the morning when thou risest unwillingly, let this thought be present—I am rising to the work of a human being. Why then am I dissatisfied, if I am going to do the things for which I exist and for which I was brought into the world? Or have I been made for this, to lie in the bedclothes and keep myself warm? But this is more pleasant. Dost thou exist then to take thy pleasure, and not at all for action or exertion?—*Marcus Aurelius*.



# HAPPINESS.

(Continued.)

S. F. MEACHEAM, M. D., OAKLAND, CALF.

We are now considering the three essentials of happiness, as I see them; that is, Individualization, Self-Control and Freedom. As I see the matter, no permanent happiness is possible without these elements. We will, in this article, give a few hints about the relation of Self-Control to Happiness. I wish it remembered that we are not endeavoring to give an account of self-control from a psychological standpoint, its relation to happiness alone being our aim.

I shall not enter into the question as to what the self is, taking it for granted that none are so skeptical as to deny the existence of the self, and that is all that we are interested in here. Given the existence of the self, the question arises, "Can this self exert a control over its own actions, or must they be controlled from without?"

The Materialist has no right whatever to talk of self-control, for if he is correct as to his theory of the Universe, then no such thing as self-controlled action is possible. Choice cannot be possible in any ordinary conception of the term. Extrinsic control is alone possible in any such theory. I am well aware that all Materialists do not so think, but they have an idea of matter and force that are not in harmony with the usual conceptions of things, and it is materialism as ordinarily known that I am speaking of now. I do not wish to be understood as meaning that a Materialist cannot be happy, but it is well to remember that

if I really have the power to choose, then no theory whatever can entirely rob me of its benefits, however much it may, under certain circumstances, curtail my exercise of that power. I always act according to my character, not simply according to my belief about my character. The paralyzing effects come in when the question of changing the character to some other type is faced. If I do not believe such a change can be brought about from within, then I will not undertake such change voluntarily. The fact is, however, that most Materialists are such in theory only, and in practice exercise all the control possible, uninfluenced by their theory, which is held loosely only, not having become a portion of their permanent characters.

It is well to keep ever in mind that the vast difference between actual and available knowledge is often the correct explanation of many wise men doing seemingly ignorant things, and it also explains how a theory may be really believed in by a party whose real character and conduct are influenced by quite another class of knowledge which is dominant and available, thus shutting out the theory and its possible effects; consequently a Materialist in theory may really live and act as only an individual possessed of choice can do. So a Mental Scientist may live the life of one who really believes in hereditary slavery or slavery to circumstances. So a Religionist in theory may live the life of a devil. In all

examinations of self-control that are to have any practical character, this difference between actual and available knowledge must be ever kept in mind.

Actual knowledge is what I really know, while available knowledge is only that portion of actual knowledge that I can hold in my self-conscious mind at one time. It is this latter, and not the former, that really controls conduct. I can choose only from what I have consciously in mind at the time I am forced or wish to make the choice.

In this article I am not going to add to the list of those who are daily giving recipes for immediate self-mastery. One person tells us that fear can be torn up by the roots and thrown out of the mind as you would a weed. I am not going to deny his experience. I only claim to know my own and the confessed experience of others. I am free to confess that such has not been my case. I have never gotten rid of any bad habits or cultivated any good one save by the slow process of growth. Every other person is a marionette to me. I can only see the antics of the figure, while the puller of the strings is forever hidden from my view. I see my own body cut just such, or at least quite similar, didos, and I infer that the mover of the other figure feels *just as I do under like circumstances*. While I am willing to admit that a similarity exists, I am quite certain that nothing approaching identity can exist, as our characters cannot be alike, and remember, always, that this alone determines conduct.

If I were to judge from my own viewpoint and state candidly just how most people I have met who make such great claims effect me, I must say that some of the biggest cowards I have ever met

are among these who claimed to have banished *fear*, but as I only know how they act and do not know how they feel, I am not going to say, save that *I am afraid when I act as they do*. But I am reasonably certain that one can grow *toward* self-control or *away* from it; according to the direction of the growing character.

I am going to *assume* choice as a possibility. If this is possible, then by choosing I can determine the direction of growth. Remember, though, that I can choose only from what is in my mind. Put more in the mind and the range of knowledge is thus widened. From a physiological standpoint we have two classes of actions, involuntary and voluntary. The latter are said to be under the influence of my will.

Almost every one will admit that I can, to a limited degree, control my actions. Many who freely admit this, claim at the same time that we cannot control our feelings or thoughts. This, however, is not true to me. To control my own actions I am forced to control that segment of my mind that terminates in those actions. If I am at any time unable to control the feeling or thought I cannot at that time prevent the action growing out of it. I am not now speaking of throwing the thought or feeling bodily out of the mind, but simply of the ability of so modifying it as to change conduct. It seems to take a certain degree or intensity of feeling or thought to be able to move the body into perceptible action. I may, therefore, be able to prevent action and not be able to entirely eradicate the feeling. At least I know this is true in my own case.

Take fear as an example. I can, under most circumstances, keep from acting

afraid. This does not, in my case, at least, mean that all the feeling of fear is gone, but surely some of it is, or I would act afraid, as voluntary action springs from thought. If I can to any degree whatever modify my acting afraid, I can to that degree, then, modify the emotion of fear. We all believe that control of voluntary action can be increased by practice, hence we can by practice grow closer and closer to a fearless state of mind. What is true of fear is true of all other states of mind, both undesirable and desirable. It would seem, then, that a good place to commence to learn self-control, so as to increase our chances of happiness is with the actions constituting daily life. Most of us have enough work here to last us for some time to come, without running into metaphysical fogs after strange gods. Remember that all this is mind control, for to me, all action is intelligent action, and any control is intelligent control.

Learn to keep the breathing, eating, drinking, talking, walking, etc., under control and you will have accomplished what most of us are still searching diligently for, and will have gone far toward settling mental control, for, the body is a mental product.

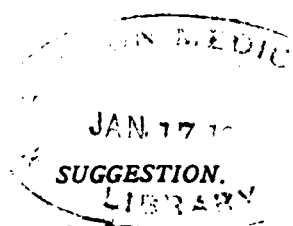
But, says some one, what has all this to do with happiness? Well, everything. As thought leads to action, so does action awaken thought, or give rise to the necessity of further thought, so that all bodily control means mental control, which is clearly necessary to happiness, that is to have any permanent character.

Self-control does not mean control of the other fellow. Let the other fellow alone. He has his own tasks which he alone can perform and no matter what we may dream about the matter, any

attempt to perform the tasks of another can result in nothing but failure ultimately, no matter what the immediate seeming may be. Let the other fellow alone. *Teach*, if you can, but leave force to others who know less of matters mental. *Commence where you are with the tasks at hand* and learn to control speech and act there, before you cry for the other worlds, and if my own experience is any way similar to what will befall others, they will not soon be running away from home. I, at least, am still quite busy with my own affairs in this line and have no occasion to repine the scarcity of work.

Don't think it necessary to desert your own wife, turn your own children into the street, and find other friends and companions, as too many who are writing and seeking along these lines seem to think necessary. To run away from a hard job is weakness, not strength. The devil is but a punching bag to develop strength on. It really matters but little where you hang your punching bag, much less, at least, than how you use it when you do use it.

Any one can be calm and composed when no occasion exists to be otherwise. A smceth sea never tests the sailor's nerve. A perfect wife and angelic friends would never develop the capacity to get along with a "rough house," nor to quell a mob, nor to understand and aid the weak and erring. And, in fact, we must travel more widely than most of us are able to do to keep ourselves thus favorably surrounded. Let the other fellow alone, no matter who he may be, though a member of your own household. Tend to your own conduct as it grows out of these very surroundings and you will not only have plenty to do, but will soon see an improvement in those with whom you come in



contact. Remember that you do not know the real men and women around you, but your opinion of them, and that as you control your own acts, and hence mind, you are changing your mind, your opinions, and the glasses through which you view the world are all this time changing too, so that possibly the change is in you and not the environing circumstances, but no matter, it amounts to the same thing to you, and see, you are tending to your own affairs, hence all is changed.

Commence at home. Don't look for it outside where there is nothing to do but to come in and take possession. You will not find it there. You cannot *run* into it. You must *work* into it. Commence

by controlling your voluntary thinking and the rest of the body will in time fall into line. Too simple is it? Well, try it. I have not found it so. Try it.

Happiness is along this road—and no other. Too many are always talking of control of the body being external work only, forgetting that no control of body is possible without mental control. The body and mind are correspondences, they are two sides of one thing, one in object, end, and aim at least. There is but one substance, one life, one mind, and one object—happiness; and self-control is one essential. So commence and grow daily toward it.

(Continued.)

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## CASE OF PHTHISIOPHOBIA CURED BY SUGGESTION.

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

To those who see much sickness, it is well known that the imagination, when uncontrolled by reason or common sense, frequently produces much and useless suffering. There is hardly a disease, known to medical science, which cannot be rendered worse or which cannot be simulated, at least as far as symptoms are concerned, by the unwholesome activity or habit of the imagination. Daily, the practitioner of medicine sees patients with all sorts of subjective, and even objective, symptoms due to disturbances of physiological functions engendered solely by a malefic imagination.

These sufferers from imagined diseases,

\*Note—Reported by permission of patient and his physician.

or *malades imaginaires*, often anemic and emaciated, these hypochondriacs, need careful treatment. It is a mistake to think that patients of this class of sufferers are ever benefited by derision. Derision only increases their suffering and leads them to the conclusion that doctors do not understand their case or that medical science is a delusion and a snare. I have often been amused by the opinions of this class of patients, concerning doctors in general, and by the strange and fantastical theories of disease, or diseases, which most of them formulate.

As these patients have usually tried many doctors and healers—some, who are practicing the different schools of medicine, and others, who are employing ex-

clusive systems of therapeutics only or some sort of therapeutic anachronism; as they have consumed large quantities of proprietary mixtures, mineral waters and all kinds of concoctions called patent medicine; and as they have been followers of many or every fad and users of all sorts of mechanical or other devices claimed to make all healthy and practically young again, they are certain that their theories and opinions are well founded. While their theories and opinions are merely so much useless verbiage, still a knowledge of these and of their *autodiagnoses* is often of service for instituting the successful management of their complaints.

Disease and suffering, which are solely the results of malefic imaginations, are more common than is generally supposed. While in some cases the patients are alone responsible for the presence and persistence of the imagined diseases and suffering which they cause by imitating the symptoms of others, it is found that in the majority of cases the distress is due to adverse or unfriendly suggestions—adverse suggestions sometimes contained in newspaper articles and advertisements, in quack literature and the like and sometimes given verbally to the patients by their friends or even by their medical advisers. It seems that few persons can read popular and technical books describing the symptoms and course of diseases with vague objective features, without imagining that they have some or all of them. Medical students, nurses and especially doctors frequently suffer in this way. How often do persons treat themselves for diseases which they haven't got or never had. Frequently they employ remedial measures of whose nature and of whose physiological and therapeutical effects they are totally ignorant.

I am against the popularization of the symptoms and course of functional diseases, of some intractable diseases and of some organic diseases, especially those without marked objective features, because most persons, especially when sick, are unphilosophical and are suggestible to a considerable degree. I consider it best in most cases of sickness not to mention the nature of a patient's complaint in his presence, except in a general and vague way. One need only state to a person complaining of pain in the abdomen, who is endowed with the average degree of suggestibility and who has heard or read of the vermiform appendix, of its inflammation and of all the ghost stories about it, that he is liable to appendicitis to make him become wretched in mind and have no peace until he is operated upon.

Many a person, who is physically and morally strong in prosperity, is weak in adversity. Speaking in simile, many a person who is proof against baneful effects usually arising from adverse or unfriendly suggestions during health, is highly susceptible to them when in ill-health. Words are but symbols for ideas; but there is no telling beforehand what baneful associations of ideas they may call into existence when they are unthinkingly uttered in the presence of sick or highly suggestible persons. The more confidence a patient has in a physician, the more careful must the latter be in his conversation and expressions in the presence of the former.

Recent graduates of medicine are prone to deliver lectures to patients and to relatives and attendants of the same upon the symptoms and course of diseases, if not upon treatment also. As a rule, this is not a wise policy for physicians to pur-

sue; for, it not only invites hysteria, phobia, neurasthenia, hypochondriasis, nervousness and the like in patients, but also tends to aggravate existing functional and organic disturbances. Further, it has a tendency to make the patients and their attendants disregard directions or it causes them to follow directions loosely and carelessly only. It makes many think they understand diseases and their management, and causes some to undertake the treatment of serious cases upon their own responsibility. Many physicians of the present time, because of unfamiliarity with or ignorance of the laws governing psychophysiological processes, do not use psychurgical remedies; in fact, in their enthusiasm over the study of bacterial, chemical and toxical processes, many physicians have overlooked entirely the possible baneful effects of unfriendly verbal suggestions and of the unwholesome suggestiveness of some acts and things.

Phobia, which may be defined as morbid fear, is one of the most distressing conditions which afflict mankind. In this condition, the patient has no peace of mind, always expects the worst and is continually seeking for symptoms, or signs, to confirm his suspicions. In this state of mind, impressions, however insufficient and inappropriate to arouse or foster fear-thoughts under ordinary conditions of mind, may cause such marked degrees and duration of physiological disturbances and such a disturbance of the WILL that the physical as well as the mental health of afflicted persons may be undermined, or they may be rendered unfit for the performance of life and social duties. For our purpose, the fear emotion and its baneful effects have been sufficiently detailed in a previous article, "Physiological Happiness," which see.

The patient, whose case I report this month, was referred to me for psychurgical treatment by another physician. This physician diagnosed the case as one of phthisiophobia. The history of the case and the result of treatment by formal Suggestion prove beyond a shadow of a doubt that this physician's diagnosis was the correct one. The history of the case and its treatment were as follows:

The patient, Mr. John L—g, age 22, was single and a plumber by occupation. His previous history shows that during childhood he had some of the diseases which commonly afflict children. He was a spoiled child. Otherwise there is nothing of importance in his previous history worthy to be mentioned in this connection. His family history shows no evidence of tubercular diseases in this or previous generations. I could get no history of any near relatives having any complaints suggestive of tuberculosis. His mother and three sisters are of a nervous disposition and very emotional. Two of the sisters have had repeated attacks of chorea. The complaint, for which he was sent to me for treatment, dated back about one year and a half and began suddenly while he was on the way home from a social ball. He stated that he danced considerably during the evening, but denied that he indulged too freely in alcoholic beverages and tobacco. He claimed he was perfectly well in every way before the evening of the said ball; and the testimony of his relatives seems to substantiate his claim.

On the way home from this social affair in company with acquaintances and while they were engaged in conversation concerning the recent untimely death from pulmonary consumption of a favorite companion, Mr. L—g suddenly clutched

his throat, felt a lump, which seemed to him as if it were going to choke him, rise in his throat and then spat out a mouthful of mucus and blood. This so frightened the patient that he turned pale, became cold, began to perspire, cried out that he was dying, and then sank to the ground in a faint. His companions administered stimulants and restored him to consciousness after some time. The patient was so weak that he had to be half led and half carried home. When put to bed, he did not sleep, but kept tossing about, complaining of oppression in the chest and crying out repeatedly that he had consumption. The family physician was sent for and medical treatment instituted. During the year and a half before he came into my hands, the patient drifted from doctor to doctor, some of whom told him that he was a fake while others told him that he had tubercle bacilli in his sputum and that his lungs were slightly affected.

He claims that none of the doctors did him any good. When he came to me, the patient complained of despondency, loss of appetite, insomnia, obstinate constipation, loss of flesh and strength. He said he was certain that he had consumption because once, on the occasion mentioned, he spat out some blood and because he could not take a deep breath. On questioning him closely, I learned that he had often been present when his deceased friend expectorated blood and had attacks of difficult breathing. The patient's insomnia was so bad that he could not sleep at night, unless powerful hypnotics were administered. Large doses of the hypnotic drugs often had little or no effect. Frequently he would doze in the forenoon, but often he would awaken suddenly, start up and cry out that he was choking or

dying. For some time back, he had been unable to work and he had begun to seek comfort by indulging freely in alcoholic beverages, for he found no peace of mind anywhere and suffered indescribable torture. To hear this patient detail his suffering was to be reminded of the distress of Milton's Satan, floundering through chaos and exclaiming:

"Which way I fly is hell;  
MYSELF am hell!"

At the time I first saw him, the patient's countenance was suggestive of anxiety and suffering. The face was pale and drawn, but the mucus membranes had a good color. Although slightly emaciated, the appearance of the patient did not harmonize with his statement concerning the amount of weight lost since his ailment began. A physical examination of the chest contents failed absolutely to show anything organically wrong with his heart and lungs. But the examination revealed that his distress in breathing and the disagreeable sensations about the chest were due solely to improper co-ordination of the respiratory muscles. I assured him that this improper co-ordination of the respiratory muscles was originally due to his witnessing the suffering of his friend, whose respiration he imperfectly imitated—involuntarily imitated and rendered habitual by constant thoughts of the same.

So constant was the fear-thought of consumption in this patient's mind, that he finally developed the abnormal habit of motion, the disturbed co-ordinated movements, of the chest wall, together with the disagreeable subjective sensations about the chest of which he complained. The patient had a way of fixing the lower intercostal muscles, the diaphragm, the abdominal muscles and some of the accessory muscles by respiration. In fact,

the upper part of the chest appeared to be the only portion of the thorax to move during inspiration and expiration. When requested to take a deep inspiration, he would fix the lower ribs and abdomen, bring into action some of the accessory respiratory muscles, especially those of the neck, place his hand upon the sternum at the level of the fifth rib, and say, "that's how far the air goes down." An examination of his sputum, which consisted mainly of saliva, showed the presence of tubercle bacilli.

As a result of my examination of the patient, in spite of the presence of tubercle bacilli in his expectoration, I concurred in the diagnosis, phthisiophobia, made by his previous physician. This patient was told that his trouble was not serious, even though it was alarming to him, and that, with his co-operation, he would soon be free from distress. The patient being willing, his treatment was begun as follows. I said, : "Mr. L—g, you come to me to be treated by a method which is rarely employed by physicians of this city at the present time. Of its efficacy, I need tell you nothing; for your family physician has told you all that you need know about it. You know that I cured a cousin of yours, who was suffering with a painful disease, by this method in a very short time and after medical treatment failed. I will not ask you to do anything difficult, I merely desire that you give me your whole attention and follow carefully the simple directions which shall be given to you."

I then proceeded to test his degree and type of suggestibility. He was requested to sit in an arm chair, to watch my face and to hold his left thumb tightly with the right hand, both hands resting in his lap. Then I looked him straight in the

eyes for several minutes, kept my left hand resting lightly on his right forearm and said nothing. Soon I noticed that his gaze was fixed and that the muscles of his arm were rigid, in a state of contracture. On attempting to raise the arms, I found it impossible to do so without rubbing the muscles; in fact, the whole body was in a state of tetanic catalepsy. When the arms were finally raised, they remained in that position. Thus far, not a word had been spoken by me. Then I suggested verbally several times, "close your eyes"; but the subject did not obey, he only maintained a fixed stare until I closed them by pressure with my fingers—they remained closed. Thus far, he imitated me only, fixing his gaze because I did and becoming cataleptic because I held my muscles rigid. Here was a good example of what is known as *fascination* or as *suggestion by imitation*. His eyes closed, I suggested that, when I made passes over him, he would relax, that his breathing would be normal and that he would not be able to open his eyes until I touched them and commanded him to open them. The subject accepted and acted upon these suggestions. When I touched his hand and told him my finger was hot, he drew his hand away. These tests, simple as they are, convinced me that this patient was a somnambule, that subconscious imitativity was a marked characteristic of his personality, and that his respiratory distress was due to fear-thoughts and to imitation of the disturbed respiration of his deceased companion. The patient, being still in the suggestive condition, was allowed to remain seated in the arm chair, and suggestions, intended for the correction of his complaints, were given. It is not absolutely necessary for somnambulists to assume



the recumbent posture while receiving therapeutic suggestions, because their attention can be just as easily obtained and fixed without it.

The suggestions given in this case were so framed as to change the tenor of the patient's thoughts and to improve his nutrition; for morbid thought habit and malnutrition were the cause of his suffering. I said: "Mr. L—g, you are comfortable now and resting nicely. You feel better and more hopeful. You thought yourself to be a very sick man, but that is a mistake, you know it is a mistake. It is true that you have run down somewhat in health lately and have found it difficult to control your thoughts properly, to keep them in desirable channels. You know that patients with much fever often lose control of their thoughts, but they regain perfect control of them again when better. So in your case, as soon as your nutrition is better, your thoughts of self will no longer annoy you and you will have perfect control of them. Even now, you feel confident that your WILL is strong enough to keep them in desirable channels. At any time, if you find any difficulty in controlling your thoughts, take four long breaths slowly and then breathe normally again. Repeat this deep breathing, when necessary, only twice in the course of an hour."

"Mr. L—g, do just what every healthy man does. Eat three good meals a day. Your digestion is good. You can digest all that you eat. Your appetite is fine. You are hungry, hungry, hungry for every meal. Drink more water. Drink the equivalent of five pints of fluid in twenty-four hours. You are thirsty, thirsty, thirsty—thirsty now, and, when I awaken you, you will ask for a glass of water. You will drink it all. You hear, drink all

of it. Drink all your fluids in sips; and, every time you sip at your fluids, think of your treatment, of the suggestions and directions I gave you. Avoid all alcoholic beverages in excess—for healthy men take these only in moderation. Be moderate in everything. Breathe correctly. Air enriches the blood and increases mental power. Moderate heat relaxes muscles. My hands are warm. You feel that they are warm, even through your clothing. You feel the warmth penetrating to your spine and diffusing itself throughout your whole body. O, how comfortable and soothing it feels. You feel the muscles of your chest and abdomen relaxing. Breathe the way that I am breathing. That's right. From now on, breathe this way at all times. Take a long, deep breath like this, slowly, away down. Let your breath out now. Take another deep breath. Another one. Another one. See, you can breathe as deep as I can. See how clear it makes your mind, how it strengthens your will-power." While giving these suggestions, pressure on or passes over the various parts of the body were made to emphasize the suggestions given or else proper attitudes were assumed to show the subject how to breathe properly and to have him imitate them correctly.

"Mr. L—g, sleep tonight, sleep soundly every night. Every healthy man sleeps at least six hours every night. Until you are well, you had better sleep eight hours instead. Tomorrow morning you will awaken refreshed, feeling vigorous, hungry and cheerful. Sip a glass of water slowly right after rising, and your bowels will move soon after. Attend, without fail, to the calls of nature, regularly every morning. Every healthy man has ambition and, consequently, he keeps his mind

continually upon affairs about him. This tends to make him bright, fearless, cheerful, healthy and happy. Do likewise. Every time you become conscious that you are worrying, occupy yourself with something that will absorb your attention. Remember you are determined to get well, so you will do this without fail. Often during the day, you recall some past experiences which have afforded you pleasure. You certainly had many happy moments in the past. Recall them as often as possible."

After repeating the foregoing suggestions several times, the following ones were given and the *seance* terminated: "Mr. L—g, when you leave here, you will follow my directions to the letter; for you are determined now to be a well man. You know that you can be healthy by simply doing what every healthy man does. Watch healthy, cheerful, happy, courageous, fearless, sensible and successful people only. Try and be like them. Copy their expressions, follow their example, imbibe their cheerfulness. Stay out of doors, in the sun, as much as possible, and take interest in affairs about you. Associate only with strong, fearless, cheerful, healthy and respectable companions, so that you get the full benefit of their magnetism. Several times a day, sit or lie down for a half hour in a quiet, comfortable place and recall to mind what I suggested to you during treatment. Mr. L—g, I am sure you will soon be a well and cheerful man. Already you feel much better and stronger." Here the patient was restored to his usual state of personality.

When awakened, the patient's face was set with smiles. He said that he felt better, that his breathing was easy and that he had no discomfort of any sort.

He asked for a glass of water, saying he was thirsty. The above line of suggestions were given for three weeks, and he was freed of his complaints. Eventually the tubercle bacilli disappeared from his sputum. Some of you may say: "What, the tubercle bacilli destroyed by Suggestion!" No, not destroyed by Suggestion, but destroyed by normal secretions. Bacteriologists have repeatedly demonstrated that pathogenic bacteria, even virulent ones, fail to develop in normal secretions and disappear from mucous membranes and tissues when their secretions become normal. Suggestotherapy, in this case, by restoring the secretions to a normal condition through correction of functional disturbances, can be said to have been indirectly instrumental in the disappearance of these undesirable germs. This case is instructive and suggests the idea that probably many persons, harboring dangerous germs, could be freed from them through correction of physiological disturbances, allowing their development, by formal Suggestotherapy.

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#### Tranquility.

Occupy thyself with few things, says the philosopher, if thou wouldst be tranquil. But consider if it would not be better to say, Do what is necessary, and whatever the reason of the animal which is naturally social requires, and as it requires. For this brings not only the tranquility which comes from doing well, but also that which comes from doing few things well.—*Marcus Aurelius*.

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Adversity borrows its sharpest sting from our impatience.—*Bishop Horne*.

# MENTAL INFLUENCES IN CHILDREN.

ARTHUR O. SAX, M. D.

Assistant to the Chair of Pediatrics in Hahnemann Medical College, Chicago, Ill.

We hear considerable about psychological influences in the healing art among adults. I will admit that there is a certain power which the mind may exert over deranged conditions of the body. It is not the physician who knows the most about medicine that is the most successful, but the doctor who inspires the greatest confidence and whose personal magnetism and mental power holds his patient's mind above the depression of physical weakness. It makes no difference where one's faith may be directed as far as these morbid states of mind are concerned. If one has faith enough in something to keep his mind from himself, he will find more or less relief from his old trouble. The more morbid the mind the more influence of an unusual kind is demanded to be effective, and the more one will stretch his imagination and warp his reason in order to grasp something novel and miraculous and altogether out of the ordinary. People hunt for a subtle, effective and mysterious power which can accomplish anything desired without law, without science, without reason. Nothing short of the miraculous can attract their attention and lead them from their old ways of thinking.

If this be true of adult life, how much of it is found in childhood and early youth? How are these psychological influences exerted and in what way do they affect children in health and disease?

With reference to suggestibility children may be divided into two classes:

First. Those who are of an automatic type, who are passive, easily obeying the will of parents and teacher. They are more or less sensitive and are easily controlled either from an appeal to the affections or through fear of punishment. Second. Children who are active, bright, of inquiring mind and sharply defined personality. They have ideas of their own and a will to back up their own individual opinions. They do best those things which they are asked not to do, and require tact and skill in a judicious commingling of affection and firmness on the part of parent and teacher in order to direct this activity along the proper channels.

While parents are, more than any one else, responsible for whatever mental influences are brought to bear upon both classes of children, it is the first class that suffers the most from errors of suggestibility. Now, while we speak of suggestibility as applied to children, let it be understood that there is a difference between the application of suggestion to children and adults. The child receives his suggestion backed by a will stronger than his own. He is dominated by a mind superior to his, in which he has all confidence and all faith. He is usually not free to think for himself and not able to do so correctly if he had the freedom; so that his mind is constantly under the influence of another and receiving impressions from outside influences. This being the case, the child reflects more or

less the impressions and ideas of another, and the responsibility for any wrong impressions can, in nearly every instance, be traced to influences outside the child. Especially is this true of children belonging to the automatic type. Where the mind is free to act and the faculties create their own impressions the man himself is held responsible for his manner of thinking and the character of his own conduct.

Children of the first class are usually of a somewhat nervous temperament, inherited from one or both parents. If it be the mother, so much worse for the child. In a family of children the first one usually suffers most. It is the needless anxiety and fear of impending danger induced by an over anxious parent that affects these children badly, and being susceptible to impressions they, too, take on this feeling of impending evil.

The child is kept in the house because he will catch cold or get into some trouble if he should go out. He must keep away from any drafts. The room must be kept warmer than usual, because if he becomes chilled his tonsils will swell or the croup will surely take him. He wears two or three suits of underclothes in an overheated room, and if he gets interested in his toys he must not play too hard, because he sweats so easily that there is danger of a sudden chilling. He easily learns to believe that he cannot do what other children do. If he does his throat will get sore or he may have pneumonia or talk in his sleep, or perhaps see some things at night, and this is all bad for little children.

As he grows older he becomes more settled in the idea that he is not strong. He never dares to do anything out of the ordinary, and the unhygienic methods

used in his bringing up have influenced his physical condition until he has reason to believe that what he thinks concerning his health is true. If this child at the age of puberty should suffer some severe illness or develop some slight abnormality, with this phisic influence still brought to bear upon him, he will certainly become a chronic complainer. Nothing now but a complete psychological training will get him out of the state of mental depression into which he has fallen, even if there has been some reform in his manner of living and improvement in his physical condition. There are cases which are reached most effectively through influences brought to bear on the mind.

The child belonging to the second class is directly opposite to those found in the first. He investigates things for himself. He has ideas of his own as to what he shall wear and as to how hard he shall play. He eats anything he likes, and likes everything he should not have. If there is a game of snowball outside he is in it, if he has to take a sneak to get there. It's all right to get his feet wet as long as his mother doesn't know, and he stays out a long time, perhaps, to get dry enough to avoid inspection at home. He fills up on green apples, gets bitten by dogs, stung by bees, burned by fire crackers and thrashed by other boys, but the pain is unfelt in the excitement and fun. He is constantly in danger of doing himself permanent injury, but if he escapes it he is exceedingly well. He leads the "strenuous life," as it were. He hates "cry babies," and is a strong admirer of that physical condition which he calls "tough."

In looking after the health of a child it is important to determine to what class he belongs, and in most cases a few mo-

ments in the presence of the child at home will give ample opportunity for classification. The control of the two mental tendencies requires influences which are directly opposite. The one must be more courageous and confident, the other bold and reckless, and one must think less of self as to his physical well being, while the other must think more of the danger of undue exposure.

In the automatic type the origin of the trouble is usually found in the father or mother, and here is where the physician must first direct his attention. If he fails in correcting this he fails in the most important factor in the child's case. If these tendencies cannot be removed at home, it is advisable to have the child removed from its parents, for a time at least, and put into the hands of someone less solicitous as to its welfare. It is extremely satisfactory to note the improvement in health and change in mental character, in cases such as these, when taken into new surroundings and led into different habits of thinking.

On the other hand, the active child may suffer from lack of control. He is usually at war with his teacher, and, it may be, with one or both parents. He cannot do enough for those he likes, but woe to him who incurs his displeasure. He is controlled, if controlled at all, by appealing to his affections, and will conduct himself best if he is led to believe that he is doing it all on his honor and not from compulsion. To gain the child's confidence and esteem is the first requirement in order to have any influence over him. These cases are those on which a physician sometimes calls and leaves the house comforting himself with the thought that he was not so unceremoniously dismissed by the party who pays the bills. Here is where a physician must use all the tact at his command. If he gains the good will of his little patient the rest is easy. Orders will be obeyed, advice taken and regards expressed which may be the beginning of more intelligent thought and considerate conduct.

—*From The Clinique, Chicago.*

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## PHYSICAL CULTURE.

BY ALBERT WHITEHOUSE, FINDERNE, N. J.

In the April number of SUGGESTION I gave a series of light exercises to be practiced with wooden dumb-bells, and promised, later, to give a series of exercises requiring heavier weight dumb-bells. This month I have fulfilled the promise.

When presenting the former series, I stated that I would be interested in receiving reports from SUGGESTION readers who practiced the exercises regularly. I have already received several very grati-

fying reports, and should like to have more of them.

The exercises I shall give this month are different from the others, and have different effects. They are muscle builders for developing the physique, for strengthening weak parts, and are of value as a sedative in certain forms of nervousness. They will also assist in relieving congestion and in promoting sleep in cases of insomnia.

I will say here that I am not an advocate of the so-called "concentrated" exercises that are practiced without apparatus, and performed by strongly contracting certain groups of muscles, while apparently resisting with other antagonistic groups. I have experimented with "concentrated exercise," and have studied the results in many that have practiced it for any length of time. I admit that increased benefit is derived from the free movements where the mind is concentrated on the action of the muscles and the good effects expected to be derived from the movements, but this is where auto-suggestion accomplishes its work.

The proper action of the voluntary and involuntary muscles is one of alternate contraction and relaxation. In contraction, where there is no weight or resistance to overcome, except that of a limb or other part of the body, opposed to gravity, very little effort is required and there is scarcely a noticeable increase in the blood supply to the muscles in use. In order that a part of the body may grow in size or increase in strength, there must be a periodical increase of the supply of blood to the part. Muscle fiber when active causes the destruction of some of its cells, which are carried off as waste matter, and the material for renewing cells is supplied by the fresh blood supply. Under normal conditions the newly built cells either equal or exceed in quantity and quality those used up, and thus the equilibrium of metabolism is maintained. Under abnormal or unfavorable conditions, where the anabolism, or building up process, does not equal or exceed the catabolism, or breaking down process, there is a gradual lessening in the size and strength of the tissues and a loss to the vital forces of the individual.

Muscle grows and is kept toned by discriminate and regular use. It becomes flabby and lacks tone through disuse. An increased supply of blood is sent to parts of the body that are in active use, to the stomach during digestion, to the head during brain activity, to the muscles during exercise, etc.

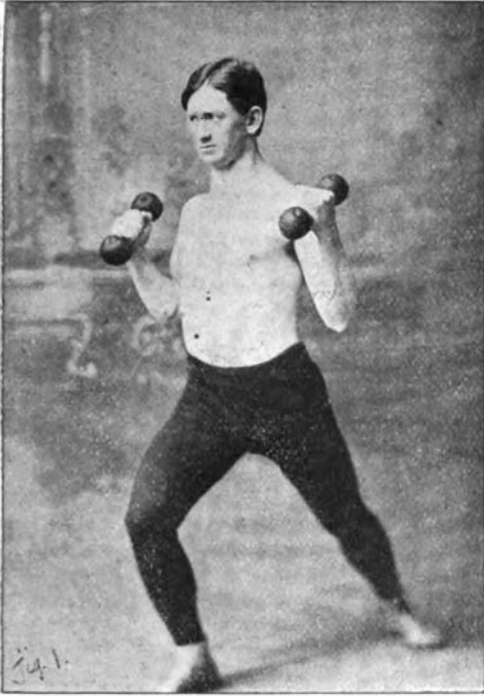
In voluntary muscular activity the nervous stimulus must be taken into consideration. Muscle tissue of itself is incapable of action; it requires a stimulus. A muscle tires by repeated action, from decreased nervous supply; consequently it is injurious to persist in working an exhausted muscle, and the injury is less to the muscular tissue than to the nerve structures. The condition of the nervous system, therefore, should always be duly considered in following any course of regular exercise.

I do not purpose going deeper into the theory of exercise. I have gone thus far to enable my readers, especially those who may practice the exercises, to understand their value better. The person that exercises intelligently receives more benefit than one who does not exercise intelligently, although the conditions may be equally favorable to begin with.

The movements in the following exercises should be made in varying degrees of slow time, but never in quick time. The weight of the dumb-bells may vary from 4 pounds to 10 pounds each. The average woman can safely use 4-pound bells. Iron dumb-bells may be bought for 5 cents per pound.

EXERCISE I. Position, stand erect with feet a little apart, arms at sides of thighs.

1. Flex the arms together, bringing the bells to the front of the shoulders, palms turned to shoulders. 2. Relax and allow the arms to straighten again.



**EXERCISE II.** Position, arms bent at sides of chest (Fig. 5, but with feet closer). 1. Push both bells overhead. 2. Return to position again.

**EXERCISE III.** Position, same as in I. 1. Draw the bells under each armpit. 2. Return to position.

**EXERCISE IV.** Position, same as I. 1. Raise both arms sidewise to a little above the level of the shoulders, palms turned downwards. 2. Return them to position.

**EXERCISE V.** Position, heels together, arms at sides of thighs. 1. Step out with right foot to half right front, at the same time bringing the bells to the sides of the chest (Fig. 1). 2. Bend body over and touch the floor on either side of the right foot with the bells. 3. Raise up to position in first movement (Fig. 1). 4. Replace heels together, at the same time pushing both bells overhead. Repeat to half-left front, left foot out.

**EXERCISE VI.** Position, feet a little apart and bells together at the middle of the chest, bend the wrists (Fig. 2). 1. Draw the elbows well to the rear, keeping the elbows slightly bent (Fig. 3). 2. Return to position.

**EXERCISE VII.** Position, feet well apart, arms bent at sides of chest, but holding bells at ends (Fig. 5). 1. Bend body over forward and touch bells to floor far under the spread legs (Fig. 4). 2. Raise up, carrying bells overhead, keeping the arms straight at the full reach. 3. Bring bells to position.

**EXERCISE VIII.** Position, feet a little apart. Repeat exercises I., II. and III., but do the movements alternately with each arm, and double the number of repetitions.

**EXERCISE IX.** Position, feet well apart, bells at side of chest (Fig. 5). 1. Bend

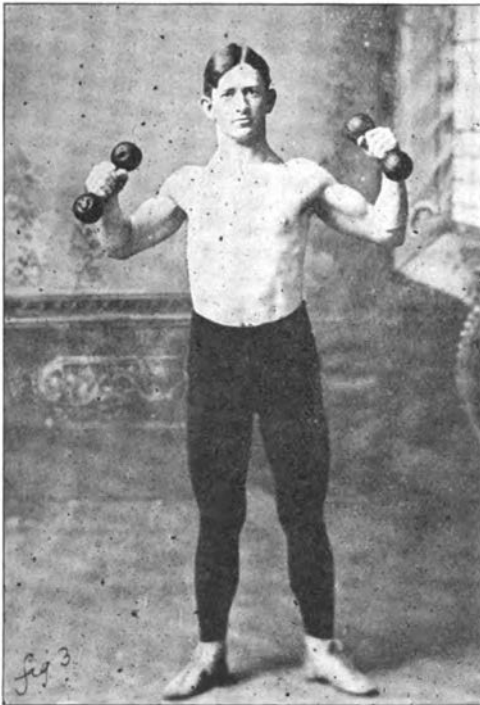
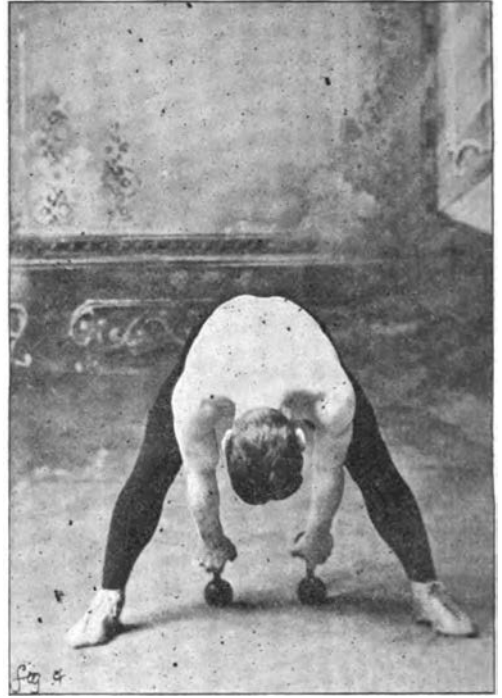


body over sidewise to right, touching the right bell to floor beyond right foot, at the same time pushing the left bell to overhead, looking up at raised bell. 2. Return to position (Fig. 5). Alternate by bending over to left side.

**EXERCISE X.** Position, feet a little apart, arms straight in front of thighs, palms turned towards thighs. 1. Raise both arms by the front to overhead. 2. Turn bells and allow straight arms to descend to sides of thighs, palms turned outwards. 3. Raise arms straight up sidewise to overhead. 4. Turn bells and allow arms to come straight down to starting position.

**Note.**—In performing this exercise take care to keep the chest well up.

Each exercise should be repeated eight times as a minimum, increasing the repetitions as strength increases. The per-



formance of the whole series may last from five to twelve minutes, depending on the rapidity of the movements and the number of repetitions.

In exercises I., II., III. and VIII. the biceps and triceps, front and back muscles of the upper arm, are specially brought into action and developed. In exercise IV. the deltoid muscles that form the pad for the shoulder point are specially exercised. The movement in this exercise brings into action the lateral portion of the deltoid, the anterior portion mainly being used in exercise X. The posterior part of this same muscle may be specially exercised by raising the arms straight up backwards as far as possible, and this movement may supplement exercise IV. Exercise V. calls for a certain amount of co-ordination by the movements being complete. The second movement in this



**exercise** is beneficial to the abdominal organs and is a good movement for constipation. Exercise VI. calls for strong action of the muscles around and between the shoulder blades and is a good exercise to remedy stoop shoulders. In the first movement the head should be held well back and the chest thrown well forward.

The muscles of the back are strengthened particularly by exercise VII. in the second movement. The efficacy of the movement is increased if the full reach is maintained as the bells are being raised from the floor to overhead. The particular muscles exercised are those in the lower part of the back, the "erector spinæ," which hold the spine in position.

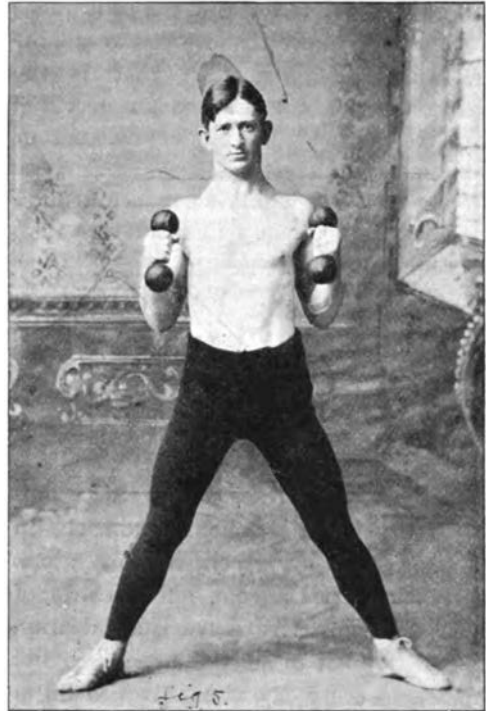
In exercise IX. the waist muscles are brought into play, and bending over sideways has a good effect on a sluggish liver or an inactive and distended stomach.

Exercise X., besides exercising the deltoid muscles, is good for the chest if the full reach accompanies the arm raising, and the exercise may be used advantageously as a respiratory stimulant by inhaling deeply as the arms ascend and exhaling as they descend. By this the heart beats will be lessened and respiration decreased, thus permitting the series to be finished without distress.

The exercises in this series are not vigorous and are not a tax on the heart. Performed very slowly they will strengthen a weak heart and will not prove injurious even if some slight organic trouble is present.

I am not an advocate of frequent and prolonged use of heavy weights to develop the muscular system. It will develop the muscles to a certain point, but the consequent over expenditure of nerve force depletes the reserve energy and vitality.

This series of exercises for further and rational development of the muscular system, for overcoming weak parts and for supplying the activity necessary to overcome sedentary occupations, may be alternated each day with good effect, with the previous series of light dumb-bell exercises. Taken very slowly and not too prolonged the exercises will promote rest-



fulness in the nervous and give sleep to those troubled with insomnia. When taken as a morning exercise the movements should be executed with more speed and energy. To persons of a nervous temperament they are of special value, for they reduce nervous excitability by drawing off the surplus of nerve energy through the muscular system. I will consider it a favor if readers who practice these exercises regularly will send me a report of the effects obtained after using them a month or two.

**Prayer for a Dyspeptic.**

The following rigmarole, inconceivable of a human intelligence, educated or uneducated, is said to be instituted by President Hazard, of the "New York School of Primitive and Practical Christian Science," as a "religious" exercise over the sick. There is something amusing in the preliminary struggle to "believe that we believe," and the continuous struggle to believe that we believe all the nonsense following. But that is the secret of all the treatment: resolute, forcible, forced believing in defiance of conscious truth. It has some therapeutic effect; but it is a pity to reduce a mind to idiocy and impiety that is worse than any other disease.

"HOLY Reality! We BELIEVE in Thee that Thou art EVERYWHERE present. We really believe it. Blessed Reality, we do not pretend to believe, think we believe, believe that we believe. We BELIEVE. Believing that Thou art everywhere present, we believe that Thou art in this patient's stomach, in every fibre, in every cell, in every atom, that Thou art the sole, only Reality of that stomach. Heavenly, Holy Reality, we will try not to be such hypocrites and infidels as every day of our lives to affirm our faith in Thee and then immediately begin to tell how sick we are, forgetting that Thou art everything and that Thou art not sick, and therefore that nothing in this universe was ever sick, is now sick, or can be sick.

"Forgive us our sins in that we have this day talked about our backaches; that we have told our neighbors that our food hurts us; that we mentioned to a visitor that there was a lump in our stomach: that we have wasted our valuable time,

which should have been spent in Thy service, in worrying for fear that our stomach would grow worse, in that we have disobeyed Thy blessed law in thinking that some kind of medicine would help us.

"We know, Father and Mother of us all, that there is no such thing as a really diseased stomach; that the disease is the Carnal Mortal Mind given over to the World, the Flesh and the Devil; that the mortal mind is a twist, a distortion, a false attitude, the HARMATIA of Thought. Shining and Glorious Verity, we recognize the great and splendid FACT that the moment we really believe the Truth, Disease ceases to trouble us; that the Truth is that there is no Disease in either real Body or Mind; that in the Mind what seems to be a disease is a False Belief, a Parasite, a hateful Excrescence, and that what happens in the Body is the shadow of the LIE in the Soul.

"Lord, help us to believe that ALL Evil is Utterly Unreal; that it is silly to be sick, absurd to be ailing, wicked to be wailing, atheism and denial of God to say, 'I'm sick.' Help us to stoutly affirm with our hand in your Hand, with our eyes fixed upon Thee, that we have no Dyspepsia, that we never had Dyspepsia, that we never will have Dyspepsia, that there is no such thing, that there never was any such thing, there never will be any such thing. Amen."—The Sanitary Era.

He who, when called upon to speak a disagreeable truth, tells it boldly and has done, is both bolder and milder than he who nibbles in a low voice and never ceases nibbling.—*Lavater*.



# 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 29. State Medical Law.

#### EDITOR SUGGESTION:

Will you please tell me, through the columns of SUGGESTION, what qualifications are required to secure a license to practice the healing art in Michigan? J. L. T. Mich.

[I am besieged at times with questions of this sort. Some of the medical laws of a single state would fill a dozen pages of this magazine, besides I cannot keep track of the laws of the different states, as they change from year to year. The quickest and best way to obtain information of this nature is to write directly to the secretary of the State Board of Health at the capital of the state in which you expect to practice. He will send you a complete, printed, up-to-date, copy of the medical laws of his state.—Ed.)

### Query 30. What is Auto-Suggestion?

#### EDITOR SUGGESTION:

I am a new arrival in the SUGGESTION family. but am none the less interested in the valuable articles I find in the magazine every month. You use the term auto-suggestion frequently. Now, although I have a dim idea of what is meant by this term, I wish

you would give me a clearer idea of what it is and what influence it has in overcoming diseased conditions of mind and body.

Vermont.

A. J. P.

[If a person tells himself on going to bed that he must awaken at a certain hour in the morning, he will, in all probability, arouse at that hour without an alarm clock or without being awakened by anyone else. This is an example of the operation of auto-suggestion. The mind being impressed with the idea that a certain thing must occur will generally bring about the result.

A self conscious, timid person can make himself determined, aggressive, self-assertive, confident and fearless by thinking of the meaning of these words and constantly suggesting to himself that he is determined, aggressive, self-assertive, etc.

Not only the mind, but every organ in the body can be influenced by auto-suggestion. Think of a lemon, and the saliva will flow into the mouth. Think of a disgusting sight, or of food which has once nauseated you, and you are likely to become nauseated again. Think of a situation which has embarrassed you at some time, and you will feel the blood mount-

ing to your cheeks again. Similarly, thoughts of good food will make you hungry; and bright, happy, cheerful, healthy thoughts will influence you accordingly.

A simple but striking example of how this force of auto-suggestion can be directed unconsciously into every organ of the body will be found in the following experiment, which can be tested successfully in anyone, and it is an excellent method to use in illustrating to a patient that he has a force within himself which he can use to affect his body and hasten his cure.

**THE EXPERIMENT.**—Take a fine brass chain about twelve inches long, with a small metal ball attached to one end, or, if you cannot procure this, a watch suspended from the end of its chain, or a 50-cent piece suspended at the end of a piece of thread will do instead. Hold this away from you with the arm slightly bent, the free end of the chain or thread between your thumb and first finger and the weight hanging down. Then *will intently that the weight shall swing in a certain direction*. Do not try to hold your arm still; in fact, forget that you have an arm and rivet your whole attention on the ball, commanding it to swing in the direction you have selected. As soon as the attention is concentrated on the object it will commence to swing in the direction desired. It can be made to swing back and forth, sidewise, or in a circle, at will. Some patients will declare that it is the force of the operator which moves the ball—never dreaming for a moment that they have moved their own arms unconsciously. This unconscious action resulting from thought is known as unconscious cerebration. This subtle force can be directed to any part of the body by riveting the

attention on the part, and increased and improved circulation in the part is the result.—ED.]

### Query 31. Self Treatment.

EDITOR SUGGESTION:

Will you please answer the following through your very valuable magazine, SUGGESTION? Please tell me how to treat *myself* by suggestion. That is, *how* am I to give myself the suggestions so they will have effect? Hoping to be favored,

Yours for success, A. R.  
Tenn.

[It would require a whole volume to answer this question fully unless I knew the specific trouble for which treatment is required. The trouble may be mental or physical or both and the treatment would be different in each case. However, the most simple rule to follow is this—Think carefully over the conditions you desire to bring about, whether mental or physical. Go over all the conditions several times until you can think of them quickly and can draw up a mental picture of the new conditions as they will appear when developed in yourself. Affirm to yourself fifty times a day that these conditions are already appearing in you. Think hard and think often of the new conditions and avoid thinking of the old conditions. Under all circumstances the "life essentials" should be looked after faithfully, day in and day out, whether the trouble appears to be mental or physical.

The best plan, if you require treatment, would be to consult a competent practitioner of suggestive therapeutics, and have him start you on the right road. It is surprising how much easier it is to get the effects of treatment by auto-suggestion after one has received a course of suggestive treatment from an operator who

thoroughly understands the art of suggesting.—Ed.]

**Query 32. Auto-Suggestion.**

EDITOR SUGGESTION :

Why does not auto-suggestion succeed as well as suggestions given by another?

Tenn.

CONSTANT READER.

[The effect of an auto-suggestion depends upon several things—previous education; knowledge of the effects of suggestion; the method of employing it; the nature of the auto-suggestion and the earnestness with which it is made.

Given a person with a strong will, marked individuality and a knowledge of the law of suggestion, and his auto-suggestions will be even more powerful in their effects than if the suggestions were given to him by a second person.

A person with a more dependent nature and weaker will does not respond to auto-suggestions as well as to suggestions made by a second person.

The hypnotic somnambule is almost entirely dependent upon the directions or suggestions of his associates and is always more amenable to control by the suggestions of a second person than to auto-suggestions.

Given a jury of eleven somnambules and one strong willed man, and the strong willed man can force the other eleven men to bring in a verdict in accordance with his views. On the other hand, given a strong willed man in a jury composed of few or no somnambules, and he will “hang” the jury even though the other eleven jurors should spend days endeavoring to change his views. In one instance we see the auto-suggestions of eleven men overcome by the suggestions of one strong man. In the other instance the auto-suggestion of one man is more powerful than

the combined suggestions of eleven men. The difference, then, between the strength of an auto-suggestion and the strength of a suggestion given by a second person depends chiefly upon the individuality and education of the person who is to be effected by them. I am assuming of course that all suggestionists have equal ability in suggesting, for under other conditions the experience of the suggestionist would have a great deal to do with the effects that would follow his suggestions.—Ed.]

**Query 33. Physcial Subjects and Somnambulism.**

EDITOR SUGGESTION :

Why will a subject receive some suggestions and refuse others? For example, why can I make some people, in full possession of their senses, believe that their hands are stuck together, that their arms are rigid, that their hands are going around each other and they are unable to stop them, etc., but when I endeavor to make them believe they feel a silver dollar growing hot in their hands, or tell them they are certain animals, like the stage professor does, they refuse to accept the suggestions unless I induce sleep (if it is sleep I induce)?

Please tell me how to proceed to give suggestions without first inducing sleep.

Tenn.

R. L. D., Jr.

[By referring to Lesson XXXVIII, page 292 of the Special Mail Course, you will find these questions answered at length—at greater length and more fully than I can answer them in this column.

Given a subject who will say he goes asleep (a hypnotic somnambule) and he will obey any absurd suggestion made to him. He will tell you the dollar gets hot, or change his personality or act as if he were any animal you may suggest. He will also obey the suggestions for stiffening the arms, etc. He acquiesces in all

these suggestions because he is a hypnotic somnambule; i. e., a highly suggestible individual.

There are subjects known to stage operators as "physical subjects," that is, they are subjects who will carry out suggestions which refer to muscular movements, but are not amenable to further control when given absurd suggestions, such as are usually made to demonstrate the existence of hypnotic somnambulism.

The influence you appear to exert over a subject that is only "muscularly suggestible" disappears the moment you cease to ply him with suggestions. In order to keep the control you have to look steadily at him and repeat your suggestions rapidly, and frequently it is necessary for you to act out the part yourself in order to make your suggestions effective. For instance, if you want one of these subjects to revolve his hands it is sometimes necessary for you to stand in front of him and revolve your own. He may keep up the movement as long as you do, but no longer. The moment you cease suggesting or if the subject's attention is diverted in the least the control ceases.

If you find a subject who will keep his hands going while you give your attention to something else, you can be pretty certain he is a somnambule and that he will carry out any absurd suggestions you make. You can then test him with the silver dollar; tell him it is hot, and, if he acquiesces in the suggestion, you know positively he is a somnambule and that he will carry out any suggestion without the word sleep being mentioned to him.

If you have once gone through an old fashioned formula for inducing hypnosis with a somnambule, he may expect you to go through the same manoeuvre before

he will begin to accept suggestions of any sort. But if you will get this patient's whole attention, look him straight in the eyes and suggest very positively, he will begin to follow your suggestions without going through the preliminaries employed at a previous seance.

If you will make your tests with some new subjects who have not watched your previous performances you will find everything will turn out as I have said.—Ed.]

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#### Are You In Arrears?

We sent out bills this month to a few of our subscribers who are several months in arrears. Reference to the first editorial page will show that we do not stop a subscriber's magazine at the expiration of his year unless he sends us notice to do so. If he fails to notify us within thirty days after he has received his magazine with the red or blue cross marked in it, we infer that he desires to continue his subscription for another year and we arrange our books accordingly.

We trust that subscribers who receive bills this month will kindly send us their remittances for the year and select a premium from our list of premium books. It will be sent free of charge to all who renew promptly.

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Books are a guide in youth, and an entertainment for age. They support us under solitude, and keep us from becoming a burden to ourselves. They help us to forget the crossness of men and things, compose our cares and our passions, and lay our disappointments asleep. When we are weary of the living, we may repair of the dead, who have nothing of peevishness, pride or design in their conversation.—*Robert Collyer.*

# SUGGESTION

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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.

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.

### Suggestion or Telepathy?

Years ago, when I began the practice of Suggestive Therapeutics, I believed that a certain amount of vital force or a fluid of some kind—let us call it animal magnetism—actually left my body to benefit my patients.

I believed that I lost some of this magnetism with each treatment, and after treating a number of patients frequently felt exhausted, and if I failed to wash my hands carefully in cold water directly after giving a treatment I suffered from symptoms similar to those of which my patient complained.

Later, when I learned that all the phenomena of mental and magnetic healing were the results of the operations of the law of suggestion, I had no difficulty in treating ten times the number of patients in a day, with better results to the patients and without experiencing any unpleasant symptoms myself.

First I became interested in hypnotism and believed I could not benefit a patient unless I could get him to say he had been asleep during his treatment, and all the literature I had on the subject taught me that the hypnotic phenomena were produced by animal magnetism and gave directions about washing the hands after treating, etc. However, since I have been making a more thorough study of the Law of Suggestion and its effects, I realize that the results obtained in my patients and the effects of the treatment upon myself were due entirely to suggestion and auto-suggestion.

Mesmer performed his remarkable cures while working under the theory that they were produced by animal magnetism. He believed he could transfer his magnetism to a handkerchief, a bottle of water, a bauble or trinket and that the recipient

of the vehicle to which the magnetism had been transferred would become magnetic and could perform cures, even though the trinket traveled a thousand miles to reach him. For want of a simpler explanation the recipient believed he had obtained some of Mesmer's magnetism, for he invariably found that he could duplicate the miracles performed by Mesmer, such as inducing the Mesmeric trance, curing diseases, etc.

Mesmer's explanation appeared scientific and satisfactory at the time, for everything occurred exactly as though some tangible force had been transmitted through the trinket, but as the study of psychology advanced and a closer investigation was made of psychic phenomena, we began to realize there were more simple explanations for the Mesmeric phenomena than the explanation given by Mesmer.

Today we believe that Mesmer's results were produced entirely by the operations of the Law of Suggestion, for this law accounts satisfactorily for all Mesmeric and so called magnetic healing phenomena; and since the same effects can be produced by suggestion, under conditions that preclude the presence of animal magnetism, we are bound, if we would be logical, to accept the more simple explanation and attribute them to the Law of Suggestion.

Every student of logic knows that it is impossible to prove a negative, and it would be absurd for me to say there is no such thing as animal magnetism, for I cannot prove that it does not exist, but until some one proves that it does exist or produces even a single phenomenon of so called animal magnetism that cannot be accounted for by the Law of Suggestion, we are bound to believe that it is



suggestion alone which produces the phenomena that formerly were attributed to an imaginary fluid called animal magnetism.

I might claim that rain comes from the stars, or that the rays we call the sun's rays come from a molten mass within the earth's crust. Of course I would be laughed at if I stuck to my opinions in the face of the fact that there are more simple and more scientific explanations for these physical phenomena, but I might say "you cannot prove that my claims are not correct." It would be impossible to prove that I was not correct, but still I would be considered an illogical fool if I did not accept a more reasonable explanation for the phenomena.

I might advertise myself as a disciple of Mesmer, claim I possessed handkerchiefs I had magnetised personally, and that these handkerchiefs contained healing powers and would be sent to the sick for a substantial consideration. I have no doubt that many persons who would send for these handkerchiefs would be cured after receiving them, even if I never saw the letter and the handkerchief was ordered from a store by telephone by one of my clerks, and mailed by a clerk at the store. Now, how many readers of this magazine would claim that a cure brought about in this way was produced by magnetism? I am certain every one of them would say the effects were produced by suggestion pure and simple, for the patient who received the handkerchief would undoubtedly say to himself (auto-suggestion) "this is to bring health to me," and the thought taking form in action would, in many instances, relieve the trouble. Would not the same result follow if I had actually gone through the form of magnetizing the handkerchief and mailed it

myself? Would the fact that I had done this change the nature of the force by which the cure was brought about? The auto-suggestions of the patient would still be the same and would be sufficient to account for the cure. It would certainly be easier to believe the results were produced by auto-suggestion than by any magnetism the handkerchief might carry.

Every day I receive letters from students and patients that have received my mail course telling me of the cures they have made in themselves and others. Now, am I to believe that I send magnetism to these people or that I instruct and treat them through telepathy? Or am I to believe that the information (suggestions) contained in this course enables them to treat others and help themselves through auto-suggestion? I seldom see the letters ordering these courses and certainly never handle the courses myself; this part of the work being carried out by clerks.

If, in place of sending out courses of instruction or magnetized handkerchiefs, I advertise as an absent healer, would the healing force at work be different? Would it be telepathy or suggestion?

Let us suppose a patient has sent me \$10 for absent treatment for one month and I am a thousand miles away from home when his letter comes. If his letter is opened by one clerk his money deposited in my bank by another clerk and a typewriter sends him a stock letter with my name signed to it, telling him his money has been received, encloses him some instructions he is to follow, and says that he will be sent the healing thoughts regularly for a month, would it be proof that I cured the patient by telepathy if he should get well? Patients are cured in

this way every day by those who profess to give absent mental treatment.

Is not the effect of this stock letter upon the patient receiving it exactly the same as that produced by the handkerchief? Does not the patient follow the instructions and say to himself "I am receiving absent treatments that are to make me well"? Are the results produced in this way due to telepathy or auto-suggestion? Is not auto-suggestion the more reasonable and more simple explanation? If so, then we are bound to declare that the healing results are produced by auto-suggestion, until it has been shown that auto-suggestion could have played no part in the cure.

Would the force used be different if the healer opened and answered his letters himself and actually endeavored to project his thoughts to his patients? Undoubtedly it would be the same force and my position is unassailable when I declare that *the results obtained by "absent healers" are due to the auto-suggestions of their patients, and we have no right to assume that telepathy plays any part unless it can be demonstrated that a patient that improves after the absent treatment commenced had no knowledge whatever that he was receiving treatment of any nature.* Even then, especially in the acute troubles of adults and children, it would have to be shown that telepathy is a more simple explanation than some others I could give.

I believe that telepathic communications occur occasionally, but they appear to occur spontaneously—not through an effort of the will. I should like to know positively that healing can be carried on through telepathy by an effort of the will. It would mean a great deal to me, for I receive letters every day from sufferers

all over the country asking me to give them absent treatments for which they are willing to pay almost any price I might ask. I cannot do this, however, for it would only be deceiving my patient to tell him I would treat him telepathically when I, myself, would know he was being cured by auto-suggestion—by his own forces, independent of any thought on my part.

I do treat patients at a distance, but it is done by correspondence in which I instruct the patient what to do, and when he gets better he realizes that he has cured himself by arousing his own forces and consequently does not feel that he is dependent on me.

The cry of the mental scientists is "Throw off the old superstitions of medicine, religion, disease, baneful influences, etc. Realize that you are free, and that the kingdom of God is within you. Assert the I am," etc. This sounds very well, but the average mental scientist seems to delight in having his patients distinctly understand that they have to depend upon their healer for his "best thoughts," at so much per, should anything seem to go wrong with the I AM.

If FREEDOM means anything teach your patients the truth. Teach them that the power by which they are cured lies within themselves, that you merely direct them how to arouse this force, and that when they have aroused it and understand what it is, they are entirely independent of you. If you do not do this you have chained them to you and *deprived them of FREEDOM*, by attributing the results obtained to the superstition of telepathy.

In a recent issue of *Freedom*, the editor, Helen Wilmans, makes some very dogmatic statements and attempts to prove the fact that telepathy exists, by pointing

to the cures made through absent treatment. Now I said previously that I believed such a force as telepathy existed, but if we had to depend upon the effects of absent treatment to prove its existence we would have no proof at all, unless it could be shown that the patient cured had no knowledge that he was receiving treatment from any source.

Mrs. Wilmans is a brilliant writer, and every issue of her weekly magazine teems with common sense and helpful thoughts and her wide experience with absent patients should be of value to the scientific world. I am not prepared to discuss her idea, that she says is a fact, that thought is a fluid, but I should like to know by what process of reasoning she has concluded that the effects of her absent treatments are produced by telepathy or how they prove the existence of telepathy. I should like to know, also, how she disposes of the known effects of auto-suggestion in drawing her conclusions. I wish she would tell us where she draws the dividing line between telepathy and auto-suggestion.

Here is the quotation from Mrs. Wilmans' editorial:

It remains to be shown more clearly how the practical effects of the Law of Life can be communicated to the masses who will not or cannot consciously investigate the subject, and by a recognition of it make it available in the cure of their own disease, and in the overcoming of other disabilities almost as prostrating as disease. Here comes in what we call thought transmission, and what medical men call Mental Therapeutics. I state it as a fact not yet generally understood that thought is a fluid generated in the human brain; and that the character of every person's thought is of a piece with his intelligence. That is, an ignorant person generates ignorant thought, and an intelligent person generates intelligent thought. A person who believes in the power of disease generates dis-

ease thoughts; the person who has reasoned himself out of this belief through a study of the Law of Being, and has discovered that *all is life*, and that disease is but an ignorant denial of this truth, generates health thoughts; vital thoughts, which, being positive to ignorant or diseased thoughts, correct or change the disease thoughts and occupy their places in the brain and body of the patient, thus restoring him to health.

This is not difficult to do. A few instructions enable a patient to become *en rapport* with one who understands the law and who can speak its truths mentally. This is thought transmission; and thought can be sent any distance; it is not confined by the limitations of earthly space. Distance is no hindrance to the passage of it, because it, being the most subtle of all others and positive to all coarser substances, passes through them instantaneously. There is nothing that can hinder or delay it the ten thousandth part of a second. Electricity can be confined in vessels; magnetism passes through every known substance; it seems to me that thought is magnetism with the quality of intelligence added. Thought, charged with an intelligent commission, impressed with the will of the person who generates it, knows where it is going and what it is intended to do. It is the most powerful substance in the world and the most trustworthy; it does what the brain that gave it birth commissions it to do; and it does it without ever making a mistake. This is something that the masses of the people are not at this time prepared to understand or believe; and yet they see the thing practically exemplified every day in the healing of patients at a distance.

[It is easy to claim that the cures by absent treatment are made by telepathy, but it is foolish to insist that they are made by telepathy when it is evident that a more simple explanation for the phenomenon is at hand.—Ed.]

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An able man shows his spirit by gentle words and resolute actions; he is neither hot nor timid.—*Chesterfield*.

**Announcement.**

The Sixteenth Yearly Post Graduate Course in Orificial Surgery by E. H. Pratt, M. D., will be held in the amphitheater of the Chicago Homeopathic Medical College, corner Wood and York streets, Chicago, Ill., during the week beginning with September 8, 1902, having a four hours' daily session.

Doctors invited to bring obstinate cases of every variety of chronic disease.

For particulars address

E. H. PRATT, M. D.,  
100 State St., Suite 1203,  
Chicago, Ill.

SANMETTO IN GENITO-URINARY DISEASES.—Dr. B. G. Inman, of Bradford, Ohio, writing, says: "I have used Sanmetto and find that it is all that one could desire in the treatment of urinary diseases. With an experience of thirty-eight years of practice I know of no medicine that is more direct in its action in all cases of senile prostatitis and other genito-urinary diseases. I regard Sanmetto as one of our best vitalizing tonics to the reproductive organs, which gives it a wide range of usefulness in the treatment of many nervous troubles."

**BOOK REVIEWS.**

"The Composite Man," as comprehended in fourteen anatomical impersonations by E. H. Pratt, A. M., M. D., LL. D. Published by The New Age Publishing House, 100 State street, Chicago, Ill. Price, \$1.50.

We are in receipt of the third edition of Dr. Pratt's impersonations. The book consists of 233 pages and fourteen fine illustrations that serve to give the reader a clearer conception of the different anatomical impersonations.

These impersonations are well known

to a majority of our readers, since they appeared from month to month for over a year in the columns of SUGGESTION. But Dr. Pratt has printed them in new form, illustrated each impersonation and bound them together in a handsome cloth covered binding. Our readers know, already, the high value we place on this work. It should become a text book in every school and college and should be found in the library of every reader of this magazine.

The Kennebec Journal said, in reviewing it: "Unique in its conception; wonderfully clear and vivid in its style. \* \* \* Has probably done more to popularize the usually dry and unattractive study of anatomical and physiological facts than any work that has appeared in recent years. \* \* \* Is written for the laity as well as the profession, and the fact that it has enjoyed a marked popularity with both is the best possible tribute to its strength and merit."

"Helpful Thoughts." Marcus Aurelius Antoninus. Net, 80 cents. A. C. McClurg & Co., Chicago, Ill.

This selection is a very happy one, entirely worthy of the name, and the author says, naively, in his preface: "Anyone who lives up to the broad and high level of the thoughts on the following pages will be a very worthy companion to him who was certainly the wisest and noblest of emperors, even if not the best of mortal men." The new edition of Marcus Aurelius will be hailed with delight by our many readers. We have already given them a number of choice quotations from the book.

A bee is not a busier animal than a blockhead.—*Pope.*

# SUGGESTION

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

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## A CASE OF SUGGESTED BLINDNESS CURED BY SUGGESTION.

GEORGE BIESER, M. D., NEW YORK CITY.

Awhile ago I had occasion to observe a case of blindness unintentionally induced by adverse suggestions and to witness a rapid cure of the same by suggestions intelligently directed. Technically, the case would be called one of hysterical blindness or hysterical amaurosis. I report this case because it illustrates forcibly how simple complaints may be converted into serious and annoying ones when patients, especially if they are highly suggestible, are surrounded by an unwholesome mental atmosphere, when they are at the mercy of anxious and over-assiduous parents and relatives and like unfavorable influences.

At the time of my first visit for the illness which gave me the subject for this article, the patient, a woman, age 37, was suffering from headache, the pain and tenderness being especially severe at the back of the neck and over the eyes, over the frontal sinuses, pains throughout the body, fever, swelling over the frontal sinuses, lachrymation, sneezing, a dry, irritating cough, loss of appetite, constipation, coated tongue and prostration. In short, she was suffering from epidemic influenza, or la grippe. Treatment by medical means, combined with that form

of suggestive treatment known as "*suggestion by simple affirmation*," quickly relieved all the symptoms, excepting some slight pain over the frontal sinuses and a moderate degree of prostration, both of which symptoms were still complained of at the end of two weeks.

As the patient had not improved as rapidly as I had anticipated or as rapidly as a person of her age ought to, I came to the conclusion that the pain over the frontal sinuses, the prostration and the slight disturbance of sight complained of at the end of the second week, failed to improve because she was debilitated and hysterical. Her previous history and the condition of mal-nutrition presented by her at the time justified this conclusion, and the correctness of this diagnosis was verified by the subsequent source of her illness and by the successful result achieved from treatment directed toward the cure of her condition of mal-nutrition and hysteria.

From the previous history of this patient, I gathered that she had often been a sufferer from hysterical disturbances and that she was suggestible to a marked, if not to an abnormal, degree; hence, her

symptoms were apt to be exaggerated and her illness unduly prolonged. She married at twenty and is a mother of five children, three of whom are living and are somnambulists. Her family affairs were trying, and caused her considerable worry and sickness. Both of her parents are of highly neurotic temperaments, being easily moved to extremes of emotional excitement. Her sisters and two brothers are of the same emotional temperament as the parents. During the summer previous to the February in which the patient was afflicted with la grippe, her husband almost succumbed to sunstroke. This incident naturally was a severe shock to her—a violent *psychical trauma*, if I may speak in simile—and she dated her ill health from that time. For over six months she was continually in a worrying mood and feared the worst, as she expressed it. During this time she suffered from insomnia, or, when she did sleep, from annoying dreams, from poor appetite, nervousness, crying spells, weariness, pains, numbness, constipation and numerous other subjective symptoms off and on. During this time she lost in weight and found it impossible to attend to her duties as formely.

In the beginning of the third week of her illness, the patient laid most stress upon her disturbances of sight and asked repeatedly: "Doctor, are you sure that I will not become blind?" Of course, I told her that, as soon as she was stronger and her brain better nourished, she would see as well as anybody and be free from nervousness. Treatment suitable to her case was prescribed and developments were awaited. A few days later she was free from pain, felt much stronger, had a better appetite, slept better, was in better spirits, but she complained of being totally

blind, of having a large lump in her neck on the left side and of the left leg feeling heavy and producing a dull vibratory sound, resembling that produced by a bass drum when struck, whenever she put or stamped the foot on the floor.

Examination of the eyes showed nothing organically wrong with them or with their appendages. The disturbances in the field of vision were greatest in that portion of the field corresponding to the left eye. The pupils of both eyes responded normally to light. The patient claimed she could only distinguish bright light from darkness. Differences in color she could not distinguish at all, for all was either gray or black. When requested to walk about, she did so carefully, but did not avoid obstacles placed in her path unknown to her. There was partial deafness in the left ear and loss of smell in the left nostril. Numerous areas of anaesthesia, all to the left of the median line of the body, were discovered on the skin of the face, arm, body and leg. No lump in the neck was discernable by sight or palpation. She gave no history and presented no evidence of past or present kidney or heart trouble, of rheumatism, of organic brain or spinal trouble, of tuberculosis or of syphilis. Her urine contained no albumin or glucose. What attracted my attention strongly was the fact that the patient, instead of being highly anxious at such a serious prospect—the possibility of being blind—seemed rather amused than otherwise at the sudden loss of sight.

Several physicians at the time suggested to me that, in spite of the patient being hysterical, perhaps the la grippe, by causing a functional sensory paralysis in the visual areas of the brain and optic nerve, was the essential cause of her blind-

ness; but my knowledge of suggestion and of the objective and subjective symptoms presented by this patient convinced me that her blindness was purely and solely of a hysterical nature, of psychical origin. Knowing that hysterical disturbances of functions are frequently the result of unwholesome or adverse suggestions, I asked the patient to tell me when, where and how she first got the idea in her head that she would get blind. In a confident and commanding tone of voice, I said: "Tell me all. You either read about blindness or else somebody spoke of blindness to you. Tell all now; who mentioned blindness to you?" Then came the significant answer, which was (essentially) that her mother visited her during the attack of la grippe, sometime during the second week of the illness, and, on hearing the patient complain of the inability to look at the light or to see bright objects with comfort and clearness, expressed the opinion that the patient might become blind, and related to her the case of a child who, while in its mother's arms, suddenly exclaimed, "Oh, mamma! all the lights are out," and began to cry on account of the darkness. The daily paper in which the mother read of this incident stated that it occurred in a drug store in the evening, and that the lights did not go out. The paper further stated that noted oculists pronounced the child hopelessly and permanently blind. The patient stated that when her mother related this case to her, she was strongly impressed; that she became conscious that her own sight was getting weaker; that the details of this sad case were continually before her mind when she was awake, and that she believed and felt that she surely would be hopelessly blind also.

With this knowledge of the exciting

cause of the patient's blindness in my possession, I was positive that formal suggestotherapy was the best line of treatment for this case and that it would cure her rapidly. As this patient was fond of the spectacular and mysterious and as simple affirmation, or informal suggestotherapy, which, by the way, is a form of suggestive therapeutics that I use considerably and with much satisfaction in my practice, was not novel enough for her, I determined to employ in her case a method of giving Suggestion which resembled the older mysterious and spectacular one, popularly known as animal magnetism. In the treatment by suggestotherapy of patients belonging to the class of which this patient was a type, I have often found it useful to create some mystery or to allow the patient to create one concerning the nature of the treatment, in order to insure the necessary amount of enthusiasm on their part and also to satisfy their longings after the mysterious and fanciful.

The formal suggestive treatment of this patient was begun as follows: I said: "Mrs. R., you have read frequently in the daily papers of those wonderful cures performed by Prof. D., of Twenty-Seventh Street, who styles himself a vitapath, by a method which the papers say has puzzled doctors for ages. You know that he cures diseases by restoring the equilibrium of the disturbed nerve currents, or magnetic currents, in his patients, merely through the laying on of hands. You have always considered this method of curing diseases wonderful, and it is. You have heard and read in books and newspapers that only certain persons are endowed with power to cure diseases in this way. Now, I propose to cure you by this method, but, as my time is limited

this afternoon, I will make no elaborate tests to show you the wonderful effects and the power of this psychic force, which force I have the capacity to determine and control perfectly. With your permission and earnest co-operation it will be easy for me to restore your sight quickly and permanently and also to cure your nervousness." The patient then exclaimed: "Oh, doctor! I am glad that you can cure me by magnetism. I always imagined that you were endowed with magnetism to an extraordinary degree."

The patient assumed the recumbent position, with only one pillow under her head, at my request, and I then directed her to close her eyes and relax all over. In a few minutes after touches here and pressure there, she finally relaxed thoroughly and was as limp as a rag doll. I then said to her: "Give me your whole attention and fix it instantly and completely upon that part of your body of which I shall speak or which I shall touch." My left hand was then passed over her head and face and my right hand laid upon her right wrist. The moment my hand touched her forehead there was a distinct convulsive movement of the body, resembling that produced by an electric discharge through the body from a charged Leyden jar battery. Of course this apparent shock was only simulated by the patient. After making more short passes over the subject's face for a few minutes, sometimes up and down and at other times from side to side, long passes with both hands were made from head to foot and from foot to head in an arbitrary manner for some more minutes. Then I raised the subject's right arm; it remained elevated and rigid in a state of tetanic contracture—catalepsy. Other persons who were present were unable, even by

considerable effort on their part, to budge the catalepted arm from its position. A simple verbal suggestion, "That will do," from me dispelled the catalepsy instantly. The following suggestions were then given: "You are sleepy. You cannot open your eyelids. They are so heavy, they are stuck so tightly together, so tightly together that you cannot open them until I touch them. You hear, you cannot open them until I touch them. Now, try. See, you cannot. That will do."

These tests showed me that the patient was in the suggestive condition, that she was a somnambule and that she would accept and act upon suggestions even if absurd. The patient's face was then turned toward the light and my right hand, with the fingers spread apart, was held before her closed eyes. It was then suggested to her: "You see my hand is lit up. You see distinctly the whitish glare surrounding it. You see the red and blue flashes of light emitted by it." She acquiesced in these absurd suggestions and she insisted, in the waking state, that she saw everything just as it was suggested. Other suggestions given were: "Now your sight is entirely restored. You can see me now, even with your eyelids closed. When I touch your eyelids you will open them and see distinctly, not only me, but everybody here and everything in this room." The lids were then touched and these suggestions given: "Open your eyes and look. Look at me, look at everybody, look at everything in this room. You can see, you can see distinctly." The patient did as bid, and named correctly everybody at whom and everything at which she was requested to look. She was again requested to close her eyes, and these suggestions were



given: "Now, you feel better in every way. The improvement will last until tomorrow. You will sleep soundly tonight. You will awaken tomorrow morning feeling refreshed, strengthened and hungry. You will see everybody and everything about you distinctly." These suggestions and some minor ones were repeated five times, and then the patient was restored to her usual state of personality by touching the lids and saying to her: "That will do. Awake. You are wide awake, feeling well in every way."

The next day the patient's condition was somewhat better. The disturbances of sight had returned after I left, but they were less severe. She complained that everything she saw was still either black or gray in color. I will say here that the ability to distinguish colors correctly was the last of the visual disturbances to become normal. It was evident to me that the nutrition of her brain and body had to be improved, her will strengthened and her morbid condition of self-consciousness modified or corrected before her complete recovery would ensue. I knew of no treatment that would meet these indications better than formal suggestotherapy intelligently applied. The suggestive condition was again induced in the patient and these suggestions were slowly given: "Your will is strong enough at any time to control your thoughts and keep them in proper channels. You know that most stories which you read in daily papers are apt to be exaggerated or false. You know that most persons misquote what they read in the papers. I want you to recall to memory as often as possible only those experiences which have afforded you pleasure in the past. In your present experiences, look only for the pleasant and the beautiful. Think

only of health, of happiness, of cheerfulness, of strength and of fearlessness. These are all real conditions, these all have duration. You see, hear, smell better. You feel immediately each and every touch on any part of your body. Feel your neck." Here the patient did as directed, and put her hand on her neck. "Feel for the lump. You feel that there is no lump. That was merely a mistaken idea of yours. That idea annoys you no longer. You have an irresistible desire to be a healthy woman, a normal woman; therefore, you are determined to do just as every healthy woman does. Eat three good meals a day. Eat plenty of nourishing food. Drink two quarts of fluid a day. Drink in sips and often. Go out of doors for at least one hour every day. Take deep breaths. Take exercise. Associate with cheerful persons and be cheerful all the time. Sleep tonight, sleep soundly all night. Sleep every night, sleep soundly. Every day attend to the calls of nature at the proper time. The fluid you drink causes your bowels to move regularly. Even now you feel hungry, hungry, hungry, and so thirsty, thirsty, thirsty. Thirsty all the time. You are to make no special effort to recall all these suggestions, but you will act upon them faithfully nevertheless; for they will sing in your ears continually. Wholesome ideas of hunger, thirst, health, cheerfulness, strength, fearlessness, happiness, sleep and determination will be with you all day long. Try how you will, you cannot shake them off. They control all your actions and make you a healthy, cheerful and normal woman." These suggestions were repeated five or six times during the seance.

The patient was given this line of treatment daily for three weeks, at the

end of which time she was free from her complaints and was in better health than at any time since childhood. At each seance the above main suggestions were given with little or no variations. Secondary suggestions were given when necessary; but at no time were the main suggestions varied or the secondary suggestions added without some good reason for so doing. The educational part of the treatment was given during the waking state, so as to avoid crowding too many suggestions together during the suggestive condition. In this way we saved time and prevented the confusion of the subject. We attempted to inculcate only a few constant and imperious ideas by repeated suggestions in this patient; for, by harping on these few ideas, I forced the subject to think wholesome thoughts so constantly that a rapid psychical and physiological response was soon produced and a complete cure of her complaints finally resulted. In suggestotherapy, successful results are possible or assured only when the suggestions and auxiliary procedures are so framed and applied that they tend to replace baneful habits of life, thought, motion and sensation by wholesome ones and cause the patients to develop or exercise their various faculties in an effective and normal manner.

Before closing this paper, allow me to answer the question which some of you may ask: "Why was the patient deliberately allowed by you to believe nonsense or to create a mystery concerning the real nature of the treatment employed?" In a previous article, I stated that science has only *truth* for its object, while art has *human passions, interests and beliefs* for its object and employs both the real and the fictitious in the attainment of its object. There can be no legitimate objec-

tion to the employment of mystery to attain our purpose, as long as no fraud is intended and as long as the nature of the process of healing is fully understood by the healer. Remember that the creation of a mystery is one of the means employed in the art of psychic healing and that "all true art consists in concealing the art." Whatever may be the objections of mere theorists, moralists and the like toward the employment of mystery in the cure of disease. I will only say that conditions, not theories, must be met in our patients by remedial procedures and that these conditions do not always and infallibly conform to our theory, nor are they always of our liking or making. Whatever cures or really and lawfully assists the *vis medicatrix naturae* in the cure of disease and the restoration of health in patients is legitimate. What, if the patient does not know the nature of the process by which he is cured—is it necessary that he should know it? Sufficient is it if the healer understands the nature of the process, knows the requirements of the case, knows how to meet indications effectively and knows what he is doing. It were better to ask "*how an expedient was used*" rather than "*why it was used*." It is the searcher after intellectual pleasantries, the dabbler in the intangible, labyrinthine and infinite realm of metaphysics, who continually asks the question WHY? The real searcher after truth and power and the real artist merely asks the question HOW? because they know that practical results can only follow the workings of natural laws. Thoughts, whether of reality or of fiction, are real, actually existing as integral units of the living body and influencing the workings of the body; hence, either thoughts of reality or of fiction can be employed with advantage in the treatment of diseases and habits.

NOTE.—This case is reported with the full consent of the patient.

# THE PHILOSOPHY OF LULLABIES.

REV. EDWIN MORRELL, B. Sc.

"Here a pretty baby lies, Sung to sleep by lullabies."—Herrick.

There is more wisdom than wit in the saying: "The hand that rocks the cradle moves the world." If we could trace the hand that does the rocking to the brain by which it gets its impulse, and to the mind which originates and transmits such impulses; could make a chemical analysis of the mind and its functions (I mean mental chemistry) it would take a number of volumes to write the results.

The cradle and its creature form the problem of problems.

The Law of Suggestion, so ably expounded in its therapeutical aspect in this journal, has a vast application and a profound philosophy connected with it. While tracing out some of its applications I have been led, of late, to an endeavor to decipher how much the nursery lullabies operate of this law.

There are many great men who have more than once confessed the influence which their mothers wielded in the formation of their characters; and how much post-natal influence a strong-minded mother has is hard to determine. 'Tis no uncommon confession from geniuses in the realms of morals, ethics and religion to relate the little pieces, scraps of poetry, Bible precepts and prayers which they learned at their mother's knee. The philosophy of these prayers, precepts, etc., is widely understood, and it is readily conceded that such mothers were more than half the heredity in the composition of such types. But how seldom we find

the good or evil of lullabies dilated upon by scientists or philosophers; and yet it cannot be gainsaid that, next to "bogy" stories, hobgoblins and the like, the potency of domestic lullabies as a formative power should certainly rank. To make my contention stronger, I will give a concrete example. In a certain family, with which I am very intimate, there is a healthy, well-formed and ample child of three years and three months who is twice a day subjected to the influence of a lullaby, which gets him to sleep just as much as the most elaborate formula of suggestion ever used by any expert in producing hypnosis in any of its stages.

The modus operandi of the business is about as follows: The mother begins by saying: "My little boy is quite tired; is ready for his nap," or "to go to bed." She starts this just before noon; and, as the progress of these suggestions obtains, she provides the little fellow with his lunch, or mid-day meal.

When through with his gastronomic feat, which, of course, draws the blood from his brain, and his sense of taste is satisfied, she proceeds to loosen his wraps and takes him on her lap, thus relieving his tactile sense. The bed-room curtains have already been drawn and the doors closed, thus eliminating light and sound, the rousers of the optic and auditory senses. Then she gets the complete "attention" of the young subject by asking the following questions: "What is next?"

"Mamma, sing gentle Jesus," answers the unsophisticated. "And what then?" asks the intuitive mother. "Baby, go to Sleep" is the final reply, often accompanied by a series of yawns. She then proceeds with her "sleep formula" in low, monotonous, affectionate tones; and sings

"Gentle Jesus, meek and mild,  
Look upon a little child;  
Pity my simplicity,  
Suffer me to come to Thee."

And ere the religious doggerel has been repeated many times, its theology is lost in the unconscious mind of the youngster; its sleep-inducing power has conquered the citadel of consciousness and laid the child low in his crib for a two or three hours' beauty and growing sleep.

Does this child wake up "cross?" you ask. Never. Is he troubled with indigestion? Never. He is the picture of health, weighing forty pounds and taking a six-year-old suit of clothing to gracefully cover his anatomy. He has got so now that he asks for his "Gentle Jesus"; and, although right up to the time of dinner or the evening hour of retiring he may be full of fun and frolic, playing with great enthusiasm, as he usually is and does, yet a few turns of this rhyme, by either the father or mother of this little hopeful, will send him off to the "Land of Nod"; not for a wife, but for a new lapse of life.

What a vast, unsurveyed land of post-natal influence and educational suggestion the contemplation of the philosophy of lullabies brings into view! What opportunities are afforded mothers and nurses to impress the child's mind, and affect the child's life, for weal or for woe! How much soul and body building may be done by the operation of the law of

suggestion in this particular direction alone!

As it is not my intention to discuss this matter in extenso, but rather to suggest observations on this subject, I will leave this matter at this juncture for reports of confirmation or the contrary.

That a child is the most important animal in the universe, none will deny; and that the law of suggestion, as a prenatal and post-natal force, can practically annul the law of heredity, there is not the slightest question in my mind. I mean the law of heredity as it is generally understood, as a fatalism which marks the child, beyond let or hindrance.

Parents well acquainted with this law of suggestion may be able to practically change the type of their offspring by its efficient application. The psychic transcends the physical; and when the psychic from two sources, the father and mother, can play upon the offspring, with even the force of which ordinary minds are capable, what brain tracts and mind bents cannot be produced!

'Tis not the theologies or the politics of men or nations that shape the civilizations as much as it is the lullaby sung to the child in the cradle, pushing it into the unconscious, by the mother who knows not her dowry or the child's destiny.

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Deliberate with caution, but act with decision; and yield with graciousness, or oppose with firmness.—*Colton*.

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Mrs. Hix—"I don't take any stock in these faith cures brought about by the laying on of hands."

Mrs. Dix—"Well, I do; I cured my little boy of the cigarette habit in that way."

# HAPPINESS.

(Concluded.)

S. F. MEACHAM, M. D., OAKLAND, CALF.

In this article I shall consider briefly the last named of the elements of happiness—that is, freedom. There is much talk about freedom, and, as in almost all the other lines of the New Thought, but *little acting*. The real fact is that most of us flit from one theory to another, and from trying to follow one guide to trying to follow another so rapidly that neither one can sink in deeply enough to affect the motive life.

It is of course impossible to say that such thinking is valueless. Personally, I do not think so. We know so little of the power of thoughts and feelings, that it would be idle to dogmatize in this matter one way or the other. I think, however, that all thinking is influential in forming character. The formation of good self-reliant character, that can do the work of life, and be serene and happy is to my way of thinking the aim of all life. It goes without saying, though, that persistent, concentrated, forceful thinking is the kind that will mould most rapidly. This is the aim we should all hold and approximate as nearly as possible. It is because we miss this ideal so far that we miss the one fruitage we all so much desire—that is—happiness.

Yes, it is for us, but we must earn it and then get it. I mean that no idle praying or whining will avail. We must learn and obey the law of growth. Now we all know that happiness of any positive kind cannot be had while we are not free. I am one who does not desire that

negative contentment derived or derivable from denying all desires save those we can now gratify. It is at best a lazy, cowardly, paralyzing doctrine.

It is so easy to say parrot-like, "Whatever is good enough for thee is good enough for me, O Nature," and then to sit down in the silence, sing Old Hundred and wait. I have seen men do this and be happy while eating the bread of charity. I have seen more than one person living off of the earnings of friends and then keep trying to tell these friends how to live and what to do, when there was no visible reason why they should not take some of their own medicine and get out and do something, make something, be something besides a sponge. No, either do something worth while, or stop proselyting. *Thinking*, as I have just said, may possibly be of far more value than we are now in the habit of granting, and working with the hands of far less value, but I feel certain that after saying all this it still remains true that one must be able to live his philosophy before it has done its true work for him, and I am quite certain that, in matters of reform, charity should begin at home. Don't be satisfied with a happiness that must be born of denials. No, rather keep the star above the goal and plod, be patient, and do something and keep getting nearer and nearer, and all the time keep piling up something positive. Keep the hands and feet active as well as the tongue.

Too many today are growing into that negative attitude of being contented with what they have, rather than going to work to get what they want. The one course does not mean lasting happiness. Nothing that ignores the progressing tendency of the soul can be lasting.

Progress we must; the only question is, shall we take hold and climb and thus accentuate the matter very greatly, or shall we sit idly and drift and thus greatly delay matters? Every step up is a step toward the light. Shall we climb or be dragged up? If we wish to be free, clearly there is but one answer—climb. No man is free who is being dragged anywhere, even if that be into heaven, and no man is or can be lastingly happy who is not free. To be free we must free everything else.

You very often hear some one say "poor poodle," as he sees a lady leading one along the street fast to a chain. When did you ever hear one say in *sober earnest*, "poor lady?" Did you ever stop to think that if the lady should drop her end of the string the poodle would be all right unless he had been chained so long that he has grown to know no better and be content a slave. But the lady, *while in her present state of mind*, is just as incapable of *letting* loose of her end of the chain as the poodle is of *getting* loose from his end. It is in reality a case of poor lady, poor poodle. The one is just as much a slave as the other.

No matter what you may grab and hold on to, you are fastened to the other end of the arm, and cannot get very far away 'til you let loose your grip. If it should happen to be a mental grip it's just the same. Are you constantly holding the vices of the world up to scorn? Well, it's just another case of poor lady, poor

poodle. As long as you hold a mental grip on crime, you are of course fastened to the other end of that mental arm, a slave to these same faults.

Are you constantly criticising some one or something in a spirit of fault finding? Well, the same old story again. Are you trying to reform husband, child, or friend, by constantly dinning their faults into their ears? Well, the old, old story—you are at the other end of the arm that is gripping their faults with a death grip. *To get loose, you must let loose.*

Well, says some one, how can we help those we love unless we tell them of their faults? They will not know them if we don't tell them. Let me tell you that no one, absolutely no one, was ever made any better *simply* by telling him of his faults. If husband, wife, or child is wrong, show them a better way. If you can convince them *that the other way is really a better way* they will accept it, and they will not accept it unless they do so believe, no matter what you say, nor how much you may find fault.

Point out what you believe to be the better way, if they see it, all right, if not, then wait 'til they can, or turn them over to some one else, or to themselves, 'til they can. Showing me my faults will not help me. Showing me a better way will, *if I see it as such*, and go that way; nothing can help save that, so let my faults alone, let everybody's faults alone, and talk of the right way, as you see it, but let everybody hold on to it or let loose of it as he pleases. You can do no good by doing anything else.

What shall we hold on to then? Here is a good one.

See the good in all things, love it and be happy.

Now take a death grip on that if you

want to, and hold on as hard, as fast, and as long as you can, for you don't want to let loose. Hold on as you go flying along toward freedom and happiness, shout as loud as you please, hold on everybody. You are free because you could let loose; you simply don't want to. You are hourly learning that that is the road to happiness which you want above all else. In order to be really free we must always keep in mind poor lady, poor poodle, and we cannot get far away from anything that we hold a tight grip on even though it be a mental grip. Am I sick? Well, as long as I hold a tight mental grip on *disease* I shall certainly not get far away from it, so first let loose or else you will not get loose. Not easy? No, it would be no account if it were too easy.

Teach all you please, but teach by pointing to the good, the true, the pure, the desirable. If these are accepted, then that is all that is desired. If they are not accepted then all else is of no avail. So wait 'til they are. Let the Devil alone; let disease alone; let old age alone; let all disagreeables alone, and talk of God, and good, truth, education, and happiness. All who listen are benefited; none others can be. Preaching, cursing, forcing, fault finding, will do no good, but again it will be poor lady, poor poodle. You are enslaving yourself without freeing anybody. In this line here is another good thing to hold on to—Ignore all apparent evil and desist from criticism and anger, having perfect faith that a fuller knowledge will transmute all experiences into positive good. Here again you can hold on as tightly as you please. Get all the holders-on you can. No one can be damaged. All will be benefited. You can point what you deem to be the way, but,

when you attempt to drag people anywhere, always remember that you are at one end of that mental arm, so be careful what you hold fast. Let loose, to get loose. Hold fast to be happy, if you are holding the right things.

The trouble with most of us is that we imagine we must be able to do any ridiculous thing we may imagine or we cannot be free. I am free as long as I can do as I choose. My choice is also to a marked degree in my own hands. That is, I can learn to desire things that mean permanent good, rather than the things that mean present gratification only. In fact, I do all the time desire the permanent, for I desire happiness—not happiness today that will turn into bitter fruit or bear bitter fruit tomorrow—but permanent happiness.

To get the latter I must always keep in mind the fact that I am not the "whole thing," but simply one of many things; that the great whole is a unit, and I am only one of its many manifestations. These things must be kept in mind by all who would be permanently happy—no separation anywhere in the universe, but distinction of parts everywhere. Co-operative action is necessary to permanent freedom or happiness, for remember that a slave *holder* is at the other end of the *arm* doing the holding. This is just as true of restricting the just rights of others. Hold on to the best and induce all others to do the same. Nothing else is freedom. Everything else is slavery.

Remember, though, not to attempt to be the sole judge of right. No hard and fast rule of judgment has ever been invented. Each character must and will see it a little different from all others. Well and good, so be it. We will thus

get a broader view and be able to supplement each other in life's arena. We will some day see the truthfulness of this, and understand that we are necessary to each other and to each other's freedom and happiness. I cannot do as I want without opportunity. Others furnish this opportunity in many, many cases. No, this is not slavery but co-operation, becoming daily more and more as we desire it to be—hence as it needs to be, if we are to be happy at all. I need to eat to be happy, but am not arbitrarily

forced to eat. I simply want to eat and I choose widely as to when, where, and how I eat. I am the regulator, hence not the slave, and so it is in all matters. When I have learned the true meaning of what I really want, that is happiness and the true trend of desires. I feel that any one who reads this series carefully will obtain hints that will help point out the correct road we must go, leaving individuals always free on their own domains.

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## HOW DOES SUGGESTION HEAL?

J. H. TAYLOR, D. S. T., CLEVELAND, O.

A great variety of opinion exists as to the method of operation in the healing of disease. Every school of medicine and every variety of remedial practice claims for its particular method all the virtue for the cures effected while the patients are under its treatment. From one point of view they are all wrong; from another they are all right. Every drug that has ever been prescribed, to say nothing of various nostrums, has had its advocate, that it was a specific for a certain ailment, yet it has been found that other persons supposed to be affected with the same trouble could obtain no relief; and so specific remedies have multiplied prodigiously, the claim being made for each that it had cured such and such diseases and was therefore a reliable remedy for all persons similarly afflicted. All such claims have been offset by each other in various cases, and their efficacy disproved

by cures effected through something entirely different. Sometimes by an accidental substitution of some simple placebo, the thought of the patient being directed to something else, which had been supposed to be an unfailling remedy, a cure has been effected. And so we must believe that the different drugs had something to do, in the various cases, in effecting the cure, because *they were the means by which a suggestion could reach the mind of the patient.*

Sometimes different patients may be influenced by exactly the same method of operation, and the suggestion of its efficacy in other cases is a strong point in its success; yet it is rarely that any two persons receive suggestion in just the same way; something that appeals to one will have no effect on the other; a drug given by two different doctors will sometimes produce contrary effects, yet



the drug is the means by which some people are affected, and without it they would not receive a suggestion. Just so is it with the different schools of mental healing; some people are amenable to one line of thought and others to another. It is folly for each to say that *it* is the only means of relief and that all others are wrong; because there is something in each that appeals to some people and they are helped by it; and no one can say that all must follow the same rut in order to be cured, or that all can be treated effective in one way only.

Mind is various in its operations in different individuals, and this in fact constitutes individuality. It is well to recognize this, and not to seek for what is unattainable in this sphere of existence, viz.: sameness in operation.

With the birth of mind in the physical form the human being thus constituted rises to a higher plane; he is not controlled by instinct as animals are; and the higher he rises in the scale of development the less amenable is he to sameness of operation and the more susceptible to higher influences. This explains the remarkable growth of all "New Thought" ideas and the various operations in the treatments for physical health. The more one thinks for himself the less use he has for drugs or merely material remedies; he recognizes that the mind controls the physical body and can recover it from disease and keep it in health. The more advanced one is in thought the less is he dependent on the varied operations of other minds for his well being; he recognizes that they all may be effective in differing stages of development, and while each may possess a portion of truth, no one can lay claim to the possession of the whole sum total.

When we say, therefore, that Suggestion cures, we speak only of an abstract principle which must find concrete expression in the various mental operations which differing minds can receive and appropriate, according to their capacities. So the Suggestionist, the mental and magnetic healer, the divine and Christian Scientist, the faith and mind curer and others, are only different names by which the methods of applying Suggestion are known and practiced. They each think they are distinct and have no connection with each other, but they are all parts of one beautiful whole, which is more clearly seen the higher we rise above the clouds and mists of earthly strife, contention and ambition; and each fills the requirement for some that no other can fill, in the present stage of development.

The surest way to perpetuate any method of operation in mental therapeutics, as in everything else, is to devote all the energies to perfecting the method so as to make it effectual in an ever enlarging sphere of differing minds, always remembering that the efficacy of treatment depends largely on *the capacity for reception* in the subject, and no matter what the method employed, whether purely mental or partly physical or material, if a right suggestion can be lodged in the mind it harmonizes the whole being and directs the thought, securing normal adjustment and health.

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A man takes contradiction and advice much more easily than people think, only he will not bear it when violently given, even though it be well founded. Hearts are flowers; they remain open to the soft-falling dew, but shut up in the violent downpour of rain.—*Richter*.

# PHYSICAL CULTURE.

BY ALBERT WHITEHOUSE, FINDERNE, N. J.

CONSERVATION OF ENERGY.—I believe the three principal factors conducive to a long and happy life are temperance in all things, freedom from worry and the conservation of energy. Some would include a sound inherited constitution, but it is a demonstrable fact that inherited weaknesses or predispositions to disease can be overcome by natural and rational efforts at physical development. First I shall consider the conservation of energy, by which is meant the careful use and storage of that vital energy that means health and life to the physical body.

The human body can be likened to a machine or engine constructed so that the maximum amount of work can be accomplished with the minimum of energy and waste. The working force of the body is that mysterious something called life or vitality, and this is maintained by supplies of air, water, and food which are changed into energy by the proper operations of the various organs of the body. There are certain mechanical laws which must be followed in the construction of a locomotive, and certain mechanical laws which govern the working of it, and if these are not followed there is failure. Similarly, the body is constructed according to certain natural laws, and certain laws of nature govern its well-being. But there is a difference between the construction and working of a piece of machinery and the human body. When a mechanical law has not been conformed to, in the construction of the machinery, it will fail then and there to work properly,

or if the laws governing its operations are not properly conformed to it will cease to work. Although unerring Nature constructs the human body, she is sometimes thwarted in her operations, and the resulting expression is a departure from perfection. Nevertheless Nature strives to remedy the defects. Again, if the natural laws which govern the well-being of the body are not conformed to there is no immediate stoppage of the bodily activities. Nature endeavors to maintain the welfare of the body by extra efforts, and arouses to exertion forces from various directions to offset in another way the effects of non-conformance to her laws. It must not be inferred, however, that the effects of non-conformance to the natural laws of health are entirely overcome in this way. None of Nature's laws can be broken with impunity. They are inexorable.

The operations of Nature as exemplified by the natural laws governing the welfare of the human body are accommodative. Mechanical laws are not accommodative. There is the difference. It might be better if the effects of non-conformance to the natural laws governing health were more pronounced and serious at the time of the breach, for these laws and their effects would then demand more attention. As it is, owing to the law of accommodation, the effects of non-conformance often become serious and pronounced only after the breach has existed for some time.

Through these laws, also, man is able

to adapt himself to many varied conditions in various climates; and man, with his highly organized body, is the only animal that can so adapt himself. In the lower animals the conditions under which the great law of accommodation operates are absent.

What, then, is the relation between conservation of energy and Physical Culture? In order that the human system may withstand its environment, shocks and injuries and offset the ill effects of conscious or unconscious abuse and neglect; in order that it may adapt itself to extremes and benefit by the operation of the law of accommodation, it must have reserve energy. It is the lack of reserve energy which accounts for susceptibility to various diseases, shocks, injuries and failure to meet environment. We cannot afford to waste vital energy. To conserve energy is to insure this reserve force. How can we conserve it? To seek the answer we should follow a rational course of Physical Culture. I have not attempted to treat the subject exhaustively here, but have called attention to it in a general way on account of its importance and because its importance is so little understood or considered.

**FOODS AND EATING.**—What we eat and how we eat are of the utmost importance in their bearing to the general health. Generally speaking, most people are careless and thoughtless about the relation the food they eat bears to the amount of nutriment to be had from the food. The "palate" is the first thing usually considered, and anything that appeals to it is taken without any further consideration. I am aware that a fair sized book would be needed to treat the subject of this article according to its importance, but I can only touch on the main points in a general way.

Food is one of the life essentials, and as such its quality demands consideration. No animal but man will partake of endless varieties and mixtures of foodstuffs. There are many foods relished by man that the hog and goat will refuse to touch. The horse, cow, cat and dog are most particular in their diet. The sense of taste must be more highly developed in man, and, consequently, more susceptible to perversion under certain conditions.

In various morbid and abnormal conditions of health, the desire for plain wholesome food may be affected. Instinct guides the lower animals to abstain from food in abnormal conditions or sickness, but highly civilized man, through ignorance of health rules, will force himself to eat food, even though there be an absence of desire for food. He may induce a false appetite by using some of the numerous decoctions or condiments prepared for this purpose, or he may yield to some perverted taste for which his condition is accountable. It is safe to say that articles of diet taken when there is no natural desire for them do not act as food; in fact, they only aggravate the abnormal conditions.

Habit is accountable for much that is wrong in the matter of eating. Many slightly abnormal conditions of the bodily economy would right themselves readily if food were abstained from for a short period. If the stomach is affected, the presence of food in it may be expected to make the condition worse. If the digestive and assimilative organs are unable to perform their work properly, the less food taken the better, for nearly every one has a certain amount of reserve vital energy, which can be drawn on in emergencies, and a short fast would be one of these emergencies. Many persons

have shown, by long fasting, that vitality can be sustained for a long period without food.

There are more persons suffering with injurious effects from overeating than suffer from undereating, and habit is mainly accountable for overeating. Among the hardest workers and the greatest thinkers are those whose diet is most abstemious. The clearest brain work is impossible with an overloaded stomach, and one of the results of overeating is lowered vitality. Repeatedly giving the digestive organs more work than their normal capacity results in weakened efforts on their part. The benefit derived from food does not depend so much upon the quantity eaten as upon the amount of food perfectly assimilated. Every one is acquainted with slightly-built, light-weight persons who are large eaters, but lacking in strength, although slightly built persons are not necessarily weak. Again, many persons from overeating increase in flesh though not in strength, such flesh being superfluous and undesirable.

The best diet in a normal condition of health with assimilative powers perfect, is that from which is obtained sufficient of the different elements required by the blood to supply building material and nourishment for the various tissues of the body, and to generate the necessary heat and energy. Nerve tissue requires certain elements not essential for bone and muscle tissues, and the converse also is true. Some elements are changed by the assimilative process into heat, and others into material for cell construction. Just what proportions and amounts of these elements are required to meet the demand, it is impossible to state, since they vary with conditions. Under normal conditions and where the habit of overeating

is absent, the natural desire for food will determine the quantity which should be consumed. A healthy person, careful with his diet, will eat more when he has harder work to do and will eat less when the reverse is the case. Intemperance in eating may be as injurious to the system as the intemperate use of alcohol.

Observation will show that the kind of food a person eats has an influence on his mental and physical characteristics. Poor people, with a diet limited in quantity and variety, the victims of contaminated and adulterated foods, have coarse hair, coarse skin and coarse and uncomely countenances; they lack sleekness, have deficient mental capacities and are more prone to disease than those who eat higher grade food-stuffs.

The meat question needs consideration. There are those who condemn its use as an article of diet. The vegetarians discountenance its use, and many of their claims are very convincing. Personally, I favor a limited meat diet, but I believe that too much meat is eaten when it is not required. For a person engaged daily in a moderate amount of mental or physical labor, meat with one meal each day is sufficient. Many persons do not consider a meal complete unless meat of some kind is included.

The chief value of meat as a diet lies in the amount of proteids it contains. When a good variety of other foods is taken the aggregate amount of proteids needed by the system will be supplied sufficiently by them. A person engaged in hard physical labor or in much brain work needs larger quantities of all kinds of food elements than the person engaged in sedentary occupations that call for little expenditure of energy.

A reasonable variety of foods is ad-

visible, but the variety should be distributed among the three daily meals, and too great a variety is not advisable at a single meal. One can only give general advice on the food question, and such advice as applies to the normal, healthy person with perfect assimilative powers. To be strong and healthy, of course one must eat like a strong, healthy person eats. When the assimilative organs are at all abnormal special advice is necessary. People differ so much in their constitutions, temperament, occupations and degrees of abnormality, that foods and habits of diet that would be beneficial in one case would be detrimental in another. Each person should study himself, but one can easily give too much attention to dieting and soon become a diet crank.

In health one should not be conscious of having a stomach or liver or small intestines. When hunger is felt it should be satisfied, and no further thought given to digestion. Eating at regular intervals is to be commended, while eating between these intervals is to be condemned, as the stomach and the other organs of digestion need a complete rest for awhile after each period of activity.

It has been said that "we dig our graves with our teeth," and to a great extent this is true. Many lives might be lengthened if more consideration were given to what to eat and how to eat it. How to eat is about as important as what to eat. In fact, most, if not all cases of indigestion and dyspepsia are the result of injudicious eating, the main forms of transgression being quick eating, overeating, insufficient mastication of the food, failure to mix the food with the saliva before swallowing and eating at times when the digestive and assimilative organs are disturbed by some emotion.

After a meal has been taken into the stomach the organ requires an extra supply of blood to perform its function properly, consequently it is injurious to indulge in any kind of exertion that will curtail the amount of blood supplied to the stomach while digesting a meal. Neither is it advisable to eat directly after any strong exertion, nor immediately after a cold bath. To be in the best condition for receiving the greatest benefit from a meal the whole body should be in a restful, harmonious state, the mind free from any care, emotion or worry, and whenever the mind is agitated, food should be abstained from. Many persons eat mechanically, especially if accustomed to eat alone; their thoughts being concentrated, probably, on some perplexing problem. The mind should be as free as possible during the meal hour, and it is a fact that a meal is always more enjoyable and more beneficial if eaten in good company.

Ordinarily, one-half pint of liquid is sufficient with a meal, and it should be sipped from time to time. It is inadvisable, in any case, to drink large quantities of liquids while eating, particularly ice-cold drinks. Tea and coffee should be avoided, the best drink being plain cool water.

A false appetite should never be induced by sauces and other condiments. The best sauce is hunger, and hunger will develop readily if a meal or two be missed. To sum up: The best advice I can give in a general way about diet is to eat moderately of a variety of plain, wholesome foods. Avoid eating too much meat. Take plenty of fresh vegetables, fruits and nuts, but eschew heavy-weight pastry and tea or coffee with meals. Always

sit down to a meal in a pleasant frame of mind.

There are so many dietary cranks to be found at the present time that I am almost afraid to touch on the subject, lest I be considered one of them, and I hope I have not given my readers sufficient grounds for relegating me to this class.

I might have been more specific in my treatment of food values, but the question of diet and the value of different foods is one over which there is much controversy at present, and it is so great a question that I shall content myself at this time with the general directions I have given.

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## A STUDY IN THE PSYCHOLOGY OF MUSIC.

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The entrancing effect of music is felt throughout all animate nature. None are so low in the scale of being, provided they possess auditory apparatus, as to be beyond its subtle influence. Mice and other timid creatures are enticed from their concealment to revel in the delights of music, and the wild ravings of the maniac are controlled by it as by nothing else. By its power reptiles are charmed into harmless inactivity and the wild beast of prey is drawn fawning to the feet of his master, the musician.

Music leads the conquering hosts into battle and sounds the requiem over the soldier's grave. No other element is so universal in its application; childhood has ever been lulled into dreamland by sounds of sweetest melody, and manhood seeking surcease from toil invokes its softest strains to drive dull care away and soothe the weary brain.

Its production is not confined to man alone, all nature is said at times to sing, and the ancients believed in the music of the spheres. But notwithstanding its

widespread field of usefulness and its universal permanence throughout nature, it is only within the last few years that any attempts have been made to study its psychology and ascertain the manner of its action on the consciousness of the individual.

Many kinds of music are sensuous in character, appealing more to the physical than to the mental. Really good music, however, belongs to the realm of the subconscious and finds response in the intellectual and æsthetic part of human nature. "It is a passion of the human soul" and, according to Hudson, "the product of the subjective mind." That its appreciation is due to a peculiar mental state rather than to any special physical condition is shown by the fact that there are individuals, highly developed intellectually and physically, yet who are absolutely oblivious to its influence by reason of some peculiar psychological defect.

One who has experienced the entrancing effect of music when upon the water,

under favorable circumstances, and permitted himself to drift away from all conscious relationship with his objective surroundings does not need to be told that the highest appreciation of music is to be found in the subjective state. The love of music is an attribute of the subjective mind, and may be called a "subjective sense" that is most highly operative when the other senses are stilled, and not only this but the power of producing music in many persons seems to be increased in proportion as they are able to invite subjectivity.

In some cases physical defects serve to enhance the perfection of the subjective memory and increase the power of the mind to grasp the laws of harmony. Beethoven was deaf from early childhood, and thus, while he was deprived of the pleasure of listening to the harmony of his own production, he yet contributed to the enjoyment of thousands upon thousands of his fellow men. Handel was totally blind the last few years of his life, but still continued to write music and personally supervise the presentation of his earlier productions, thereby adding much to their beauty and strength. Some of Mozart's best work was produced after he was taken with a fatal malady. John Sebastian Bach was stricken with blindness some time before his death, but his affliction seemed to increase his powers of improvisation for which he was noted, rather than detract from this truly subjective gift.

Milton in his "Sonnet on his Blindness" states the thought so well that I cannot refrain from quoting it in this connection:

"When I consider how my light is spent  
Ere half my days, in this dark world  
and wide

And that one talent, which is death to  
hide,  
Lodged with me useless, though my soul  
more bent  
To serve therewith my Master, and  
Present my true account."

Or, as he says of Samson:

"But he though blind of sight,  
Despised, and thought extinguished quite  
With inward eyes illuminated."

Only too well indicates his own condition in his later years which made it possible to write "Paradise Lost" from the depth of his own innermost consciousness.

Blind Tom is an example of an introspective intuitional musician, who, from the depths of his subjective existence, fairly bubbled over with melody, without having had the advantage of objective training. The same may be said of other musical prodigies who, at the immature ages of from three to five years, have been known to execute most difficult music without previous training.

It is easy to distinguish between mere mechanical music and that which may be termed subjective or soul music. In the degree in which a musician can lose himself in the rendering of either vocal or instrumental music, does he succeed in producing the best results. Self consciousness is always fatal to highest success.

Then again, not only do the best results in rendition lie with the completest subjectivity, but in order to most heartily enjoy music a person must, for the time being, throw himself into the spirit of the piece and lose all sense of objective relations. Such a condition of subjectivity is the analogue of hypnosis, the varying phases of which differ only in degree and not in kind, as we shall try to show. Hypnosis is a mental state and not a

physical condition, and although we do not witness the same phenomena in the subjective state induced by music as in the other form, it is not because the two states are radically different, but because of the difference in the surroundings and consequent difference in the suggestions received.

Music is a natural hypnotic of the most delightful kind with which "neither poppy nor mandragora nor all the drowsy syrups of the world" are to be compared. Not only this, but in the production of the subjectivity in which music is most highly enjoyed as well as in the ordinary state known as hypnotism, music is one of the most efficient agents known to man.

A series of experiments made by Albert S. Warthin, Ph. D., M. D., Ann Arbor, Mich., demonstrates most fully that persons in a state of mental subjectivity or hypnosis are intensely affected by music, and was undertaken as the result of watching the effect of Wagnerian melody on those who most highly enjoyed that style of music. In his published experiments, every precaution possible was observed to prevent deception, either voluntarily or involuntarily; although it was hardly considered necessary, as the individuals experimented upon were persons above suspicion, four being leading physicians and teachers and three students, and all interested in the results from a scientific standpoint. All but one were more or less fond of music and took especial delight in the art. For this short paper the record of the pulse tracings made by the doctor will be omitted, as also the more technical aspects of the report, which were of a nature to satisfy the most critical person.

Regarding the hypnotizing effect of music Dr. Warthin says:

"It was also found that as a means of producing the hypnotic state music is far superior to the ordinary methods. Different compositions seem to vary in power; as, for instance, one subject could be hypnotized only by the 'Pilgrims' Chorus' from 'Tannhauser.' Usually before the fifth measure was reached, he would be in a complete hypnotic condition; and by no other means could this be accomplished so quickly and so perfectly. It mattered not where the subject was, or what he was doing at the time, even if in another part of the house; this piece of music, as soon as he had perceived it, had an irresistible power over him.

"The subjects were hypnotized by the common method of fixing the eyes, passing the hands over the head and face, and at the same time making word-suggestion. After several trials they could usually be brought into a deep hypnotic state. This was done in a room containing a piano, the subject being placed in a chair or upon a lounge near the instrument.

"As soon as the hypnotic state was induced the following suggestion was given to the patient: 'You are dead to everything else in the world except the music which is now to be played, and you will feel and know nothing but this music. Moreover, when awakened, you will remember what effect it has had upon you.' Wagner's 'Ride of the Valkyries' was then played.

"The effect of this composition upon all was practically the same. All experienced a 'feeling of riding,' which almost immediately brought up from their past experience some association directly con-



nected with this state of feeling; as, for instance, the physician had at one time been deeply impressed by a large picture of Tam O'Shanter's ride; the student had previously attended horse races with great interest. Only one of the subjects knew of the connection of the music with the story of the 'Walkure'; and to that one it always expressed and pictured the wild ride of the daughters of Wotan, the subject taking part in the ride.

"It is here to be noted that the subjects could not tell afterward what music had been played to them while in the hypnotic state; and that the same composition played to them in the normal state produced no impression comparable with that received in the hypnotic condition, and was without physiologic effect.

"Some pulse tracings, from one of the subjects, taken during the playing of the 'Ride of the Valkyries,' and under exactly similar conditions, and in the same period of time, show the relative changes in the pulse wave under the effects of music. In all the subjects, after being hypnotized, there was a slight increase in the rate with a decrease in size and tension.

"The fire-music from the closing scene of the 'Walkure' also produced increased pulse-rate, with greater fullness and less tension. To one subject it brought up an image of flashing fire; to another, of waters rippling and sparkling in the sunshine; to another, of an ocean in which great breakers threw up glittering spray into the sunshine, the chief idea being in every case that of 'sparkling.'

"The 'Walhalla' motive, played in full, at first slowed the pulse and raised the tension; later, almost doubling the rate and lowering the tension. To the subject it gave a feeling of 'lofty grandeur and

calmness,' and this in turn brought back the experience of mountain-climbing made years before, together with the mental state produced by the contemplation of a landscape of 'lofty grandeur.'

"The music of the scene in which Brunhilde appears to summon Sigmund to Walhalla produced a very marked change in the pulse, which was made slow, irregular in rhythm and very small. The respirations were decreased in rate, and became gasping; the face became pale and covered with cold perspiration. The feeling described by the subjects was that of 'death.' No definite impression could or would be described."

From his experiments, Dr. Warthin is convinced that persons deeply affected by music are in a state of mental subjectivity or hypnosis. My own observations confirm his and lead me to affirm that the degree of pleasure derived from hearing music is in a direct ratio with the profundity of the subjectivity.

In the hypnotic state any particular sense to which attention is called may be quickened to a degree wholly unknown to the waking or objective state. The prodigious feats of blind Tom, above referred to, are an example of this heightened sensitivity. It will be remembered that poor, blind and feeble-minded as he was, deprived by nature of almost all objective intelligence, yet he could almost immediately reproduce any piece of music played in his presence, no matter how long or technical it might be. His power undoubtedly lay in his intense subjectivity, for he seemed to dwell in an atmosphere of music. He could improvise as well as imitate, and this, too, with wonderful skill and without previous training.

Mozart was also an example of an "in-

tuitional" musician, but with the difference that he was highly intellectual, although possessing hardly an ordinary literary education. In the life of Mozart by Ebenezer Praut we find the following statements that seem to bear out our idea of the subjective nature of music: "At three years of age he was a constant attendant upon his sister's lessons and already showed, by his fondness for striking thirds, and pleasing his ear by the discovery of other harmonious intervals, a lively interest in music. At four he could always retain in memory the brilliant solos in the concertas that he heard; and his father now began, half in sport, to give him lessons. The musical faculty appears to have been intuitive in him, for in learning to play he learned to compose at the same time; his own nature discovering to him some important secrets of melody, rhythm, symmetry and the art of setting a bass. The delicate organization of the young musician was shown at this time by an invincible horror at the sound of a trumpet. He could not bear that instrument when blown by itself and was alarmed to see it even handled.

"The excitement of fancy in which he lived during his continental tour is well displayed in an anecdote preserved by his sister. He imagined himself a king and that the population of his dominions were good and happy children. The idea pleased him so much that the servant who traveled with him and who happened to draw a little, had to make a chart of this Utopia, while the boy of eight dictated to him the names of its cities, towns and villages. While the young composer was thus reveling in the visions of his own creation, the happiness of his father was alloyed by many anxieties."

Regarding Mozart's clairvoyant powers,

"it is related of John Christian Bach, music master to the queen (England), that he took little Mozart between his knees and played a few bars extemporaneously, which the boy continued; and that thus changing and playing in turn, they performed an entire sonata admirably, as if by one pair of hands."

The infancy and childhood of Mozart were spent in what would be considered an unnaturally subjective atmosphere. "Composition and transcribing of music was perpetually going on in his (the elder Mozart's) home, and thus the little boy, with a love of imitation natural at his age, was led to make his first essays at holding the pen those of the composer."

"The difficult task of putting down into notes the music performed by a double choir, abounding in imitation and traditional effects, of which the chief is characterized by an absence of a perceptible rhythm, is scarcely conceivable," yet this young Mozart did in the theft of the *Miserere of Allegri*. The performance of this feat bears out our theory of his clairvoyant powers.

Several different accounts exist, but we have chosen one taken from the German of Heribert Rau by E. R. Sill, as best suited to our purpose. Nowhere in the account does it appear that the writer was acquainted with the condition known as lucid somnambulism, and yet a more perfect description of that subjective state could not have been written at the present time nor by a person fully acquainted with all its varying phenomena. Not only this, but the settings of the performance and the immediate environment of Mozart were the most favorable possible to produce a hypnotic effect. The description is as follows: "At the appointed hour they (young Mozart and his

father) entered the *Sistine chapel*. What a spectacle met their eyes! The world has not another similar one. Some seven hundred burning wax candles lighted up the vast and already crowded building. The colossal dome lifted itself above like the arch of the blue heaven. The walls were painted in gigantic frescoes; and on the opposite wall as you entered loomed up the sublime 'Last Judgment' of Michael Angelo. It smote upon the imaginative and sensitive spirit of Amadeus (Mozart) with an irresistible awe. He felt his limbs tremble and his blood gather at his heart. But now—on a sudden—all the countless lights were extinguished as by magic, except fifteen, which twinkled above the altar, and the whole Sistine chapel lay in ghostly gloom, and then began the *Matutino delle tenebre* from a choir of thirty-two voices, without instrumental accompaniment. This famous composition consists of fifteen psalms and a number of prayers and concludes with the 'Miserere.'

"A stillness of death reigned in the great building. As each psalm was ended one of the fifteen candles was extinguished, and the gloom and silence throughout the church became more profound and awful, and the singing grew sadder and deeper, till its tender pathos, wounded to the death, was singing its pain; and then it deepened and swelled, till it was the woe of all humanity for the wrongs of its noblest sons going up before the throne of the eternal spirit.

"Then hot tears rushed from the hearts of the listeners, and they forgot that they were children of the dust in a dust-born world. And when now the fifteenth psalm was ended, and the last light was extinguished and the darkness of the grave reigned over the whole chapel, then

arose the *Miserere*. The impression was indescribable.

"Amadeus no longer was a bodily existence; he neither felt nor saw nor breathed in the flesh. The *Miserere* had long been finished, but Amadeus still stood motionless. A gigantic cross, brilliant with hundreds of blazing lights, was lowered from the center of the dome and flooded the darkness with a sudden sea of splendor. It was a magic effect; but Amadeus marked it not; he stood unmoved. The stream of thronging humanity had crowded by, and only a few loiterers remained in the empty chapel; but he knew not of it, and still stood motionless, as if stricken to a statue.

"Then his father, almost in alarm, bent down and said with a voice full of affection, 'Wolfgang, it is time for us to go.' The boy started, as out of a dream, and stared with great eyes at his father. Then passing his hand over his brow and eyes, and looking about him, as though to recollect where he was, he nodded to his father, and silently followed him into the open air.

"Not a word came from the boy's lips as they walked homeward. Father Mozart, too, was full of thought, and when they reached the house he was glad to have his son hasten to their chamber, which they occupied together, and retire to rest. But scarcely had his father fallen asleep by his side when Amadeus softly arose, lit the lamp, and made ready pen and music paper. Then he gently threw open one of the windows and gazed out. There lay at his feet the eternal city—the tomb of so many centuries—the mausoleum of half the history of the world: and over its ruined glory the heavenly night had folded the moonlight like a shroud.

"For a few minutes Amadeus gazed upon the impressive scene, then with a glance at the splendid night sky, he closed the window hastily, and seated himself before the music paper at the table. When the next morning's kindling sunrise greeted the earth, it threw its first rays over a beautiful boyish head that was resting on folded arms across the desk, fast asleep with weariness and toil, and it gilded the sheets of music paper that lay beside the young sleeper on whose closely written pages appeared the Miserere of Allegri.

"Wolfgang Amadeus Mozart, the boy of fourteen years, had performed what has ever since been considered almost a miracle; he had written out, incredible as it may seem, that wonderful masterpiece of composition which the Romish church held so jealously guarded under pain of excommunication to anyone of the singers who should lend, show, or copy a single note of it—written it from memory after one hearing and without an error." In this latter statement the writer is slightly in error, for the father, in writing on the subject, says: "Wolfgang accomplished his task in two visits to the Sistine chapel. He drew out a sketch on the first hearing and attended the performance a second time on Good Friday, having his MS. in his hat for correction and completion. It was soon known in Rome that the Miserere had been taken down, and he was obliged to produce what he had written at a large musical party, where the *Christofori*, who had sung it, confirmed the correctness." Herr Rau adds, "The generous Italians were so much delighted that they forgot to call on the Pope to excommunicate the culprit."

I have quoted thus at length to show

the peculiar circumstances that surrounded this wonderful feat which we now understand as accomplished in a state of lucid somnambulism, self-induced by the influence of the favorable surroundings and the music operating on a particularly susceptible subject; a feat, as yet, never surpassed, although in some degree approached.

The heightened sense of perceptivity of music present in the subjective state was observed as early as 1850 by Braid, who relates some feats in vocalization that are even more wonderful than those recorded in modern days. He wrote in "Observations on the Trance State" (p. 43):

"Many patients will thus repeat accurately what is spoken in *any* language; and they may be also able to sing correctly and simultaneously both words and music of songs in any language, which they had never heard before, *i. e.*, they catch the words as well as the music so instantaneously as to accompany the other singer as if both had been previously equally familiar with both words and music. In this manner a patient of mine who, when awake, knew not the grammar of even her own language, and who had very little knowledge of music, was enabled to follow Mlle. Jenny Lind correctly in songs in different languages, giving both words and music so correctly and so simultaneously with Jennie Lind that two parties in the room could not for some time imagine that there were two voices, so perfectly did they accord, both in musical tone and vocal pronunciation of Swiss, German and Italian songs. She was equally successful in accompanying Mlle. Lind in one of her extemporaneous effusions, which was a long and extremely difficult, elaborate

chromatic exercise, which the celebrated cantatrice tried by way of taxing the powers of the somnambulist to the utmost."

That Braid did not fully realize the psychologic importance of his discovery is evidenced by the fact that he goes on to say:

"When awake the girl durst not even attempt to do anything of the sort; and, after all, wonderful as it was, it was *only phonic imitation*, for she did not understand the meaning of a single word of the foreign language which she had uttered so correctly."

Little was then known of post-hypnotic suggestion, consequently advantage could not be taken of that means of reproducing, in the waking, experiences had in the hypnotic state. Unless post-hypnotic suggestions are made during the subjective state, little or no recollection will be had when the individual awakens, except perhaps as an indistinct vision or dream. The subject has to all intents and purposes been in dreamland. That these subconscious experiences are not lost altogether when the individual awakens is proven by the fact that they may be recalled at any subsequent hypnotization and with such even intensified vividness as to at times suggest that the subjective mind had dwelt upon them during the waking period and further elucidated the subject.

The question now agitating many observers is how to associate these subconscious ideas with the individual's objective senses, so as to reproduce them in the waking state. Van Norden says that "facts acquired during (natural) sleep may be recovered on awakening by indirect methods appealing to this coherent subconsciousness." Binet has shown that in every one, and at all times, subcon-

scious potentialities exist and can be aroused, interrogated and educated. Hypnotic hallucination is only an exaggeration of a perfectly normal process which tends to go on in all of us and is only repressed by experience, nor are its grander performances entirely without parallel; its outbursts of genius have been equaled by similar extemporizations in dreaming, and by accomplishments in the waking state, in exceptional persons. The fact merely indicates that very remarkable developments in multiple consciousness have long been studied under the phrase of "unconscious cerebration."

But some one says that these are only flights of imagination—nothing real! What is real? we would query. Does an experience have to smell of garlic, possess a metallic taste or bear the stamp of coin in order to be considered genuine? Not all dreams are visionary; they are only impractical when measured by the limitations of human experience—limitations of our own creating, in most instances. Who are our most successful men? Those who will not be discouraged by the cry of impossible! impracticable! but who go ahead and grasp success out of the very jaws of defeat! Thus was steam harnessed, the world circumnavigated, the lightning chained and the earth girded by overhead and submerged cables, and every other glorious enterprise brought to a full fruition. Born in the mind of some dreamer it became at last a practical reality. Now nothing is more real than the existence of subconscious mental activity.

"Some really great works of genius have arisen in this way," says Van Norden. "Tartini, a famous violinist and composer, dreamed that the devil had become his slave and that one day

he asked the evil one whether he could play the fiddle. Satan replied that he thought he might pick up a tune, and thereupon he played an exquisite sonata. Tartini, imperfectly remembering this on awakening, noted it down, and it is known to musicians as 'Il Trillodel Diavallo'; and in like manner Coleridge composed his 'Kubla Khan.' Van Norden further relates how he himself, in dreams, has created whole dramas and personally acted in them as some of his own *dramatis personae*, although not possessing any known capabilities at dramatization and never having succeeded at impersonation.

Dreams are the result of suggestions received during sleep, either mental or physical, and while they sometimes seem irrational to our carnally educated minds, still may they not be glimpses of another phase of our existence which we, as yet, little comprehend? The Society for Psychical Research, while it has not presented conclusive evidence of the possibility of subconscious communication between individuals (telepathy), has gathered such a multitude of cases as to make it seem as if it were possible; enough at any rate has been shown to set earnest men thinking.

The fact that dreams may be recalled and the scenes enacted gives hope to the thought that the more realistic experiences of the subjective state of hypnosis may be re-enacted in the objective or waking condition. The question at the present time is how to make the connection between these two states. The methods employed in fixing dreams in the attention and hence in the memory are known and can, it seems to me, be applied with equal success to hypnotic experiences. Our grasp upon our sub-

jective relations is very slight, even in dreams, and must be at once fixed or they vanish away. "No perceptible organ of the body indicates an inner sense, but from analogy with the outer senses it has been assumed (*Herbert*), in order that we may attribute to it the apprehension of our own conditions in their actual succession," and while it is true that we have made little advance in the line of positive demonstration since Herbert's time, yet we have much data in the records of cases of post-hypnotic experiences and which indicate that ideas or concepts, as he preferred to term them, are most indelibly fixed on the inner sense in the subjective state. It is a well known fact that the powers of perception are greatly enhanced during this condition, which fact may in some measure explain the possibility of the perception of composite musical productions on a mental rather than on a physical basis. The marked difference in mental activity in the apprehension of music in general as compared with the perception of the unrhythmical spoken language of man points to an entirely different psychological element that must be taken into consideration in our efforts to explain the process.

In the light of our present knowledge it will not do to dismiss the wonderful experiences occurring in the subjective state as "feats of imitation." They are real perceptions and persist in the inner consciousness to be recalled whenever the conditions or associations that there existed are reproduced, and it is further possible to have them performed in the waking state by post-hypnotic suggestions made during the hypnotic seance, while they are yet fresh in the memory. The question naturally arises, why is it not possible to recall them and apply them

as we do facts perceived during the waking state by the well known process of association of ideas? If our theory regarding the nature of the perception of music is true, then we have gone a long way in the solution of the problem and it only remains to fill in some of the minor details to make an accomplished fact what many have striven to demonstrate.

In conclusion let us recapitulate: A song or a piece of instrumental music is perceived as a composite whole and when recalled is reproduced vocally or instrumentally as a series of ideas or pictures. Although much depends upon the rhythm for the ability to correctly execute it, yet more depends upon the subjective state into which the artist necessarily and voluntarily throws himself in order to recall the sensations or the physical associations that accompanied the hearing of the piece in the first instance. The very attitude assumed in trying to recall a piece—that of looking off into space—is illustrative of the subjective state and associates it with auto-hypnotization.

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#### Soon Got Rid of the Patient.

"One of my patients," said the hard-worked doctor, "was a fussy old lady who fancied herself afflicted with every disease under the sun. One day I chanced to meet her on the street, when she immediately began to run through a long list of complaints from which she believed herself to be suffering. I was in a hurry, as an important case was waiting for my treatment, and I resolved to teach this old fidget a lesson. First I took her hand and felt her pulse. It was in splendid condition, as I expected. Then I told her to close her eyes and put out her tongue. When she had done this, I stole

off on tip-toe and turned the first corner. How long she remained in this attitude I can't say, but since then she has never troubled me with her imaginary ailments."—*Naturopath*.

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#### Why and When We Feel Hungry: A German Theory.

A German physician says we feel hungry when the blood-vessels of the stomach are comparatively empty. Many anemic patients have no appetite even when the stomach is empty; but the blood vessels of the stomach are not empty in such cases, but rather congested. In healthy people lack of blood in the stomach acts upon a special nerve, and all the characteristic symptoms of hunger follow. Now this hunger nerve and the nerves of the mouth and tongue are branches of the same nerve-trunk. Hence, a stimulus applied to the tongue, by a spice, for example, creates or increases appetite. On the other hand, when the nerves of the tongue are affected by a diseased condition of the mucous membrane of the mouth, the patient has no appetite, though his stomach may be empty, and he may be in actual need of food.—*Dietetic and Hygienic Gazette*.

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If you would be pungent, be brief; for it is with words as with sunbeams—the more they are condensed the deeper they burn.—*Southey*.

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A man who knows the world will not only make the most of everything he does know, but of many things that he does not know, and will gain more credit by his adroit mode of hiding his ignorance than the pedant by his awkward attempt to exhibit his erudition.—*Colton*.

# ENTHUSIASM.

ELLA HALE GORDON, SYRACUSE, N. Y.

The first power with which man was endowed was vitality, life. As he grew he became stronger, and began to see more of life. Then, as weeks of his existence increased, he became a struggling mass of *animation*. His mind was soon aroused at the sight of surrounding objects; although only certain objects aroused his mental activity—hence *attraction*. Then he made an effort to obtain that object which was his *choice*. Last, he played with or analyzed the object of his attraction, in which he showed *intense interest*. Hence was born the essential power of growth—*enthusiasm*.

The psychological explanation of enthusiasm is:

From impressions gained through seeing, hearing or reading, there appear on the brain mental pictures that vibrate. The more vivid the image the more rapid the vibration, and since the vibration of mental images produces emotion or feeling, the stronger will be the feeling when the images are vivid. Now feelings or emotions vibrate until they reach a point of accumulation at which they seek liberation. Thus every cell and nerve vibrate with such intensity that a feeling of life—animation—enthusiasm is produced throughout the entire body. And if this feeling or emotion is not at once expressed by the utterance of a word or performance of an act, it becomes less and less tense, weakens and expires from want of freedom. Often has many an indolent individual crushed the emotion of enthusiasm because he was too lazy to respond

by putting spirit into word or act when the vibratory emotion first sought liberation.

Enthusiasm, then, is an emotion within; the spiritual element that inspires perseverance and earnestness—without which there can be no progress. It is a positive power because its nature is to make cheerful, happy and hopeful the individual, and to give life and vigor to every guiding nerve in the human organism.

“Every great and commanding movement in the annals of the world, is the triumph of some enthusiasm. Nothing great was ever achieved without it.”—Emerson.

To illustrate this fact: There was Raphael, Michael Angelo, Watt, David Garrick, Gladstone, Napoleon, Patrick Henry, Daniel Webster, and many other great and good men whose successes were due to their intense earnestness and enthusiasm that was as inspiring as it was contagious.

Disease, environment, close association, inheritance, bitter sorrow and disappointments have prevented and do prevent many from becoming enthusiastic. But were circumstances and environment favorable to our greatest and most successful men? Indeed much to the contrary. Few there were whose environment was inspiring. What cared they! There was something within, the mighty spirit that conveyed its pleadings through the imaginative brain which told the individual that—*We can if we will*.

Life is just what we ourselves make it.



It is dull and monotonous to the discouraged, hopeless and aimless. But how inspiring, hopeful and interesting it is to the noble uplifting enthusiast!

“The heart rules youth, head manhood.” Who is the happier, the child or man? Because the child thinks, talks and acts with life, animation and spirit, he is happy; because he is gay, sprightly and cheerful he is happy. In a word he is happy because he is “enthusiastic” and acts naturally. Then the most natural person, an enthusiastic one, is the youth or the unaffected man or the unaffected woman.

Men are nothing until they are awakened. The cold, half-hearted, doubting and fearing never accomplish the most, because they are unnatural and negative. But the honest hearted, brave, positive, determined, enthusiastic lifter, not leaner, who feels kindly toward all, makes the best of everything, and sings at his work, enjoys that for which all strive—happiness. It brings success by means of that natural and spiritual power—enthusiasm. This power has a marvelous effect upon man’s nature, namely:

**Mentally:** It strengthens and invigorates the brain to greater activity. It may make us a crank, but what would the world do without them? Columbus, Morse and Fulton were cranks for the reason that they did not think as others did; but they were enthusiastic. And what was the result? *Progress!* Enthusiasm reaches the goal for which it so earnestly slaves, ascends the slopes amid winds of sorrow, that only a contented, determined, enthusiastic brain could endure, and reaches the top. Then these once considered cranks are blessed by the thousands. Such is the effect that noble, earnest enthusiasm has upon the mind.

**Morally:** An earnest, enthusiastic brain guides the morals and leads them to the heights of spirituality. Who is more virtuous and noble than the hopeful, enthusiastic youth who endures much and waits long, that he might attain the goal for which his heart increasingly craves! It has a wonderful effect for the better upon our morals.

**Socially:** Human society feasts on good times. What constitutes pleasure and a good time? The cheerfulness, happiness, life and enthusiasm of the individuals, without which there could be no progress politically or socially. Society bars out the unconcerned, quiet and unamiable; but it seeks the lively, good natured, earnest and enthusiastic. Therefore, if you would be successful in life, human society, you must have people *like* you; and the way to accomplish that is to be cheerful, get the best out of everything by putting spirit into it, be determined, earnest and enthusiastic.

**Physically:** Its action on the “nerve vapor” is so favorable that digestion, assimilation, circulation and respiration are carried on in a harmonious manner, thus producing healthy blood that manifests itself in the fresh, rosy complexion. When the action of the brain is increased the body will be in a more healthful state, because what affects mind affects body. Soundness of body depends upon soundness of mind. Mind is the master of the entire organism. Cheerfulness and animation are necessary to the best growth of mind and body.

**Spiritually:** That *power* which enables us to think, speak and act with a serene, undisturbed conscience, is a noble and virtuous one. It benefits others and self, endures and waits, uplifts by giving joy, and is known as Enthusiasm.

# FEMALE TROUBLES AND THEIR CURE BY SUGGESTION.

HERBERT A. PARKYN, M. D.

Medical Superintendent of the Chicago School of Psychology, 4020 Drexel Boulevard, Chicago, Ill.

It has been said that nine out of every ten American women suffer from female troubles in some form or other, and it is the usual practice of the average physician of the present time to attribute nearly every symptom of which women complain to troubles of the generative organs. For instance, if a woman complains of headaches, neuralgia, dyspepsia, hysteria, nervousness or any other of the numerous complaints with which men and women suffer in common, the cause is generally sought for in her generative organs, and nine times out of ten some abnormality is found. The abnormality may be a displaced or enlarged uterus, an inflammation or catarrh of the uterus, stenosis of the os uteri, adherent prepuce, a laceration of the uterus or perineum or both, and the patient is promised relief by local treatment, support from a pessary or an operation for the lacerations or stenosis.

Now, if every woman's symptoms disappeared after the local troubles were looked after, it would go far to prove that the troubles with the generative organs are the cause of the many remote symptoms of which woman complains. But, when careful observation and inquiry show that not one in ten of the women treated in this way receives permanent benefit, it is evident that, even if the symptoms in remote parts of the body are present in women suffering from uterine troubles or lacerations, the uterine

troubles or lacerations are not the cause of the other symptoms.

Occasionally, however, a woman regains perfect health after local treatment, but it is probable the greater part of the benefit can be traced to suggestion, for it is not uncommon for patients that have been advised to undergo local treatment or an operation, to regain perfect health while being treated by a Christian Scientist, Magnetic Healer or an advocate of some other of the many forms of treatment that, it is evident, depend entirely upon the Law of Suggestion for their results.

Again, I have seen patients completely cured by suggestive treatment, after a long course of local treatment or an operation had failed to produce any amelioration of the many symptoms for which the cause was sought in the generative organs.

When I began the practice of medicine, after graduating in medicine and surgery, I believed, from what I had been taught, that the majority of troubles of which women complain could be traced to uterine or kindred disorders, but I found in actual practice that results would not "square" with the theory, although the local troubles could generally be found. After giving a great deal of attention to the practice of suggestive therapeutics I discovered that by building up my patients through the use of suggestion, every local and general symptom disappeared,

as a rule, in nearly every case except those in which lacerations were present, and even in these cases it was the rule for every symptom but the laceration to disappear. From these results I concluded that the majority of local troubles, including the lacerations, were not causes but concomitants of the general symptoms, and that all the symptoms, including the local troubles, were the results of a common cause—imperfect nourishment.

Since coming to this conclusion and treating patients with this thought in mind, I have had uniformly excellent results in relieving the majority of troubles peculiar to women and the many general symptoms which usually appear in women so badly run down physically that the conditions that favor troubles in the generative organs are present.

Perfect nutrition means perfect health and the perfect functioning of every organ in the body. Show me a perfectly nourished woman, and I will show you a woman that does not know the meaning of chronic headaches, neuralgia, dyspepsia, constipation, nervousness, painful menstruation, menstrual irregularities, uterine displacements, weak back, etc., and if she have children, labor will be easy and unaccompanied by lacerations.

Show me a woman whose main organs of nutrition are out of order—one whose circulation is poor in consequence—and I will show you a woman that, besides being exposed to the inroads of disease, is likely to suffer with headaches, neuralgia, hysteria, nervousness, painful menstruation or other menstrual irregularities, weak back, lacerations, displacements of the uterus, etc.

I do not advocate dispensing entirely with local treatment and operations for lacerations, in extreme cases. If the lo-

cal treatment did nothing more than act as a strong suggestion, it would be valuable, and in some cases it is without doubt of positive benefit, aside from the psychic effect. But what I do discountenance is the habit so many physicians have of treating the local symptoms only, believing that this procedure will relieve all the general symptoms, regardless of the state of the mind and the patient's habits of living.

My clinical records of patients treated at the Chicago School of Psychology show that the majority of female patients that apply for treatment at the school have been told by their physicians that most of their symptoms could be traced to troubles of the generative organs. Nearly all these patients have received local treatment or operations before coming to the school clinics, but in nearly every instance the troubles have not been relieved in the slightest, or the benefit, if any, proved to be temporary.

No doubt remarkable benefit has at times followed local treatment or an operation, but these results are few and far between, and a close analysis of the history of the improvement and the changes in the patient's habits of living and thinking will show that suggestion has done the greater part of the work, by changing the patient's habits of thought and habits of life, and that these changes were immediately followed by an improvement in the method of partaking of the life essentials. Sometimes the relief brought about in this way is permanent, in which case the local treatment is credited with the cure; but more often the patient relapses into the old conditions for which relief was sought.

To illustrate my point, I will take the case of Mrs. M., who came to my clinic

about ten months ago. She was suffering with melancholia, nervousness, headache, exhaustion, backache, sleeplessness, dyspepsia, and constipation. She said all her troubles dated back to the birth of her only child, eight years before; that a laceration of the cervix had occurred when the child was born and that the physicians she consulted attributed all her troubles to the presence of the laceration. Eighteen months prior to her appearance at my clinic she had submitted to an operation for repair of the laceration, and immediately afterwards her health became better than at any previous time in her life. She attributed this improvement to the repair of the laceration, but could not understand why all her old symptoms had returned, and again resorted to local treatment, which did not benefit her in the least.

By questioning the patient I gleaned the following facts: She had suffered with painful menstruation and constipation before her marriage and her child was born one year after marriage. Her married life had never been very happy and at the time of her operation, *which was performed at a sanitarium*, she weighed twenty pounds less than when she was married. She had never given any attention to the "life essentials," but her appetite improved while she was at the sanitarium and she gained thirty-two pounds in the six months she remained there after the operation. When she left for her home she felt better in mind and body than at any time in her life. Her domestic affairs went smoothly for awhile after she returned, but before three months had elapsed the old discord arose, her appetite disappeared, dyspeptic troubles returned and she lost weight rapidly, and slowly but surely the old gen-

eral symptoms returned. She consulted her family physician, who said he found a catarrhal condition of the uterus, and local treatment was employed for several months without benefit.

At this juncture the patient came to my clinic, and after four weeks' treatment she left for home perfectly well again. Every symptom had disappeared and she had regained fourteen of the twenty-six pounds she lost after leaving the sanitarium. It is nearly ten months since this patient attended the clinic and she is in better health at the present time than when her case was dismissed. She weighs six pounds more than when she left the sanitarium; has brought harmony into her home and is looking after the "life essentials" every day of her life.

From the patient's statements and the history and results in this case I draw the following conclusions: The patient had never partaken properly of the life essentials, even when a girl, and the constipation and painful menstruation, of which she complained before marriage, were the results of the consequent imperfect nutrition. The uterus being improperly nourished could not perform its functions properly—hence the painful menstruation and the laceration at the birth of her child. With added cares of motherhood and family discord, greater draughts were made upon her vital forces and, as she grew weaker, she partook of less of the life essentials, which accounts for the loss of twenty pounds in weight. This loss in weight meant that a great reduction had taken place in her general nutrition, and different parts of the body began to complain from sheer starvation—these complaints were seen in the general symptoms. She was told, however, that all her troubles were caused by the lacera-

tion and an operation was performed at a sanitarium. At the sanitarium she was free from the cares and discords of her married life and had complete mental and physical rest, bright companions, fresh air and a hearty diet. Small wonder she gained thirty-two pounds in six months under these conditions. While she was gaining the thirty-two pounds every cell in her body was receiving the extra nutrition it had been crying out for for years. With the improved nutrition all her distressing symptoms disappeared, but the relief was credited to the operation. However, her improved health was merely an environmental accident for, not understanding the real source of the benefit she had received, all her old symptoms reappeared when she returned to her old discordant environment and her old habits of living. The symptoms could no longer be attributed to the laceration, but some other local trouble was found and treated. However, she received no benefit from the local treatment this time because she was treated at home, and no changes in her habits of living or thinking were made or suggested.

Under the suggestive therapeutic treatment at my clinic the patient was shown why she had built up and run down previously. She was taught how to partake of the life essentials, and her habits of thought and her attitude toward her relatives were completely changed. She gained from the first treatment with the result I have already told.

This case is not an exceptional one. There are thousands of similar cases, in every city in the land, for which proper suggestive treatment holds greater promise of certain and permanent relief than any other system of treatment known at the present time. The suggestive treatment is educational, and once a patient is re-

lieved she is able to maintain her good health.

I could give detailed accounts of the history and successful treatment of scores of cases that have appeared at my clinics suffering with "female troubles," but they would all appear to be alike; each having a history of imperfect nutrition and symptoms such as constipation, dyspepsia, headaches, menstrual irregularities, uterine displacements, etc.

Nothing can be more satisfactory to the practitioner of suggestive therapeutics than to watch the return to perfect health of these victims of chronic "female complaints."

Suggestion works marvelously with these cases. The suggestive treatment should be used to stimulate the main organs of nutrition in their work and to improve the patient's mental condition when necessary. It quiets their fears, gives them hope and courage, makes them hungry, educates them in self control, teaches them how to use their forces, stimulates the organs of nutrition and the whole circulation, and eventually brings them into perfect health.

I have watched the prematurely aged and pinched faces of hundreds of these cases gradually fill out and take on the expression and glow of youth, under suggestive treatment, and I have seen frail, emaciated forms strengthened and nourished until they presented the well rounded, graceful curves indicative of the strong, healthy, robust woman.

If every suffering woman and every physician could be brought to realize that the majority of "female troubles" can be surely and swiftly relieved by suggestive therapeutic treatment, the health of the mothers of the race would take a bound toward perfection, and local treatment would seldom be used and seldom considered necessary.

# SUGGESTION

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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.

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.

### The Editor's Holiday.

I suppose every editor should take a holiday at least once a year, and this month I shall take mine by publishing Dr. Sudduth's long, interesting article, "A Study in the Psychology of Music," instead of our usual query department. However, look out for the query department next month.

We received many flattering letters from our subscribers, praising the August magazine in general and the query department in particular, and requesting that we devote more space to queries in subsequent issues. Consequently, hereafter (after my holiday) we will give more attention and more space to the queries, and endeavor to make the query department the most interesting and valuable section of the magazine.

If any reader of this magazine is lacking in enthusiasm over Suggestive-Therapeutics, he should arrange, sometime, to attend the morning clinic at the Chicago School of Psychology and witness the results being obtained there in the treatment of patients. The August class and clinic have just ended, and no more clinics will be held till October 1st. The August clinic was one of the most interesting ever held at the school, owing to the variety of cases and the results obtained. On August 11 the students witnessed an operation under Suggested Anesthesia. Six tumors were successfully removed from a man's arm after anesthesia had been induced by Suggestion. Dr. Edward Sauer, of Chicago, performed the operation, and your humble servant, the editor of this magazine, induced the anesthesia.

There were cases of epilepsy, locomotor-ataxia, self consciousness, nervous prostration, tobacco habit, diabetes in-

sipidus, chronic sick headache and a number of "typical cases," with many general complaints, such as constipation, dyspepsia, neuralgia, painful menstruation, poor circulation, etc. The effects of the Suggestive treatment, even in two weeks, were very gratifying, and in the October number I shall probably tell about the cases treated.

Several students attending the August course subscribed for good blocks of stock in the Motzorongo Company, after meeting some of its directors and investigating its proposition thoroughly.

The two-page advertisement of the Motzorongo Company appears in this issue, and every reader of SUGGESTION should write for a prospectus.

I have given a great deal of attention to tropical agriculture and Mexican plantation investments, and I am a stockholder in several of them; but I must say, from what I know of the directors, possibilities, dividends, development, etc., of many of these plantation companies and their plantations, that the Motzorongo Company and its plantation are far ahead of any on this order.

When my father, Mr. James Parkyn, was in Mexico examining plantations, he met a number of gentlemen, who contemplated purchasing the Motzorongo plantation from the heirs to the estate of the late General Carlos Pacheco.

Having heard the Motzorongo property with its 165,000 acres of land, its \$300,000 sugar mill, large general store, hotel and other buildings and improvements were for sale, and being in the neighborhood of the plantation, my father gave special attention to it and made many enquiries about the property in Mexico, al-

though at that time he had no idea he should become financially interested in it. He was informed from every quarter that it was one of the best known and most valuable properties in Mexico, and, on his return, told me it was the finest plantation he had seen during his trip. This property was deeded by the Mexican Government directly to General Pacheco, who at the time of his death, which occurred a few years ago, was Secretary of the Interior of the Republic of Mexico.

A few weeks ago the Motzorongo Company was formed in Chicago by the gentlemen my father met in Mexico, and I was appointed to serve two years on the board of directors of the company, my father and I having become large stockholders in the company.

The plantation is in full running order now. The capacity of the mill is already planted in sugar cane, and with the other crops, such as coffee, bananas, pineapples, oranges, lemons, cocoa, etc., it is probable a 20 per cent dividend will be declared on the stock for the year 1903.

In order to pay off the balance of the purchase price, \$400,000 worth of stock has been offered to the public, and I want a large portion of this stock to be taken by the 10,000 readers of SUGGESTION. The stock is being sold in shares of \$10.00 each—the par value of the stock—but inside of three or four years, every share of stock will be worth \$100 or more. There are 250 square miles of property in the plantation, which is plentifully supplied with water, by rivers, streams and springs. Over 80 square miles are fenced off with six-strand barb wire fencing, and the stock of cattle and hogs is being increased rapidly. Cattle and hogs will prove a valuable source of income, for they can be sold on the plantation at a good

price, and there is fine pasturage the year round. There are over 60,000 acres of fine sugar cane land, 15,000 of which are already cleared, and when it is remembered that sugar cane yields \$200 net an acre, the enormous profits from this source alone can be easily estimated. I firmly believe that this company, within the next few years, will be paying dividends of 100 to 200 per cent and up, every year.

The greater part of Motzorongo at present is covered with vast forests of the most valuable kinds of fancy woods, for which there is a ready sale at the plantation door. Even now, the manager, Mr. Straube, has contracts for all the cordwood he can supply at \$4.00 per cord, and all the railroad ties he can turn out. Land adjacent to Motzorongo is selling for \$10.00 to \$25.00 an acre. Rubber is growing wild all over the plantation, but this source of income is not counted on for the present, although 50,000 rubber trees have already been planted, and within a year or two there will be thousands of acres devoted to the raising of rubber.

Within a few miles of Motzorongo a plantation of 9,000 acres is devoted entirely to rubber, and it is estimated that the annual profit from these 9,000 acres will be \$1,450,000 for the year 1908, and \$4,500,000 in 1916. This plantation of 9,000 acres is selling its shares for \$300 an acre; or, in other words, it is capitalized for \$2,700,000, while Motzorongo, with over 165,000 acres, 20,000 of which can be devoted to rubber, is capitalized at \$1,250,000—about \$8.00 per acre.

The Vera Cruz & Pacific Railway bisects the Motzorongo plantation for thirteen miles and maintains two stations on the property. Besides this, there are fifteen miles of railway on the plantation, owned by the Motzorongo Co., and used



to bring the sugar cane from the fields to the sugar mill; twenty steel cars, also owned by the company, being used for this purpose.

It is possible to leave Chicago Monday morning and sleep in one of the twenty-five rooms in the manager's house by Saturday night, having traveled every foot of the way on fine express trains.

A large party will be formed to visit the plantation in October or November, and Colonel J. A. Robertson, first vice-president of the Motzorongo Co. and the best-known American in Mexico, has placed a private car at the disposal of the party. I expect to be one of the party, and I should like to see a number of SUGGESTION'S readers join it also. How many will accompany me?

I told the Motzorongo Co. I wanted all my SUGGESTION friends to have an opportunity to invest in something I could conscientiously urge them to go into, knowing they would receive large returns for their money, and I succeeded in persuading them to place a two-page advertisement in this number of the magazine. Now, I want every subscriber to write for a prospectus, whether he expects to take stock or not, and I should like to know that those who have money to invest have sufficient confidence in my judgment to write for a prospectus and investigate the matter for themselves. I know they will find it the best, safest and most permanent investment they ever heard of.

The Motzorongo Co. will be kept a close corporation, and only sufficient stock is being sold to clear the vast property from debt; the bulk of the stock being kept in the treasury for the benefit of the stockholders who are fortunate enough to get in on the ground floor by taking stock

now. No more money will be required to run the plantation after these 40,000 shares are sold, for it is a running, paying plantation now.

One hundred dollars invested now will, in all probability, pay \$20 in dividends next year, and in ten years it is likely to pay \$500 and even more per year. I know these figures seem large, but wait until you have received a prospectus and you can then form some idea of what is being done on this plantation and will understand its possibilities.

The management of the plantation is in excellent hands and the promoters of the enterprise are business men of sound financial standing.

No more interesting and profitable holiday trip could be taken than a visit to Old Mexico, and if any of my readers will accompany me on this trip I shall be glad to hear from them, whether they are subscribers for stock or not. There will be a special railroad rate for the party, and Mr. Straube, the local manager, informs me there is sufficient room in the large administration building to accommodate all that are likely to make the trip. So let me hear from you if you can arrange to go. We shall have an opportunity for testing the Suggestibility of the native Mexican, but I am informed that a practitioner of Suggestive-Therapeutics would probably starve in Mexico, unless he could mask the Suggestive treatment with electricity or powerful drugs.

The Chicago address of the Motzorongo Co. is 813 National Life Building, Chicago, Ill., and a card will bring the prospectus.

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In the October number of this magazine will appear an article from the pen

of the author of "The Law of Psychic Phenomena," Thomson J. Hudson, L.L. D. The title of the article is "How I Became Convinced of the Truth of Telepathy." This contribution should prove of great interest to all our readers, and more particularly to those who have read Dr. Hudson's marvelous masterpiece, "The Law of Psychic Phenomena."

Tell all your friends to look out for the October number, and if you will send \$2 we will send you a copy of "The Law of Psychic Phenomena" (price \$1.50) and place a friend's name on our subscription list for one year.

#### When Pa Tried Mental Healin'.

When Pa tried Mental Healin' in the Fall of '94

He says: "At las' I've found the art of livin' evermore;"

And a moisture born of pity dimmed the lustre of his eye,

As he said: "Oh, wretched mortals, in your ignorance to die!

W'en you might keep right on livin' if the fact you once opined

That disease is but a phantom of the morbid, restless mind.

Halleluyer!" said my father, in a jubilatin' awe,

"That the fact that Mind is Monarch is the glorious truth I've saw."

Then Pa read from the sages who the Higher Law apply

That pain is but a notion that the Mind has fooled us by.

There was "Ethyl Biggs, on Spirit," and he said 'twas lovely, too,

And a learned dissertation called "High Thoughts, by Mamie Drew";

There was "Sadie Sobbs, on Sorrow," "Hannah Hurd, on Thought Profound,"

And some more that I've forgotten, but they all were sweetly bound:

And Pa remarked to Sister Bings, in accents even gay:

"I'm goin' to live forever, for I've found the Mental Way!"

"Oh, do not cry, my little son," said Pa, "for here's the truth:

Your pain is only in your Mind; it is not in your tooth.

Jus' set your Mind upon it, an' keep it sot right there,

An' you'll be surprised to notice that it is not anywhere.

Don't tell me that your tooth does ache! I guess I orto know!

An' quit that howlin' now at once, an' give your Mind a show!"

And then I went behind the barn until my tears I slaked—

Perhaps my tooth wan't aching, but I know I thought it ached.

One day my Pa was poundin' on a nail against the wall,

And he sort of missed the target and hit his thumb—that's all;

But the words my Pa then strewed around they were a grief to me,

And I thought I'd best console him, for his language was too free;

And so I says: "It doesn't hurt; it's only in your Mind,

And if you'll give your Mind a show you'll be surprised to find—"

I never did get further, for he jerked me out of plumb,

And said: "Dern Mental Healin'! This hurt is in my thumb."

Since then my Pa's backslidden, and he groans and moans around,

And his books on Mental Healin' in the attic may be found;

And he often says, emphatic: "A man's a fool, I find,

Who insists a broken thumb-nail is a phantom of the mind,

That cholerer's a delusion, an' that typhoid is a sham.

They's plenty of such imbeciles, but drat me if I am!"

And so I kind o' argue, though in confidence I speak,

That my Pa has good intentions, but his mind is middlin' weak.

*Alfred J. Waterhouse, in New York Times,*

# SUGGESTION

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

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## HOW I BECAME CONVINCED OF THE TRUTH OF TELEPATHY.

THOMPSON JAY HUDSON, LL. D.,

Author of "The Law of Psychic Phenomena," "A Scientific Demonstration of the Future Life," etc.

I have been asked to tell how I became convinced that man possesses the power to communicate thoughts to his fellow man otherwise than through the recognized channels of the senses. I could answer that question very easily and truthfully by saying that I am credulous enough to accept and believe human testimony. When thousands of otherwise reputable men and women declare that they have experienced the phenomenon and witnessed it in others; and when hundreds of men, whose reputation for probity and scientific attainments is international, aver that they have experimentally reproduced the phenomena of telepathy, I confess that I am very much inclined to believe what they say. When a great society, the London Society for Psychical Research, is organized for the sole purpose of scientifically investigating such phenomena, and I find that its active workers comprise some of the ablest scientists and most careful and conscientious investigators in the civilized world, and when that society publishes two large volumes, "Phantasms of the Living," containing more than thirteen hundred pages of testimony to the

fact that telepathy exists as a power of the human mind, I confess that I am prone to be "convinced of the truth of telepathy." I know that it is unscientific, very, to be so credulous; for I have been so informed by some very able scientists. I know that it is considered to be scientific heresy to believe human testimony on such subjects; and I have been informed by members of the Society for Psychical Research that I have been guilty of such heresy in that I have believed the testimony of that society and have generalized from its published facts, instead of spending a lifetime in finding out whether they told the truth or were engaged in a gigantic conspiracy to impose upon the credulity of mankind.

I do not mention this in any spirit of complaint or fault finding, for I cannot but realize that in times past it was very unsafe for any scientific investigator of psychic phenomena to accept human testimony on that subject. The tales of devils, demons, ghosts, hobgoblins, witches, visions, dreams and presentiments, with which old women and nurses were in the habit of entertaining the good children,

and securing the obedience of the refractory, were fair samples of the material with which, at the threshold of scientific inquiry on the subject, the investigator of psychic science had to deal; and it is obvious that, under those circumstances, the old rule that human testimony should not be received was indispensable.

But when such world renowned scientists as Professors Coues, James, Gates, Crookes, Wallace, Sidgwick, Myers, Podmore, Hodgson, and hosts of others of equal capacity for accurate observation—when such men declare that they have experimentally demonstrated the existence of that and cognate psychic powers, I am forced to the conviction that the old rule may now be somewhat relaxed. That is a question, however, which each investigator must determine for himself; and I am not disposed to find fault with anyone who chooses to adhere to the old rule and to waste a lifetime in reproducing phenomena which have been witnessed and verified by thousands of accurate and conscientious observers. But I do say, nevertheless, that as long as every student of experimental psychology adheres to the notion that in order to be considered “scientific” he must personally conduct every experiment from which he deduces a conclusion, there will be little progress made in psychic science. If the physical sciences had been investigated on that principle, we would still be riding in stage coaches and nine-tenths of all the appliances of modern civilization would be still unknown. If the science of electricity, for instance, had been so studied, Edison would have commenced his studies by fumbling with lodestones, producing static electricity by rubbing sticks of sealing wax upon the seat of his pants, and possibly by this time he might have reached the kite-flying experi-

ment of Franklin. Certain it is that he would have reached the stage of senile decrepitude before he could have experimentally verified a one-hundredth part of the conclusions of his predecessors; and he would have died of old age and disappointed ambition before he would have dared to make an original experiment or generalization.

If substantial progress in psychic science is ever to be made it must be by adopting the same methods which prevail in the development of the physical sciences. That is to say, some credit must be attached to the declarations of competent observers. We must take something for granted. We must begin where our predecessors left off. We must take advantage of their discoveries and explore new domains, instead of perpetually traveling in their old pathways for fear that they have been lying to us about the topography of the realms they have explored.

I must be understood now as giving fatherly advice to those who are just entering the field of psychic investigation. I confess that I did not dare to follow the advice I now give, for the simple reason that I began before psychic phenomena had been scientifically investigated by competent observers who were known to be trustworthy. I did not, however, waste much time in repeating experiments after becoming satisfied of the verity of any particular class of phenomena; for I investigated for the sole purpose of satisfying my own mind, and not with a view of converting others. I investigated by classes of phenomena, and, having demonstrated to my own satisfaction that one particular class of phenomena could be produced without fraud or legerdemain, I dropped it and proceeded to another class,

and so on till I had practically covered the whole psychic repertoire.

I may be pardoned by some of my readers for remarking, in passing, that when I began my investigations I had no theory of causation or hypothesis to sustain. I simply desired to know the truth as to the verity of the alleged phenomena; and if I know my own mind I was free from prejudice for or against any then existing hypothesis. What followed is tolerably well known, and need not be discussed in this connection. I may remark, however, that, like every other honest investigator, I was hoping to be able to formulate a working hypothesis which would account for all the facts; and I early became conscious, in a vague, general way, that the phenomenon of telepathy, if it could be proven to exist, must be a factor of supreme importance in any theory of causation that could be formulated. To those who are acquainted with my subsequent writings it is superfluous to say that I found my conjectures to be correct; and that telepathy actually marks the border line between the realms of science and superstition.

I therefore applied myself to the task of investigating that phenomenon, with a firm determination to know the fact of the existence of that power if it existed. To my surprise and gratification I found the task to be a comparatively easy one when I came to know something of the conditions necessary to be observed.

I have not space to devote to the recital of the many failures which I encountered, nor of the partial successes which might be relegated to the domain of coincidence, nor of the complete successes where the element of human veracity constituted a factor in the case. I will, therefore, briefly state, not "how I became convinced,"

but how I came to know, "of the truth of telepathy."

The first conclusive test obtained was through the instrumentality of a lady whose husband is a professional hypnotist—Prof. Carpenter, of Boston. Prof. Carpenter is a careful, conscientious operator, and had trained his wife's psychic powers to a high state of proficiency. I had frequently seen exhibitions of her powers at private entertainments before I obtained her consent to give me an opportunity to conduct the experiments myself in the absence of her friends. I invited two eminent scientists of the ultra skeptical variety to be present and assist.

Having partially hypnotized the lady, I procured from a store near by a pack of common playing cards. One of the gentlemen present opened the pack and thoroughly shuffled the cards and handed them to me. Previous to this, however, I had thoroughly blindfolded the lady by folding a pair of kid gloves into pads of convenient size, placed them over her eyes, and drew a folded silk handkerchief over the pads and around her head, tying it tightly and securely in place. Each of the gentlemen present carefully examined the condition of the pads and handkerchief, and each declared himself perfectly satisfied that it was simply impossible for her to see either through or under the dozen or more thicknesses of material with which her eyes were bound. It was, in fact, a physical impossibility for her to open her eyes. Enjoining strict silence on the part of all present, I then shuffled the cards without looking at them, and, standing partly behind her chair, so as to be out of the range of her vision even if she had not been blindfolded, I drew a card from near the center of the pack, and, after having exhibited it to the gentlemen

present, placed it in her hand. She immediately pressed it against her forehead and at once correctly named the card. I then handed her a dozen others in rapid succession, and she made not a single mistake. One of the others then took the pack and repeated the test until he was satisfied that there was no collusion, discoverable at least, between the lady and myself. Half the pack had then been exhausted, and so was the lady by that time, and the seance was closed.

After this I had many seances with the lady, sometimes with only one or two present, and sometimes in the presence of a large party. But I do not remember of more than one or two failures, and they occurred after she had become weary.

I should remark in this connection that when I first began my experiments with the lady she was credited with possessing "clairvoyant" powers. That is to say, no distinction had then been clearly drawn between clairvoyance and telepathy; and every phenomenon involving the perception of a fact not cognizable by the senses was called "clairvoyance." I soon discovered, however, that there was a clearly marked distinction between clairvoyance, that is, independent clairvoyance, and telepathy. In conversation with Prof. Carpenter I learned that his wife sometimes made a mistake in describing the first card or picture handed to her, and that upon handing her a second card or picture she would accurately describe the first; and on handing her the third she would correctly name the second, and so on through a long series. Having witnessed several such performances I discovered that when she made a mistake it was when no one had seen the card previous to its being handed to her. I also noted that she would sometimes place the face of the card

against her forehead, no one having seen it, and would fail to recognize its character; and then she would turn the card over, the back to her head and the face to the audience, when she would immediately name the card with accuracy. I then made a series of tests with this lady and others, and found that in no case could the card be correctly designated when no one in the audience had seen it. If I was alone with the percipient, and handed him or her a card without looking at it, it always resulted in failure; whereas the same percipient would instantly give the correct answer when she could read it in my mind.

It was thus that I learned to doubt the existence of the faculty of clairvoyance, properly so called; and after the lapse of many years of patient observation, I have still to witness the first phenomenon that has a tendency to convince me of the existence of the power of independent clairvoyance. I do not say that it does not exist. I do not know. But I do say that I have seen nothing that could not be referred to telepathy for a full and complete explanation.

Having concluded the series of experiments above mentioned, I determined, if possible, to develop the faculty in my own mind, at least far enough to resolve any lingering doubt that might be unconsciously entertained. Accordingly I caused myself to be securely blindfolded in presence of my family and two or three trustworthy friends, and instructed them to draw a card from the pack, place it on a table, face up, and in full view of all but myself. I enjoined absolute silence, and requested them to steadily gaze upon the card and patiently await results. I determined not to yield to any mere mental impression, but to watch for a vision of

the card itself. I endeavored to become as passive as possible and to shut out all objective thoughts. In fact, I tried to go to sleep. I soon found that the moment I approached a state of somnolency I began to see visions of self-illuminated objects floating in the darkness before me. If, however, one seemed to be taking a definite shape it would instantly rouse me and the vision would vanish. At length I mastered my curiosity sufficiently to enable me to hold the vision long enough to perceive its import. When that was accomplished I saw—not a card with its spots clearly defined—but a number of objects arranged in rows and resembling real diamonds. I was finally enabled to count them, and finding that there were ten of them I ventured to name the ten of diamonds. The applause that followed told me that I was right and I removed the bandage and found the ten of diamonds lying on the table. The vision was symbolical merely; but no other possible symbol could have conveyed a clearer idea of the fact as it existed.

I then suffered myself to be blindfolded again, and in a very few moments I saw a vision of a single heart spot floating before me. I named the ace of hearts, and I was right. Another card selected was the five of spades, but I named the five of clubs. The mistake arose from my own obtuseness in not being able to interpret the element of symbolism in the vision. I saw five spots arranged as on a card, but I could only see the stem end of each spot; the other end being thrust into the darkness, so to speak, leaving a little less than half of each spot visible. Now, the stem end of the club spot is precisely the same as the corresponding end of the spade spot; and I was stupid enough not to be able to see that the fact that

the point of each spot was concealed was obviously a symbolical representation of spades thrust partly into the earth. This was the only mistake that I made out of five cards selected for my individual benefit. Others of the company tried the same experiment in the same way, and each one scored a sufficient number of successes to demonstrate the truth of telepathy.

Since that time I have seen hundreds of experiments tried neither more nor less wonderful and conclusive than those I have mentioned. I will relate one more tried by myself merely because it is a little outside of the beaten track of experimental telepathy, although the principle involved is exemplified in thousands of instances where it is not generally recognized. Those of my readers who are familiar with my published works will understand the full significance of the remark when I say that I have held, and still hold, that telepathy between relatives and friends is constant; and that a telepathic message can be conveyed from one to another through an indefinite number of persons, just the same as an oral communication can be transmitted from mouth to mouth until the origin of the message is lost sight of. Telepathy, be it remembered, is the means of communication between subjective minds, and hence the content of a telepathic message is rarely elevated above the threshold of normal consciousness. This only happens when the percipient is a psychic or is temporarily in a partially subjective state or condition. Hence it is that a telepathic message may be conveyed from the subjective mind of A to the subjective mind of B, and from B to C, and so on, unconsciously to all concerned, until some one of the number comes in contact with a psychic—a mind reader—when the message will for the first

time rise above the threshold of the normal consciousness of the psychic and thus become known to all concerned. In other words, to reduce the proposition to its lowest terms: If A can communicate a telepathic message to B it follows that B can communicate the same message telepathically to C, and by the same means C can communicate it to D, and so on indefinitely. It was to confirm this proposition that I made the experiment which I am about to relate, although it is all but self-evident that the proposition is true.

Two or three years ago a traveling telepathist visited Washington, and gave a series of public exhibitions of her powers. I did not attend the performances until after the events happened which I am about to relate, and I had never seen nor heard of the company before their visit to Washington. A friend of mine, a leading lawyer in the city, attended the first performance, and came to me the next morning full of wonder and astonishment, and requested me to go with him the next night. I refused, but proposed a test which would eliminate all possibility of trickery, legerdemain, or collusion. I learned from him that the husband of the telepathist hypnotized and blindfolded her, placed her upon the stage, and then distributed tablets among the audience, requesting them to write questions and sign their names, and then fold the slips of paper, place them in their pockets, and await results. This being done, the lady would call the name of each one in turn, state the question asked, and answer it. The husband would then ask for the slip containing the question and read it to the audience; and in each case the lady was found to be right as to the name and contents of the message. Of course all this might be accounted for on the supposition that the

lady was in collusion with the writers of the messages; or that the tablets bore the impression of the writing and that a confederate had some means of conveying the information to her. To eliminate all such possibilities I requested my friend to attend the next performance and write, on a leaf of his own notebook, the following message:

"A friend of mine has given me the name of a playing card. Please tell me what it is." (Signed.)

I then said to him: "I am now going to give you the name of the card by means of telepathy only. I will not state its name to you or to anyone else by any objective means whatever until you obtain the lady's answer."

My instructions were followed to the letter, with the following result: The lady called the name of my friend and stated the question correctly, and then said: "I cannot see the card clearly; but it is red; I feel sure that it is a diamond," or words to that effect. She tried faithfully to ascertain the exact denomination; and finally her husband explained that she was very tired and in that state could not see clearly. He then promised to again hypnotize her when she was rested and send the answer by mail. He kept his promise and stated in his letter that his wife still had some difficulty in seeing the card clearly; but was under the impression that it was the nine of diamonds.

When the letter was received and before it was opened I divulged to my friend the name of the card I had thought of. It was the ten of diamonds.

I have little to add to the above recital. It is obvious, however, that the evidential value of the lady's answer is fully as great as if she had said that it was the ten of diamonds instead of the nine. When one



cannot see a card quite clearly enough (either objectively or subjectively), to distinguish between the nine and the ten spot, the evidential value of the answer is manifestly of the highest order if either one of the two is named.

It seems probable that the difficulty which the lady encountered in seeing clearly was enhanced by the fact that my own psychic training has been limited to the experience herein related, and my friend has had no training or experience in that line whatever. He is a hard-headed lawyer, full of common sense, honest as the sun, strong and vigorous in body and mind, free from nervous symptoms, and altogether about as unpromising an agent as could have been selected for the conveyance of a telepathic message. Whether these

facts operated adversely or not is a question which cannot be determined with certainty until we know more than is now known of the underlying principles governing the production of the phenomenon of telepathy.

In conclusion, I desire to say that telepathy is, all things considered, the most important factor in psychic science; for it affords a full and complete explanation of the great bulk of all that is mysterious in psychic phenomena. And it is not too much to say that if that factor should ever be eliminated from the science of experimental psychology, the observable phenomena which have puzzled the brains of mankind from time immemorial will again be relegated to the domain of doubt and superstition.

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## THE POWER OF THOUGHT.

A. VICTOR SEGNO.

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Did it ever occur to you that your thoughts prompt or suggest your every physical action? It is a fact that thought is the father of every act or motion of every muscle and organ in the body. The forces of the body are all subservient to thought. All physical action is but the expression of thought. The physical form is but an index to the thoughts of the mind. Thought is force, and force produces energy; and energy in turn produces motion and action. Thus thought, through motion, displaces the atoms that surround the body of the person and produces thought waves in the atmosphere, a weak thought making only a slight displacement; but the

stronger thoughts displacing the atoms for a greater area.

The atmosphere resembles water in many respects. By way of illustration, throw a stone into a smooth pond of water and at once circular waves will leave the point where the atoms that compose the water have been displaced or disturbed. These wave circles will expand and travel until the extreme edge of the pond is reached unless they are interfered with by a greater wave from another direction. This is exactly how thought travels.

While sitting in church or the theater did you ever experiment by trying to make some one ahead of you look around and

recognize you? This is a very simple way of proving the power of thought. Look directly at the person, concentrate your mind and think that he will be impressed with the desire to turn around in his seat and look at you. Keep your thoughts centered on the person for a few moments and you will accomplish your desire. Just as soon as your thought wave reaches him he will feel it and act upon it. It may sometimes happen that there may be a stronger wave from a different direction that might prevent your thought wave reaching its destination. Therefore, should you fail the first time, discontinue your effort and try it a little later. Then try again and you will no doubt meet with immediate success. If thoughts can be sent that far, they can be sent still further under favorable conditions. Have you not at some time been the recipient of the thoughts of other people? Have you never been forced to think of some person at a time when your mind was deeply engrossed in some other subject, and then a few minutes later see that person on the street or have him call at your house or office? His thought waves had reached you and you could not account for the impression but you probably made the statement, so often heard, "Why, I was just thinking of you!"

As previously mentioned, the physical form is but an expression of the thoughts of the man. Every thought brings into play certain brain cells and exercises some physical tissue or muscle, and this exercise must produce a minute change in the construction of the tissue. This being a physiological fact, it is only necessary to have a sufficient number of thoughts to produce an entire change in both the mental and physical organization of man. This is the secret of the wonderful success

of mental science and Christian science, and the wonderful cures made through their teaching. Your thoughts displace disease by developing healthy tissue.

"As a man thinketh, so is he." "The outward man is but an expression of the inner man." That is why we are enabled to read character from the physical form. No man can live a pure life, think only pure, beautiful thoughts, enjoy perfect happiness and not show these thoughts on his face. Neither can a man who has led an impure life, where his thoughts have been low and material, cover up these signs: for every thought or its expression calls into action certain parts of the face. We have learned from experience and through our intuitions to read these signs as indicating the character of the man.

Speech is also an expression of thought. It is the means of conveying thought from one person to another, but its usefulness is limited because sound can only be propelled a short distance by the human voice. Speech is to thought what wires are to telegraphy, a means of conveying a thought. The wires are not necessary to the telegraph, nor is speech necessary to thought. We can send a message without wires and we can send a thought message without speech. The electric currents used in telegraphy cause waves in the atmosphere. These waves spread until they reach a receiver, where they are taken up and fulfill their purpose. Thought also causes magnetic waves in the atmosphere. They travel until they are taken up not only by one person, but possibly by thousands. As evidence of this, note the various suicide or murder epidemics, fads and crazes that spread over our country. Another evidence is the series of coincidences on record in the patent office in Washington. It is seldom that any important

invention is entered for a patent without the same thing being entered by several other persons about the same time; demonstrating that these people had all been working on one man's thoughts, or possibly on their combined thoughts, although none of them knew that others had been working out the same idea.

"Thoughts are things." If your thoughts are good, they will help humanity to a greater or less extent. If they are not, they will retard civilization. Do you fully realize the responsibility you assume when you think thoughts that are not beneficial to humanity?

The will power directs and determines the course and extent of your influence on other people by means of your thoughts. Some people have strong wills, but the majority of the people have not. Persons who possess strong wills can, if they understand the power of thought, force it to a greater distance than persons with weak wills. This accounts for some people being famous and successful, while others are not known outside of their immediate surroundings. The famous man is the man that possesses a strong will and starts thought waves in motion that travel around the earth.

I believe that it is possible by the will, to direct the course of our thoughts so they will go in any direction and reach the person or persons they are intended for. In fact, I have proven this to be true in many of my experiments.

There is an old superstition, wherein the passage of thought from one person to another is recognized. You no doubt have heard it many times. "When your left ear burns, someone is thinking or talking evil of you. When your right ear burns, some one is thinking or talking good of you."

The passage of thought from one person and the reception of these thoughts by another is termed telepathy. In reality, it is the real wireless telegraphy; or, in other words, wireless telegraphy is a mechanical substitute for telepathy.

Had I the time and space at my disposal, I could relate hundreds of illustrations that prove the potency of thought. We know that material of any nature is no barrier to its passage and that no distance is too great for it to travel.

The person who possesses strong will power and knows the value of thought is under a great responsibility to humanity. Should he not have correct ideas in regard to morals, his thoughts are likely to corrupt the minds of thousands of the weaker willed people that are unfortunate enough to come within his thought waves. It is a question as to how many people are thinking their own thoughts. I am inclined to believe that the majority of people think the thoughts that they receive from the thought waves of others, and in this way help in the transmission of these thoughts from one to another.

I believe, if a number of strong willed people, that fully understand the power and value of thought, would combine their efforts and think on one subject, they could produce results that would be equal to any of the miracles recorded in history.

The value of thought is well illustrated by the universal custom of prayer. Do not whole congregations unite in prayer for the purpose of bringing about a desired result? Has not this unity of thought and prayer often produced marvelous results? Think of the many lives that have been prolonged by it. The combined thought waves sent out in prayer have reached the dying man and their influence has given him

new hope and courage, stimulated his heart action through his emotions, and thus started the machinery of life into motion again at a time when it had almost stopped for want of additional energy. This energy was supplied, not by himself, but by the thoughts and wills of others. Does the bible not say that "If ye will all pray

with one accord, your prayer shall be answered"? While this subject of thought is a very deep one, yet I believe it is the duty of every man to investigate it. If people would only think right, they would always live right and evil would cease to exist.

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## OCCULTISM, SPIRITUALISM, ETC.

J. S. ELLIS, TORONTO, ONT.

The wonderful progress made by science during the last half century not only affords abundant means to the willing hands of the ever-present faker in his schemes for exploiting the credulous public, but in some of its phases lends itself to their methods. What has been thought to be impossible in one age has been so often accomplished in the next, that many scientific men seem chary of saying what may or may not be possible—especially in the spheres of thought and of "spirits," of "divinity," and of "immortality." But it seems to us that some fundamental principles are often completely overlooked when such doubts are expressed. One principle upon which all scientific men insist is this—that whenever a new hypothesis is put forward, it must be at once subjected to investigation and experiment; and the hypothesis is only even tentatively held should experiment, while failing to fully substantiate it, fail to supply any contradictory facts.

In the case of "occult science," there is obviously no standing ground for the scientist. The teachings of the "masters,"

like those of the crude theologians of Christianity, must be accepted on trust—until the devotee has passed through the phases of faith and conduct necessary to develop the "occult" powers, or what to the uninitiated pass muster as such. When the scientist demands proof that the proposed course of training will accomplish the proposed object, he is met by the recommendation to try the course for himself; when he asks the believer himself, Have you developed these powers?—he is met by an inane or a temporizing reply, "Not yet," or an assertion that—somewhere afar off, in the Himalayas or Thibet—there are men who have so succeeded. But the requirement of a crucial experiment is nowhere met, unless by an attempt at jugglery that would deceive nobody but an infant. And yet there are societies carried on—and to a certain extent successful societies, too—upon such a flimsy and unsubstantial foundation as this, and which are shared in by men and women who must be admitted to be intelligent and cultivated.

In the ranks of Spiritualism, Christian

Science, and so on, we get cruder faiths, perhaps, and less cultured believers. The nexus between faker and gull is visibly shortened, and experiment and exposition become more necessary. Dreamy lectures "for the good of humanity" will not pay, and some practical exhibition of spiritual power must be manifested. Orthodox pulpit fakers have no need to exemplify their creed by works; their institution is an old-established one, and was fully attested by miracles two millenniums ago, and there is no room or need for them today, for God, in his wonderful and inscrutable way, has provided doctors to kill or cure where he formerly employed miracles. But, in this practical age, a new religion that proposes to cure disease must do at least some of its attesting business, and the people will have miracles—or some things that look very like miracles. And thus it is that, being ignorant and gullible, the vast majority of Protestants, and even many Liberals, seem almost as ready to believe in witchcraft or clairvoyance as the Catholic is to believe in the liquefaction of the blood of Saint Januarius or cures effected by pieces of the wrist-bones of Saint Anne.

In a scientific sense, the theories of telepathy—or "thought transference"—upon which so many men have wrecked their reputation for clear-headedness, are so far from being presentable as scientific theories or hypotheses, that they are wanting in an attempt to supply the description or even suggestion of the *modus operandi* which would be necessary to make possible critical or intelligent experiments. As we recently mentioned, one of our Spiritualistic contemporaries used Marconi's wireless telegraphing system as evidence for and illustration of the truth of telepathy; but no one justly outside

of a lunatic asylum could read his argument without seeing its fallacy and total irrelevancy. Naturally, the writer made no attempt to show the correlation of the two things compared; but the folly of the whole argument is seen at once when it is remembered that, though telepathy is still in the hands of the juggler and faker, and is wanting in even an attempt at scientific statement, Marconi's invention has already resulted in several other successful inventions, in which the same principles are adopted and worked.

We have thought that by putting in diagrammatic contrast the process employed in the leading systems suggested as being correlative to telepathy, we may illustrate the difficulties to be overcome in the latter.

ORDINARY TELEGRAPH.	
Sending Instrument.	Receiving Instrument.
○ 4 Impulses—intermittent currents or vibrations carried through wire	○ 5 Sounds received and interpreted as letters.
○ 8 Signals made according to agreed machinery code.	○ 6 Letters formed into words.
○ 2 Words replaced by signals representing letters.	○ 7 Words recreate thoughts.
○ 1 Thoughts symbolized in words.	○ RECEIVER.
○ SENDER.	

WIRELESS TELEGRAPH.	
○ 4 Intermittent electric currents or vibrations, carried through the air without wires.	○ 5 Signals received interpreted as letters.
○ 8 Signals sent according to agreed instrument code.	○ 6 Letters formed into words.
○ 2 Words replaced by letter-signals.	○ 7 Words interpreted as thoughts.
○ 1 Thoughts symbolized by words.	○ RECEIVER.
○ SENDER.	

TELEPHONE.	
○ 3 Vibrations carried by electric current through wire.	○ 4 Vibrations repeated in receiving instrument, heard as sounds.
○ 2 Word-sounds produce modifications in electric current.	○ 5 Sounds interpreted as symbols of thoughts.
○ 1 Thoughts symbolized by words.	○ RECEIVER.
○ SENDER.	

TELEPATHY.	
○ SENDER.	○ RECEIVER.
No instrument.	No instrument.
No means of conveying thoughts but word-sounds.	No sounds received.
No sounds sent.	No words.
No means suggested of sending pictures.	No means of receiving pictures.
	No code of signs or sounds.

From these diagrams it will be understood that in all of the telegraphic systems a certain process is gone through—

1. The sender symbolizes his thoughts in word-sounds. In no sense can it be said that thoughts are words. Words are simply signs used to label thoughts, or mental images; and, if necessary, we could train ourselves to use an entirely different set of words or names for our thoughts, which we practically do when learning a new language.

2. The word-sounds are separated into the primary elements of which they consist, the letter-signs for which have but a faint relation to them.

3. These elements, or letter-signs, are transmuted into a set of signals of a totally different nature, which are simply labels for the letters. They are more or less complex, the simpler forms being used for the more frequently used letters.

4. The signals are transmitted by means of an electrical instrument, which is certainly not a thinking machine, and consist of a succession of impulses varied by interrupting the electric current. They are conveyed along a wire conductor to the receiving instruments, where the process we have described has to be gone over again in reverse order.

In the case of the wireless telegraph, Marconi has found that currents produced by certain forms of the sending instrument are conveyed through the air for long distances without the aid of a wire; in all other respects, however, the processes remain essentially the same.

In the case of the telephone, it has been found that the transmitting instrument may be so constructed that sound vibrations may be conveyed by the aid of an electric current for even hundreds of miles, the sounds produced by the receiving instrument retaining the tone and timbre of the sender's voice.

Whether, like the telegraph, the tele-

phone will give way to the inventor, and permit talking at almost unlimited distances without a wire, is as yet a problem. There are some obvious difficulties in the way of the general use of such a system, but who shall predict? The last suggestion of discovery in this line is, that a picture, a veritable electrograph, has been transmitted by telephone. It seems impossible, but, again, who shall predict?

Now, in all of the cases so far considered, we have signals or sound-vibrations conveyed by the aid of an electric current. Not thoughts, be it observed, but simply vibrations, converted by aid of mechanism and a tympanum into sounds, symbols of thoughts. But, abolishing at one fell stroke, not merely wires and instruments, but the whole paraphernalia of words, sounds and code of signals, the telepathist gravely assures us that thoughts and pictures can be transmitted, not merely for short distances, but for thousands of miles!

There are some peculiar points connected with this matter that our friends may think it worth their while to consider. In all the cases so far known, the longer the distance the greater the power required to send a message, but with telepathy distance seems to be rather an advantage. The longer the distance (and the thicker the skull, probably) the better the results, it would seem, for the plain fact is ignored that it is utterly impossible for two persons sitting close together back to back to control each other's thoughts, to think alike, or even for one to tell what the other is thinking about. No attempt has ever been made to put this idea to a practical test, and yet, such is the credulity of human nature, that the pretense that messages have passed between persons thousands of miles apart, and even between persons and "spirits," is accepted, on the

fimsiest and clumsiest evidence, as an accomplished fact! It is just as if Marconi having failed to send a wireless message for twenty yards, should ask us to believe that he could send a wireless message to Australia. But he succeeded in sending short messages before he tried long ones.

It must not be forgotten that, up to the present time, there is not the faintest particle of evidence to prove that the process of thought is one that of itself can produce any physical effect beyond the limits of the human organism. The assertion that, under certain conditions, the body of a man, like that of a cat, will exhibit strong electrical excitation, in no way helps the telepathist. Indeed, granting the fact, we should only be in the position of having discovered a new battery; how to utilize it would be our next problem, for certainly such manifestations would need interpretation fully as much as those of any other battery, or how could we tell whether its message came from a diseased brain or lung, a weary liver or a hungry stomach, a stone in the bladder or a tapeworm in the bowel?

It is manifest, that, if the atmosphere will convey thoughts without sending or receiving instruments, and without audible words or sounds, or a code of signals, it is now, like a newly completed railroad, all ready for the operators. Let the telepathist get to work and outstrip Marconi.

Then the fact would appear to be that the great bulk of our thoughts are stored away in a sub-conscious condition, only manifesting themselves occasionally in our consciousness. It is worthy of note that it is this sub-conscious part of the mind that seems to be the most active in telepathic operations. It is as though the mummies in Egypt should suddenly turn

out to be the most wide-awake people in the ancient land.

To multiply objections, however, seems superfluous, in face of the oft-mentioned fact that there has not been one particle of reliable evidence so far produced in favor of the telepathic assumption. We only call attention to the subject because we know that many of our friends are impressed with the idea that the recent discoveries in science give some support to the vagaries of the Spiritualistic and New Thought charlatans and fakers, who seem to fatten and multiply in geometrical proportion to the advance of that knowledge which we have looked to as the Savior of man. We can but hope that time, which tries all things, will bring a sounder judgment to men who today seem willing to accept jugglers' tricks as good evidence for miracles.—*From Secular Thought.*

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#### Hospitality.

Blest be the spot where cheerful guests  
retire,  
To pause from toil, and trim their evening  
fire;  
Blest that abode where want and pain  
despair,  
And every stranger finds a ready chair;  
Blest be those feasts with simple plenty  
crowned,  
Where all the ruddy family around  
Laugh at the jests or pranks that never  
fail,  
Or sigh with pity at some mournful tale,  
Or press the bashful stranger to his food,  
And learn the luxury of doing good.

—*Goldsmith.*

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Some characters are like some bodies in chemistry—very good, perhaps, in themselves, yet fly off, and refuse the least conjunction with each other.—*Greville.*

## SOME CLINICAL CASES.

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In accordance with my promise given in the September number of *SUGGESTION* I will tell of the results obtained with some of the patients that attended the clinic of the Chicago School of Psychology, while the August class was in session.

Although there were many excellent results from the treatment of physical complaints and an operation was performed under suggested anesthesia, the most interesting case, probably, was that of a young man, Mr. L., who suffered from extreme self-consciousness.

The patient, Mr. L., aged 27, was so self-conscious when he presented himself for treatment that he was wearing a pair of green "goggles" so that people passing him on the street or conversing with him could not see he avoided looking them in the eyes. It required considerable courage on his part to appear before the class. Although the patient's general health was excellent, his hands were icy cold from the nervousness and excitement produced by the thought of appearing before the class and making a statement of his condition.

I did my best to make the patient feel at ease and, after assuring him we were all anxious to see him improve and would render him every assistance, I persuaded him to take off the "goggles." Then I took the history of his case, which was a typical one of self-consciousness. The patient was afraid of strangers, shy, easily embarrassed, timid, lacked self-assertiveness, confidence and aggressiveness. He

could not look a person straight in the eyes, and felt that he was watched and criticised by everyone. He avoided meeting people and for years had made a recluse of himself. He had no bad habits and his habits of living were correct. In fact, his trouble lay wholly in his habit of thinking weak, fearful, self-depreciatory thoughts, which had been intensified by his life of solitude.

I gave some demonstrations on the blackboard in order to explain to the class and the patient the theories that might account for the development of self-consciousness and the method of treatment we should employ, but the patient was too shy to steal more than a passing glance at the blackboard, although he heard and understood what I said and promised to do his best to follow every suggestion made to him.

I had explained to the class that in treating a habit of thought we assumed that the undesirable thought was stored in certain cells of the brain and the more active the cells were kept, by thinking the thought, the greater was the quantity of blood supplied to the cells; that the more the cells were supplied with blood the more the thoughts arising in the cells were forced into the conscious mind; that if the patient's attention could be occupied by new thoughts the greater part of the time he was awake, the cells containing the undesirable thoughts would become inactive through disuse; that we would endeavor to place new thoughts in the pa-



tient's mind by using repeated suggestions and that by going over the same suggestions at each treatment and having the patient repeat the suggestions to himself, in the form of auto-suggestions, the new thoughts would take the place of the old ones, the old ones would become inactive and the stimulation of the cells from which they arose would diminish.

Then I turned to the patient and said: "Mr. L., 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 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.

"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.*

"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."

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. L, every word I shall say to you today 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 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,

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\*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.

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 should act under certain circumstances.

"From this moment I want you to take advantage of every opportunity to converse with strangers. You will make the opportunities and will look everyone straight in the eyes while conversing. You will look every person you meet straight in the eyes until you have formed the habit of looking straight into the eyes. Plan how you should act, how you *will* act and determine to act exactly as you plan.

"Think how you would act if you were filled with confidence and endeavor to act as though you had all the confidence in the world. Your acting will become second nature, and eventually give you all the confidence you desire. 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, fearless thought, 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."

When the patient returned for his second treatment it was evident to everyone in the clinic room that a great change had come over him. He entered the room in a confident manner, with his face wreathed in smiles and the "goggles" nowhere in sight. He said that he felt much more confident and aggressive, and told us of a number of interviews he had with strangers.

The improvement in this patient was very marked from day to day. He became bolder, looked everyone in the eyes and had every appearance of being at ease. The members of the class paid particular attention to him when they met him and encouraged him in every possible way.

The best way to give my readers an idea of how rapid and complete the cure was in this case is to tell them that this patient began treatment on August 2 and

three weeks later took out a peddler's license in this city and solicited orders at private houses for a patented article. At the present time the patient is as aggressive, confident, self-assertive and fearless as could be desired.

Another case was that of Mr. S., aged 61. The patient had suffered with diabetes insipidus for fifteen months before he came to the clinic. He was voiding from six quarts to two gallons of urine every twenty-four hours, with a specific gravity of 1.004. He had lost thirty pounds in weight. He complained of dyspepsia and constipation; his feet were swollen and he walked with difficulty, owing to a stiffness of the joints of the legs and severe muscular pains that arose when the legs were used. Other symptoms were shallow breathing, rapid pulse, poor memory, poor concentration, cold hands and feet, lack of strength, no appetite, dry skin.

The patient had taken several different treatments without relief before coming to the clinic, but from the first suggestive treatment his improvement was rapid. His bowels moved regularly after the second treatment; the specific gravity of the urine and the quantity of urine passed became normal on the fourth day after treatment began; the swelling of the feet had disappeared and the heart's action became normal at the end of the first week. The patient became hungry for his meals and was able to digest anything inside of the first week. His circulation improved rapidly and his strength increased greatly from the first.

The patient left for home at the end of the second week in excellent condition; every symptom excepting the muscular pains and stiffness of the legs having disappeared; and even these symptoms were greatly lessened and I believe have dis-

appeared entirely by this time, as the two weeks' treatment merely served to get him on the road to perfect health.

The suggestions given in this case were directed to the necessity for looking after the life essentials, and to stimulating the main organs of nutrition and the organs of elimination to perform proper work. The patient's habits of eating, drinking, breathing and thinking were made to conform to the habits of the healthy man; the quantity of fluids he consumed in the day being reduced from six or eight quarts to two quarts.

In brief, after I had induced the suggestive condition in the patient, I suggested to him exactly how I desired him to live and outlined the work I expected his organs to do. Every suggestion took form in action.

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Sow truth, if thou the truth wouldst reap;  
Who sows the false, shall reap the vain,  
Erect and sound thy conscience keep;  
From hollow words and deeds refrain.

Fill up each hour with what will last;  
Buy up the moments as they go;  
The life above when this is past,  
Is the ripe fruit of life below.—*Bonar.*

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The Inward Voice never deceives us;  
listen attentively to it.

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What a stupid and childish habit that is which some of us have of crying before we are hurt; of being apprehensive and worried about things that never happen.

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Find your purpose and fling your life out to it; and the loftier your purpose is, the more sure you will be to make the world richer with every enrichment of yourself.—*Phillips Brooks.*

## THE SELF-CONSCIOUS ME.

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

There are, in reality, several of me. There is a material me, an etherial me, a me that I know as life, a spiritual me, a social me, and according to some thinkers, an astral me, an emotional me, a rational me, etc. But the me that I am really interested in is the self-conscious me.

All I really know of any of these other selves is only consciousness. None of them are really known *as they are*, but as as they appear in consciousness. When I say consciousness, in this article, I really mean self-consciousness, unless I designate otherwise.

If you will give me the power of retaining consciousness and of controlling the same, I care little what may become of all else. I am not saying that this segment can really exist by itself. I know little about that and, in fact, am not, after all, so much interested in that as I am in consciousness and its control. In order that you may know just my standpoint, I will say that I am a Monist. I believe that all we know and all that exists constitute one whole.

There are no separate things in this whole, but *distinct* things only. No two things or forces can be found anywhere that are not in reality related parts of this whole. Words are not the names of separate entities, existing in and of themselves, outside of connection with the rest of the all. Words are really the names of parts or segments of a connected whole, names of abstractions in fact.

We are always trying to look through what we see to find some fancied reality.

Remember that what we see, feel, hear, smell, taste, or think are parts of the whole. Precedents and subsequents they may have. Parts of a chain of cause and effect they certainly are, but *real parts*. Whatever we know, by any means whatever, is such segment of the entire circle of existence, and there is no necessity of endeavoring to look through it to some reality on which it stands. It exists in its own right, and is just as real and just as substantial as any other portion of the all.

Let us always study and endeavor to know more and always more of everything about which we now know a little, but stop trying to find a something on which it stands, or by virtue of which it exists, as it exists as a related part of a deathless whole by virtue of what it is in its real character. In this light, then, the conscious me is a real me. It is *the real me*. Thoughts are as much parts of this whole, as mountains or valleys can be. These thoughts are me, the conscious me, of which I am speaking. Now don't forget what we have already said and commence with that old, old story: "My thoughts are not me, but mine. I control my thoughts." *The me controls its workings*. How it does it, or what does it, we know nothing about. That this conscious me is not the only me, I have already said, and that there is a real relation between all these selves and between them and all the rest, we have also hinted, but it, the consciousness, is a real part of the all. That is the point I want to fasten.

It acts just as do all other parts. How any of the parts act we do not know. Why a tree acts, or how, or why it grows, bears fruit and dies, or how any segment of the whole is just as it is, and does just as it does, we know just as little as we do about the consciousness. No more mystery about the one than about all the rest. It is also true that no one of these forms, as we will now call them, acts in and of itself. Every form that exists is but a center and mechanism for the reception and individualizing of force. No thing, as we call them, creates force, but simply allows force to stream through it, and individualizes or colors it, as it passes, and gives it out again different from what it receives it. One form may receive force as heat and give it out as motion, electricity, or chemical work. Another—radium, for instance—gives it out as light. A living form gives it the activity called life, and man still modifies it into thought. But none of them create anything new, or possess anything that is out of touch with all the rest.

All forces and all forms are but one related organism. Heat, light, electricity, thought, matter and spirit are but names of manifestations of this one great organism. They are all related. To know all about any one of them we would need to know all about everything, all about the whole. We cannot cut any segment out from the rest and know anything about how it would act. *Nothing can be cut out. It is all one.* See, then, the folly of trying to know about consciousness *by itself*. No such thing exists. In all such criticisms, we are fighting a man of straw, a myth.

My thoughts, desires, loves, and hates are my conscious me, and to know anything

practical about them we must watch them, study them, use them.

The materialist who believes that the one word, matter, embraces all there is, tries to see how it is impossible that any one can exert any self-control. He claims that all thoughts of this nature are illusive. He says that we are hurled along *by the stream* and as we know that we are going and enjoy much of the ride, we immediately delude ourselves into thinking that we are doing what we want to, and are free. I would say in the first place, that if I am really doing what I want to I am free, as I am only a slave when I do what I do not want to do by compulsion, by outside force, as we say. But the real fallacy with our man is that he keeps forgetting that one part cannot be separated from the whole. There is no stream carrying something along *that is not stream. It is all stream. It all moves.* Each part of the stream does its own going. *It does not go by itself. There is no by itself* in the business. Remember that we are Monists. It is all one. The only *by itself* that is possible is applied to the whole, not to any of its parts. But if the whole moves it must move from within, as there is no without. But if all are parts of one whole and the whole moves of itself, then each part must do its own part of moving, *as a part of the all*, or all parts would not be alike, for some would act from within and at the same time be forced to make the other parts act. If this is so, then we have a diverse, not a universe, and we cannot be Monists.

No, let us stop this kind of foolishness and acknowledge that, somehow, we can think something as we please. We seem to be limited by our characters. Every form is so limited. Each form colors the

stream of force that passes through it according to its make up, its nature. We have the advantage, in that as we think differently we become different, for our thoughts are us. That is, thoughts, loves and desires. If this be true, and it is true, I can make my world what I want it to be, to the degree that I can think differently, or as I desire. I don't know how I do it, but I do. Apart from his theory, every man believes that he can. Way down deep within us we know that in some mysterious way we elect some of our thoughts. Every man's outside world, as he calls it, is symbolic of his thought world. What I think, love and desire, selects and elects what shall interest me, what shall constitute my world. If I change my thoughts, straight away my world changes.

Let me illustrate. I am a gambler. You all know what my companions, my environment will be. Let me change and become a sincere Presbyterian. Again you know what my environment will be. You also know that when I changed from a gambler to a Christian I changed at the same time my outside world, by changing my thoughts. This is just as true of all other lines of thought. We all know these things but we forget them in any practical sense.

This process of *selecting* what shall be my world is the same to me as *creating* that world. We know nothing about any creating save that of making manifest, and that is what I do by thinking. No matter what exists, nothing exists for me, or to me, that is not a part of my consciousness. If I can blot the worst pain imaginable out of my consciousness it does not exist for me after that, no matter how things appear to an on-looking consciousness. If I can learn to control, and keep hold of my thoughts, I can be happy,

and that, with character formation, is to me the entire aim of existence—all that counts. But observation proves that thoughts, loves, hates, etc., become character, and also tend to become body. I tend to become in body just what I am in mind. This is but another illustration of the fact that names are but names of parts of one whole and that this whole is alike throughout, no separation anywhere.

"All are but parts of one stupendous whole, whose body is nature and God the soul."

I am my thoughts, my thoughts are me in a very real sense. Imagination, the creative or building power of me, can build a much better world for me than the one I now live in if permitted. And, if that world, when built, is to me a real one, and tends, when possible, to select of its kind from the whole, why not try this method rather than the one now in vogue. Why not admit that what I call the outside is full of everything, of all kinds now, and that the best I can do is to select them, and perchance arrange them, color them somewhat, but leave them the same in essence at last.

We have in the past been trying to make all changes outside. Why not acknowledge that we only select these, and change our thinking and allow our acting, our characters, and at last our world to follow to fit.

Why not love more, believe more, think more helpful thoughts, do more helpful things, and turn our attention from vice, ignorance, shortcomings, etc.? Why not think more of health and happiness and less of death and disease? Why not look for the possibilities in our fellowmen in the light of an endless progression and lend a helping hand instead of criticising?

Why not reach down the ladder of life

to the man below us, instead of trying to get what he has and then kicking him off the earth? Why not see the good in him rather than the ill? Remember that what I look at and think of and love become the me that I know most of and love best.

Let us see the good in all things, love it and be happy. Try to let the knowledge gained justify the means. Work in the vineyard called consciousness, trusting to

the character thus gained for reward. Character, not possessions, counts in the long run of ages. The character I build will last, the possessions I get will pass. If I try for possessions and fail, I will not fail in the character building if I have thought properly, loved properly, aspired properly. Every other man is, with me, a part of the whole. What injures one injures all in a real, practical sense. Let us co-operate, not fight; love, not hate.

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## INCIPIENT PULMONARY TUBERCULOSIS CURED BY SUGGESTION.

F. R. KING, M. D., ENID, O. T.

Having recently cured a case of incipient pulmonary tuberculosis by suggestion and knowing of the attention being paid by investigators to all that pertains to the relief and cure of this dread disease, I felt that the report of this particular case may be of interest to the readers of SUGGESTION.

P. H. A., age 17, male, called on me one morning and gave the following history: Parents healthy, uncles and aunts on both sides of the house died of consumption. Had been constipated since six years of age. Appetite poor, losing flesh, cough and expectoration, pains in left lung, night sweats, stoop shoulders, flat chest, hectic flush—had been under the care of physicians for six months previous to consulting me, and had taken such remedies as Cod Liver Oil, Maltine and Creosote, Maltine plain, etc., etc., etc., had been told to go farther west if he ever expected to recover, and other similar encouraging (?) suggestions.

Treatment.—Suggestions were given to overcome constipation, to promote appetite for food and thirst for drink, to increase expansion of chest, elevate ribs, throw shoulders back, to encourage deep breathing, to overcome cough and night sweats, in fact, to increase general vitality, also to quiet the mind and build up hope.

Result.—Every symptom—cough, night sweats and constipation—all disappeared in eighteen days from beginning treatment. The chest expansion increased one inch and the weight increased five pounds. Up to the present time there has been no return of trouble, nor do I anticipate any.

I do not care to go on record as advocating suggestion as a cure for consumption, but having treated many sufferers from this disease by drugs, etc., I am free to say that suggestion has proven to be the most valuable agent I have ever tried. Of course in a case where the disease is far advanced suggestion would not be so efficacious, but since it has been proven

that it is possible to elevate the powers of resistance so readily by the use of this force, it should always be used, even where other means are employed.

Of course one should not lose sight of benefits due to change of climate, for experience proves that a change to a higher and dryer altitude than the one to which the patient is accustomed is very frequently followed by convalescence. Still it is a question in my mind if the benefit is not due as much to the necessity of deep breathing and exercise of the muscles of respiration, thereby causing a free flow of blood and rapid metamorphosis, as it is to the curative properties of rarified air. Any one who has been in a high altitude will have observed the absolute necessity of deep and rapid breathing; this is owing to the rarity of the atmosphere and the consequent demand for oxygen, and in order for the blood to absorb a sufficient quantity of that element, the lungs must breathe an increased volume of air.

Therefore if the respiratory apparatus were given the same amount of exercise at a lower altitude, under "directed suggestion," as it gets at a high altitude from necessity, the effect would be as good if not better.

It is true that the question of the germicidal properties of mountain air could be raised; nevertheless, all must admit that the country air of any state in the union is sufficiently pure for practical purposes. Futher than that, many of our best authorities claim that an ocean voyage is as beneficial for pulmonary diseases as a trip of equal duration to the mountains.

Therefore I maintain that it is not so much the quality of the air we breathe but the manner of breathing that will assist in the cure of our consumptive patients.

I should be glad to hear from other

readers of SUGGESTION on this very important subject.

This is the first time I have written for SUGGESTION, and if this article passes the waste basket and is the means of restoring to health even one sufferer, I shall feel amply repaid for the time spent in its preparation.

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#### Patent Medicines.

Dr. Albert Robin, bacteriologist and pathologist of the Delaware Board of Health, strongly deprecated the "patent-medicine habit" in a paper read before the Philadelphia College of Pharmacy, February 18. Patent medicines demoralize the people by engendering constant dread of disease, so-called pathophobia. Dr. Robin told how a vaunted remedy, sold at one dollar a box, was composed of granulated sugar; how certain opium cures contain morphia; and tonics especially recommended for inebriates are largely made up of alcohol.—*St. Louis Medical Review.*

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There lives not a man on earth out of a lunatic asylum who has not in him the power to do good. What can writers, haranguers, or speculators, do more than that? Have you ever entered a cottage, ever traveled in a coach, ever talked with a peasant in the field, or loitered with a mechanic at the loom, and not found that each of these men had a talent you had not, knew some things you knew not? The most useless creature that ever yawned at a club, or counted the vermin on his rags under the suns of Calabria, has no excuse for want of intellect. What men want is not talent, it is purpose; in other words, not the power to achieve, but the will to labor.—*Edward Bulwer Lytton.*



## SUGGESTION IN ACUTE DISEASES.

GEO. C. PITZER, M. D., ST. LOUIS, MO.

Is suggestion available in the treatment of acute diseases? This question is frequently asked, and our reply is that suggestion is just as successful in the treatment of acute diseases as it has been found to be in the cure of chronic ailments. Why not? The only difference between an acute and chronic disease is that in an acute disease all changes take place rapidly, while in a chronic ailment the morbid processes are slower. The reason that suggestion has earned an enviable reputation for curing chronic diseases, while comparatively little is said about it in the treatment of ordinary acute maladies, is this: Regular medicine distinctly failed to cure chronic diseases, and many good people were totally abandoned by it, and their cases pronounced hopeless. Nobody in the medicine business wanted them; they were only too glad to get rid of them, and rather than die in despair these patients turned toward suggestion, as a last resort, and nobody opposed them. Spectators said let them go; that if suggestion can heal them let it do it. Thus we see that suggestion had a comparatively fair chance to get a start without much hindrance, and success was the result. But in acute diseases, where the changes are more rapid, where the patient recovers soon or dies from his ailment, where something must be done at once, the medical profession still holds a controlling influence. The reasons are clear. The masses of the people do not yet know that suggestion is of universal application. They have not

learned that when the environments are right and it is faithfully and properly applied, there is no treatment that equals suggestion for quick relief, general success and permanency of cure; no matter what the ailment—acute or chronic disease. (Of course this has no reference to cases that are strictly surgical.) People have not seen much of the wonderful force of suggestion in acute diseases, for they have had but little opportunity to do so. They have been educated to apply to doctors of medicine for relief in ordinary ailments, and they have some confidence in the use of medicines, for they have seen people get well under their influence. As said before, they know nothing about suggestion in acute diseases, and they are really afraid to trust it. And if we undertake to treat a patient suffering from any acute disease by suggestion alone, if the patient half way submits to the treatment, it is highly probable that all the rest of the household, and all the neighbors, including every doctor of medicine cognizant of the proceedings, will antagonize our efforts; this makes the environments bad and hinders success; and until we can, by judicious, persistent efforts, overcome all prejudice and gain a clear field, we cannot do a very successful business treating acute diseases by suggestion alone. But in all cases where the environments are half way right we can do well, and where the conditions are what they should be, free from all opposing influences, then we can successfully treat patients suffering from acute dis-

eases in a manner that will rival any, yes, excel any other treatment in use.

How do you know what you have above stated to be true, some one may ask. We know it from actual observation and personal experience, two of our best methods of obtaining facts.

One who understands suggestion well and is an expert in its application, especially if he be of a very positive nature, can many times overcome opposing influences and successfully treat people suffering from acute diseases, where others might totally fail. It requires a personal effort, a positive attitude and perseverance to succeed against opposition.

We might demonstrate what we have said by the recitation of numerous cases in practice, but let one case suffice.

A woman, age about fifty, calls us at noon on Monday. She is with her married daughter on a visit, five hundred miles from home. She was taken sick on Saturday night before, while on the train. She is now in bed, breathing rapidly, pulse frequent, temperature 103 F., bowels constipated, skin hot and dry. Loathes food and rejects, by vomiting, all the water she drinks, absolutely retains nothing on her stomach. She suffers from an oppressed sensation through the chest, has a dry cough, but expectorates only a little transparent, frothy mucus.

She had heard of us, had read our book, before leaving home, and had implicit confidence in suggestion, but not much faith in medicine. She is now very sick, and has been very sick for one whole day and night. Her daughter wanted her to have a doctor of medicine who would give her drugs, but she objected, and insisted upon having us sent for, and here we are at her bedside. She asks us to treat her by suggestion, and positively

affirms that she will take no medicines. This pleases us and without much ceremony, the married daughter standing at the foot of the bed, to our right, we ask the patient to keep her position in the bed, on her back, turning a little toward the right side, and to close her eyes and keep them closed till we ask her to open them, and keep quiet. She at once closes her eyes. We stand up face toward patient, close our eyes, and with the left hand make downward passes over her head and face, letting the fingers touch the forehead and front of the body lightly as they pass downward for the first few strokes, then continue the passes without touching the patient, for about fifteen minutes. All the while we are perfectly quiet, say not a word, but we are giving the patient what we call silent suggestion. We suggest exactly what we want, and after making the passes and repeating the appropriate suggestions silently for about fifteen minutes, we take our seat by the side of the patient and ask her to open her eyes. She opens her eyes and we say something like this to her: "You are now more quiet. You are breathing easier, your pulse beats slower, your body is cooler, and you feel generally better. You will continue to improve all the afternoon, will rest better tonight, will perspire quite freely, retain all the water you drink, and in the morning you will be almost free from fever, and your bowels will move about eight o'clock. You will continue to improve daily till entirely well."

We now turn to the married daughter and request her to give her a warm sponge bath at bed time, give her water to drink, but no nourishment of any kind till further orders are given. We agree to see her tomorrow about noon and then take our leave. We are at the patient's bedside

tomorrow at noon. As we approach her she smiles. "You are very much better," we say to her. "O, yes," she responds. "And you slept last night, you had a big sweat, your fever is nearly gone, you breathe free and easy, your bowels have moved, and you have retained everything you have taken into your stomach." "Yes, doctor, I rested pretty well and I feel much better in every way, and all you have said is true. My bowels moved about eight o'clock this morning and I have retained all the water I have taken, but I am hungry. Can't you let me have something to eat?" she responds. "Yes, you can now have some hot skimmed milk, and by tomorrow some bread and fruit. You should remain in bed till we give you orders to leave it." Here we arrange to see her again tomorrow, and at once give her another treatment, similar to the treatment of yesterday, suggest, silently, exactly what we want, while we make the downward passes over her head and face, her eyes closed and quiet.

Suffice it to say this patient improved from the very first treatment, and on Saturday following the Monday we commenced the treatment she visited our office, several blocks away from her daughter's home.

It may be asked why we did not give this patient oral suggestions—speak the words aloud that we used in making suggestions. We used silent suggestions to prevent the doubting daughter from successfully antagonizing us. Had she been in harmony with us we should have spoken the words aloud. We frequently use this method of silent suggestion where we suspect antagonism, and we always succeed. It is a procedure not looked for and is a most subtle means of success among suspecting, doubting people.

### Little Deeds,

D. G. BICKERS.

You gave on the way a pleasant smile,  
And thought no more about it;  
It cheered a life that was sad the while,  
That might have been wrecked without  
it;  
And so for the smile and its fruitage  
fair  
You'll reap a crown sometime—some-  
where.

You spoke one day a cheering word,  
And passed to other duties;  
It warmed a heart, new promise stirred,  
And painted a life with beauties;  
And so for the word and its silent  
prayer  
You'll reap a palm sometime—some-  
where.

You lent a hand to a fallen one,  
A lift in kindness given;  
It saved a soul when help was none  
And won a heart for heaven;  
And so for the help you proffered  
there  
You'll reap a joy sometime—some-  
where.

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Intrepidity is an extraordinary strength of soul, which raises it above the troubles, disorders and emotions which the sight of great perils can arouse in it; by this strength heroes maintain a calm aspect and preserve their reason and liberty in the most surprising and terrible accidents.—*La Rochefoucauld*.

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### Character.

Such as are thy habitual thoughts, such also will be the character of thy mind; for the soul is dyed by the thoughts.—*Marcus Aurelius*.



# 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 34. Suggestion During Sleep.

EDITOR SUGGESTION:

Please tell me through the columns of SUGGESTION how to treat children and adults for habits, diseases and vices, without their knowledge, during natural sleep. Tell me what you can about the subject. By so doing you will oblige a subscriber.

L. S. D.

South Carolina.

[My experience in treating patients of any age during natural sleep has been rather limited, and the attempts I have made have not been very successful. My results in practice are all obtained in the induced, suggestive condition, and I cannot imagine why it should be necessary, for one who understands how to employ Suggestive Therapeutics properly, to resort to a form of treatment which is so inconvenient to administer even if there were sufficient data to show that it is in the least efficacious.

I know the idea of giving treatment to a patient in a natural sleep seems very plausible in theory, but the practice is another matter. I have heard of many wonderful results that were said to have followed treatment during natural sleep, but I have found, invariably, that the suggestions

made to the patient while asleep were also given in one form or another in the waking state, or else the patient was aroused sufficiently to be conscious of the suggestions given.

I shall have more to say on this subject at another time, but meanwhile I should like to have some reports from our readers who have had bona fide experience in giving suggestions to a patient or subject during natural sleep.

In sending in your reports kindly give full particulars about the case, the treatment and the results.—Ed.]

### Query 35. A Change of Views.

EDITOR SUGGESTION:

Are not your present views, as expressed under the head of "Hypnotic Somnambulism" in the May issue, quite at variance with those you presented to Dr. Sydney Flower some years ago, in "Hypnotism Up to Date?" I quote from your article:

"When I read an article on Suggestion in which the writer tells of putting a patient to sleep or awakening him from the hypnotic sleep, I know that the writer is willfully deceiving his readers, or his experience with somnambules has been very limited." I had formed an opinion that you affirmed what is

here negated. You now seem to assert it as "a positive, demonstrable fact that the hypnotic subject, while obeying the suggestions of an operator, is never asleep, is always conscious of everything occurring around him, and remembers distinctly everything that he has done or said and everything that has been done or said to him."

If I mistake not it was your former theory, as enunciated by Thos. J. Hudson, Sydney Flower and other exponents of the subject, that when one has been put in a hypnotic state he either does or does not remember what takes place, as he is "suggested" to do by the operator, who has him under control for the time being and the subject's will and action succumb to the will and suggestion of the hypnotist. My own observations, though limited, have not yet enabled me to see "the absurdities of these beautiful theories crumble into the nonsense from which they were hatched."

P. A. B.

Texas.

[My correspondent is correct when he says my views have changed greatly since "Hypnotism Up to Date" was published in 1896—six years ago. It would be strange indeed if, after six years' steady research, I had not gleaned a few new facts. No science can be boxed up in a book and kept there, and when "Hypnotism Up to Date" was written I believed its title suited. However, if I should write a book today on "Hypnotism Up to Date" it would be entirely different in theory and practice, but infinitely more simple and practical, than the book of 1896.

Do not misunderstand me, nor interpret it as a boast when I say that more actual and valuable research work in Hypnotism and Suggestive Therapeutics has been carried on at the Chicago School of Psychology during the last six years than at any other institution in the world. I am merely saying what I know to be true, and it would be singular if it were not true, for we have every advantage for clinical material, in a large city like Chicago, and

our time has been devoted to nothing else.

If my views regarding hypnotic phenomena have changed greatly in the last few years, they have changed because I have been compelled to change them through observation. Progress is bound to be made in every branch of study to which investigators devote their whole attention, and this is true of hypnotism and Suggestive Therapeutics. We have done a great deal at this school toward bringing the subject of hypnotism from the realm of mysticism and placing it on a sound, practical basis. That this is true is proven by the great increase in the percentage of cures we have been able to bring about under the change of theories.

I would refer my correspondent to my series of articles entitled "An Analysis of Somnambulism," which appeared monthly in SUGGESTION for six months, beginning with the May, 1901, number. I have shown in these articles that Hypnotic Somnambulism is a symptom of a high degree of suggestibility found in certain individuals. It is not a state into which a subject is thrown. A person that makes a good hypnotic somnambule is found to be highly suggestible in all walks of life, and will acquiesce in almost any positive suggestion made to him at any time. It is not willful deception that is used by the hypnotic somnambule; he feels compelled to acquiesce in the suggestion and will say that he does or does not remember what occurred during the seance with him—his statement depending entirely upon whether the operator told him to remember or forget—an acquiescence, in fact.

I wish my correspondent would read the articles I mentioned, experiment with some new subjects and then let us hear from him. At present he can write from one

point of view only—the old one I held six years ago.

I can demonstrate hypnotic somnambulism in just as large a percentage of subjects as under the old theories, only I feel now that I understand the individuality of the hypnotic somnambules so much better and I can obtain better therapeutic results in them than I did formerly.

—ED.]

### Query 36. The Blues.

EDITOR SUGGESTION:

What line of treatment would you suggest for a patient that has occasional attacks of the blues? The greater part of the time he is happy and cheerful; in fact, he is naturally of a happy disposition, but the attacks of melancholia come on occasionally and last from three to ten days. They seem to come when least expected, without any apparent cause, and leave as mysteriously as they come.

The patient's general health is very good. He appears to be well nourished; has had no serious sickness; his habits are regular and he has nothing to worry about, but when these attacks come on he is very nervous and restless; thinks everything is going to the dogs and that life is not worth living.

I have tried suggestion on him during these attacks, and while the treatment cheers him up at the time, he seems just as bad after he has been left alone for a little while.

I wish you would tell me what I should do for him, not only during the attacks, but to prevent their recurrence.

P. B. E.

Michigan.

P. S. I said the patient was in good health, but occasionally he has a slight attack of constipation accompanied by headache.

[A quick and permanent cure can be brought about in cases of this nature. The patient requires to be taught the proper use of the life essentials. At times he appears to partake of the life essentials correctly and when he does his mental and physical condition are normal; but he evi-

dently has no system in partaking of the life essentials and when he fails to obtain them in sufficient quantities or if he partakes of one of them excessively, the mental depression follows.

Temporary "blues" are generally the result of imperfect elimination and the imperfect elimination may be caused by drinking too little liquid during the day, or by overeating. The patient in question may overeat occasionally, but more likely since he does not understand the necessity for drinking freely, he is apt at times to neglect to drink sufficient fluid. As soon as he begins to drink more, his elimination improves and there is a corresponding improvement in his mental condition.

Headaches are generally the result of imperfect elimination, and the fact that the patient has headaches and constipation occasionally shows clearly that the occasional neglect of the necessary fluid is the cause of the trouble in his case and the length of the periods of melancholy will be found to depend on the length of time the patient neglects the life essentials.

This patient's mental and physical health should not be an accident, and if he is instructed carefully in the proper daily use of the life essentials, i. e., how to eat, drink and breathe, his troubles will leave him and never return. His good health has been an accident and he must be taught how to keep it through design.

Place the patient in the suggestive condition daily for a few weeks and suggest correct habits of living till he cannot forget them.

Common sense must be used in directing every patient, and instruction in the use of the life essentials should always be the first thing given. All the suggestive treatment in the world will prove unavailing if the life essentials are

neglected. No treatment can be successfully substituted for pure, cool water if the patient does not drink enough of it, but we employ suggestion to create a desire for liquids and the other life essentials.—ED.]

### Query 37. The Blindfold Drive

EDITOR SUGGESTION:

I was delighted when you made the announcement in your magazine that you were going to give us an explanation of the blindfold drive, and was disappointed when your June magazine appeared, to find that I had to wait another month; but I believe I was much more disappointed after reading your article in July SUGGESTION.

To my mind it does not solve the problem at all, except as to muscle reading, which I was familiar with before reading your article.

Now, you say that a committee is appointed to make the drive and after their return they are asked to make a sketch of the trip which assists the operator in making the trip. Again you say, or rather quote from a clipping, that when the place where the article is hidden is reached, the operator takes one of the committee and through muscle reading is enabled to locate the hidden article.

Now, Brother Parkyn, this explanation may sound very reasonable to one who has never seen the drive or who has only been an on-looker, but to one who has served on a committee where the operator does not ask for a sketch of the trip nor take anyone with him when he goes to look for the hidden article, is really no explanation at all.

I have served on such a committee.

It was a few months ago when Professor Knowles visited our city that he proposed to make the blindfold drive and asked for a committee of four well known citizens.

Rev. J. T. Jenkins, B. P. Stephenson, Z. H. Jones and myself were asked to serve, which we did.

Prof. Knowles then instructed us to drive wherever we pleased, but to keep our minds concentrated on the route. In fact, he asked Mr. B. P. Stephenson, who was to drive, to think out a route in his mind before starting, then to be sure to drive that route. This was done. He also instructed us to hide some

article. The article selected by the committee was a pen knife, which was held up so that it could be seen by the crowd and in the presence of Prof. Knowles. Then the committee made the drive, and when we returned to the starting point Prof. Knowles took the front seat, the committee taking the two back seats; so that the two nearest committeemen were several feet from Prof. Knowles, who instructed us to form a circuit by taking hold of each other's hands, to concentrate our minds on the route we had taken and not to speak a word. When we arrived near the spot where the article was hidden Prof. Knowles stopped the horses and found the article without having hold of any one—the committee being in the carriage concentrating their minds on the place where the article was hidden. After finding the article Prof. Knowles made his way back to the carriage and finished the drive, which was the route taken by the committee, except in a few minor details. The committee at every turn would make a loop. Prof. Knowles made some of these loops perfectly but not all of them. The statement I make can be vouched for by the other three members of the committee as well as a large number of our citizens who saw the drive.

I would be glad if you would give us through your magazine an explanation of this drive.

I am sure it would make interesting reading matter. I am anxious to get at the truth of the matter and ask that you publish this article and give your readers your version of the matter. Yours respectfully,

Yoakum, Tex. I. M. CLARK.

[Mr. Clark has said nothing about the blindfold used by Mr. Knowles and I am confident that had the blindfolding been properly looked after the drive would never have been accomplished.

The chief difficulty a blindfold driver meets with is the blindfold. As a rule he has his own blindfold mask or handkerchief, and ninety-nine times out of a hundred has it placed over his eyes to suit himself; for the average "committee man" is a child in the tricks of blindfolding.

But occasionally some one in the committee makes the blindfold more secure than usual, and then it is amusing to watch the manoeuvres and subterfuges the mind reader will resort to in order to get the blindfold satisfactorily adjusted, and if he cannot accomplish this he can always "play faint" and have it taken off for a while, trusting to luck to have it adjusted more satisfactorily next time, and if he fails again he can put the drive off altogether on the plea of exhaustion. This seldom occurs, however, as the average committee is "up against" something of which it knows nothing—the mind reader's own game—and the mind reader has his own way, although the committee usually thinks it is making a test and imposing the conditions. *I know this from experience, and although I have been blindfolded hundreds of times for tests of different kinds, I have always managed to arrange the blindfold to suit myself in spite of a committee.*

I do not doubt for one moment that Knowles could see through his blindfold. In fact, I am certain he saw as well as any of the committee. This being the case, the rest is easy and I am sure a large percentage of the readers of this magazine could arrange a number of schemes, by any one of which the balance of the feat could be accomplished. So many schemes come into my own mind as I write that I scarcely know which one to outline.

The knife was held up *in the presence of Mr. Knowles*; this means that Mr. Knowles knew what he had to hunt for. Now, Mr. Clark has not told us that no one but the committee knew the drive was to be made, nor that no one followed the rig in a carriage or on a bicycle or a horse. He did not tell us that there were no red, blue or yellow papers dropped

on the street to indicate whether to turn to right or left, or to make a loop; nor whether the driver received signals from persons in the street. No, these things were not thought of, because it was taken for granted from the first that Mr. Knowles was securely blindfolded, whereas Mr. Knowles could see as well as any man on the committee.

A few weeks ago in Chicago, a horse, which was supposed to have been used to cart the body of a murdered girl to the outskirts of the city, was given the rein by detectives, and the horse took them to the very spot where the body was found, turned around and went to another place where some of her clothing had been left.

Mr. Clark does not tell us that this experiment was tried afterwards with the horses, although it is possible the drive might have been accomplished in this way without the use of confederates, colored papers or half a dozen other methods that come to my mind.

No, the more simple explanation must always be given preference, and with a professional entertainer simple means of deception must always be thoroughly eliminated before we jump to the conclusion that we have witnessed mind reading.

I have frequently check-mated a fake mind reader by telling him I would take his word that he could not see and would dispense with the blindfold if he would keep his eyes closed. At other times I have stopped the seance by turning down the gas so the mind reader could not see through his blindfold. But the best test to put on a blindfold drive mind reader is to get wide strips of adhesive plaster and fasten one end on his forehead over his eye, bring it down over the closed lid, which it must touch and the other end should be made fast to the cheek. The



strip should be wide enough to cover the whole eye, and if the eyes are set deeply in the head, a piece of absorbent cotton can be placed over the closed eyelid under the bandage. The other eye should be bandaged in a similar manner. This will make a black cloth bandage unnecessary and I should like to see Mr. Knowles attempt the feat under these conditions. I am afraid he would have to resort to plain muscle reading and I doubt if the drive would be very rapid. Personally, I am inclined to believe he would "faint" before starting on the drive.

Mr. Clark says his committee sat in the carriage while Knowles got out to find the knife. Mr. Clark does not tell us whether the place of hiding was in an office, a house or somewhere along the roadside, nor does he say whether there were others standing around watching. If the committee or others were keeping their attention upon the hiding place, they were probably looking directly at the spot, and Knowles could see where they were looking. Even if no one was around and the members of the committee were looking elsewhere than at the spot, I don't believe it would require much human ingenuity to find a knife that you knew had been hidden within reach at a given spot. By merely thinking where you would hide it for another person you will generally find the place where he would hide it for you.

Now, Mr. Clark may have another opportunity for testing Mr. Knowles, and I hope he will impose some of the tests I have suggested and let us hear from him. Or perhaps some other reader of SUGGESTION may have an opportunity, as these mind readers are giving entertainments all over the country, and I wish he would

make the tests and report the results to me for publication.

These mind reading entertainers and hypnotists use the blindfold drive to give their evening entertainment great publicity, and they spare neither time, cunning nor expense in working out the details of schemes in order to make the drive a success. When it is remembered that these men make their living by deceiving others, and continually devote their time and thoughts to working up new schemes, it is not amazing that they are able to handle the average committee as they please; for the average committee man has never given ten minutes' thought to the subject of fake mind reading.

Begin by looking after the blindfold, gentlemen—till then the burden of the proof is on you.—ED]

### Query 38. A Safe Investment.

EDITOR SUGGESTION:

I see you recommend the Motzorongo Company very highly and that you are a director in the company. Now, I have saved up a few hundred dollars by using a great deal of self-denial the last few years, and I am only getting 3 per cent on it in the bank, but have been waiting for some safe investment that would bring me a good income each year.

I received a prospectus from the Motzorongo Company and it certainly looks very promising. I believe I will invest all I have in this stock, but before doing so I want your candid opinion. If you were in my place, would you invest all you have saved in Motzorongo stock? Michigan.

H. E. P.

[There are so many glowing investments offered to the public at the present time that it is difficult for a prospective investor to decide which to select. I have kept away from mining investments and oil stocks on general principles. Over 90 per cent of them are rank failures, and I have no friends in the good ones on whom I feel I can rely. I have refused the advertise-

ments of dozens of these oil and mining schemes that were offered to SUGGESTION, simply because I knew how risky they were, and I could not tell the good from the bad. But when I found how investments in Mexican agriculture were paying and realized that my money would go into purchasing and cultivating the richest land in the world and that I would have Nature as a side partner who would work day and night without pay, I decided to place my money in them and my father went to see that the particular spot in which he and I invested our money was the right place. When he reported that the spot we selected was the finest that could be purchased I hesitated no longer, but "plunged," and I have advised all my friends and relatives to purchase all the Motzorongo stock they could possibly buy before it is sold out.

The wealth of any inhabitable country depends, in the end, upon its agricultural resources. An investment in agriculture is not a speculation if the soil is fertile and cheap labor can be had to work it. A farmer in the northern part of the United States is well satisfied if his cultivated farm land will average \$10 to \$15 profit an acre per year; and when we realize that the Mexican farmer nets from \$100 to \$200 profit per acre, it can readily be understood that Motzorongo with its 165,000 acres, its present state of development, its cattle, mills and factories will soon pay enormous annual dividends on every share of stock.

Yes, by all means invest in the stock of the Motzorongo Co. I know all the men connected with it. I am a director of the company myself and am one of the auditing committee of three, through whose hands every bill of expense has to pass before it is paid. I know all about the proposition from A to Z; there is nothing

that everyone cannot know. Everything is open and my one solicitation is that all my SUGGESTION friends get good blocks of stock before it is sold. My readers are my friends and I value their friendship. I require their friendship through the years to come and I know that I will make a closer friend of everyone who buys a share of this stock through my influence. The proposition has my unqualified endorsement and my only regret is that my own pocketbook is not larger.

Invest all the money you can in this stock, and invest it as soon as you can, for it is selling rapidly and only a small allotment of it is on the market. It will pay a dollar per year, in a few years, for every dollar invested now. In other words, an investment of \$1,000 now will yield an income of \$1,000 per annum in six or seven years. This income will continue to increase during the balance of your life.

### Querr 39. Suggestion in Varicocelle.

EDITOR SUGGESTION:

1. Please give the name of some firm dealing in conjuring supplies.
2. Do you consider suggestive treatment of any value in varicocele? H. P. H.  
Iowa.

[(1) Write to the Ralph E. Sylvestre Co., 25-F Ashland boulevard, Chicago, and ask for their 16th edition illustrated catalogue of magical appliances and effects. This company is one of the largest dealers in conjuring supplies in the world and is strictly reliable.

(2) Suggestion proves of great value in relieving many physical troubles, such as constipation, dyspepsia, nervousness and headaches, which so frequently accompany varicocele, and it will relieve the fears of the patient and prevent psychical impotence, which so often occurs in persons suffering from this trouble. However, I

do not believe that suggestion will, in itself, cure varicocele, and my own method of treatment has been to improve the patient's general health and then place him in the hands of a surgeon for a slight operation. The recovery is rapid, the relief permanent and the patient is absent from business but a day or two.

The general symptoms are not the result of the varicocele, for they generally precede it; in fact, chronic constipation is said to produce the trouble through mechanical pressure and straining at stool. Consequently by improving the general health the varicocele frequently improves, but in the end an operation is advisable.

So many sufferers with varicocele send for sensational literature sent out by advertising quacks and, after they have read all the terrible results said to follow in the wake of this trouble, frequently believe their virility is threatened and psychical impotence develops. In fact, I have seen patients who suffered with psychical impotence after reading this literature although examination showed they had never suffered with varicocele.—Ed.]

**Query 40. Natural Sleep Walkers.**

**EDITOR SUGGESTION :**

Do you think suggestion would be beneficial in treating a case of somnambulism? If so, kindly state the suggestions you would give, in the next issue of SUGGESTION.

The young man in question is about 15 or 16 years of age, and has a habit of getting up in his sleep and walking about the house, and has been found in dangerous positions several times, such as standing on the sill of an open window, etc. His parents are very much afraid he may meet with a serious accident.

I have your Mail Course, but do not find any treatment for somnambulism.

Texas.

F. C. H.

[Natural sleep walking or somnambulism is different from hyp-

notic somnambulism. In fact, they have nothing in common. A natural sleep walker is not necessarily a hypnotic somnambule, nor does it follow that a hypnotic somnambule is necessarily a natural sleep walker. In all ages persons have walked in their sleep; so, when our old hypnotic operators found that their subjects could be made to perform certain acts with open eyes at word of command, and say after the seance that they remembered nothing, it was thought the condition resembled natural sleep walking, and these very susceptible subjects were called somnambulists. But as our knowledge of hypnotic phenomena has increased we have found that hypnotic somnambulism is merely a condition of acquiescence and obedience; that the subject is wholly conscious all the time, knows everything he is doing and is fully cognizant of everything that is said to him and everything going on around him, but he feels compelled to do whatever he does and acquiesces in the suggestion of the operator when the operator tells him that he has been asleep and remembers nothing. Hypnotic somnambules are always highly suggestible and easily led in business and everyday life; for this reason they do not make executive business men and are generally found in subservient positions.

The natural sleep walker, on the other hand, may be one of the least suggestible persons in the world, and when he is aroused after his sleep walk he does not remember anything he has done, nor can it be recalled by any process of reasoning or by suggesting to the patient that he will remember.

Natural sleep walking is not thoroughly understood yet, nor is its cause known, although many theories have been advanced to account for it. It occurs more frequently

in young persons between the ages of ten and twenty than in the old or very young. Sometimes the condition lasts for years and the sleep walking is of nightly occurrence, but usually it lasts but a short time, and in many persons it may appear once never to be repeated. Personally, I believe it depends upon some abnormal condition of the digestive organs, for it usually disappears when the life essentials are properly supplied and digestive disturbances rectified. It frequently accompanies some great mental strain or emotional excitement, but mental states of this nature usually affect the digestive organs. In young children it is sometimes traced to the presence of worms in the digestive tract, and it disappears when appropriate remedies have been given to remove them.

I advise my correspondent to see that his patient partakes of the "life essentials" properly. Then, having placed him in the suggestive condition, he should tell him that he will stay in his bed and sleep soundly all night, unless a call from nature arouses him, and that if it is necessary for him to get up he will awaken the moment he attempts to get out of bed or when his feet touch the floor.

These suggestions should be repeated many times, and the patient should be instructed to think them over and repeat them to himself several times just before going to bed. Negative suggestions such as "you will not walk in your sleep to-night," should be avoided. The bed clothing should be light, the bedroom well ventilated and heavy suppers before going to bed should be avoided.

An old method employed to arouse a somnambule as soon as he got out of bed was to place a tub of cold water where he would be certain to step into it. A

simple plan is to place a cord around the bed, a few feet away, so that, if the patient begins to walk in his sleep, he will strike the cord, which in turn will pull down a tin pan or set off an alarm bell. The noise will generally arouse the patient, who will go back to bed, or it will give warning to other members of the household, who can arouse him and put him to bed again.

The suggestive treatment will prove efficacious in itself and it should be given daily, but the cold water or the alarm can be used until the full effect of the suggestive treatment has been felt; and should they never be required, the fact that they relieve the anxiety of the patient's friends should warrant their use in obstinate cases of somnambulism.

I shall look for a report from my correspondent after he has treated his patient.—ED.]

#### Query 41. Dipsomania.

EDITOR SUGGESTION :

Dear Sir—The patient is an exceedingly bright young man of thirty-three, whose mother had an ungratified desire for whisky before her son's birth, and in that way marked her child. Every third and seventh year he is worse than usual at or near the time of his birthday. Sometimes he will go for a year or two and not touch liquor and then walk fifty miles after it when the desire is upon him. His physical suffering is intense, much worse than any I have ever seen. He has taken several drug cures, only to be left in a worse condition. I attended him during the last attack and used suggestion as well as post hypnotic suggestion. Can you suggest any better way and do you think his case curable? N.

Oregon.

[I am certain this patient can be cured by proper suggestive treatment. In every case of true dipsomania, the return of the craving for a stimulant can be traced to a

physical decline in the patient's health.

I do not believe heredity has had anything to do with the trouble, but it is possible that the patient has been "watched" from childhood for symptoms of dipsomania, and has grown to believe firmly that he is "marked," and in consequence, feels that it is useless to fight against the fates. Again, his auto-suggestion, that the desire for drink is due to return at a certain time, is sufficient in itself to create the desire when the time arrives.

The proper time to treat this patient is after he has fully recovered from an attack. He should be instructed in the use and effects of auto-suggestion and suggestion. When he understands these forces better he will understand himself and his condition better, and can take steps to bring himself into perfect mental and physical health.

The life essentials are usually neglected for some time preceding an attack, and the resulting physical decline prompts the desire for abnormal stimulation. By correcting the patient's habits of living a great deal can be accomplished towards perfect recovery. Then the suggestive treatment must be given to encourage the patient, to stimulate the main organs of nutrition and elimination and to build up the will power and self control. The patient must be made to feel that he is so strong mentally and physically that he can overcome any obstacle of any nature.

For an extensive treatise on the use of suggestion in dipsomania, see Lesson XXVI., page 203, of my special Mail Course in Suggestive Therapeutics.—ED.]

## BOOK REVIEWS.

"The Philosophical Evangel," by Dr. Basile Agapon, Athens, Greece. Edited and translated from the French by Dr. P. David-

son. Published by Dr. Peter Davidson, Loudsville, White County, Ga., U. S. A. Authorized and enlarged edition. 130 pages.

Dr. Davidson has done his work with care to faithfully reproduce the meaning of the author's thought, and he is to be congratulated on the sincerity and skill which he has brought to the task. Palpitating through the pages is a spiritual feeling that is worthy of reproduction. Dr. Agapon is often spiritually realistic in an individual way that impresses one. It is attractively printed and bound.

"The Law of the New Thought"—A Study of Fundamental Principles and Their Application, by William Walker Atkinson. Published by the Psychic Research Company, 3835 Vincennes avenue, Chicago. Price, \$1.00.

This book is considered by many to be the best thing that this author has written, and it is likely to prove one of the most popular works upon this subject. It goes straight to the heart of things, and throws light upon many questions that have heretofore proved perplexing to the student of this philosophy. The author's aim evidently has been to give a plain, practical answer to the oft asked question: "What is the New Thought?" and he certainly has given his readers a comprehensive exposition of the subject. It is rather refreshing to read what he has to say, after one has waded through the flood of metaphysical verbiage affected by many writers on the "New Thought." This author seems to have reached the center of his subject and to have found there an answer to many important questions of life, and he comes forth with a message to others in the same line of thought which will undoubtedly give them a strong mental uplift. To one who seeks an answer to the question, "What is the New Thought?" this is the book.

# SUGGESTION

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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.

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.

This number of SUGGESTION contains three articles on telepathy—two of them from believers in telepathy, the third from a skeptic. In fact this might be called a telepathy number.

I shall not attempt to criticise any of the articles, for both sides of the question are ably presented and readers are free to draw their own conclusions and experiment for themselves.

I have said, time and again, that I believed the transmission of thought from one person to another sometimes occurred, but when it does occur it is spontaneous, and the power to project a thought does not appear to be under the control of the will.

Contrary to the general belief, *there is not* a mass of reliable evidence to show that telepathy is an established fact. In fact when the evidence at hand is sifted there is little left that is reliable. I cannot demonstrate, myself, that telepathy is an actual force, and my own reason for believing in it is that I have had a few spontaneous experiences for which I can give no other explanation. But these experiences are of no value to anyone but myself in proving the existence of telepathy, and I cannot see of what practical value telepathy can be to us unless it can be controlled by an effort of the will.

Possibly the power of projecting our thoughts may be growing dormant through disuse, as we get farther away from the lower animals in the process of mental evolution and find more material and more practical ways of communicating with one another. I know there are certain persons who claim to be able to use telepathy because they have not allowed this function of the mind to lie idle, but careful investigation of the phenomena experienced by these persons shows me that these so-called

psychics have no more voluntary control over telepathic communications than I have, and their experiences in nearly every case can be traced to suggestions received through the senses; in fact, these psychics know so little of the effects of suggestion and the scope of the senses for receiving impressions that their evidence, in the face of their failure to demonstrate their powers practically, is of no value in our search for the existence of telepathy.

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Many of my readers have written to say that while I have made many explanations to account for bogus psychic phenomena I have failed to publish accounts of genuine phenomena. I have no genuine phenomena to present at present, excepting what I have witnessed in my practice of suggestive therapeutics, and these I give to my readers every month. I have seen no genuine spiritualistic materialization, no independent slate writing, no real mind reading, and no voluntary telepathy, although I have been untiring in my search after them. I have seen what purported to be these phenomena, over and over again; in fact, I have always seen them when I have paid my money for a seance, but I also saw how they were being accomplished while I witnessed them. This may be my misfortune. I want to see genuine phenomena, but for the present I shall have to appeal to my readers to send me accounts of genuine, unusual phenomena. I want these reports for publication and I shall be gratified for them. Surely many of our ten thousand readers can send me reports of genuine phenomena. Let me have them, please.

Next month I will give a number of experiments to be tried under test conditions in an effort to secure a mass of evidence to show that telepathy is an actual force,

and I want every reader to try the experiments with friends and send me a report of the results obtained, whether successful or unsuccessful.

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I have been informed that a large number of the readers of SUGGESTION sent for the prospectus of the Motzorongo Co., whose two-page advertisement appears in this number and many of them have purchased good blocks of stock.

It is very gratifying to me to know that the readers of SUGGESTION have shown their confidence in me in this manner, and my best way to thank them is to congratulate them on their investment, for I know they have acted wisely and that they hold a wonderfully valuable asset in every share of Motzorongo stock.

There are a large number of Mexican investment companies working on the association plan, and although they are all doing well, not one of them is to be compared with the Motzorongo Co.'s proposition, for \$10 invested in Motzorongo stock is worth more today than \$100 invested in any Mexican plantation association in existence. The dividends from Motzorongo in 1903 and 1904 will be greater than the dividends made by any of these associations that have been in process of development for even four or five years, although many of them are paying good dividends now.

I feel that I have done a good deed in advising my readers to look into this investment and I know I have made a grateful, life-long friend of every reader that has purchased a block of Motzorongo stock through my influence.

One of the large stockholders of the Company, Mr. Clark of Webster City, Iowa, thought he would like to investigate the plantation for himself; so over a month

ago he left quietly for Motzorongo, without saying a word to anyone, and took the manager, Mr. Straube, completely by surprise. He spent two weeks, going over the plantation and watching the 150 laborers at work, and on pay days assisted Mr. Straube and his assistants in the store.

By request of the board of directors Mr. Clark attended the meeting of the directors in Chicago on Monday, September 15, and reported what he had seen. I was present at this meeting, and Mr. Clark said everything had greatly exceeded his expectations; that he could not find words to express the great possibilities the plantation afforded for enormous profits and that the only way one could obtain any idea of the immense wealth of the plantation was to visit it himself, as it was beyond comprehension.

After returning from the plantation, Mr. Clark doubled his first investment. This fact is certainly significant and speaks well as to the possibilities and security of the investment.

Don't delay longer in sending for a prospectus to the Motzorongo Co., 813 National Life building, Chicago, Ill. Get in on the ground floor while you have the chance. See the two-page advertisement.

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How many readers intend to accompany me on the trip to Motzorongo, Mexico?

Eight, at present writing, have written to say that they will endeavor to go if they can arrange their affairs.

The regular railroad fare from Chicago to Motzorongo and return, including Pullman sleeper, is about \$120. It requires ten days to make the round trip; this with two days in Mexico City, and a week on the plantation, will give us a three weeks' vacation.

Send in your names early.



# SUGGESTION

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

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\$1.00 PER YEAR.

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## SOME CLINICAL CASES.

HERBERT A. PARKYN, M. D.

Medical Superintendent of the Chicago School of Psychology, 4020 Drexel Boulevard, Chicago, Ill.

Another interesting case treated at the August clinic was that of Mr. S., aet. 43. This patient had many of the symptoms of typical locomotor ataxia. There was no specific history and the patient had been treated for several years for what was supposed to be rheumatism. But for over a year symptoms of locomotor ataxia had been developing; the knee jerk had disappeared; there were shooting pains in the limbs; loss of co-ordination in lower extremities; ataxic gait, and inability to stand still with the eyes closed.

The patient was greatly emaciated, weighing only 102 pounds; his bowels were constipated, digestion feeble, hands and feet cold, and he found it necessary to use a cane when walking. In fact, besides the ataxic symptoms, the patient had all the symptoms of a "typical case" of physical deterioration, the result of improperly nourishing the tissues of the body.

Several neurologists had examined the patient and given him treatment without benefiting him. None of them had made a positive diagnosis of locomotor ataxia, but all considered the case "suspicious."

When the patient appeared at the clinic I told him he could be built up and most of his distressing symptoms relieved,

but that I could not promise to restore the knee jerk and the co-ordination of the muscles, although they might improve as his general health improved.

The case certainly looked like locomotor ataxia, but the results obtained go to show that the trouble was not genuine ataxia, for nearly all authorities on the subject agree that when the cure of a case of locomotor ataxia is reported, the diagnosis was probably at fault. From the excellent results obtained in this case, I believe every symptom the patient had was the result of insufficient nutrition due to partaking improperly of the "life essentials," and this case serves to show what obscure symptoms may arise at times in patients whose blood supply has been below par for a long time.

The students that attended the August clinic of the Chicago School of Psychology will remember this patient and the difficulty he experienced in walking over the polished floors of the rooms leading to the clinic room.

The patient gained five pounds in weight during the two weeks the class was in session; his bowels moved every day after the second treatment; he slept better and felt better in every way. The

patient called on me yesterday to be weighed and report his progress. He has gained sixteen pounds in weight since his first treatment; the pains have disappeared from the legs; he feels better than he has felt in years; his stomach and bowels are working perfectly and he can digest anything. He experiences no difficulty in walking without a cane, and the polished floors have lost their terror for him. In fact, he says the only symptom that has not completely disappeared is the inability to stand still with the eyes closed; but there has even been a great improvement in this and I believe it, also, will disappear before many weeks have passed. I told the patient I intended to report his case in the November issue of SUGGESTION and he said he would be glad to have me do so.

The suggestive treatment given to this patient was similar to the treatment given to every typical case. I explained to him, clearly, that every bone, muscle and nerve in the body depends for its very existence, to say nothing of its health, upon the blood supply, and that the blood supply depends upon the life essentials and the condition of the stomach and bowels.

The patient did not breathe properly and drank only half the required amount of fluids, so I instructed him carefully in the use of the "life essentials." His teeth were in poor condition and he was unable to masticate his food properly; so I insisted that he have some dental work done at once. I told him that by following the "life habits" of a healthy young man his blood would become equal in quality to that of a young man, and that rejuvenation of every cell in his body would be the result.

Next, I induced the suggestive condi-

tion in the patient and suggested to him *exactly what I wished him to do and the physical changes we desired to bring about.*

I receive scores of letters every month from physicians and others asking what suggestions to give for certain cases. It is impossible to write a formula that can be followed in any particular case or group of cases. Little peculiarities, and the degree of suggestibility of the patient, his environment, and many other things, have to be taken into consideration, and the suggestions varied accordingly; but a little practice, a fair amount of ingenuity and a little common sense should enable anyone to become a fair suggestionist if he will follow the suggestion given in italics in the previous paragraph.

My reply to all who ask what to suggest is this: "*Induce the suggestive condition and tell your patient what you want him to do and the physical or mental changes you desire to bring about.*" For instance, in treating Mr. S—, I suggested that he would be hungry and thirsty; that he would eat, drink and breathe like a healthy man; that his stomach would perform its work properly and his bowels move regularly every morning after breakfast; that the quantity of blood in his body would increase; that this new blood would give new life to every tissue in his body; that when the nerves were better nourished they would perform their functions better; that his strength would increase rapidly and he would walk perfectly; that he would sleep better, increase in weight; be happy and cheerful all day; in short, that he would become a perfectly healthy man. Suggestions similar to these were given at every treatment with slight variation and the results show that every suggestion took form in action—even the knee jerk has returned.

Another case treated at the August clinic was Mr. F., aged 50. This patient had suffered from constant headache for years. The pain in the head was always severe, but occasionally he would have vomiting spells, during which the pain increased greatly and prevented him attending to business. He had taken many different treatments, but none had assisted him in the least. He traveled over 1,200 miles to attend the clinic, thinking I might be able to cure him by hypnotizing him and telling him his pain had gone. He said his health was fair in other respects and he knew he would be a well man if I could stop his headache for a few days. Several hypnotists had tried to "put him to sleep," but failed, and he thought he would have to be put to sleep before he could be cured. However, further questioning showed that he was far from being in good health, and it was evident that other treatment, besides telling him his headache was gone, would be necessary. In fact, like the case of Mr. L., this case proved to be another typical case of general physical deterioration. One physician thought the headaches might be caused by eye strain, but several changes of glasses failed to relieve the patient in the least.

The patient was found to be suffering from constipation, dyspepsia, hemorrhoids, cold hands and feet, poor memory, poor concentration, irritability and lack of strength. His kidneys were inactive, the urine passed being of a high color. He was afraid to eat heartily lest the food should produce a sick headache; he drank only a pint and a half of fluids in the day; his breathing was shallow, pulse weak, and tongue badly coated.

I said nothing to this patient about putting him to sleep, but told him that

his headaches would disappear as his other symptoms improved. I explained to him the necessity for attending to the "life essentials;" showed that inactivity of the bowels, skin and kidneys was the result of his failure to drink sufficient water each day, and that the waste materials of his body were the cause of his headache, owing to the failure of the organs of elimination to carry them from the body properly.

I told him that by living as the healthy young man lives, the organs of nutrition and elimination would begin to work normally, his general health would improve and the headaches would disappear as the waste materials were carried off freely and his head sufficiently nourished with good, red, rich, normal blood.

The patient said he understood what had to be done and would render every assistance. Then I induced the suggestive condition and, as in the case of Mr. L., suggested that health and strength would come to him; that every organ would do perfect work; that he would eat, drink, breathe and think like the healthy man; that his digestion and assimilation would become perfect; that the organs of elimination would carry off the waste products of the body, and that his head would feel more comfortable after the first treatment and improve rapidly from day to day.

This patient's bowels moved the first day he was treated at the clinic, and moved daily thereafter, without any annoyance from the hemorrhoids. In a few days he could eat heartily and digest his food perfectly. He gained 5½ pounds during his two weeks' treatment, and the headache grew less severe each day, disappearing before the end of the first week's treatment. When he left for home he was in

better mental and physical condition than he had enjoyed in thirty years and was entirely relieved of the headache.

Suggestive therapeutic treatment appears to be a panacea for even the most severe forms of chronic sick headache. Women, especially, suffer from sick headache, and nothing will relieve this trouble so perfectly, so permanently, and so rapidly as a few weeks' energetic suggestive treatment.

Another patient, Miss G., aged 38, was brought to the city, ten days before the clinic began, suffering from extreme nervous prostration. She had been in bed the greater part of three years, and for some time before I saw her had not spoken above a whisper and was unable to move herself in bed. Twice every twenty-four hours she was turned from one side to the other in bed. Her stomach and bowels were out of order; menstruation had not occurred for over six months; she had not attempted to walk for months and could scarcely stand the voice of an attendant giving the most necessary orders.

The patient's condition was the result of over work and grief; she had received several different kinds of treatment, including a long stay at two sanitariums and two hospitals, and was brought to the clinic as a last resort.

The tenth day after treatment began the patient was able to go out of doors in an invalid's chair, and within two weeks appeared at the clinic. The students who saw her totter into the room the first morning will be glad to learn that she has gained ten pounds in weight since they saw her first. Menstruation has occurred every month; she is able to walk several miles a day, and for the past month has filled a position in this city, attending to her duties daily. She is a

university student, a woman of education and intelligence, and I have asked her to write her experiences with suggestive therapeutics, from a patient's point of view, for publication in SUGGESTION. We have read a great deal of suggestive treatment from the physician's point of view, and I believe an article from an intelligent patient like Miss G. would prove of value and interest to our readers. I will endeavor to persuade her to prepare the article for the December issue of SUGGESTION.

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The universe pays every man in his own coin; if you smile, it smiles upon you in return; if you frown you will be frowned at; if you sing, you will be invited into gay company; if you think, you will be entertained by thinkers; and if you love the world and earnestly seek for the good therein, you will be surrounded by loving friends, and Nature will pour into your lap the treasures of the earth.—*Wildwood Philosophy.*

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S'pose success don't come at fust;  
 What be you goin' to dew?  
 Throw up the sponge and kick yourself,  
 An' go to feelin' blue?  
 Uv course you hain't; your goin' to fish,  
 An' bait, an' bait again;  
 Bimeby success will bite your hook,  
 And you will pull him in.  
 —*Houston Post.*

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There are in business three things necessary—knowledge, temper, and time.—*Feltham.*

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As threshing separates the corn from the chaff, so does affliction purify virtue.—*Bacon.*

# PHYSICAL CULTURE.

BY ALBERT WHITEHOUSE, 151 E. 34TH ST., NEW YORK.

## EARLY MORNING EXERCISE.

The beneficial effects to be derived from some light exercise before the morning meal are unquestionable. During healthful sleep the muscles become relaxed, the heart's action reduced, and the circulation sluggish; the brain and nervous system are partially inactive, and the sensory faculties dormant. The forces of mind and body, thus temporarily conserved, are often slow to reassert themselves on awakening, and one feels languid, drowsy and disinclined to move. Some especial effort is needed to throw off the torpor of sleep and set free the stored-up energy which is needed for the day.

The best possible stimulant and tonic at this time is certainly not strong coffee nor any other "bracer" of the kind, but a moderate amount of bodily exercise and a bath. A few deep inspirations of fresh air, a series of rhythmic muscular movements, and a tub or sponge bath, will give to one a glow of exhilaration that is followed by no harmful results, set every cell in the body to work, and make it seem good to be alive. Such a morning program is so full of value that one should allow no ordinary hindrance to interfere with its faithful daily carrying out. It means stronger muscles, purer blood, better circulation, increased heart action and more perfect elimination and nutrition. And because it means these things, it means the quickening of every mental faculty; it means added happiness and self-control, and increased power for doing and receiving good.

The directions here given for physical

exercises are designed for the average person, and may be varied according to individual needs.

On rising, thoroughly and antiseptically cleanse the mouth, teeth, and throat. Listerine—a tablespoonful in half a glass of water—is very good for this purpose. Drink, slowly, a glass of fresh water. Stand at the open window and fill the lungs with air, then exhale; repeat twelve times. You are now ready for the series of exercises which I indicate below. They require about five minutes and may be taken with or without dumb bells.

1. Standing erect with the feet a little apart, cross the arms in front of the face and circle them at moderate speed twelve times.

2. Circle arms reverse way twelve times.

3. Raise arms at sides to the level of the shoulders, bring them across the chest, and fling them to the rear; repeat twelve times.

4. Place hands on the hips, thumbs behind, and bend the body at the waist to either side slowly. Repeat eight times.

5. With same position, rotate the trunk, keeping the hips firm. Repeat eight times.

6. Raise the hands overhead, bend the body forward from the hips, and without bending the knees, endeavor to touch the floor in front of the toes with the tips of the fingers; then stand erect. Repeat ten times.

7. Rise on toes twenty-five to fifty times.

8. Take the squatting exercise, which is to lower the body by bending the knees, keeping on the toes and with trunk erect; rise. Repeat eight times slowly.

9. Take several respiratory exercises with arm movements. Inhale slowly as the arms are raised from the sides or in front, and exhale slowly as they descend to the sides.

The exercises for the trunk are especially valuable in overcoming any tendency to constipation. Light wands may take the place of the dumb bells, and the whole series of movements may be varied endlessly, with much profit and pleasure. It is well occasionally to substitute outdoor exercise—a short walk, a spin on a wheel, or a horseback ride. Even a spell at wood chopping might be cautiously indulged in. Early morning exercise is especially valuable in the summer time, for it serves to promote functional activities which are inclined to deviate from the normal in hot weather.

The program of movements given above is an admirable preparation for a cold sponge bath. Only persons of the most robust constitution, possessed of sound hearts and strong nerves, should take a cold bath without first arousing the bodily energies by some light exercise. Bathe quickly, with enough friction of the skin to bring about a healthy reaction. Under proper conditions a cold bath is one of the best possible tonics, and may be taken the year round by every one in ordinary health. Tepid baths may be used during the summer, but cold baths should be begun in the early fall and continued during the winter. One whose system is thus fortified has little to fear from changes of temperature, and is seldom subject to colds or bronchial and pulmonary affections.

This habit of taking early morning exercise is readily formed, requiring only a little perseverance and determination, and the benefits derived are a sufficient incentive to keep it up. By the time the bath

is finished and one is fully dressed, there is a most gratifying consciousness of physical well being, and a mighty appetite for breakfast.

#### CLOTHING.

The matter of proper dressing deserves due consideration in its relation to physical culture.

As a rule, people wear too much clothing. This is especially true in winter. The means to meet the exigencies of a lower temperature are within the body to a great degree—hence the body should be made to supply its own heat, so far as possible. But the vital forces which generate heat are not aroused to the utmost when undue reliance is placed upon artificial means, in the way of much heavy clothing. Natural physical action of any kind decreases just to the degree that external aids are depended upon. True, since the human animal does not grow an extra covering on the coming of winter—as do his brethren in feathers and fur—he must put on warmer clothes. But he should supply on the outside only what warmth he cannot generate within. The more one wraps unnecessarily to protect from cold, the more susceptible he becomes to atmospheric changes. Let the first preparation for cold weather be an effort to increase the vitality by extra food, exercise, cold baths, and fresh air, together with a conscious determination to resist cold. Then gradually put on warmer clothing, only in sufficient amount to prevent actual discomfort. In this way the physical resources are called out and new strength developed in many instances, so that there is a marked improvement in the general health. The “hardening process,” so firmly believed in and heroically carried out by our forefathers, and the experience of many people today, prove that taking cold and discomfort from cold,

are to a considerable degree matters of habit. Many men go through cold winters comfortably without overcoats except in the worst weather. I was talking recently with a healthy looking man who told me that he had only worn an overcoat a few times in the last twenty years—but he also said that he was in the habit of taking cold morning baths. The street Arab with his bare legs and feet and scant body clothing, is often more comfortable than the person who is shivering under too much clothing.

Then do not be in a hurry to get into your winter clothes. Keep the feet dry and warm. Do not sit in an overheated room without removing the wraps, and either use no special covering for the throat, or else always do so. Sleep under light, porous bed covering, and do not be afraid of fresh, cold air by day or night. To observe these rules is to enjoy undreamed of immunity from colds.

The question of underwear is a very important one in its relation to health. As to material, perhaps a mixed woolen and cotton fabric, light weight, for summer, and medium weight for winter, is best. Changes of underwear, of hosiery, especially, should be so frequent as to preserve scrupulous cleanliness, and no garment worn during the day should be retained at night.

All clothing should be well fitting, and so adjusted to the figure that every organ has perfect freedom. The weight of all garments, so far as possible, should be borne by the shoulders—not by the waist and hips. Tight clothing interferes with circulation and respiration, induces faulty postures, and tends to the displacement of internal organs, to say nothing of causing continual discomfort and irritation. Corset wearing is undoubtedly the cause

of much physical disability and ailment among women. If any part of the abdominal walls be compressed, there must be some deviation of the abdominal organs from their normal position. The "old style" corsets forced the abdominal organs downward, and were a prolific cause of disease. But the new "straight front" corsets, together with the high-heeled shoes now so commonly worn, are even more injurious. Not only is the normal equilibrium of the body changed by raising the heels, and a condition of muscular tension brought about, but the supporting ligaments of the abdominal and pelvic organs are affected, and more or less functional and nervous derangement produced.

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Live for something. Do good, and leave behind you a monument of virtue that the storm of time can never destroy. Write your name in kindness, love and mercy on the hearts of thousands you come in contact with year by year; you will be as legible on the hearts you leave behind as the stars on the brow of the evening. Good deeds will shine as the stars of heaven.—*Chalmers.*

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Let no man presume to give advice to others that has not first given good counsel to himself.—*Seneca.*

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As good almost kill a man as kill a good book; who kills a man, kills a reasonable creature, God's image; but he who destroys a good book, kills reason itself.—*Milton.*

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There are no accidents so unfortunate from which skillful men will not draw some advantages, nor so fortunate that foolish men will not turn them to their hurt.—*La Rochefoucauld.*

# A CASE OF ANEMIA TREATED BY SUGGESTION.

BY GEO. BIESER, M. D., NEW YORK.

There is a common notion among practitioners of medicine that Suggestive Therapeutics, at its best, is only of service in the management of functional mental and nervous diseases, of imagined diseases and of habits. This notion is erroneous and is due mainly to unfamiliarity with the process of Suggestion as a remedial agent. No one, who has carefully observed the inherent tendency or effort of the organism to cure its curable diseases through mental and physiological processes called collectively the function of reparation, or the *vis medicatrix naturae*, or who has had the opportunity of actually seeing what Suggestion, either alone or in conjunction with other remedial agents, did accomplish in the way of prevention, alleviation and cure when rationally and skillfully applied to arouse, augment and direct the remedial efforts of the organism in certain cases laboring under organic diseases, would entertain such a notion.

Barring those which are purely the result of physical, chemical and bacteriological agents, all diseases and conditions, whether functional or organic, are due primarily and practically to improper and baneful habits of life, thought, motion and sensation. At first, these habits by engendering excessive or diminished, or otherwise improper activity of functions, cause only functional disturbances. Eventually, if no effective efforts are made to stave off their destructive tendencies, these functional disturbances by causing disorders of nutrition, of reproduction and of

correlation will engender organic diseases.

All organic diseases are not of an intractable nature; the majority are curable by means which restore the altered mental and physiological functions to the normal again. However, by restoration of functions, I do not mean the masking or the apparent removal of symptoms complained of by the patient; but I mean the re-establishment of the normal workings and structures of organs and the normal relation of activities between the various organs. Even in cases of intractable diseases, some of the disturbed functions can be restored and the patients temporarily or permanently relieved of many disagreeable symptoms and conditions by appropriate therapeutics; and Suggestion is not at the bottom of the list of serviceable remedies employed in such cases. I know from experience that Suggestion properly applied is of service in making many otherwise distressing conditions endurable to patients who are suffering from diseases which can not be cured.

It has always appeared to me that healers in general are either too metaphysical or too materialistic in their notions of what constitutes rational treatment of the sick and miserable. As long as man is the sum total of biological processes, of mental and physiological activities, and as long as natural laws are immutable (as history and experience show them to be), no system of therapeutics that degenerates either into psychism or into materialism can possibly be an ideal form of treatment for sick and



miserable humanity, an ideal form of treatment which will be both practical and serviceable. Of late years, the influence and power of the mind over the body have been too much exaggerated where formerly they were too often disregarded. The ban on Suggestive Therapeutics has been the exaggeration of its virtues by empirics and proselytes.

A disease of common occurrence, one which may be either a primary organic affliction or a secondary one, is that known as anemia. In anemia proper, the organic changes are principally in the blood and lymph, and consist of chemical, physical and morphological alterations of these fluid tissues. As a result of these changes the various organs become improperly nourished, even to the degree of morbidly nourished, and perform their functions abnormally. Usually all the organs of the body suffer when there is a condition of anemia; but all the organs are not affected in the same manner or to a like degree, nor are all persons suffering with anemia sick in the same way and to the same extent.

In anemia the central nervous system, and more especially the brain, from the nature and number of its functions, presents the most disturbance in its workings. Viewed from one aspect, the brain is the principal controlling organ of the body. Its activities and its control over a person's mode of life and thought, and habits of motion and sensation, are dependent not alone upon mental cast, but essentially upon proper, or normal, nourishment. The nutriment of the brain, like that of every organ of the body, is obtained from the blood and lymph. Because the blood subserves such an important functional relation to the brain, it is evident to rational therapeutists that Suggestion can only be

effectively employed to evoke the mental activities which will determine the desired mode of life and thought, and habits of motion and sensation, in persons suffering with anemia, when suggestotherapy is supplemented by accessory hygienic and remedial procedures which increase the quality of the blood and the amount of blood circulating through the brain.

For our present purpose, the blood may be said to serve three main functions in the body. In the first place, it furnishes nutriment to the countless individual cells that make up the body. The blood itself is nourished by the food ingested and digested, by the fluid imbibed and by the air inhaled. It supplies, when healthy, the nutritive principles that repair the waste continually going on in active living cells. In the second place, the blood receives the special and waste products, whether gaseous, liquid or solid, secreted by the cells. The special products serve various biological purposes and the waste products are brought by the blood to the organs which eliminate them from the body. In the third place, the blood is the main oxygen carrier of the body. It is the oxygen of the air absorbed by the blood passing through the lungs that arouses after proper assimilation of it by the cells, the healthy activity of the body, generally called vitality. Any condition, which interferes with the proper absorption and assimilation of oxygen by the body lowers vital activity and induces disease. Anemia is such a condition and is exceedingly prevalent in large cities, especially among young women.

Without entering into a discussion of the essential and contributory causes of primary and secondary anemias, let me report a case of "*primary anemia of young*

women" successfully treated by formal and rational suggestotherapy.

The patient, Rose D—, single, aged 26 years, artist, was referred to me for treatment. Her history shows that previous to her present complaint, which began gradually about five years ago, she was a strong, robust and well nourished girl without any form of nervousness or bad habits. Since her complaint began she had consulted many physicians and received all sorts of treatment, medicinal and not, but with temporary relief only. Recidivation—backsliding, was a marked feature of her case. She attributes her complaint to the trials and cares resulting from the burden of caring for many years for an insane mother and to womb trouble which some physicians told her she had. Her mother, whom the patient seemed to be the only one that could manage her properly, and whom I cured lately of chronic melancholia by suggestotherapy, became insane shortly after the death of an idiotic sister of our patient, which was about eight years ago. The patient's father and brother are healthy, well nourished individuals who claim they do not know what it is to feel sick.

The patient complains of cold hands and feet, of frequent headache, backache, pains in various parts of the body, frequent attacks of coryza and hoarseness, occasional short, hacking, dry cough, dyspnoea on exertion, palpitation of the heart, oppression about the chest at times, loss of appetite, dyspeptic symptoms, constipation, at times annoying cystic irritation, dysmenorrhoeal pains, great falling out of hair, drowsiness during the day and insomnia at night, weariness, loss of memory and power of application, constant dread of becoming insane, and numerous other subjective symptoms. Examination

of the patient revealed a tendency to muscular relaxation, cold hands and feet, irregular heart action, anemic murmurs over the regions of the heart and great veins of the neck, pale skin and mucous membranes, apathetic listlessness, ill-nourished body and some other minor conditions. In short, she was suffering with anemia due to her unwholesome mode of life. The condition of anemia being so evident in this case, no gynecological examination was proposed and no histological examination of the blood was deemed necessary. As medicinal and other remedies for anemia had been given a fair trial by former physicians in her case, I proposed the treatment by Suggestion. She had been a close student of matters psychical for some years and therefore gave her consent readily; in fact, after I gave her a brief explanation of how the process of suggestion cures, she became enthusiastic and volunteered the opinion that it was and must be the only rational treatment of the sick. This spontaneous statement of the patient convinced me that my efforts would bear fruit. Although enthusiasm over the mode of treatment is not necessary on the part of patients for the success of our efforts made to prevent, mitigate and cure diseased conditions in patients by Suggestion, still it is a great help if it can be aroused to a marked degree.

In testing for the type and degree of suggestibility in this patient, I found that she was mainly susceptible to verbal suggestions of a philosophical character when they savored of truth and probability only. Absurd suggestions of any description were not acquiesced in by the patient; and it was evident to me that she relied mainly upon inner *motifs* arising from auto-suggestions for the character of her feelings, conduct and faith. In other words, she was

as some would say, "hard-headed." The condition of catalepsy could not be induced, that of anaesthesia, or rather analgesia, was easily induced by Suggestion.

The management of her case consisted of educational treatment and of therapeutic suggestions proper. It was begun as follows: I said: "Miss D——, your entire complaint is due to anemia which, in your case, has resulted from your improper mode of life. You cannot expect to be a well woman as long as you disregard hygienic laws. You cannot disregard the fact that you are an animal. Because you are primarily an animal, you must eat proper and sufficient food, drink an adequate amount of fluid, breathe enough wholesome air, and adapt means to keep your body at the proper temperature. These are the life essentials which, when properly attended to, will nourish your body as it should be. When you are normally nourished, you will experience agreeable sensations and think wholesome thoughts and your mind will be master, within physiological limits, over the conditions of your body. Your essential complaint is anemia, a condition of the blood which renders it insufficient for the proper nourishment of your organs; hence their improper activity and your numerous mental and bodily disturbances. Replenish your blood, not with medicines and like agents, but with nourishing food, wholesome liquids and pure air; then will all your organs vibrate with that activity called vitality, called life." Here the patient was told the kind of food stuffs to eat and the kind of liquids to drink, together with their quantity.

"Breathing, proper breathing, is absolutely necessary for your complete and lasting recovery; for while food and drink simply replace the tissues which you wear out in your daily life, it is the air, or

rather the oxygen of the air, that you breathe which gives you strength and vitality. If you think for a moment, a dozen incidents will impress you of the truth of this statement. You instinctively take a deep breath before you lift a heavy weight, at the moment you start to run, and even when you begin to make strong mental efforts, especially if you attempt to suppress disagreeable thoughts and feelings. Many have ruined themselves through over-feeding and over drinking; they, thinking that the more they put into their stomachs, the stronger they will become. There is no greater and more prevalent mistake. Mere food and drink do not give us strength or vitality; they only repair waste, build new tissue and manufacture the blood—the life-giving fluid. You see now the importance of repairing your blood and of breathing properly. All judicious habits and efforts, like out-door exercises, deep breathing exercises, hearty laughing, singing and similar exercises, tend to increase vitality by causing greater absorption of oxygen through lung expansion. Remember once for all that food and drink are not the fuel of the body, like coal in an engine, but that it is the tissues of the body that are oxydized and give rise to the manifestations of energy by living creatures."

The patient was then persuaded in the usual way to enter the suggestive condition. The therapeutic suggestions were as follows: I said: "Miss D——, you believe that you will soon be a well woman. I have explained your exact condition, and its cause, to you. You are determined to be well and strong, as well and strong as many of the young women of your age that you know. I have told you how it is that they are healthy women. Do not think merely of being healthy, of being well

and strong, but do what is necessary to make you healthy and keep you a healthy woman. This is very simple. Eat three good meals every day and let them consist mainly of the victuals which I have mentioned as best for you. In a few days your appetite will have improved so much, that you will be hungry for every meal and you will eat well of it. The food you eat will taste well, you will digest it, it will repair your blood and body. You will enjoy all your meals.

"Hereafter, drink three tumblersful of water more than you have been accustomed to in the past. This increase of fluid will aid digestion, increase the volume of blood in your body, will relieve your bladder trouble, will relieve your constipation and render menstruation painless. Drink your fluid slowly, often and, best, in sips. Tomorrow morning, before breakfast, your bowels will move normally. Attend regularly to the calls of nature. Your bowels will move naturally every morning. Take deep breathing exercises frequently during the day. Practice faithfully the breathing and other exercises of the *Americanized Delsarte Culture*, with which you are familiar. Laugh and sing as often as possible and proper. Stay and sleep in well-ventilated rooms only. You can sleep. You have done so often in your life. You feel drowsy now. Sleep tonight and sleep every night like every healthy person. No reasonable amount of brain or physical work can disturb your rest at night.

"No one can be insane whose brain is well nourished and who thinks wholesome thoughts. You believe that you were born with a strong, normal brain and that much of your suffering was due mainly to worry and improper use of the imagination. Understanding thoroughly the nature and cause of your mental distress and ner-

vousness, you now believe that no over-taxing of your intellect in the past by worry has diminished your natural power for mental and physical efforts. Your WILL is strong enough now, and will be more so shortly, to control your thoughts at any time and keep them in proper channels. You have confidence in your abilities. You are self-reliant, ambitious, courageous. You feel better, you feel happy. Soon your blood will be normal and your memory and cheerfulness will return and a buoyant feeling pervade your whole body. Be cheerful all the time, look only at the bright side of life. Recall as often as possible those agreeable experiences which gave you pleasure in the past. Pleasure is real; for it can be computed in units of time. Dress carefully in cold and wet weather. Avoid draughts. Two or three times a day lie down with the head low for fifteen or twenty minutes and think of the directions and suggestions which I have given you."

After repeating the above in essence five times, I said: "Miss D——, you will soon be as well as the healthiest woman you know. You are a good subject for treatment by Suggestion, and I know from experience that you will recover your former health entirely. You will come regularly for treatment without fail." Here the patient was restored to her ordinary state of personality. After six weeks' treatment she had nearly recovered and, today, she is free from her former complaint, is well nourished and cheerful.

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Unselfish and noble acts are the most radiant epochs in the biography of souls. When wrought in earliest youth they lie in the memory of age, like the coral islands, green and sunny, amidst the melancholy waste of ocean.—*Thomas*.



# Experiences



**T**HIS column is devoted solely to contributions from readers of SUGGESTION who desire to assist in the investigation of psychic phenomena by reporting interesting facts from their own experiences, or any phenomena they have witnessed.

We give this opportunity to our readers in order to stimulate increased interest in the study of the occult, and to obtain all possible reliable data on the subject. It is only by intelligent, painstaking observation of particular instances, and their accurate reporting, that satisfactory evidence can be accumulated. True scientific inquiry takes nothing for granted, and has no preferences; but seeks only to discover the truth, no matter what that may be.

Hence the work of our SUGGESTION readers in the field of psychic research will depend for its value not only upon the enthusiasm of the investigators—and this, we are glad to say, is most gratifying—but upon their careful, unbiased weighing of all evidence which they consider. Then do not investigate in order to establish some pre-conceived idea of your own. Conduot every experiment with rigid impartiality. Divest yourself of all prejudice, and be anxious only to find out facts, and to report such facts with absolute correctness. We expect much of interest to be developed, and invite the fullest exchange of opinion from our readers. As this is distinctively a column for contributions from readers, no comments from the editor will find their way into it. Moreover, the editor desires it to be distinctly understood that he is not responsible for the views of any contributor to this column. The experiences are published for what they may be worth, but the absence of editorial comment must not be taken as an indication that any contribution or discussion accords in the slightest with the editor's own opinion.

## EDITOR SUGGESTION:

I have been reading your magazine SUGGESTION for about a year and a half, buying a copy each month from the newsdealers, and I have been particularly interested in your articles regarding the mediums.

In this October number I see that you invite your readers to contribute anything they may have to offer regarding observations of *genuine phenomena*.

I have had an abundance of experience in investigation of the true phenomena, and from the fact that my research was conducted at home with three adult members of my own household, all as honestly interested for obtaining genuine results as I, and none of us had previously had any experience in the line of study of the spiritualistic nature, we are positively certain that the results which we have received were *genuine* in every sense of that word.

With no outside person or other medium present than ourselves and the mediumship that we have developed among ourselves, we had no fraud to fear, and knowing each other so well, we can assert with the most *absolute positiveness* that what we have experienced has been *truly genuine*. The phenomena developed began with the tiny rap and table movements to independent writing, trumpet communications, spirit lights, materialized hands, and independent voices.

I am following this letter with an article

giving my experiences as a home seeker after truth and you may publish it if you like.

We are *not* before the public and I have no motive in presenting an account of my investigations except to give things as I have found them and without pecuniary gain or profit.

My knowledge of the phenomena of spiritualism having been gained under conditions of the utmost honesty, I am in a position to know that the phenomena I have observed are genuine, and to me it matters not what skeptics may believe or not believe, that truth *remains* and cannot be destroyed by any amount of argument.

With the knowledge I possess of these things I cannot be convinced of the fraudulency of the mediums alleged to have been exposed through various numbers of SUGGESTION; they may have been bogus and they may not, I am unprepared to say, as I have no personal knowledge concerning them, but I am prepared to say that spiritualism is a profound fact and truth.

Yours most cordially,  
Detroit, Mich. CHAS. W. AUSTIN.

## Spiritualistic Experiences at Home.

“And though all the winds of doctrine were let loose to play upon the earth, so Truth be in the field, we do injuriously by licensing and prohibiting to misdoubt her strength. Let her and Falsehood grapple:

who ever knew Truth worsted in an encounter?" —Milton.

If a man die shall he live again? Have we any positive and certain evidence to prove a continuity of existence and conscious individuality beyond the grave? These are questions that engross the minds of thinking humanity who have arrived at no method of solving this great mysterious subject. Did ever a spiritual pilgrim return and assure his mortal friends that he still lives? Is this a problem unsolved and a mystery unfathomable to those who dwell upon this terrestrial plane, or does spiritualism offer any unmistakable proofs that our departed friends still enjoy a conscious, living existence and are capable of transmitting to us a knowledge of the continuity of life? The spiritualist is ready to give the answer with an affirmative "yes," but the skeptic believes not, and demands the proof. Positive assurance is demanded, and if spiritualism can furnish the proof, it is then established as a truth. Then let us examine the evidence that spiritualism presents before we consider it as a myth or a truth. I can do no better than to reveal to the anxious enquirer the results of my personal investigations in the field of spiritual research, and I hope the reader will extend to me the same attitude of acceptance of my veracity in detailing my observances as he would expect of me were he explaining his experiences in some line of investigation in which he was sincere and about which I knew nothing. In my early training the orthodox idea concerning a future state of existence after death had been my religious instruction, and spiritualism was an unknown quantity in my mind; and in the absence of knowledge concerning it, I had considered it a fanatical belief without substantial foundation. But there came a

time when well grounded proofs appealed to my sense of judgment, and my former prejudices and skepticism gradually melted away before the glaring light of truth, as convincing evidences forced themselves upon my reason. My investigations were conducted under the most favorable conditions possible, in respect to honesty and sincerity, for it was within the walls of my own home, and with the assistance of the members of my own household, that these researches were carried on; and with the honest co-operation of my wife, her sister and niece, I began an interesting study of spiritual phenomena. Previous to establishing our home circle, not one of us had ever attended a seance where physical phenomena were manifested, and so to us it was a matter of curiosity more than expectation of success at obtaining results. It will be well for me here to state that no member of our circle of four either understood or was capable of practicing any act of legerdemain or any kind of conjuring trickery with which to deceive the rest of the sitters; and we commenced and continued our efforts to search for positive truth with a truly harmonious, conscientious, and honest intent. Our anxiety for results was not long in being gratified, for fortunately we had among our quartet a member who proved to possess strong mediumistic qualities, and after a few sittings the phenomena soon began to be presented. Setting apart two evenings of each week for the purpose, we continued our seances week after week and month after month for three years (bringing the time up to the present writing) and during that time some startling and wonderful revelations were manifested. It was our usual custom to sit in a darkened room, around a small oak stand, usually clasping hands. After a few se-

ances, and being thus seated, the first phenomenon manifested was the tiny spirit-rap, barely audible. But as we continued our seances the rappings grew stronger in force until they became as loud and distinct as though produced by a physical hand; and while the sitters still had all hands joined, these raps came upon doors, walls, and the ceiling at points entirely out of reach of any of the sitters, even had they unloosed their hands and been inclined to have produced the raps. There being no other person in the house, there was no mistake but that these sounds were produced by unseen intelligences, for they rapped replies to questions asked. These rappings sometimes occurred in distant parts of the house, unoccupied by any person at the time.

Doors would sometimes open, allowing light from other rooms to enter our seance room, and then close again, and upon investigation no one was found elsewhere in the building. This phenomenon I have several times observed to occur in lighted rooms and where no draught had caused it, all outside doors and windows that might admit a current of air, being closed.

In the early part of our investigations small white lights appeared in the darkness of the room and would sometimes rise to the ceiling and float about to different points in the room.

Had I observed this at a circle where a public medium was conducting the seance, I would have been inclined to suspect that it was produced by mechanical means; but occurring in my own home, where no one was present but my own people, each as conscientious as the other, and desirous of obtaining only the genuine phenomena, I knew that the phenomena which came, and other phenomena that

followed were real. Sometimes the small table which was used in the circle was lifted from the floor, with only our hands in flat contact upon the top of it; and again it was lifted above our heads without contact with it. Once I felt the feet of the table touching my forehead while I was sitting in an upright position in an ordinary chair.

At this stage of our development solid, tangible hands would come and touch us in the darkness, and if we all joined hands it made no difference, we all felt these touches.

Articles would be taken from the hair and clothing of one person and passed to another by these invisible forces. We were informed by these manifesting intelligences that if we sat with a trumpet we could get communications, so I had a trumpet made and we began sitting for that phase. After the lapse of about two months faint breathing sounds came from the trumpet, but it was three months before any word was audible to any of the sitters. I, myself, heard the first word spoken loud enough to be understood, which was "Father."

As time went by and we continued our sittings, the development increased; sentences were formed, but in very faint whispers not always loud enough to be fully understood.

Our development gained strength step by step, until full conversations were held with our invisible departed friends, and from that time forth we have held communion regularly, and to us spiritualism is now an established truth. These voices have their individual expression according to the spirit manifesting, just the same as mortals possess characteristics peculiar to the individual. The characteristics of each spirit is always the same whenever

that certain spirit comes; and those with whom I have become familiar are at once recognizable without their giving their names. At our present state of development we hear loud voices, speaking without a trumpet. I have sat many times with my sister-in-law only (she being the medium), and we have heard loud singing in the room in which we were the only occupants, and as neither she nor myself are capable of the art of ventriloquism, the voice certainly must have come from an invisible, immortal being. I have sat with her when no other person was present and I have felt heavy touches from materialized hands while I held the hands of the medium in mine to make it a test; and when my hair was smoothly combed before the seance I have emerged from the room afterwards with my locks greatly disarranged, but not from fright. On one occasion I had placed a pad of paper and a pencil on the stand before the seance, and no sheet in that tablet contained a scratch of a pencil before the lights were extinguished; but after the close of the seance the upper sheet of paper was well filled with a poem. The lines were evenly written and parallel to each other, beginning and ending without running off the paper, every i dotted, every t crossed properly, and not in the handwriting of any person sitting in the circle. I have now given briefly a record of the success I have achieved in the study of these peculiar phenomena which I have observed and experienced times too numerous to mention; and as these revelations have come in my own domestic surroundings and unassociated with any possibility of fraud, it would be preposterous for any one to make the assertion that I was in any manner deluded, for although I was aided in my researches by those in whom

I could place the most implicit trust and confidence, I exercised all the caution necessary to convince myself that my senses were not deceived. I have also visited two other trumpet mediums to whom I was, in each case, a perfect stranger, and there came to me on each occasion, the same recognizable voices giving the same names of the spirit guides and relatives that were in the habit of communicating to us in our seances at home. We are not giving public seances and are not conducting our home circles for any purpose except the satisfaction, pleasure, and knowledge we derive from it, knowing the amount of prejudice, ridicule and persecution that lie in the way of the public medium who is in it for financial profit. We have, therefore, shrunk from publicity as professional mediums. In conclusion I will admit that much fraud has crept into the ranks of the spiritualists—but there are hypocrites in the churches, also. However, that does not lessen the truth of spiritualism, nor does the presence of the hypocritical lessen the good in Christianity.

CHAS. W. AUSTIN.

Detroit, Mich.

### Is Telepathy a Fake or a Fact?

The above question is often asked, but seldom answered, positively, either way. The writer has been asking it for twenty years, and is still asking it, and hoping for an affirmative answer with positive proof. If asked the question, I reply that I do not *know*, but that I *think* there is truth in telepathy.

The article by Dr. Hudson in the October SUGGESTION, was eagerly read and gladly welcomed by the writer. We can not all see everything, but we can all see a few things, if we want to, and can help



each other, by comparing notes. This is my excuse for this letter. I thank others, especially Drs. Parkyn and Hudson, for much help, and hope my mite may assist other seekers after truth.

Dr. Hudson refers to Prof. Carpenter, who is the first hypnotist I ever saw operate. That was early in the eighties, in Cincinnati, at Smith & Nixon Hall. I was only a boy of seventeen, but intensely interested. I was there every night, and watched closely and soon caught on to the way the subjects did. After my money ran out, I went as a subject, which brought me passes for the next show. Prof. Carpenter could close my eyes so that I was unable to open them, but I could never be made to see and do the things done by the somnambules, but as I wanted to attend, was out of funds, and enjoyed the fun, I did my share, and so far as I know was never detected by the audience or operator. I thought I was shamming, as everything I did at that time was voluntary with entire consciousness as it was also with other traveling hypnotists, whom I thought I was fooling; but in the light of later years' careful search, study, experiment, and the teachings of the masters, I am forced to believe that I was always as good a subject as the rest, or that they were as poor ones as I. We now know that the hypnotic subject knows all he does, and remembers it as distinctively as I do some things done with Carpenter twenty years ago. I did not sham then, viciously, I merely wanted to see the show and study performers closely and often. I was firmly convinced that they were asleep, but knew that I was awake. They felt no pain, apparently, but I never tried that test. Carpenter was not teaching the public, but entertaining them, but he was doing both for me, and I helped

him all I could, voluntarily. For thirteen years, from 1882 to 1895, I never lost a chance to observe and study, both on the stage and in books, as student, reporter and physician, but never could fully satisfy myself whether it was fake or fact. In 1886 while a medical student, I again was with Carpenter, in Cincinnati, but with a different object in view. He kindly gave another student and myself a private seance in his room at the Gibson House, and suggested local anaesthesia in my friend and stuck pins into his hand, so that I became thoroughly convinced that that part of it was a fact, for my friend was an honest investigator like myself, and assured me that he suffered no pain, but felt the pins. I did not try it myself. Later I met many other hypnotists on the stage, but was still in doubt. I served on several committees to look after "sleepers" for periods of from two to five days and thought them to be asleep. Now I am convinced that even if they were asleep, they were fully conscious. In 1896 I took private lessons from a man who taught me more practical hypnotism in one week than I had learned by myself in thirteen years, from observation and study. After my first lesson from this man, I attended a case of twin labor, that same night, and the mother being a somnambule, and an easy subject, afraid of chloroform, readily took the suggestions, and I easily stopped the vomiting, the headache and suffering which had persisted all day, and after trying manual dilatation of the cervix, for several hours, until my hand was so cramped that I could not use it, at my suggestion she went into deep sleep, and the cervix, under positive suggestion, dilated in ten minutes, so fully that I could introduce my whole left hand entirely, through the vagina, into the uterus, per-

form version, unlock the chins and deliver twins, placenta and all rapidly, with quick contractions and no hemorrhage; the woman meanwhile snoring peacefully without any anaesthetic, excepting suggestion—words, words, words. Then I was thoroughly convinced. When I told my instructor, next day, he congratulated me on my success, and gave me more pointers.

Several years ago I met another traveling hypnotist going by the name of Svengali, and took him under surgical treatment. He was a fine operator, but excessively nervous. He could not stand the pain, so I suggested suggesting local anaesthesia, to which he readily consented, and being an expert himself, he quickly followed my suggestions, and I performed the operation, under a rapid fire of speech, without any pain to him. The next treatment three days later, was different. We had a man asleep in a show window under my care. He thought he would take this treatment without going to sleep, but when I began, he declared he could not stand the pain, and asked to be again put to sleep. I had just begun when he started up, wide awake, saying that he dared not go to sleep, while his boy was asleep in the window, for fear of public opinion and accidents. I assured him that even if he did not wake himself, that I could awaken both him and his boy, but he insisted that he would not go to sleep while the boy was asleep, although he wanted the treatment. I told him he need not go to sleep if he did not want to, but that I would give him waking suggestions of local anaesthesia, so he would not suffer. This was new to him, but was accepted. So while lying still with eyes closed, and after I had suggested local anaesthesia sufficiently, I went ahead with a painful operation; all the while

carrying on a brisk conversation with him about his business, until I was through. Then I was quiet and he went voluntarily to sleep, so that my first attempt at arousing him was a failure. His two friends who were with him, who were both expert hypnotists, were badly scared. Here was a pretty mess. The boy asleep in the window, the boss asleep in the doctor's office, and could not be aroused. Here was my time to show them that they did not know it all. I left them on the anxious seat for a while, and cleaned up my instruments; then I laughed at their fears, for I had a card up my sleeve that they had not seen. I had tried to waken him after their usual manner, and evidently the only way they knew. They could not wake him. When I was ready I used my own way, and he yawned, opened his eyes, rubbed them, and said, "You nearly had me asleep that time."

We had the laugh and cigars on him. He told me I had done something beyond him—something that he had never seen or never thought could be done.

So much for Parkyn and original experiment.

This same man made a blindfold drive. He had a good bandage made of a black silk handkerchief bunched over his eyes, and held in place by a white cotton handkerchief, tied so tight as to cause the temporal veins to swell and his forehead to grow purple. I told my friends that he would succeed, and he did. He drove a team and carriage several squares, through crowded streets to a cigar store, and found a knife in the show case, under some cigars. He held one of the committee by the hand all the time. He admitted to me before and afterward that it was simply muscle reading, and even then it was a good test. It was just after this

drive that the second operation, described above, was done. This same party gave to me the most convincing evidence I ever had that there was truth in telepathy.

He had an excellent somnambule subject. He placed him in deep lethargy, seated in a chair facing the audience, with eyes tightly and securely bandaged with a large handkerchief. The operator was in the audience and went about soliciting tests, some few were written and handed him, but most of them were whispered to him by the audience. After he had received about thirty proposed tests, he first disposed of the written ones, then the verbal ones, not in their order as received, but as he happened to remember them, and every one was carried out to the letter by the subject. Some were difficult, others simple. I remember but a few. One was to turn his coat. Another was to turn a handspring, another was to tie the portieres through the chair back, another to take a rose from a man and give it to a certain lady in the center of the house. A friend of mine played a joke on me, and the subject came and took my arm and conducted me to the rear, and then went back and took my seat himself. My test proposed was that he come down to my seat, take my umbrella, return to the stage, remove his *left* cuff and pass my umbrella through it, restore his cuff to his sleeve, and return my umbrella to my hand. All this he did rapidly. The only error occurred when he started to remove his *right* cuff. The operator snapped his fingers and he quickly changed to the left cuff and completed the act correctly.

There were between twenty-five and thirty of these tests performed in about as many minutes. The subject was on the move all the time, all over the stage and

audience, going up and down a steep stair to the stage rapidly, many times during the tests, climbing over seats and railings, without mishap. Before the tests started the audience was requested to keep perfectly quiet. Then the tests were whispered to the operator. During the performance not a word was spoken by the operator, and twice only, towards the close of the performance, was he at any time within twenty feet of his subject. Once when the subject took my umbrella, then he was within ten feet, and again when the subject led me to the rear and took my seat. Then he passed the operator in the aisle, but I was close to them and on the alert both times, but detected no communication. The only audible communication was a snap of the fingers made at the beginning and end of each test, or when the subject hesitated or was in danger of collision, or too near the footlights.

It would seem easy to do tests with the subject stationary, close to a phone, when tests had been written, or when the operator was talking and giving cues, as we have seen many magicians do. But with the tests whispered at a distance, the operator and subject separated and both moving rapidly, without a word being spoken, with every test quickly and correctly done, it would look very much as if there were truth in telepathy. These facts can be corroborated by others, but I do not care whether others believe or not. I simply want to know to a certainty for myself if there is any truth in telepathy. Again I ask the first question, and I should like some one to answer. Is Telepathy a fake or is it a fact?

HOMER CLARK BENNETT, M. D.

LIMA, OHIO.

**Coincidence or Telepathy?**

EDITOR SUGGESTION:

4020 Drexel Boulevard, Chicago, Ill.:

*Dear Sir:* You ask for genuine materialization and instances of voluntary telepathy. I have had some experiences which to me seem genuine, but unfortunately they can not be proven. However, I would like to submit the following, though to you they will probably seem quite unimportant:

1. A year ago while living in New York I corresponded with a physician in Illinois who had a year before cured me of nervous troubles and other ailments. Noticing that I was susceptible and psychic, the physician suggested that we try some experiments; amongst other things he asked me if I was aware of the fact that one person could appear to another at a distance and said some day he would try it. The first few months I was in New York I looked for some manifestation, but as nothing occurred I ceased to think about it. Early in February as I was about dropping to sleep one night, I saw a white figure standing by my bed. I sat up and tried to shake off the impression; the figure disappeared. Thinking it was imagination I again lay down, but as soon as I became passive the figure again appeared. Again I sat up, and again the figure vanished. Three times this was repeated and each time with the same result. The figure was too indistinct to be recognized, but I seemed to feel the presence of my former doctor; of course this might have been imagination.

I wrote of this occurrence to my physician and he said he had tried the experiment early in February, but had neglected to put down the date. I can't think it was all imagination, for I had ceased expecting any manifestation and, at the time, I tried

to lay it to imagination and endeavored to throw off the impression.

2. When I left Illinois the doctor told me to write to him and keep him informed of my condition; this I did, but for two or three months was quite busy and failed to write. The doctor, thinking I might be sick, desired to find out, and on two different occasions concentrated his mind on the subject and willed me to write. Both times he received letters from me dated on the days he had tried the experiments. Was this coincidence or telepathy? How can one tell? Very truly,

MRS. MAUD JOHNSON.

**Telepathic Experiments.**

EDITOR SUGGESTION:

I have been greatly interested in your discussion of telepathy in SUGGESTION. As I have had some experiences that seem to demonstrate the fact of thought transference, I take the liberty of relating one incident. First let me say that I make no pretension to any real knowledge of the subject.

Several years ago a friend gave me a copy of "Hudson's Law of Psychic Phenomena," which I read aloud at home to my wife and a young lady who was visiting us. We were all very much interested in the book and the various phenomena that are therein set forth. I had been reading several other books on the same general line, and this last book interested me so much that I was anxious to see if I could do anything in the line of hypnotism, etc. The young lady referred to was also much interested and offered herself as a subject. I made my first experiment and found that she was a good subject and was easily hypnotized and put in a profound sleep, as I then supposed, but from what I have read of your writ-

ings I am led to the conclusion that she was not asleep, but simply under the power of suggestion. Almost all the experiments that Hudson gave as common in hypnotism were readily reproduced. We had been very much impressed with Hudson's statement that the subjective mind never forgets anything and an opportunity soon came for testing this theory. My wife had put a certain small article away somewhere in our house and had forgotten where it was. She had hunted for it very carefully for several days all over the house, but could not find it. She was much annoyed, as she wanted it for use. One evening when the three of us were all together it occurred to me to try and find it by means of hypnotism and mind reading, so I hypnotized my subject, my wife being present, and when she was apparently in a deep sleep I said to her: "I want you to read my wife's mind and find where she has put the article she has been hunting for these last few days." In a moment she said to me: "Go up to the bath room closet, on the third shelf is a pile of boxes, behind those boxes is a small green box. In that box you will find it." My wife went upstairs to the place indicated and found the green box and in it the article sought. The young lady had only been in our home a few days, had never been in the closet mentioned and as far as I can see could by no possibility have had any chance to learn where the article was. When she woke she was as much surprised as we were at the result of the experiment and said that she had never seen the article or the box in which it was found until my wife showed them to her. The article had been put away several months before. This has always seemed to me conclusive evidence of thought transference or telepathy.

A few nights after this occurrence I attended a military ball at which a uniformed company, of which I am a member, was present as guests of the company that gave the ball. It took place at the First Regimental Armory. Among other guests were the Armour cadets, a company of young ladies who gave an exhibition drill. When the grand march took place our company led the march and each of us escorted one of the young ladies of the cadets. I did not reach my home until after midnight, when all the family had retired. I left home the next morning before the young lady referred to was up. She was not in very good health and did not get up early in the morning. I did not see her until I reached home the next evening. I had not told her or my wife anything about the gathering the previous evening. She had never seen me in my uniform. After supper when we were all together, my wife, the young lady and myself, I hypnotized her as before and placed my hand on her head and said: "I want you to tell me what you see." I then fixed my mind on the scene of the ball. In a moment she said: "I see a large room and a great many people." "Do you see any one you know?" I said. "Yes, I see you," she replied. "Who is with me?" I asked. "A young girl about 16 or 17." "How is she dressed?" I asked. "She has on a red skirt, a white waist and a blue jacket" (these were the colors of the cadet uniform). "What has she on her head?" I asked. "I don't know what it is," was the reply. I put a paper before her and gave her a pencil and told her to draw it. With her eyes closed she drew a mortar board hat, which was the head dress or covering the girls wore. I had not described these things to my wife or anyone

else. There had been no account of it in the paper, and I cannot conceive how she could have learned what she saw and described except by thought transference from my mind to hers.

I do not write this for publication. I do not want to be known as a hypnotist. I have never tried to hypnotize any one else besides the one subject. I do not write this in any spirit of controversy, but because you have invited your readers to give you any facts in their experience that bear on the subject of mind reading; and as my experiences have seemed to me to demonstrate that there is such a thing as thought transference or mind reading, I give it to you for what it is worth.

ILLINOIS.

F. J. C.

#### Believes in Telepathy.

PITTSBURG, OCT. 15, 1902.

EDITOR SUGGESTION:

After reading the, to me, unaccountable dissertation of J. S. Ellis, upon the subject of Telepathy or "Thought transference," in your interesting issue of October, I realize that it is high time we recall our missionaries and tutors from foreign shores and instruct some of our fellow creatures, on this side of the Atlantic, in the fundamental principles of common sense—self evident fact.

If a blind man were to argue to J. S. Ellis that there was no such thing as the sun, because he (the blind man) had never seen such a creation, is there any reader of this magazine who could doubt the reply to such an assertion? Obviously, there could be but one answer, to-wit: Never deny the existence of a thing because you do not know of its existence.

If telepathy had not long since been lifted far and very far above the plane of accident, or coincidence, then I would

willingly give Mr. Ellis the benefit of the doubt, but having been subjected by thoroughly scientific and purely unprejudiced bodies to a most crucial test and having been proven to exist, *where the possibility of accident has been eliminated*, there remains the self evident truth that an army of Ellises can never throttle.

Early in life I fell a victim to the same egregious blunder, that has mastered Mr. Ellis—I *hope* not permanently. I refused to believe what I could not see. I have learned to listen to reason since, and I hope a merciful Providence will forgive me such a blunder in connection with science.

My conversion to the real truth in the matter of telepathy was primarily brought about by realizing the vast number of reputable, scientific men, who, after exhaustive and impartial examination, pronounced telepathy *an actual, existing fact*.

Determined even after this to "make assurance doubly sure," I determined to experiment for myself. I did so with the following results:

My first test case was in the line of correspondence. I resolved to communicate—*mentally*—with a young lady whom I had met but upon one occasion in my life, but whose face I remembered well. She lived about four hundred miles from my home at the time the experiment was tried, and I had never requested her to write me even a note, nor had she ever even intimated that a line from me would be acceptable.

I darkened my office, placed myself in a position where the tension of every muscle was relaxed and slowly brought her face—*mentally*—before my closed eyes. I then, to the exclusion of all other thought, concentrated my will upon the one idea that she would think of me and be seized

with a desire to write to me, which she would carry out. This concentration of will I kept up for probably twenty minutes, after which I assumed my normal condition. No imagination, however vivid, could, I believe, adequately describe my feelings, when, two days afterward, I received a four-page letter from the lady in question. Even then, while the evidences under the circumstances were overwhelmingly in favor of the proof of telepathy, I resolved to test the matter further. About one week subsequent to the test just referred to, I determined to, if possible, communicate with a school teacher living about three hundred miles from where I was at the time and whom I had met but once, no mention of writing having ever been made by me and no letter having ever been received from her by me. I went through the same preliminaries as mentioned and my efforts were rewarded by a long letter about two days thereafter.

Shortly after this, while camping on the shores of Lake Ontario, in New York state, I met a lady who while interested in occult science, was, like our friend Ellis, an unbeliever. She was open to conviction, however, if the evidence was of a sufficiently potential character. We then entered into the following agreement. Having exposed some photographic plates for the purpose of making photographs of herself and family, I informed her that while I did not know when the photographs would be ready for delivery when they were I would telegraph her *mentally*, that I was about to mail them to her. Eventually she returned to her home in Brooklyn, N. Y., and I to mine in Pittsburg, Pa.

About *three and one-half months* after the date of the above agreement, I printed the photographs and packed them for mailing. Immediately before forwarding them

by mail to the percipient, I assumed the relaxed condition with concentration of will before referred to with the *intention* of having her see and know that I was about to start the package upon its mission. This was in the evening. Then having mailed the parcel I awaited results. They came. Shortly afterward I received a letter from her that settled all possible doubt upon the question. It informed me that the writer had long since ceased to even think of the photographs, believing the matter more a joke upon my part than a serious proposition, when suddenly I appeared to her that evening (*the evening I made the test*) and she distinctly felt I was about to send the promised pictures. She further said the thought took such possession of her, she could talk of nothing else to her family, so much so that her parents laughed at her for dealing *then* with a subject that had its origin so long *before*. She closed that letter by assuring me that from that day on no one could convince her that telepathy was not a fact.

I may add that this was the only letter I ever received from this person.

After reading Mr. Ellis' unbelief, I had determined to cite absolutely indisputable authorities, but I saw later that Mr. Thomas Jay Hudson had covered the ground so thoroughly in your October number my authorities would have been the very ones offered by him. If, after Mr. Ellis has read these—and by no means the least of them is "The Law of Psychic Phenomena," by Hudson—and can possibly still doubt the possibility of telepathy, let him hypnotize a subject thoroughly and experiment. There will be a surprise in store for him that he will not soon forget and I offer the prediction that the army of believers will be augmented by one.

CHARLES A. ROBB.



# 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 42. Raising a Blister by Hypnotism.

#### EDITOR SUGGESTION:

I have often seen it reported that a hypnotist could raise a blister on a subject's hand with a cold piece of iron if the subject was told the iron touching him was red hot and would burn him. I would like to know if this is true; if it is easy to obtain the result, and what conditions are necessary.

No doubt others are interested in the subject, and a little article in your magazine telling about it would be welcomed. I would like to know the real facts as they are known to you personally.

W. A. R.

[It is a popular idea that a blister can be raised on the hand of a good hypnotic somnambule, but I know of no authentic cases, and I am certain, if it could be done, that with all the operators there are experimenting with hypnotism in this country we should have some satisfactory evidence. But this evidence is not forthcoming, consequently I think I am perfectly safe in saying that no real injury of tissues follows the suggesting of a burn. Bernheim reports having raised a blister on one subject by suggestion, but he did not witness the development of the blister and had to take his subject's word that it

appeared twelve hours after the seance. Various writers and authorities say that a blister can be raised, but most of their evidence is hearsay and they offer no proof of the genuineness of the phenomenon.

I have tried the experiment hundreds of times with excellent hypnotic somnambules, but only in one case did a blister develop, and as the story may prove interesting I will relate it.

A boy, aged 18, the son of well-to-do parents, was being treated at my clinic for epilepsy. He attended every clinic regularly for several months and was our "star" hypnotic somnambule. At that time I believed firmly that the hypnotic somnambule went profoundly to sleep. This boy would always say after his treatment that he had been sound asleep and remembered nothing that had been said or done during his treatment, and I believed him. He was a fine anaesthetic subject. We could pass pins and needles through his flesh without eliciting the slightest symptom of suffering and he always declared he felt nothing.

One month I was giving instruction to a class of physicians at my city office and I asked the boy to attend one afternoon



to enable me to demonstrate some points. After the demonstration and before he left the room he said to me, so the students could hear him, "Doctor, do you see that mark on my hand? Well, you told me the other morning that your finger would burn the back of my hand and it raised a blister. That mark shows where the blister arose." I was interested at once and my class was astonished at the boy's statement, for he appeared so straightforward and his statement was entirely unexpected and voluntary. But there were two things I could not understand. If this boy was always sound asleep and remembered nothing, as he claimed, how did he remember that I had suggested my finger would burn his hand, and as I had made the same suggestion to him many times, why had a blister not been raised before? I determined to make a thorough test at the clinic next morning.

The following morning I told my students what had occurred, and when the subject arrived and hypnosis had been induced, I suggested my finger would burn his hand and emphasized the suggestion more than usual. I even placed a quarter of a dollar over the spot and told him it was red hot and was burning him severely. He appeared to writhe in agony, but on arousing declared he remembered nothing that had occurred. There was no evidence after his treatment to show that the suggestion had made the slightest effect on his skin, but mentally I had marked the exact spot where the coin had rested on his hand.

Among others attending my course at that time, were Dr. Walters, Dr. Severs and Dr. Alexander and all watched anxiously the next morning for our star subject to arrive, but he did not come at the appointed hour. The boy was attending

High School in the city and in order that he might be in time for his classes I had instructed him not to go into the clinic room to await his turn with the other patients, but to come up the front stairs, directly into the operating room. Consequently he was nearly always the first patient treated every morning.

Well, on this particular morning about half a dozen patients had been treated and our subject had not made his appearance. Finally Dr. Alexander went down stairs to the clinic reception room to see how many patients were waiting, but returned immediately to say that the boy had been down stairs for some time exhibiting a well defined blister to the other clinic patients. He seemed to be very proud of his blister, but was a little shy when he came into the operating room. I examined his hand and found a blister which had evidently been raised by a burn, *but the blister was not over the spot on which the coin had rested when I made the suggestion the day before.* But my students were enthusiastic and I told the boy he was a wonderful subject and suggested that in the interest of science we repeat the experiment and have relays of observers to watch the blister develop, for he said the blister arose during the night while he slept. He agreed to undergo the test some Saturday night, but disappointed us twice. The third Saturday evening after waiting an hour for him to arrive we concluded he had decided not to come for the test, but finally he appeared accompanied by several of his school chums, who, I learned later, were his fellow students in the chemistry class at the high school.

The test was made. I gave even more vigorous suggestions of burning than at the other seances and he writhed more than

usual. Then I bandaged his hand in an original way with a roller bandage and sealed the folds of the bandage in a score of places with sealing wax, using my private stamp on the seals. He appeared to be disappointed when he aroused, for I told him it would not be necessary for anyone to sit up all night with him; that he could go home and sleep as usual, provided he returned with the seals unbroken. Dr. Sydney Flower of Chicago was present the evening the test was made and was with me Monday morning when I took the bandages off the boy's hand. The seals were uninjured and when the bandage was removed *the skin covering the spot on which the coin had rested was uninjured.*

The patient received his treatment as usual that morning; not the slightest hint being given that we suspected he had been deceiving us. We even attempted to make excuses for the failure of the test and assured him we should like to repeat it, but the boy never returned to the clinic nor have I seen him since, excepting on two occasions when I passed his home and saw him sitting on his doorstep. Even then he refused to recognize me.

I believe this boy was so conscious of his attempt to deceive me that he was ashamed to come directly into the clinic room as usual on the morning he appeared with the blister, and that his failure under test conditions so increased his embarrassment that he decided not to return again for treatment. I have not the slightest doubt now that if he had undergone the test as originally intended, viz: by relays of observers, he would have endeavored with the aid of his schoolmate confederates to produce the blister by the use of chemicals. I believe he had schemed with them to deceive us, intending to have them produce the burn with chemicals if

they could find us off guard for a moment.

I understand the hypnotic-somnambule and hypnotic somnambulism better than I did when this incident occurred, and since I have learned that hypnotic-somnambulism is not a state, but a symptom of high suggestibility, and that the subject is not asleep but merely acquiesces in the suggestions of the operator, I have no difficulty in accounting for the subject's voluntary statement that a blister was raised by my suggestion, when he always declared he remembered nothing that occurred during his treatment.

Shortly after the failure of the test I asked some of the boy's neighbors about his character. These persons had known the boy for years, and said they would not believe him under oath; that he was notoriously untruthful and a moral degenerate; that some years before I met him he had cut off the feet of a cat, placed it out in the snow, and stood in glee watching it endeavoring to walk.

My experience with this subject was another reason for my making a study of the hypnotic somnambule, and it assisted me in drawing my conclusions and in strengthening the convictions I hold concerning hypnotic-somnambulism and the hypnotic-somnambule.—Ed.]

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#### Query 43. One of the Life Essentials.

EDITOR SUGGESTION:

In giving instructions in the use of the life essentials, do you make a difference in the amount of water taken by different individuals according to their weight? G. F. S.

Missouri.

[The average adult requires about five pints of fluids in twenty-four hours, but a very good rule to follow is to prescribe one glass of water to every twelve pounds of weight for persons weighing less than

one hundred pounds, and one glass of water for every twenty pounds in excess of one hundred. At this rate a person weighing 140 pounds should drink twelve glasses of fluid.—ED.]

**Query 44 A Fair Offer.**

EDITOR SUGGESTION :

I have invested \$500 in Motzorongo stock and received my stock certificate. I believe I have made a very wise investment and look for a large dividend next year. I should like to have more of this stock before it is all sold, but I have no more ready money to invest at present. I own some property and could borrow \$2,000 on it right away by paying 6 per cent interest on the loan. Now, you are a director in the company and must know exactly how matters stand. It looks as if a large dividend would be declared next year, but I would be satisfied with 6 per cent for the first year if I were sure a 6 per cent dividend would be paid, for I would borrow the \$2,000 and invest it at once. I am confident the dividends will be very large within the next few years, but can you conscientiously advise me to borrow money for a year at 6 per cent and are you positive that the dividend the first year will exceed 6 per cent?

M. A. H.

Wisconsin.

[If I were not certain that the Motzorongo company is going to do everything it promises—aye, more than it promises, I would not give it one inch of space in this magazine. I am as close to the inner workings of this company as anyone can get. My father and others I know have been on the plantation. It can be reached in six days, and a number of SUGGESTION'S readers are going to accompany me on the excursion to the plantation, probably in January. Because I do know all about this investment, know what it will pay, know the men at the head of it, know the development of the plantation, know the value and extent of the crops already planted,

know the financial standing of the company and supervise the expenditure of every cent of the company's money, etc.—I am urging every friend and relative to get into this company while they can secure stock on the ground floor, and I want to see the greater part of this stock in the hands of the readers of SUGGESTION. I have been informed that so far, more stock has been sold through SUGGESTION than through any other single source and I want to see SUGGESTION keep on top.

By all means secure all the money you can raise at 6 per cent and purchase stock in the Motzorongo Co. This investment is not a speculation, and when the present allotment of stock is sold, I do not believe you would accept \$100 per share for your stock, although you can obtain it now for \$10 per share.

If it will be any encouragement to you I, personally, will agree to guarantee you 6 per cent on your investment next year and will deposit the money in any bank, in advance, provided you will give me one-half of the dividend for 1903 in excess of 6 per cent. In other words, if the Motzorongo Co. pays 20 per cent in dividends in 1903, you will get 13 per cent and I will get 7 per cent and my money back from the bank. This would give me over 100 per cent on the money I would have to deposit in the bank and I don't think anyone would look for a better investment. This surely will show the confidence I have in the proposition and speaks more forcibly than if I devoted a dozen pages to the merits of the Motzorongo Company's investment.

Let every reader of SUGGESTION take stock in this company until it becomes known as "The SUGGESTION Family's Plantation"; owned and controlled chiefly by readers of SUGGESTION. But secure

stock while there is some to be purchased. One thousand dollars invested now will draw an annual income of over \$1,000 per year in less than ten years—probably in six or seven years—and it will pay handsomely every year up to that time.—ED.]

#### Query 45 A Good Result.

EDITOR SUGGESTION:

Since I studied your course I have used suggestion a great deal under various forms with very good success.

Will give a case briefly. During August, 1901, I was called to see a lady, age 38, who had been attended by two regulars for seven months. The other M. D.'s from the start, said they would have her out in two to three weeks, but after treating for seven months they told her husband they could do nothing for her. They did not believe there was any cure for his wife, as they did all they could had used all indicated remedies, etc.

When I saw the woman I found an aggravated case of constipation of years standing; no appetite; extra bad heart; great emaciation and rheumatism. After examination they asked my opinion of the case and I told them, in the presence of the woman, in an assuring tone that she could be cured. Told them medicine would do no good, but rather aggravate the case. They asked me how I would treat the case if not by medicine. I answered, "by suggestion." But they didn't seem to know whether suggestion was something to eat or what it looked like. I explained as best I could and they seemed to fall in with the idea, and I started. The woman went into a good suggestible condition: relaxed nicely and everything seemed to work harmoniously.

Gave suggestions as laid down in your course to meet the conditions as well as I knew how, and tried to give her some ideas for employing auto-suggestions. After the second treatment there was marked improvement. The lady continued to improve very perceptibly and in four weeks (first week of September) she considered herself well. She had gained in weight; her bowels were regular; hear action normal, and she has remained well up to the present time.

Wherever I have used suggestion so far, without medicine, it worked like a charm; but for some reason when I mix the two it kind of "fizzles" on me.

I have mixed suggestion with placebos, and it has worked all right, but its effect is different when legitimate medicines are used. I have used suggestion to good advantage in obstetrics.

Were it interesting to you I could relate some very excellent cures I have made by suggestion. Would you care to have them?

Yours fraternally,

Indiana.

B. S. M., M. D.

[By all means, Doctor, send us in reports of other cases you have treated, but tell us the suggestions you made to your patients. It is better to report one or two cases fully than to say "the patient had such and such complaints. I treated her by suggestion and she recovered." We want every article in the magazine to be instructive, and your experience will help others who may have similar cases. I shall be glad to publish similar reports from any of our subscribers.—ED.]

#### Query 46. Bee Stings for Rheumatism.

EDITOR SUGGESTION:

I enclose two clippings from the *Baltimore Sun*. Do you really think there is virtue in the bee sting or is the effect produced by suggestion?

W. F. E.

Massachusetts.

BEE STINGS FOR RHEUMATISM.

Mr. Charles E. Kemp Testifies The Efficiency Of This Remedy.

*Messrs. Editors:* Seeing the question in *The Sun* today, "Can bees cure rheumatism?" I beg space to reply. I have been subject to rheumatic pains in my knees and feet. Mornings, when arising from my bed, it was with pain I would put my feet on the floor and attempt to walk. I purchased two colonies of bees, principally to study their habits and have an innocent hobby. I have them in Langstroth hives, and when manipulating them for their honey, occasionally taking every bee out of

its hive, I get many stings in so doing. I protect my face with a veil, but my limbs receive a bountiful supply of the formic acid injected by the sting. I do know that since being stung rheumatism has left me entirely, and I have taken no medicine.

I am a member of the American Bee Keepers' Association, comprising about 1,000 bee keepers all over the United States, and many of our members testify to the same effect of the bee sting on rheumatism. Also one of the late editions of the *American Bee Journal* gave the names of several medical practitioners and drug manufacturers, who have been purchasing large quantities of bees to obtain the formic acid contained in the sac of the bee sting, this acid to be used in rheumatic remedies.

CHARLES E. KEMP.

Roland Park, July 30.

#### THE BEE-STING CURE.

Personal Experience of Mr. Kerr In Caroline County.

[Special Dispatch to the Baltimore Sun.]

WILLISTON, Md., July 31.—The article in *The Sun* of Wednesday on the efficacy of honey bee stings in the cure of rheumatism was highly interesting in this section of Caroline county. Some time ago Mr. Jonathan W. Kerr, who lives a few miles above Williston, near Denton, announced to his friends that he had found a remedy for rheumatism. He said that after trying scores of "cures" without effect he had learned that bee stings were an alleviative. Mr. Kerr's method was to take a score of active, healthy bees from a hive, wrap them in a towel and by manipulation rouse their anger. Then he placed the towel about his hips, with the bees on the inside. The first application of this sort, he said, resulted in a miraculous effect upon his rheumatic pains, and he is a firm believer in the worth of the bee in medicine as well as in the manufacture of honey. The explanation is simple. The chief chemical agent in the bee sting is formic acid, and it is said that this is found in a pure and active state only in the bee. The chemists and pharmacutists have never been able to produce formic acid as it exists in the posterior end of the bee. When the little fellow is aroused and injects the acid under the human cuticle in its primeval state it is quickly absorbed by the blood and

drives the rheumatic poison out of the circulating system. Mr. Kerr, who is the leading authority in the country on plums and a member of the State Immigration Board, had to overcome much Caroline credulity when he first began to discuss bee stings, but Mr. Kemp's letter in today's *Sun* and Mr. Kerr's experience show that the clinical virtues of the busy little bee are beginning to be recognized.

[I am not prepared to say the bee sting has no virtue, but when it is remembered that thousands of cases of rheumatism have been relieved by wearing brass rings, by carrying horse chestnuts in the trousers' pockets, by fright from fire, by suggestive therapeutics, by Christian Science, by Magnetic Healing, etc.,—remedies which unquestionably depend entirely upon suggestion—it is fair to assume that the few isolated cases that have resorted to the bee sting cure have also been cured by suggestion.

A short time ago I saw an account of two men who had received the bee cure for rheumatism. One man in attending to some hives, accidentally upset a hive and was badly stung. He had suffered from rheumatism for years, but in his race to get away from the bees his rheumatism disappeared and did not return. The cure was accordingly attributed to the stings and a friend of the man that was cured decided to try his luck with the bees. He was badly crippled with rheumatism and had walked with great difficulty for years. Another hive was upset for his benefit, but the remedy did not work in the same way, and he was nearly stung to death before being rescued by his friends. The remedy proved valueless in his case.

The first man had probably suffered from a genuine attack of rheumatism at some time, but the cause of the trouble

having disappeared, the symptoms remaining were purely psychic and the patient could have been cured just as well at a lively revival meeting if his conscience had been stung.

The second victim evidently had a genuine case of rheumatism and it will take more than bee stings or a revival meeting to cure a case of genuine rheumatism, the result of failure to eliminate toxic materials from the body.

Rheumatism is generally caused by the waste materials of the body remaining in the circulation. This may be due to over-eating or to drinking too little liquid for the amount of food consumed, and in such cases nothing but faithful, daily, internal flushing of the system with plenty of fluids will bring about a cure. I don't believe a bee sting or a thousand bee stings will supply the necessary amount of fluids, consequently, for the present, at least, I must believe that the cures by bee stings are made by suggestion and that the rheumatism cured by bee stings is purely psychic.

Here is a clipping sent in by another subscriber who says "How is This for Suggestion?":

#### ANOTHER MYSTERIOUS CURE.

Silk Strings Worn by Prominent Men to Banish Lumbago.

Gen. Ferdinand C. Latrobe, who served seven terms as mayor of Baltimore and is now president of the Consolidated Gas Company of that city, is making as great a reputation as a healer of lumbago as he did as mayor of the Monumental city. Senator-elect Arthur P. Gorman wears a nutmeg amulet on a silk cord around his neck to ward off neuralgia and his friend, Gen. Latrobe, has just as much faith in the efficacy of a silken cord worn around the waist next to the skin as a cure for lumbago.

Only Mr. Gorman's closest friends know of his faith in the nutmeg, but Gen. Latrobe makes no secret of his cure. When he was

speaker of the house in the last legislature he was attacked with lumbago. A friend told him to try the silk cord. He thought his friend was joking, but, tortured with pain, he got his man servant to get him a silk cord and encircle his rather extensive girth with it.

The general declares it acted like magic. Next morning the pain was gone. He told other members of the legislature similarly afflicted and cured them. Since then his reputation has been spreading. His man servant, "Dr." Bob Wilson, has been replenishing the stock of silk cord from time to time. Since the winter and the lumbago set in the general's mail has been filled with inquiries about the silk-cord cure.

Recently the general received a letter from his brother in New York inclosing \$2.00 and a request that he be sent two strings for a couple of his millionaire friends of the Metropolitan club. The money was turned over to "Dr." Wilson, the strings forwarded and shortly afterward came a letter stating that the millionaires were well.

Former Congressman Harry Wells Rusk and W. Spence, a number of members of the Maryland club and prominent lawyers, politicians and business men of Baltimore, the general says, have been cured by the silk cords, his man reaping the pecuniary profits and the general the praise and gratitude of his friends.

"The doctors make all manner of fun of me about it," said Gen. Latrobe, seriously, according to the *New York Times*, "and one of the leading physicians of the city said to me the other day: 'You don't mean to tell me that a sensible man like you believes in such nonsense?' and I told him I did not believe in it, could not understand how it could do any good and all that, but I only know that it cured me of lumbago. I had a few twinges this fall and felt an attack coming on, but no sooner had I put on a string than it disappeared and I have had not a sign of it since.

"My brother told me that he was telling Dr. S. Weir Mitchell, the famous specialist, about it and Dr. Mitchell said: 'I cannot see how it can do any one any good, but I am not so narrow as to say that it is not possible. It may have some effect that we know nothing of.'"

[Silk cords with nutmegs for neuralgia! Bee stings for rheumatism! What next! What next! But if you have your choice, choose neuralgia, and if you cannot obtain silk cords for less than \$2.00 you can grate a nutmeg over your silk underclothing every morning, before dressing. I offer this advice simply as *another suggestion*. —ED.]

**Query 47. Painless Dentistry by Christian Science.**

EDITOR SUGGESTION:

Recently I employed a Christian Scientist to accompany me to the dentist's chair; she had three days for (prayer) preparation; used 1½ hours alone.

My teeth have always been super-sensitive and the many hours of crowning, bridging, filling and extracting work could not have been done without such aid.

Eight hours' work were done with *no pain*, except for about one minute.

Do you obtain such results from suggestive therapeutics?

Please reply by letter or in your query department, suppressing my name. H. B. L. Illinois.

[Yes, we obtain such results by employing Suggestion and these results are obtained regardless of race or creed. Furthermore, it does not require more than a minute or two to determine whether or not a condition of anaesthesia can be induced in a patient. If the test for anaesthesia proves successful the operation can be performed at once. It does not require three days of prayer to produce anaesthesia in a patient. Suggested anaesthesia cannot be induced in everyone. However, the percentage of persons in whom it can be induced is very large, and if this fact were generally known and made use of there would be far less call for drug anaesthetics, in the use of which

there is always more or less danger to the patient. Persons in whom suggested anaesthesia can be induced are called "normal anaesthetics"—they are not physical cowards. You are fortunate enough to be a normal anaesthetic, and next time you go to a dentist you will get along just as well if you use auto-suggestion and dispense with the C. S. and prayer. The thought that you were receiving assistance from the Christian Science healer was really an unconsciously employed auto-suggestion and produced the effect. But why not study auto-suggestion yourself, use it intelligently and be freed from the imaginary assistance of an old woman, who, although doing her best, does not understand nor recognize the real force that is employed?—ED.]

**At Set of Sun.**

If we sit down at set of sun  
 And count the things that we have done,  
 And counting find  
 One self-denying act, one word  
 That eased the heart of him who heard,  
 One glance most kind  
 That fell like sunshine where it went  
 Then we may count the day well spent.

—Ella Wheeler Wilcox.

**A "Good and Reliable Disease."**

Bill Nye once said that John Bright, having discovered the need of "a good, reliable disease for the use of the aristocratic and American statesman," began to "sit up nights and perfect Bright's disease." He says of it: "It has been kept out of reach of the poor, and to die of this disease has been regarded as a proud distinction."—*Iowa Medical Journal*.

# SUGGESTION

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Special positions, covers, etc., 25 per cent extra.

## 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.

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.



### A Change for the Better.

Only a few years ago it was difficult to find a medical magazine that would accept an article on hypnotism or suggestive therapeutics for publication. But with the advent and spread of Christian Science, Mental Science, schools for teaching Suggestive Therapeutics, magazines devoted to Suggestion and the New Thought, a great change has been wrought. Today almost every medical college in the country has established a chair or lectureship in Psycho-Therapeutics, and nearly every issue of an up-to-date medical journal contains contributions dealing with the theory or application of Suggestion. The editors of these magazines are encouraging contributions of this nature and are even setting the pace themselves in their editorial columns. In fact, in reading some of these editorials in the medical journals one can almost imagine that they are New Thought publications. For several years the editor of *The Medical Brief* of St. Louis has been publishing strong, encouraging, practical New Thought editorials, and a recent issue of the *Medical Mirror*, also of St. Louis, contained the following editorial which is about as "new thoughty" as the most enthusiastic New Thoughter or New Thinker or New Thought Thinker could desire. No one has a better opportunity to employ the New Thought than physicians, and no class of men can profit more by studying it and employing it than physicians; consequently this change of front by the leading medical journals is to be commended, and if physicians who read these magazines will only profit by the liberality and broad-mindedness of their editors, it will prove a boon to themselves and assist in uplifting, cheering, encouraging and relieving suffering humanity.

This is what the *Medical Mirror* has to say:

Full, rich and abounding health is the normal and natural condition of life. Anything else is an abnormal condition, and abnormal conditions as a rule come through perversions. God never created sickness, suffering, and disease; they are man's own creations. They come through his violating the laws under which he lives. So used are we to seeing them that we come gradually, if not to think of them as natural, then to look upon them as a matter of course.

The time will come when the work of the physician will not be to treat and attempt to heal the body, but to heal the mind, which in turn will heal the body. In other words, the true physician will be a teacher; his work will be to keep people well, instead of attempting to make them well after sickness and disease come on; and still beyond this there will come a time when each will be his own physician. In the degree that we live in harmony with the higher laws of our being, and so, in the degree that we become better acquainted with the powers of the mind and spirit, will we give less attention to the body—no less care, but less attention.

The bodies of thousands today would be better cared for if their owners gave them less thought and attention. As a rule, those who think the least of their bodies enjoy the best health. Many are kept in continual ill health by the abnormal thought and attention they give them.

Give the body the nourishment, the exercise, the fresh air, the sunlight it requires, keep it clean, and then think of it as little as possible. In your thoughts and in your conversation never dwell upon the negative side. Don't talk of sickness and disease. By talking of these you do yourself harm and you do harm to those who listen to you. Talk of those things that will make people the better for listening to you. Thus you will infect them with health and strength and not with weakness and disease.

To dwell upon the negative side is always destructive. This is true of the body the same as it is of all other things. The following from one whose thorough training as a physician has been supplemented by exten-

sive study and observations along the lines of the powers of the interior forces, are of special significance and value in this connection: "We can never gain health by contemplating disease, any more than we can reach perfection by dwelling upon imperfection, or harmony through discord. We should keep a high ideal of health and harmony constantly before the mind.

"Never affirm or repeat about your health what you do not wish to be true. Do not dwell upon your ailments, nor study your symptoms. Never allow yourself to be convinced that you are not complete master of yourself. Stoutly affirm your superiority over bodily ills, and do not acknowledge yourself the slave of any inferior power. I would teach children early to build a strong barrier between themselves and disease, by healthy habits of thought, high thinking, and purity of life. I would teach them to expel all thoughts of death, all images of disease, all discordant emotions, like hatred, malice, revenge, envy, and sensuality, as they would banish temptation to do evil. I would teach them that bad food, bad drink, or bad air makes bad blood; that bad blood makes bad tissue, and bad flesh bad morals. I would teach them that healthy thoughts are as essential to healthy bodies as pure thoughts are to a clean life. I would teach them to cultivate a strong will power, and to brace themselves against life's enemies in every possible way. I would teach the sick to have hope, confidence, cheer. Our thoughts and imaginations are the only real limits to our possibilities. No man's success or health will ever reach beyond his own confidence; as a rule, we erect our own barriers.

"Like produces like the universe through. Hatred, envy, malice, jealousy, and revenge all have children. Every bad thought breeds, and each of those goes on and on, ever reproducing itself, until our world is peopled with their offspring. The true physician and parent of the future will not medicate the body with drugs so much as the mind with principles. The coming mother will teach her child to assuage the fever of anger, hatred, malice, with the great panacea of the world—Love. The coming physician will teach the people to cultivate cheerfulness, good will, and

noble deeds for a health tonic as well as a heart tonic; and that a merry hearth doeth good like medicine."

[May the shadow of the Editor in his "Mirror" never grow less.—ED.]

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My request to readers to send me accounts of psychic phenomena they had experienced or witnessed, has borne fruit, and several interesting contributions from subscribers appear this month in our new Experience column. This column will be open to all subscribers that care to contribute the results of original investigations and for the discussion of various topics among subscribers themselves, provided their contributions are deemed available for the magazine. With ten thousand readers interested in psychic phenomena, this column should be well filled with interesting experiences and exchanges of ideas, but I desire it to be distinctly understood that I am not responsible for the opinions given in this column, and that the publication of an opinion or experience is not an indication that I agree in the least with the contributor's views nor that I acquiesce in any explanation he may give to account for any psychic phenomenon. The new column is for readers alone and no editorial comment will find its way into it.

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#### Doctors and Editors.

The following clipping recently appeared in an Iowa newspaper under the heading "Doctors and Editors." The editor says: "The doctors are friends of ours. We expect them to stay with us until death, yet, at the risk of incurring their displeasure, we reproduce the following. We don't know where it came from any more than we know whose rain-spout the

doctor's medicine comes from. We find it in a paper credited to 'Ex.' If we knew the author we would gladly give his name, because the article is really good. Here it is:

"The doctor from Algona said that newspapers are run for revenue only. What in thunder do doctors run for, anyway? Do they run for glory? One good healthy doctor's bill would run this office six months. An editor works a half day for \$3, with an investment of \$3,000; a doctor looks wise and works ten minutes for \$2, with an investment of three cents for catnip and a pill-box that cost \$1.37.

"A doctor goes to college for two or three years, gets a diploma and a string of words the devil himself can't pronounce, cultivates a look of gravity that he palms off for wisdom, gets a box of pills, a cayuse and a meat saw and sticks out his shingle, a full-fledged doctor. He will then doctor you until you die, at a stipulated price per visit, and puts them in as thick as your pocketbook will permit.

"An editor never gets his education finished; he learns as long as he lives, and studies all his life. He eats bran-mash and liver, he takes his pay in hay and turnips, and keeps the doctor in town by refraining from printing the truth about him. We would like to live in Algona and run a newspaper six months, and see if the doctor would change his mind about 'running for revenue only.' If we didn't get some glory out of it we would agree to take one dose of his pills, after first saying our prayers.

"If the editor makes a mistake he has to apologize for it, but if the doctor makes a mistake he buries it. If we make one there is a lawsuit, tall swearing and a smell of sulphur, but if the doctor makes one there is a funeral, cut-flowers and a smell of varnish. The doctor can use a word a foot long, but if the editor uses it he has to spell it. If the doctor goes to see another man's wife he will charge the man for his visit. If the editor goes to see another man's wife he gets a charge of buckshot. Any medical college can make a doctor. You can't make an editor. He has to be born one. When a doctor gets drunk it is a case of 'overcome by heat,' and

if he dies it is heart failure. When an editor gets drunk it is too much booze and if he dies it is a case of delirium tremens

"The editor works to keep from starving, while the doctor works to ward off the gout. The editor helps men to live better, and the doctor assists them to die easy. The doctor pulls a sick man's leg, the editor is glad if he can collect the bill at all. Revenue only? We are only living for fun and to spite the doctors."

Fifty thousand dollars (\$50,000) worth of Motzorongo stock is already held by readers of SUGGESTION, but I shall not be satisfied until the amount has reached \$200,000. Think of it! Fifty thousand dollars worth of stock in the hands of SUGGESTION's readers! This means that in a few years there will be \$50,000 per year to divide among the shareholders that are readers of SUGGESTION. But this is not sufficient. I want them to make it \$200,000 per year. I want the "Suggestion Family" to be a happy, prosperous, wealthy family, with a very large voice in directing the policy, management and welfare of the Motzorongo Company, and there is room in the company for many more of the family provided they come in at once. The stock is selling very rapidly, as there is no other investment like it offered to investors, so don't delay longer if you have any idea of securing a block of stock. I am interested in the welfare of the Motzorongo Co., and I am also interested in letting our subscribers know that they can get in on the ground floor of one of the best, safest and most permanent investments ever offered.

I received a letter from our plantation-manager, Mr. Straube, a few days ago in which he informed me that instead of 40 tons of sugar cane to the acre, which we had counted on, our present crop will probably run 60 tons to the acre. This will

mean a net profit of over \$300 in gold per acre, and Mr. Straube said, also, that we had about 100 acres more sugar cane planted than our \$300,000 sugar mill can handle next year. The superfluous sugar cane will be used for seed to increase the sugar acreage for 1904, although it could be sold to a custom sugar mill at \$4.00 per ton, but it is the intention of the company to increase the capacity of the sugar mill at once.

The Motzorongo river runs past the sugar mill and steps are being taken to harness this swift stream. This can be accomplished for the same price that would be paid for an extra boiler, but it will double the capacity of the sugar mill and leave sufficient power for the new saw mill which is to be erected, the old saw mill being inadequate to meet the demand for our timber of which there is an inexhaustible supply on the plantation. There is a steady market at the door of the plantation for every foot of lumber, every head of cattle, in fact, for every product of the plantation including coffee, corn, rubber, cocoa, bananas, pineapples, oranges, lemons, etc., etc. There is pasturage the year round for cattle, and they fatten for market without the expenditure of one cent for feed.

Take my advice in this matter, without delay, and if you have not sent for a prospectus, do so at once. Send a card to the Motzorongo Co., 813 National Life Building, Chicago, Ill.

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"*Child Culture*," a new book by Dr. N. N. Riddell, has just come to my desk for review. I have enjoyed it so much that I want every reader of this magazine to send for a copy at once.

Dr. Riddell has traveled for twelve

years and given over 2,500 lectures in psychology, particularly in its relation to the study, management and education of children. We are all overgrown children and "*Child Culture*" will be read, enjoyed and employed by persons of all ages in every walk of life. It is refreshing to find someone who can handle a subject so well and express his ideas so clearly and so practically as the author of "*Child Culture*."

I was so entertained and benefited by this book that I deemed it worthy of an editorial notice, instead of publishing a review of it in the Book Review column. I unhesitatingly pronounce it to be the most valuable work on the moulding of child character that I have ever examined. The author's style is clear and untechnical and the work is as entertaining as it is instructive. It is published by the Child of Light Publishing Co., Chicago, but will be sent to any reader of this magazine upon receipt of \$1.00. Address THE SUGGESTION Publishing Co., 4020 Drexel Boulevard, Chicago, Ill.

If, after reading "*Child Culture*," you think I have overrated its value in the least, your money will be returned to you on demand. I do not recommend everything, and I have yet to find the first reader who has been dissatisfied with anything I have ever recommended.

My advice to all is to obtain a copy of "*Child Culture*" at once; read it, enjoy it and practice its principles. It contains something valuable for everybody.

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#### T. sts for Telepathy.

Here are six experiments in voluntary telepathy that can be carried on easily by every reader, and I want everyone that tries the experiments to send me the re-

sult of his seances in concise form for publication. It is just as important I should hear from those who fail to obtain results as that I should receive word that the tests were a success in every particular. I want to make an estimate of the percentage of "psychics" among our subscribers, and to do this satisfactorily, I must hear from every one that holds a seance. If several seances are held, report the results obtained at each.

Please devote a little time to these experiments. They will prove interesting and instructive, and it will take very little time and little effort to send me a written report. I will appreciate your efforts and they will give us valuable scientific data.

When carrying on the seances have as few persons present as possible and admit only those that are anxious to see the experiments succeed.

**First test.**—Seat your subject in one room, go into another room and, after shutting the door between the rooms, select some object and endeavor to impress a picture of the object upon the mind of the subject. Write the name of the object on a piece of paper, for future reference, and instruct your subject to do the same after he has received the impression from you, whether his impression be correct or not.

Select some object besides a watch, a knife, a pencil or a book, as these four articles are usually selected for this test. Tell no one what object you have selected until after the test has been completed and your subject has written his impressions. The subject should be tested with the eyes closed, but if the experiment should not be successful make another test with the subject's eyes open. If your subject is familiar with the position of objects in the room, be careful he does

not hear you step to any part of the room to obtain an article.

**Second test.**—With your subject in an adjoining room and the door between the rooms closed, shuffle a pack of cards and draw a card at random from the pack. Endeavor as in Experiment No. 1 to impress the card upon the subject's mind and keep a written record as in previous experiment. Repeat the experiment with several cards but select them at random each time.

**Third test.**—With conditions same as in previous experiments, go through some simple movement and see if your subject can duplicate it. Select some movements besides scratching the head, holding the nose or pulling the ear. Make several different tests and keep a written record.

**Fourth test.**—This is the old "willing test." With same conditions as in previous experiments write on a piece of paper something you desire your subject to do. After your subject has performed an act according to the impressions he received, have him write his impressions before you tell him what you willed him to do.

Will him to do something besides playing a piano, putting a hat on his head, walking around his chair, or opening a book. Make several tests.

**Fifth test.**—Chronic constipation is one of the most prevalent troubles; but it is the easiest of all physical troubles to relieve in a day or two by suggestion. Its relief is one of the first symptoms of returning health in every case of sickness.

Select some one that you know is afflicted with constipation. Practice absent treatment on him for one week, but do not tell him or anyone else what you intend to do. Do not ask him about his condition during the week you are testing him nor suggest any change in his diet.

At the end of one week question him about his condition, but let him tell his own story. Do not ask him leading questions such as "Your bowels have moved more regularly the past week, have they not?" And do not tell him what you have been trying to do until after he has told you about his condition.

Make a note of the day and hour you begin the test and record each treatment. It is said the best time to give treatment is just before going to sleep, but "the thought" can be sent during the day also.

Sixth test.—Select some person at a distance, from whom you do not expect a letter—some one that under ordinary conditions would have no excuse for writing to you. Write his name and address on paper and "will" that he shall write to you. Send him "the thought" frequently and keep a record of your results.

It is said that the best way to make this test is to write a letter about something to the person, place it in an envelope, seal the envelope and address the letter. In fact, do everything but mail the letter. Watch for a letter.

Strangers, friends, near relatives and hypnotic somnambules can be used for the various tests, although it is claimed the best results are obtained with a hypnotic-somnambule during induced hypnosis.

Let me have your reports as soon as possible.

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### Hurrah for Suggestion!

The following letter from Col. J. A. Robertson speaks for itself. Colonel Robertson is the best known and one of the wealthiest Americans in Mexico. He is first vice-president of the Motzorongo Co., a stockholder in the company and is rendering every assistance to make it the

largest and wealthiest corporation of its kind in Mexico.

Colonel Robertson is popularly known as "The Father of Monterey," Mexico, where he resides, for he has been greatly instrumental in raising the city of Monterey from a town of 20,000 inhabitants to its present eminence—"The Chicago of Mexico."

AUDITORIUM HOTEL,

Chicago, Ill., Oct. 23, 1902.

DR. HERBERT A. PARKYN,

EDITOR SUGGESTION, Chicago.

Dear Doctor:—It affords me much pleasure to tell you how important the advertisement of the Motzorongo Company in SUGGESTION has been. The Company has derived more benefit from the effects of the advertisement in your magazine than from any other source. It is particularly noticeable that the class of persons who purchased stock because of their confidence in SUGGESTION are people of high class and are buyers of large amounts.

The certainty that the Motzorongo Company's stock is of great value and will yield large returns to the holders justifies me in assuring you that you are entirely safe in recommending it to your patrons. I am familiar with the property, know its officers and am satisfied that the administration of its affairs will be such as to give entire satisfaction. There is no plantation company of my knowledge in Mexico that has so many striking advantages and that owns so much valuable land as the Motzorongo Company.

I am frank to admit that I did not know SUGGESTION had so world-wide a circulation as the results have shown in the Motzorongo advertisement.

With warm regards, I am,

Sincerely yours,

J. A. ROBERTSON,

First vice-president.

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I have somewhere seen it observed that we should make the same use of a book that the bee does of a flower; she steals sweets from it, but does not injure it—*Colton.*

# SUGGESTION

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

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## TELEPATHY, PLUS OTHER REMEDIAL MEASURES, FAILED TO CURE THIS CASE.

BY GEORGE BIESER, M. D., NEW YORK CITY.

In the October number of *SUGGESTION*, the telepathy number, we have both sides of the subject of telepathy ably presented. Yet those who have any actual experience with this phenomenon can not help disagreeing with much that is claimed by both sides. Judging from the contents of these articles, it is to be feared that the one side—that avowing the existence of true telepathy—has claimed too much; and that the other side—that denying the reality of any such phenomenon—has failed to observe some demonstrable facts which point with certainty to the existence of telepathic impressions. Probably the former has been somewhat misled as to what should be ascribed to telepathy, by the glamour of results produced through processes other than those operative in genuine telepathy; the wiles of the trickster—slight of hand or foot, confederacy, ingenious devices—or the veiled application of some natural law.

I know that telepathic impressions can be received, and believe that telepathic suggestion is plausible. Of course, I always expect to find extravagant and extreme claims made for telepathic impressions and unwarranted laudation of telepathic suggestion as a serviceable element of therapeutics, in the writings of those who

can not distinguish fraud and error from fact, and who depend only upon the testimony of others for their knowledge and belief in the reality of telepathy. Not only the nonsense taught and written about telepathy, but also about all psychic phenomena is too readily accepted as fact by students of psychics. Many of them seem to be followers of the French philosopher, who said, "As nothing is impossible, let us believe in the absurd."

Before the spring of 1899, my belief in the possibility of telepathy tended toward scepticism, even though experiences had occurred to me that I admit I could not satisfactorily explain by any other hypothesis. These experiences and the conditions under which they occurred, were of such a nature that the details of them, although interesting to me, would not be convincing and interesting to readers. But in spite of my scepticism, I determined to experiment whenever an opportunity afforded, in order to see if there was really anything in the claims made for telepathy, especially those regarding its curative virtues. Personally, I approve of making use of every aid upon which I may levy for the lessening of human misery and, in the present enlightened condition of the medical profession,

I am not over-particular as to its source, even if a given method has been exploited by empirics, proselytes and charlatans.

From the results of the observations and experiments thus far made by me to ascertain the curative virtues of telepathic procedures, I at least am convinced beyond the shadow of a doubt, that telepathic impressions can be received and that telepathic suggestion is possible. In my experiments, I found, or think I found, that the telepathic impressions did not produce the thoughts, or stream of thought, which the sender desired to inculcate in his subject, unless there was some kind of an agreement or understanding, verbal or written or otherwise symbolized, between the agent, or person who sends the impression, and the percipient, or receiver, as to what idea each particular telepathic impression should denote. In all cases coming under my observation, where there was an absence of such understanding, telepathic impressions evoked either arbitrary thoughts concerning the sender of the impressions, of other persons and things the agent thought of, or mere guesses about individuals, things and conditions that had not been thought of at all by the agent.

Many of you may say, "Why, if it is possible to evoke conscious perception of impressions transmitted telepathically, it certainly must be possible to give suggestions by the same means and just as readily." At first, I thought so too; but my experiments and sober second thought showed me the fallacy of such a belief. I could occasionally evoke thoughts of myself, of other persons, or of things and conditions in percipients telepathically; but where there was no previous understanding, the thoughts of the percipients were simply what their auto-suggestion made them, and in no way

known to me could the character of these thoughts be determined or the auto-suggestion of the percipients directed. To us the prattle of a Chinaman is mere sound impression, unless there is a previous understanding of the words, or language.

It is well known that a verbal suggestion will produce the same physiological impression in all, but not the same emotion, thought and conduct. Thus the word "love" does not possess the same meaning for all. While in some it will produce joy by recalling past pleasant experiences, in others sadness will be engendered by disagreeable reminiscences of the past which it calls to mind. If the effects of a verbal suggestion can be so diametrically opposite and beyond the direct control of the suggester, is it at all strange that the suggestive effects of telepathic impressions are so various and beyond the direct control of the agent? It is only by indirection, as previously hinted, that any suggestive effects can be obtained by telepathic procedures. Verbal suggestion is a method always to be preferred to that of telepathic suggestion in therapeutics because, in the use of the former, you have the percipient, or subject, before you and can note the effects of the impressions made by your appeals and can adapt the appeals more or less successfully so as to bring about the desired suggestive effects; while in the latter, you are totally in the dark regarding the suggestive effects of impressions made upon the percipient by your telepathic appeals.

We read frequently that telepathy is the usual means of communication of thought and desire between lower animals. As a matter of fact, reliable evidence shows that telepathy is only one of the factors of the communication occurring between



them. As far as can be determined by scientific methods of observation, animals, like persons, receive impressions telepathically; but these impressions only attract or arouse their attention. The chain of thought following the act of attention thus aroused in them is determined by the use of their physical senses, by memories of past experiences, by the circumstances in which they find themselves at the time of receiving the telepathic impressions and by instincts and habits. I believe that an agent, whether man or animal, can by an effort of WILL produce impressions on individuals out of the range of perception, through avenues other than the usual ones for receiving sensation; but I doubt very much whether *direct thought transference* is possible telepathically. I have not seen conclusive evidence of the existence of direct thought transference.

For scores of years, it has been known that bodies that were electrically charged induced detectable electrical disturbances in bodies at a distance, when physical conditions were favorable. Any variation of the potentiality of an electrically charged body is followed by corresponding variations in the electrical conditions of bodies at a distance through induction. Induction is due to radiant energy acting across the space separating the bodies; and the condition, or conditions, of the contents of the intervening space and that about the charged body is called one of *radio-activity*. By making use of the mechanical and chemical effects of electrical energy, it is possible with perfected instruments to record these disturbances of electric potentialities in distant bodies in the form of marks or sound or other physical qualities which appeal to their proper sense and force an entrance into the mind of the observer. Marconi's sys-

tem of wireless telegraphy consists of devices to make this recording possible over great distances. But Marconigrams, like all other forms of symbolism, depend upon previous understanding for the suggestions, or directions, which they embody. It is a law of suggestion, that the suggestive effect of an impression is entirely determined by those that went before.

The bodies of human beings, animals and even plants, whether alive or dead, cause radio-activities of different degrees of intensity and of various kinds in their environment. While our senses are not always reliable, and do often deceive us as to the realities about us, still they are the best means that we possess of determining the commerce between our bodies and the circumstances in which we find ourselves. However, the senses are not sharp enough, not delicate enough, to detect all the forms of radio-activity occurring in the space between our bodies and external objects. Our internal sense does make us aware, either immediately or remotely, of all changes in the mental and physical structure of our bodies. Through this inner sense (I am not using the term specifically), we become aware of much of the activity in our environment, of which activity the usual avenues of sense do not make us aware. Recent observations and experiments show conclusively that the mental and physical structure of our bodies is much affected by the various degrees and kinds of radio-activity occurring in space about us.

Such a relatively inelastic body as that of man can very well be impressed by some of the forms of radio-activity which abound in all space, when mental and physical conditions for their reception and conscious perception are proper and favorable; and that, too, through avenues other than those of special sense and without

instrumental aid. It appears from evidence on hand that nerve cells—*neurous*—have certain responsive properties, by virtue of which they can cause, when impressed by some forms of radio-activity in the environment—provided always that the degree of radio-activity is sufficiently intense to affect materially these structural units of the body—an act of attention and sequence of mental action, whose external exciting cause the experiencing individual can not determine by his unaided mind and senses. In spite of the absence of instruments and symbolic signs, telepathy does, after a fashion, bear some resemblance to wireless telegraphy; for both of them are means of communication between individuals at a distance and both attempt this communication through means that cause and detect radio-activity in space. The difference between them is this: in the former, the agent is depended upon to produce some special form of radio-activity in space by an involuntary or voluntary operation of the mind and the percipient is expected to detect this activity through impressions made in his body by the changes induced in the medium surrounding him; in the latter, instruments are employed to produce and detect radio-activity in space and make them known to the receiver through sound or symbol. The impression received telepathically, like the symbols received telegraphically, must be interpreted by the percipient through aid afforded him by auto-suggestion or by some previous understanding between the agent and himself.

Because telepathy is possible, it does not follow that it must of necessity be of service in the management of disease. At least, in the present stage of development of the art of telepathy, telepathic impressions seem to me to have very little or no

curative value in sickness. I have not had the opportunity as yet to obtain any definite remedial effects from its employment in disease, either when it was employed in favorable cases by myself or by others acting under my direction. Neither have I been able to obtain from others sufficient presumptive, corroborative or positive evidence of its remedial value that would justify me in believing that it is a reliable or even an occasionally useful remedy in sickness. Of course, I have read the glowing testimony of others and have obtained plenty of hearsay evidence from questionable sources; but on sifting these carefully, I failed to see where the remedial virtues of telepathic impressions came in. A thing may be possible, but not feasible. Healing by telepathy will become feasible, only when telepathic suggestions can be voluntarily effected and controlled by human means or agency.

In describing the art of medicine; it is customary to consider it as consisting of *prophylaxis*, or the art of preserving health, and *therapeusis*, or the art of restoring it; therefore, remedial measures are spoken of either as prophylactic or therapeutic. In recent years, prophylaxis has made such marked and useful strides that not only the medical profession, but also the laity quite generally have accepted the doctrine, "An ounce of prevention is better than a pound of cure." Perhaps this is another one of those 16 to 1 doctrines; but none can gainsay its wisdom. In the case about to be described, verbal suggestion and telepathy, together with medicinal measures proper for such a case, were employed therapeutically. Although all the measures employed failed to cure the patient, I report the case because it undoubtedly shows that telepathy is possible, because it was the first case that convinced me of the reality of telepathy and

because the results obtained were typical of those obtained in my experiments with other cases, thus far.

In the latter part of April, 1899, the patient, Miss E. K—z, aged 22, a sales-woman in one of the large department stores of Paterson, N. J., was referred to me for treatment of her general health and mental distress, by psychurgy. Her chief complaint was general alopecia—loss of hair involving the entire body; even the eye-lashes are missing since February, 1898. She was under the personal care of an eminent dermatologist in New York City and to-day is still receiving treatment under his direction; but there is as yet not the slightest improvement of the alopecia which afflicts her. She is receiving the local and constitutional treatment, medicinal and otherwise, suitable for her case—the best known to medical science and art.

The patient came to the New York School of Psychurgy with a friend (woman) whom I cured of anemia by psychurgical methods and, in whose family, I cured members of various complaints by the same methods. With the consent of her physician I undertook the treatment of her condition of poor health and mental distress, by psychic methods.

Her previous history shows that her parents died when the patient was still young, but of what is not clearly ascertainable. She had some of the diseases common to childhood, but they were passed safely without any permanent sequelae. From the age of fifteen, she worked in various branches of a department store; but apparently her general health did not suffer as is so common with young women so employed. Her sisters are women who are well in every way. In February, 1898, the hair of the patient's scalp began to fall out in great numbers

and, in two months' time, her whole body was without hair upon it. Of course, she consulted local doctors; but they could do nothing for her and advised her to call in a skin specialist.

Naturally, the patient became greatly worried over her affliction, and more so because she was engaged to be married. She became nervous, self-conscious, hysterical, anemic, began to lose flesh and strength and suffer from numerous functional disturbances so common in conditions of malnutrition and mental distress. Further questioning failed to elicit anything else of importance bearing on her case, except that a woman friend living near her home was afflicted in the same way. In that case, the alopecia was limited to the scalp. The patient had several opportunities of seeing her absolutely bald scalp; but, whether there was a causative relation between them, direct or indirect, physical or mental, or mere coincidence, I am not prepared to say.

A physical examination of the patient revealed the total absence of hair on her body, the skin where hair is ordinarily found being as smooth as a billiard ball and somewhat numb. No organic changes in the organs, of the chest and abdomen, no evidence of past or present syphilis, tuberculosis, diatheses or organic changes in the central nervous system, could be found. The patient was tall, blond, rather beautiful, well educated and intelligent. She was emaciated and anemic, and suffered from self-consciousness, nervousness, hysterical crying spells, despair, insomnia, loss of appetite, dyspeptic symptoms, constipation and other minor symptoms.

The tests made to determine the patient's type and degree of suggestibility disclosed the fact that she is an active somnambule. Catalepsy, automatic movements, anaesthesia (analgesia), annesia

and so-called post-hypnotic suggestive effects were easily obtained. In fact, to her the slightest hints became obvious suggestions. When tact is used, she is highly suggestible in certain directions, even in the waking state. The patient was treated by formal suggestion, the suggestions being both educational and therapeutic, for four weeks, in which time she was greatly improved in many ways. Her anemia was much better, she had gained in flesh and strength, was more hopeful and cheerful, and the mental distress was much less. As she and her friends had to work steadily in order to make ends meet, and as her financial condition necessitated her return home, the patient inquired if further treatment could not be continued through telepathy.

The patient and her friend had read such glowing accounts of results obtained through treatment by telepathy, that they had unbounded faith in its efficacy. I explained the phenomenon of telepathy to them in a general way and said to the patient, "If you will allow me to test your power to read the minds of others, I will see what can be done to assist your complete recovery through telepathy." The patient being willing, she was requested to seat herself at one end of a table, without touching it in any way and with her back turned toward me. She was told to stay wide awake, to believe that she could read my mind, to keep her muscles relaxed, to look quietly at and think only of the gas fixture on the wall and, when I say "What is it," to tell me immediately what she was thinking of. She was then shown some cards with single numbers upon them. The numbers were a half-inch by three quarters of an inch in size, some black and others red in color. The subject was shown the cards with the numbers upon them before hand in order that

telepathic impressions, if successfully perceived by her, should create the desired mental images (psychicons) and prevent her confusion. The view she got of each number was so brief that she could not remember positively the color of each and besides some of the black numbers were duplicated on other cards in red. I seated myself at the other end of the table and the patient's friend occupied a chair at one side, near me. All three of us were facing the south wall of the room, as indicated by arrows, a,a,a, Figure I.

At random, one card after the other was selected and placed on the table before me and the witness. Fixing my attention strongly upon the number on the selected card and gazing at it until its image was strongly before my mind, I said, "What is it?" Immediately came the correct answer. Not only the number, but also its color was correctly given in each instance. The experiment was so often repeated that there were no chanced or lucky guesses about it. Then drawings of different animals were made and shown to the percipient, or subject. The drawings were thrown away and the same pictures, drawn again at random, were used to test the percipient's power of receiving telepathic impressions. In naming these correctly in their order of selection, with one exception which on a second attempt was also correctly named, the subject was successful.

The same experiments were made with the witness, under the same conditions, without a single mistake. In these experiments, great care was taken to exclude any error or deception and there was no known way for the subjects to receive through the usual avenues of sense any hints as to the number or picture selected by me. The numbers and figures of animals were shown to the subjects before-

hand in order to inspire confidence, to prevent guessing and to assist them in the formation of mental images and in the correct interpretation of telepathic impressions by auto-suggestion. The experiments were successfully tried on both subjects, on successive days; and these carefully conducted experiments dispelled my skepticism regarding telepathy.

My efforts being so unexpectedly suc-

cessful with the subjects, I determined to try the cure of the patient by telepathy. The suggestive condition was induced in the patient and the following suggestions given. I said: "Miss K—z, at 7 a. m. and at 8:30 p. m. each day, for twenty minutes lie in a quiet room at your home and relax yourself, just as you are now. Keep your eyes closed and call up a distinct vision of myself reading suggestions from a sheet of paper. You will hear my voice distinctly, just as distinctly as you do now, and you will understand each suggestion, just as clearly as you do now. You will remember the suggestions and will report to me in writing the order in which you received them telepathically. Keep a record of each seance. When I awaken you, I will write suggestions on paper. You will read them carefully." The patient was then awakened. Sug-

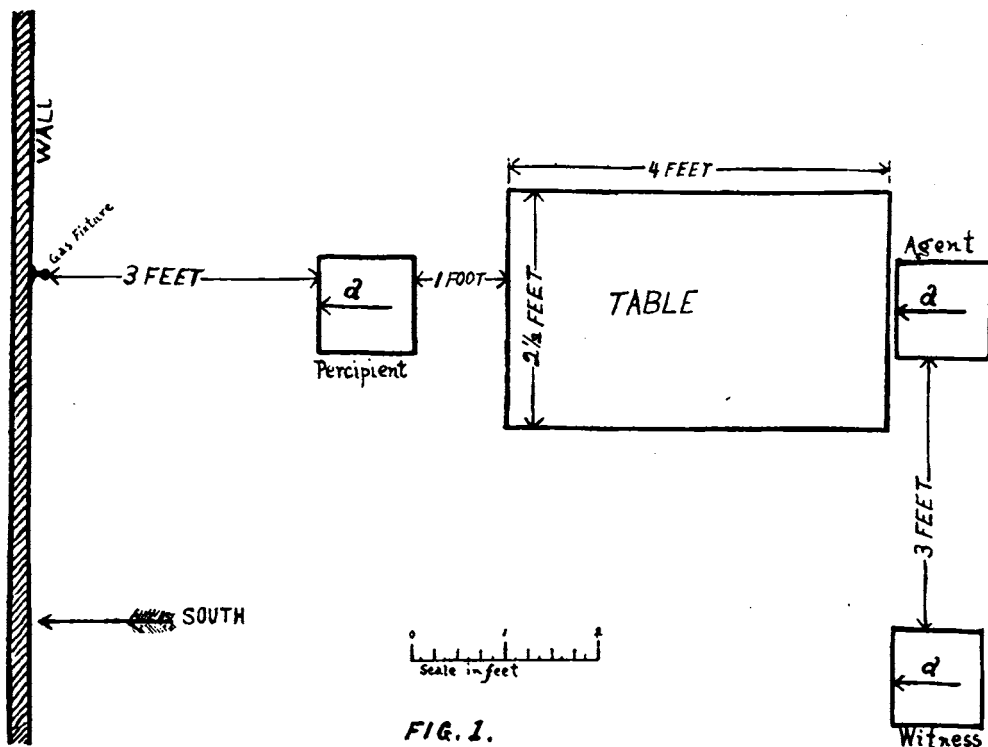


FIG. 1.

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gestions were then written on paper and the sheet handed to her to read.

The patient faithfully carried out her part as suggested and I mine; but not once in her reports did she give the correct order of the suggestions as I read them from the paper when alone. She claimed she could hear me read the suggestions as distinctly as she did when at my office. Of course, I allowed her to believe that her reports corresponded ex-

actly with my notes of the order in which the suggestions were read. After three weeks' trial, without the patient's knowledge, I stopped all telepathic procedures and still received reports from her of the reception of telepathic impressions. Thus you see that she was doing some lively guessing—that auto-suggestion was active. The distance that separated us was about twenty miles.

Without the patient's knowledge, some of her friends were instructed to send wholesome telepathic impressions, or suggestions, to her, after the method advocated by Dr. Hudson, in his *LAW OF PSYCHIC PHENOMENA*; but, up to date, her alopecia is just as bad as ever, although her general condition is fine and her mind as peaceful as can be expected under such a distressing circumstance. Her improvement as far as it went is to be attributed, not to telepathy, but to verbal suggestion and auto-suggestion. So in other cases, my attempts to cure patients at a distance by telepathy alone invariably failed to benefit them in the least. In conclusion, I will say: "I know that telepathy is possible, but I believe that healing by telepathy is not feasible."

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One of the first lessons in life is to learn to be absolute master of one's own mind, to clear it of its enemies, and to keep it clear. A well-trained mind will never harbor thoughts inimical to success and happiness. You have the ability to choose your mind's company; you can call up at will any guest you please. Then why not choose the noblest and best.—*Success*.

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A foolish world is prone to laugh in public at what in private it reveres, as one of the highest impulses of nature—namely, love!

### Keep 'A-Goin'

If you strike a thorn or rose,  
Keep a-goin'!  
If it hails or if it snows,  
Keep a-goin'!  
'Taint no use to sit and whine  
When the fish ain't on your line:  
Bait your hook and keep on tryin',  
Keep a-goin'!

When the weather kills your crop,  
Keep a-goin'!  
When you tumble from the top,  
Keep a-goin'!  
S'pose you're out of every dime,  
Gettin' broke ain't any crime;  
'Tell the world you're feelin' prime!  
Keep a-goin'!

When it looks like all is up,  
Keep a-goin'!  
Drain the sweetness from the cup,  
Keep a-goin'!  
See the wild bird on the wing,  
Hear the bells that sweetly ring,  
When you feel like singin'—sing!  
Keep a-goin'!

—*Exchange*.

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No great work, no good thing was ever accomplished by worry. No book fit to live was ever written, no noble thought ever evolved, no little home ever made sunny and happy by worry any more than Mozart ever performed rhapsody on a piano with tangled wires. In all the world there's no state so senseless, so useless as worry. Calmness is power and it may be cultivated by saying that whatever comes is best, by cheerfully searching out the lesson, and by minding our own business.—*Grant Wallace, in San Francisco Bulletin*.

# PHYSICAL CULTURE.

ALBERT WHITEHOUSE, 151 E. 34TH ST., NEW YORK.

## THE PHYSICAL TRAINING OF CHILDREN.

The transcendent importance of this subject is absolutely self-evident to every thinking person; but like many other matters of vast concern, it has received but a fraction of the attention it deserves. That children born with perfectly sound constitutions are the exception rather than the rule; that a very large percentage of children die before they reach the age of five years; and that of those that do grow to maturity so large a number live only to swell the ranks of incapacity and invalidism, are evils that cry aloud for remedy. We have achieved amazing success in horticulture; of our cattle raising we may be proud; but how to bring up children, we have yet to learn.

It was Oliver Wendell Holmes—or someone else who knew what he was talking about—that said the training of a child should begin a hundred years before it was born. But the problems of heredity and pre-natal influences, though most fascinating studies, and of profound importance in their bearing upon child life and development, do not lie within the limits of this paper. Suffice it to say that it is the bounden duty of all fathers and mothers to see that their children are born free from mental and physical handicap, so far as this is possible under present-day conditions, and that the tremendous responsibility of parenthood should be so keenly felt and so clearly understood as to insure to every child not only "life," but the precious possibilities of "liberty and the pursuit of happiness," as well. But our right to be well born—like many

of our rights in this world—are not yet fully realized, and it is the unhappy lot of multitudes of children to enter into life with a physical capital all too inadequate. It is safe to say that most children need especial care in order that some inherited weakness or predisposition may be overcome.

Even granting the child an ordinarily fair start, its bodily needs require intelligent and faithful attention. The manifestation of any particular weakness or mental deficiency, or any faulty tendency in development, should be carefully noted and the best possible means employed to counteract the evil.

That the young child is eager for play and activity of all kinds and evidently enjoys it, is usually an indication of normal health. Whenever a child shows a persistent disinclination for activity, it is time to look into the matter for a reason, and some congenital weakness or abnormality, or some deviation from the proper functioning of some organ or organs will probably be found.

Where there is an undevelopment of the muscular system of children there is always a liability to lateral spinal curvature. Faulty habits of position—notably those induced by the use of unsuitable desks at school—and the carrying of heavy weights, such as school books or younger children, are frequent aggravations of this deformity. Any tendency to spinal curvature should be detected at once and under proper treatment may be remedied without much difficulty. If neglected for a time it is much harder to

control, and if not treated at all will probably lead to more or less serious complications, besides being an unfortunate deformity. Parents of children whose muscular development is imperfect should give them periodical examinations. The spinal column should be carefully noticed while the child stands evenly on both feet; then while the body is bent over forward with both arms and head hanging. Signs of lateral curvature are unevenness of the shoulder blades or of the hips, and a peculiar gait in walking. If there is any room for doubt as to the child's condition, a physician or physical culturist should be consulted. Of course in case of weakness of the muscles supporting the spine, special exercises should be given to be practiced systematically with the object of strengthening them.

Another muscular weakness frequently found among children is of the abdominal walls. This is especially serious because of the tendency to rupture. In very young children, such injury, often quite serious, may result from violent and protracted crying. Where any weakness of the muscles of the abdomen is detected or suspected, a course of simple strengthening exercises should be used for a more or less extended period. A test for weakness of the abdominal walls is to have the child lie on its back and raise the straightened legs to a right angle. This should be done with ease a dozen times. All children should be warned against lifting very heavy weights, and be given a reason why. But whatever in the way of caution or examination is given should be done in such a way as to rouse no fear or uneasiness in the mind of the child.

A great and growing evil of the present day is the tendency to nervousness manifested by so many children. The child of nervous temperament is always very active

of body and mind, and even though seeming to be in moderately good health, is usually thin and wiry, restless and excitable. Too often such little ones, being regarded as bright and fairly well, are given no thought as needing any attention. But the fact is, that the excessive activity, both mental and physical, usually manifested by the nervous child, is a waste of the nerve-energy needed by the growing and developing body, which being thus deprived, is stunted. Nervous children are apt to over-exert themselves in play or in anything else they undertake; and at such times as they over-exert they have disturbed sleep, followed by periods of nervous excitability. This is usually set down by the parents to mere overdoing at play, and as the conditions right themselves somewhat, no further thought is given. But nervousness in children, if unchecked, not only continues but increases as they grow up. The nervous child becomes in time the nervous man, suffering in the majority of cases from decided nervous complications. Because of their activity and frequently marked ability, people of nervous temperament accomplish much in a short time, but they wear out all too soon, often going into complete collapse at the time when they should be capable of their best efforts. But under proper training and treatment, nervous children may grow up to be the men and women that move the world—the strenuous kind, the kind we need.

Then take the utmost care of these restless, thin, brainy little people. Build up the general health in every possible way, giving especial attention to the matter of nutrition. Do not permit over-study, and endeavor to prevent over-excitement of any kind, as well as bodily fatigue from violent play or other exertion. By no means allow the child to know that he is



the object of anxiety or concern. Above all, keep him happy, but do not spoil him; remember that because of his over-keen sensibilities he both suffers and enjoys more intensely than do other people; and give him—if you can—infinite patience and tact, insight, forbearance and love.

Children of average physical and mental development and of normally active temperament need no systematic physical training under the age of twelve. From about that age the growth and development of the physical powers may be regulated, stimulated and encouraged by well-adapted exercise. It is at this time that the soft muscles of the rapidly growing body need especial attention in order that strength and symmetry be secured. When children assume crooked, ungainly, unnatural positions in sitting, standing, or walking, it is an indication of muscular weakness that might easily be corrected by the proper exercise.

While much in this direction may be accomplished in the home, physical training is pre-eminently the business of the school. Such work should form a part of the education of every child, and it is an encouraging sign of the times that courses in physical culture are now being added to the curriculum of our most progressive public school systems. True, the results so far attained are imperfect; a great deal of the work is not well directed, and many of the systems used leave much to be desired. But the movement is in the right direction, and its defects will doubtless be remedied eventually. Public opinion is being educated, interest is being roused, and we may look hopefully to the time when physical training shall find its rightful place and do its rightful work in the public schools.

To guide a child through the uncertain and perilous years that lie between child-

hood and maturity, is a task to which the wisest guardian may well bring his every resource of wisdom and tact. If we would have our children become men and women of strong, clean lives, we must look closely to this formative period when so much of the health and character of the after years are made. It is the time when childish ignorance must needs be exchanged for knowledge; but childish innocence should pass only into the higher forms of character-power, virtue, self-reliance and self-control. To this end, teach young people, certainly, what they ought to know concerning their own bodies; give them an abundance of outdoor activity in both work and play; keep before them high ideals, and more than all, live before them and with them daily in happy comradeship, the life you would have realized in them.

#### **A Boy's Composition on Breathing.**

We breathe with our lungs, our lights, our kidneys, and our livers. If it wasn't for our breath we would die when we sleep. Our breath keeps the life agoing through the nose when we are asleep.

Boys who stay in a room all day should not breathe. They should wait until they got out in the fresh air. Boys in a room make bad air, called carbonicide. Carbonicide is as poison as mad dogs. A lot of soldiers were once in a black hole in Calcutta and carbonicide got in there and killed them.

Girls sometimes ruin their breath with corsets that squeeze the diaphragm. A big diaphragm is the best for the right kind of breathing.—*Werner's Readings and Recitations.*

“Evolution,” quoth the monkey,

“Makes all mankind our kin.

There's no chance at all about it—

Tails we lose and heads they win.”

# THE SOURCE OF THE FIRST RELIGIOUS SUGGESTIONS.

An Open Letter to Thomas Jay Hudson, LL. D..

BY ESTELLA BACHMAN BROKOW.

I have just read with much interest two of your books, "The Law of Psychic Phenomena" and "A Scientific Demonstration of the Future Life," and I now write you about some points in the latter work.

On page 141 you say: "The first psychic who, no matter how the idea originated, conceived himself to be in communion with God, fixed the monotheistic idea in his own mind and in the minds of his successors for all time."

Now it seems to me that it is of much importance for us to know, if we can, just how this idea first originated. As you have so clearly and forcibly demonstrated, the subjective mind is always, while in this life, subject to the law of suggestion. As it cannot originate suggestions but must receive them through the objective senses, it seems absolutely necessary, if the law of suggestion is constant, that the first conception of God must have come through an impression made on the subjective mind by something outside of itself. That this was the case is susceptible of the clearest and most positive demonstration. In fact, the key to this problem was given to the world as long ago as 1874 by Professor Isaac N. Vail, in a small pamphlet on "The Waters Above the Firmament." This little publication gave a brief account of the theory of the earth's annular system, and more than a quarter of a century of earnest study and research since that time has enabled Professor Vail to demonstrate the correctness of his theory beyond the shadow of a doubt. His methods are thoroughly

scientific. Starting with an hypothesis he has demonstrated it to be a scientific truth; a truth that will stand the tests of "the highest known standards of scientific inquiry."

With this key we can unlock all the mysterious doors of the past; it opens the way into every nook and corner of the geological record; explains clearly the cause of the succession of ages; the source of the glacial epochs and why this mantle of cold came suddenly upon a world of abounding life. With this key we throw open the door of mythology, and lo! the myth is no longer a myth, but becomes the most fascinating of history; we turn to "evolution" and at once find the explanation of the succession in life forms and the clear reason for the "missing links" that have so long been a perplexity. Like all of Nature's laws, this one is as simple as it is far reaching and sublime.

In order to understand the phenomena to which "the world owes its first conception of a living God," we must understand the environment in which the infant human mind was nurtured and trained and brought to maturity. To do this we must go back for a moment to the very beginning of geologic time and see this earth a fiery molten mass whirling in space. To quote a bit from Professor Vail's latest published work: "No geologist, astronomer, or physicist, will, I presume, for a moment doubt the now firmly established conclusion, that the earth was at one time in an igneous-fluid state; and also that while it remained in this fiery

condition all its waters, and whatever else was vaporized and sublimed by the inveterate heat, such as the less refractory minerals and metals in the boiling mass, were driven away from its surface and hindered from falling upon it by the repelling energy of heat. A failure to follow this conclusion, and the consequences necessarily flowing from this primitive condition of our planet, has involved us in a maze of difficulty and error. A failure to comprehend many of the legitimate consequences of the measureless force employed, every pound of which must have been conserved in after effects, has immeasurably checked the solution of some of the grandest problems of Nature."

The mistake of geologists has been in the assumption that, as soon as the earth became cool enough for any waters to remain upon it, *all* the waters and all else that was vaporized came down again, and that since the close of the Archaean era only such forces as we now see have been at work upon this planet. In order to imagine this, geologists have allowed themselves to forget the proposition which you so truly and forcibly insist upon, i. e., that "Nature is ever constant." The same mathematical and mechanical laws were necessarily in force then as now. It was a physical impossibility for the measureless mass of mineral and metallic distillations and aqueous vapors to remain about the igneous earth without revolving with it; and in revolving with it, still obeying Nature's mechanical laws, they were necessarily thrown into bands or rings, such as the rings now to be seen encircling the planet Saturn. During the unknown time in which this work went on the force of gravitation was, as always, at work and the vapors necessarily assorted themselves in obedience to that law. It follows as an absolutely necessary consequence of the

fact that "Nature is ever constant" in her mode of working, that when the earth was sufficiently cooled off or burnt out to admit of the waters remaining upon it, only the lowest and innermost ring could descend.

"The waters remaining on high" (I quote again from Professor Vail) "after the interior waters or first ocean fell to the earth, fell in a succession of stupendous cataclysms, separated by unknown periods of time." As a ring fell in obedience to Nature's mechanical laws it could only do so by first declining into the earth's atmosphere about the equator, from thence falling toward the poles in its efforts to reach the earth. This would cause the ring to gradually form a canopy of vapors over the earth, with openings at the poles. Finally, in its decline, this canopy must part at the equator and the two parts continue their decline or fall toward the two poles of the earth. In time the canopy ended its existence in vast down-rushes of rain in medial latitudes and measureless avalanches of snow in polar regions. The greatest mass of the ring necessarily fell mainly about the arctic and antarctic circles, where centrifugal force loses its power and the force of gravity would therefore have full sway.

What one ring did in obedience to Nature's physical law all the rings had to do, and so continued to do during the unknown eons of geologic time. The reign and fall of these successive canopies made all the "ages," as Professor Vail has clearly demonstrated. But I cannot now take time to follow out that line, as our inquiry has to do with only the last two canopies that spread over the earth. With the true key in hand with which to unlock its mysteries, the literature of the past yields more than abundant proof that the human race lived on this earth during the reign

and fall of at least two such vapor canopies. This statement is susceptible of the most positive scientific proof.

As you well say: "There is, however, always truth in tradition. No matter how grossly the original story may have been corrupted in its transmission from mouth to mouth through the ages of its life, the salient feature of a national tradition always retains its identity and essential character." This statement gathers added force when we come to realize that by far the largest part of the "corruption" of these traditions is due to a misapprehension and misunderstanding on our own part, through our failure to recognize the environment to which the "tradition" relates. When we once understand the fact of the earth's annular system and its necessary results, and so can place ourselves in imagination in the physical environment of any given people who lived during the last stages of the reign and fall of canopies, we can comprehend their "traditions" as they have been handed down to us and make most sensible history out of what before seemed but the grossest of error. For instance, and as bearing most directly on the inquiry we now have in hand, with this light in your mind it would be impossible for you to again say: "It is safe to say that no system of religion has ever flourished amidst so many adverse conditions as has the Christian religion. \* \* \* It has its literary setting in a volume which teaches an absurd astronomy, an impossible geography, and a cosmogony the crudeness of which is detected and exposed by the learning of every schoolboy."

In the light of actual facts the "cosmogony" of the Bible becomes quite clear and scientific in its language. While it may now be true that "there are few who claim that the Bible records possess any

scientific value as arguments in favor of anything therein set forth," it will cease to be true when people wake up to the fact—remember this is a scientifically demonstrable fact—that the absurdity and error to which you refer is in the minds of the scientists themselves and not at all in the Bible records. Of course this means a revolution of our thoughts in many lines, and that much of the world's literature must be rewritten to be in accordance with the facts. This is especially true in the fields of geology and mythology. But surely it is better to recognize and proclaim the truth as speedily as possible, rather than to go on teaching error to our confiding children and leaving them with that much more of a mountain mass of mistakes to unlearn before they can grasp the truth and be able to understand their surroundings and themselves.

During the reign of a canopy the earth was of necessity in the greenhouse or hothouse state, the vapor roof acting as a sifter and diffuser of the sun's rays; and during the reign of the last canopies, when the human race had come upon the earth, they grew to maturity under this influence. As the rays of the sun which cause rapid maturity and death were absorbed in the aqueous vapor surrounding the earth, people necessarily matured slowly and lived to a great age; as the record has it, the common age attained was near a thousand years. Surely that gave ample time for the teachings of humanity's protector to sink deep into their minds and so to become fixed for all time as an inheritance for the human race.

Try to put yourself into the place of a man upon the earth in that far off time; see above you the ever-rushing canopy of vapor, "the waters above the firmament," always moving, always changing in detail and yet repeating again and again in end-

less alternation certain scenes and figures; try to imagine the glories of the most wonderful sunset you ever saw multiplied a thousandfold, and you may catch a faint glimpse of the glory of the coloring this canopy roof presented to the eyes of adoring humanity. Here was harmony of color taught by the hand of the God of Nature. Harmony of sound must also have been taught by the same sublime teacher, when "deep spoke unto deep in the noise of thy waterspouts." Here also, Nature spread out her first mathematical problems and taught the growing human mind how to measure time and space. No teacher could be more perfect nor more patient than Nature herself as for uncounted centuries she spread these lessons day after day before the inquiring eyes of the human race.

You say: "Now the prophets of Israel were undoubtedly the best men of that race. They it was who constantly enforced the monotheistic idea, and thus saved Israel from lapsing into idolatry. \* \* \* It was the prophets alone who constantly resisted this tendency toward polytheism on the part of the priesthood and the people." By "best" I understand you to mean the most intelligent and clear sighted, and so they undoubtedly were. They understood Nature's laws, and while priest and people were still prone to worship plural gods, the prophets had recognized the fact that these gods must pass away and Jehovah, the most high God, reign forever.

The first conception of a living God came when human eyes looked up to the rushing canopy above them—a *moving* and therefore to them a *living* object—and realized that it was the master of the earth on which they dwelt. Every nation and people whose records have come down to us, in however fragmentary a form,

afford evidence that the worship of the canopy as a god or multitude of gods was world-wide. In the Jewish records this plural god is Elohim. The prophets of the Hebrews and wise men of other nations learned to observe and to understand Nature and Nature's laws. In time the Hebrew prophets learned that Elohim must pass away and that a higher and far mightier, because permanent, power would come in its stead—Jehovah, the most high, the true sky, "that was and is and is to be." While I by no means deny that the prophets may have known and used psychic methods at times, still, when once we have the key to their language that is furnished us through our knowledge of the environment in which they lived—and in which and of which the sacred penmen wrote—it is easily seen that the imagery of the Old Testament is not the production of the subjective minds of psychics, but is a portrayal of canopy scenes and of life on this earth during the closing era of its annular system. The voice of God speaking to men was plainly Nature's manifestations in the canopy as it changed from a protecting covering to a demon of destruction. The age-long conflict between the sun and its vapor foes, as the canopy parted at the equator and revolved slowly but surely polarward to its certain doom, gave the intelligent men (and of such were the prophets) of those days plenty of time to study and comprehend the immutable laws of Nature involved in the magnificent scenes and tremendous conflict above and about them. The same mathematical laws which now enable astronomers to predict the movements of planets or location of stars enabled the prophets of those days to predict the end of their ephemeral heaven (the source of all plural gods) and the succession of the most high heaven—Jehovah, the clear sky.

You say truly: "The great step in advance which Jesus made was the result, not of cessation of psychic manifestations, but of a radical change in their character. The conception of God which he evolved was not the result of verbal communications from God, after the manner of the prophets, but was the result of the fact that he was endowed with the faculty of intuitive perception of the laws of the human soul."

Jesus of Nazereth belonged wholly to a new order, the new environment. The prophets under the old environment had obtained their knowledge of God through their objective senses and had "communications from God" only as they studied and comprehended the unchanging laws of Nature. "The voice of God" was the voice of Nature speaking to intelligent objective minds. Prophets, believing firmly in the divine power of the God of Nature, and being intelligent, could not fail to recognize that their highest study must be the laws of Nature, and that the safety of all people lay in their understanding of and obedience to these laws. This is as true to-day, in the twentieth century of the Christian era, as it was in the beginning of time. I most heartily agree with you that "No fact in Nature can safely be ignored, for no fact is wholly insignificant. Each is so inseparably bound up with the others that if even the most apparently unimportant fact is left out of consideration, inextricable confusion is likely to follow." That being true of even one tiny fact of Nature, just think a moment of the results of ignoring the vitally important fact that this earth once had an annular system, and that the human race grew from infancy to maturity under the influence of the last remnants of the ring system. What a world of misconception, misunderstanding and perplexity would

have been avoided; what a vast amount of time and energy spent in misdirected study would have been saved if geologists and physicists had always borne in mind that most important proposition: "Nature is ever constant."

If students of Nature and translators of ancient records were but content to transcribe and translate *exactly* what they find, a knowledge of Nature's modes of working would not have been so long in penetrating the modern mind. But it seems that, with very rare exceptions, students of Nature and translators are alike searching to put their own preconceived notions of things into what they study—whether it be rock or animal or ancient book—in order to make it harmonize with their own conceptions, and so be intelligible to themselves. It was a fact in the primeval past when the first human mind woke to conscious intelligence, and it is a fact today, that only those who can go whole heartedly and clear eyed to Nature or to book, with the one sole thought of finding the truth—finding the truth for its own sake and regardless of where it may lead them, utterly regardless of all preconceived opinions—*can* find the truth in what they study. But all such *will find it*, and having found it, will not be long in recognizing that all truth is harmonious and must ever be so. Remembering that "Nature is ever constant," they will find that certain immutable laws of Nature must be recognized and obeyed if the human race is to attain the physical, mental, and moral stature that is easily possible to it—if *it learns to recognize and obey those laws*.

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We give advice, but we cannot give the wisdom to profit by it.—*La Rochefoucauld*.

# THE SPIRIT OF OPPOSITION.

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

I am one of those who believe very fully that there is no force in existence that is primarily evil.

Evil as we know it is one of two things, either the absence of force or the wrong use of force. The one word ignorance may be made to cover both of these.

In the first case, what we call evil is like darkness or cold, a negative only.

Here we need to supply something that is absent.

In the next case we need regulation. But in neither class can there be discovered a positive evil; that is, an evil that is an entity that needs destruction.

If this be true, then the spirit of opposition that has existed for so long in all departments of medicine is simply some type of ignorance. It would seem that with the rapid advance of knowledge this opposition should rapidly die.

It is of course well known that it is dying out to some degree.

The reason that it does not die faster is found partly, and I believe mainly, in our formation of habits. We tend to continue doing what we do for a time, and that after all reason for the actions may have passed away.

This very fact should be not only known by all, but its physiological explanation should be studied, as it explains one of the main claims of all suggestionists; that is, that whatever we hold in mind tends to pass into action and finally becomes the physical man himself. It becomes incarnated.

This opposition grew up in our more ignorant and warlike ancestors as they

were forced to contend with their savage adversaries, and also with the wild beasts that were no less formidable.

The thinking and acting along this line not only increased the size and activity of the brain cells that think fight, but increased their number as well. But the process did not stop here. The muscles used in contending, and the blood vessels that supplied these muscles, and the glands that manufactured the blood, and heart that circulated it, and so on throughout the body till the entire man was formed after this pattern. We must remember that while these parts were being built up, some others, their opposites, must have been neglected, and many other traits, not directly connected with these, must also have been neglected for want of inclination to use them.

But structures once built up are not torn down immediately, nor do they cease suddenly to act.

So we have to-day the spectacle of a race contending and quarreling after they have learned the futility, the uselessness, of fighting. Even physicians, who are supposed to be versed in the physiology of the brain, in psychology, are no exception. These, at least, would be supposed to know that fight awakens fight; that to contend only accentuates the tendency to oppose in the other party to the dispute.

Physicians would be expected to know that traits of character that are detrimental die from neglect and never from opposition.

It is too late in the day for any one

who makes any pretension to knowledge on these topics at all to contend that any trait of character can be actually killed, either in others or one's self. To illustrate, A cannot actually fight B save while B is in reach of him, and he cannot fight him ideally without holding him in mind; how, then, is he to get rid of B by opposition?

The same is true of an idea, with all its secondary bodily effects.

Supposing, says some one, that I use my will to inhibit the idea, what then?

Use my will to inhibit what? Can I try to inhibit some thought without, by implication, keeping the thought with me?

Think of it and see. You will find it impossible.

How, then, can I get rid of this spirit of fight, or any other trait? *By neglect.* This is the only way. I can by force of will stop acting out the idea, but it is not the stopping acting that kills it, but the transfer of thought and action into other channels, thus draining the blood current away and allowing the fighting cells to become weakened from lack of nourishment.

All along this has been the real method. How, then, is it possible to kill by force, in another, what we cannot kill by force in ourselves? The more I fight the disposition to fight, either in myself or my neighbor, the stronger the fight principle becomes. I *can stop actually fighting* my neighbor, and there is such a heavy percentage of the race that cannot think long without the privilege and stimulant of acting, that when once they stop contending in word or deed, whether they stop by desire or force from without, they will soon *stop thinking fight*, and it, this cessation of thinking, is the real source of improvement, of advance-

ment, for those who can and do keep up the thinking, despite the fact that they are forced to stop giving expression to it, do not lose their desire to oppose.

It is also worthy of attention that the number who can and do think without the aid of expression in action is constantly on the increase. Those who can think abstractly are on the increase. It follows, then, that just in proportion as we thus learn to think independently of action will the old methods of opposition fail to eradicate the evil, for remember that it is not forcibly stopping their acting that eradicates the evil, but simply because they stop thinking when they cannot give their thought expression. But as we become more enlightened we have more patience, and keep on thinking and planning, and simply bide our time when we can act, or, more likely, act on the sly, and constantly make converts, so that by growth we finally become too strong to be silenced. So you see that the fight method is less and less adaptable to a growing race. The truth of the above can be seen by looking at the history of the growth of Suggestion, of Homeopathy, of Christian Science.

Private opposition, public opposition, laws, fines, etc., have all failed to stop their growth. In fact, they have grown on opposition because it has been a stimulant to them.

It would seem that physicians, above all others, should be familiar with these facts, and yet as soon as any of these persecuted sects gain sufficient power, they in turn become persecutors of those below them. This process has continued until we are all growling at each other like wild beasts. It is growl answering to growl without end. The Allopath fighting the Homeopath, who as soon as able turns and assists his enemy in fight-



ing Suggestion, and the latter, as soon as able to stand, assists both in fighting Osteopathy, Mental Science, Christian Science, etc., and the latter can be heard even now, in their infancy, screaming baby screams of hatred at each other.

The Suggestionists, at least, should know better than this; for is it not one of our corner stones that thoughts tend to become flesh and blood after their own kind, and that suggestion awakens thought?

Do we not contend always to avoid negative suggestion? Do we not endeavor to awaken the desirable thoughts, letting the undesirable ones alone?

Let us stop aping our savage ancestors and awaken to the needs of the day. Let us give to the world an example of a living intelligent body of workers alive to present needs and to modern thought.

Opposition was good for its day, because action was necessary to thought among men.

They could not withhold judgment, but thought passed immediately into action.

We of to-day need to know that there was a kernel of truth present here, as everywhere, for, as I have said, there is no evil *entity*. The kernel of truth was the desire to be rid of the evil, for while evil does not exist as an entity, it does exist as a wrong use of force.

How assist in ridding ourselves and others of this evil?

The way that is always successful and accords with our present knowledge is to *direct the attention to the desirable things*, and we will grow like, yes, *become*, what we attend to.

Well, but suppose some will not attend? Then opposition is still necessary with these to the degree necessary to avoid disagreeable consequences, but

we should do this in the same spirit that we would guard an ignorant child, and not imagine that our opposition to their actions is the real remedy. *Let our opposition be but restraint, and that kindly, all the time holding up the desired ideal.* And let us be careful that we restrain no farther than we know to be necessary.

One should have the right to think right, and also the right to think wrong, if the penalty affects the actor only.

It is by suffering the pain that grows out of wrong action that the race has always learned mainly, and must continue to do so. Of course, I may learn from what others suffer, but even so, I suffer ideally as they do, and thus learn.

We see from the above that restraint may be necessary, but that opposition in the older sense, which carried with it the fighting idea, is not to-day necessary, and is detrimental to any cause adopting it.

Even in the enactment of restraining laws it is necessary to watch closely and prayerfully that this spirit of intolerance does not supplant the true idea of restraint; that teaching may be given, and the possible injury of undue haste to adopt the new be avoided.

Any one, however, who will look candidly at some of our prohibitory laws can see the beak and claw plainly showing in them.

I am sorry to be forced to say that even some of our prominent Suggestionists are addicted to this same fallacious method of opposing, with a beam in their own eye.

Let me give you a question which, if honestly asked, and as honestly answered, will always be of use. It will, of course, not lead to infallibility, but will lead to

what is right for each questioner at that stage of his advancement.

Here it is: Is this useful? If I act on this as an individual, as a member of a family, as a citizen, will it be useful? Or, is it possible that others may use it so as to be of use? If so, then it is my plain duty to either assist or keep hands off.

As long as more good than harm comes out of it, it is still my duty to be careful while trying to eliminate the existing evil, that I do not stand in the way of the element of good that is present.

Let all Suggestionists practice what they preach, and be tolerant in the widest, truest sense possible.

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### I Can.

If there is anything needed to promote the success of a man in business, it is honesty. This does not mean the dishonesty of appropriating that which belongs to another, but it applies to that class of men who are not honest with themselves and who habitually underestimate their ability.

Young man, don't say "I can't!" For some reason the great men of dictionary fame failed to think of that word when they compiled their gigantic works. There was plenty of chance for it, too. Young man, "I can" are the only words recognized by progressive business men today. Success has always been the outcome of "I can." Do you say it? If not, try it. Make yourself believe you can do a thing, and nine times out of ten you will do it.

It is said that some men tell a lie so many times over that they finally believe it themselves. Apply this rule to yourself in estimating what you can do. Aim high, and then determine to attain it. School

your mind with "I can" until it is almost a part of your being.

So many lives are wasted by the false idea that a thing "can't be done." They are the ones that grumble, the ones who never rise, the ones who have no ambition to go higher. They think they have come to their limit, and must remain where they are. "I can," in many of these cases, would make life a success.

Business men ask applicants what they can do. They soon find out what they are incapable of doing. The world is crying aloud today for men who can do something well. Those who can and will make themselves generally useful to their employers are the ones who rise. No position is so high that there is not a chance to get one step higher.

The energy stored up in "I can" is bound to come out if the opportunity is given. Opportunities come thick and fast. Use them.

Seeing is believing. To believe a thing can be done is to try to prove it. To try it you need first to say "I can."—*J. A. Chessman in Chat.*

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To fall in love with a good book is one of the greatest events that can befall us. It is to have a new influence pouring itself into our life, a new teacher to inspire and refine us, a new friend to be by our side always, who, when life grows narrow and weary, will take us into his wider and calmer and higher world.—*Drummond.*

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A woman whose pastor asked after her health, replied dolefully, "I feel pretty well now; but I always feel bad when I feel well, because I know I am going to feel worse by and by."



# Experiences



**T**HIS column is devoted solely to contributions from readers of SUGGESTION who desire to assist in the investigation of psychic phenomena by reporting interesting facts from their own experiences, or any phenomena they have witnessed.

We give this opportunity to our readers in order to stimulate increased interest in the study of the occult, and to obtain all possible reliable data on the subject. It is only by intelligent, painstaking observation of particular instances, and their accurate reporting, that satisfactory evidence can be accumulated. True scientific inquiry takes nothing for granted, and has no preferences; but seeks only to discover the truth, no matter what that may be.

Hence the work of our SUGGESTION readers in the field of psychic research will depend for its value not only upon the enthusiasm of the investigators—and this, we are glad to say, is most gratifying—but upon their careful, unbiased weighing of all evidence which they consider. Then do not investigate in order to establish some pre-conceived idea of your own. Conduct every experiment with rigid impartiality. Divest yourself of all prejudice, and be anxious only to find out facts, and to report such facts with absolute correctness. We expect much of interest to be developed, and invite the fullest exchange of opinion from our readers. As this is distinctively a column for contributions from readers, no comments from the editor will find their way into it. Moreover, the editor desires it to be distinctly understood that he is not responsible for the views of any contributor to this column. The experiences are published for what they may be worth, but the absence of editorial comment must not be taken as an indication that any contribution or discussion accords in the slightest with the editor's own opinion.

## **Hypnotic Somnambulism. An Experience.**

SEDAN, Kans.

EDITOR SUGGESTION:

Dear Sir: A few days since, I was looking over some back numbers of SUGGESTION, and in your last April's number I saw the request for letters from hypnotic somnambules, giving their experience. Although I am not a subscriber to SUGGESTION, I have been borrowing copies of a friend, and so I thought I would venture to reply though it is rather late for that now.

I give you my word of honor that I have not been prompted by any hypnotist to do this. I was in Nevada, Mo., a while this fall, and while there I decided to take Weltmer's class course. They teach hypnotism, and in their class-room was the first place I was ever hypnotised. The first time just the falling test was tried on me. Of course, that worked well enough, but I felt no irresistible force—just simply got the thought in my head. The next time they tried to "put me to sleep." Although I fear I was very wide awake, I know I appeared to be asleep.

Then he wanted me to change my coat, but as it did not seem to be wrong side out, as he said it was, I hesitated a good deal, but finally complied. When I was awakened, I acted as though I were surprised to find my coat on wrong, when I was not. I did not know why I acted that way, and afterward accused myself of trying to "fool people." But I kept all these doubts to myself. The third time I was hypnotized (counting the test for the first) the operator had me fighting bees. I neither saw nor heard bees, but rather constrainedly acted as if I did. After the first few times I began to doubt if there were such a thing as hypnotism, thinking that I had always acted my part during the seances just to keep from spoiling things. But these feelings wore off gradually, and I decided that there was something which made me play my part, though I knew not what. I heard some of the subjects saying that they simply felt compelled to acquiesce in the suggestions of the operator, but I hardly thought that was it in my own case, though I know now that it really was.

Then as time wore on, and I was hyp-

notized more, the delusion had more effect on me. I am a very imaginative person, and my imagination began to come into play during a seance. I would form a very vivid mental picture of whatever was suggested to me, and then act on that picture. Once, for instance, with two or three other subjects, it was suggested to me that we were riding in a balloon. The operator described the country we were supposed to be passing over, and, as I listened, mental pictures flashed through my mind of these scenes. I could still see the carpet under my feet, but I attended more to the pictures of the imagination than those of the retina. And when the operator told us we were about to fall into a river, my imagination was so wrought up that I actually became frightened and tried my best to keep out of the water, yet still I actually knew it was all imagination. I was like the child who goes into a dark room, imagines some bugaboo is sneaking up to him from behind and runs from the room pale with fright, yet knows it was scared at an airy nothing. This was my experience many times when under the hypnotic influence (after I had been well broken in), though at times, when not in the right mood, I simply acted through acquiescence. Upon inquiry I think you will find this to be the experience of many other somnambules.

In regard to the hypnotic "sleep," at first I lacked a whole lot of being anywhere near asleep. Hardly any languor was produced. I attribute that to nervousness on going before a crowd for a test, and because of keeping awake to see if I did go to sleep. But as I began to doubt if anyone were really unconscious when hypnotized, and cared less about getting that way myself, and when the nervousness wore off when I went for-

ward to be hypnotized, the suggestions of sleep produced a sort of dreamy condition if they were continued sufficiently long, and then my imagination would be wrought upon when other suggestions were given. But if this condition was not induced I simply acted through acquiescence to the operator's suggestions as I said before. If I was to be made the subject of some test, of which a spectator had doubts of the reality, and I knew of his doubts, the fear of a failure worked on my mind till this dreamy condition was not induced very well; and then the test was much harder. It might be well to add a little personal description, so you could more easily judge of my characteristics. Age, eighteen; height, about five feet, eight inches; weight, about 127 pounds; occupation, teaching school; and would rather read than eat. As regards my somnambulistic abilities, (perhaps disabilities), many said I was the best subject they had ever seen.

At Weltmer's Institute they believe in the Mind Reading and Clairvoyant stages of hypnotism, and if you believe in them sufficiently to wish to know my experience in those things, let me know, and I will write you of them another time. Will also cheerfully answer all questions. I will feel amply repaid for this letter if it helps you in your investigation of the occult sciences. Wishing you success in your noble work.

ERNEST Z. BENNETT.

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### More Light Wanted.

DERBY, CONN., Nov. 14, 1902.

EDITOR SUGGESTION:

Please forward inclosed letter to Mr. Austin. I presume his address is Detroit, Mich. Wish he would write another article and let us know some of the things his departed friends have said to him, also how some of the

readers of SUGGESTION can secure the same results which he claims to have secured.

How strange that a man of intelligence and knowledge of the world can believe as he does. It makes one question his honesty. May you live long and deal humbugs many more vigorous blows. No answer expected. Yours, admiringly,  
WM. S. BROWNE.

MR. BROWN'S LETTER TO MR. AUSTIN.

DERBY, Conn., Nov. 13, 1902.

MR. C. W. AUSTIN:

Dear Sir: I have read, with much interest, your communications in the November number of SUGGESTION, and am surprised that you feel so positive that you have not been deceived. Has it never occurred to you as very strange that disembodied spirits can communicate only in darkness?

Have you ever tried to get communications in the day time?

When these things that you have written about were going on, what do you suppose would have been seen if a light had suddenly been thrown into the room?

Did you ever know of a case where this was done without showing that it was embodied instead of disembodied spirits that were performing?

You know that hundreds of people have felt sure that they were communicating with spirits and have afterwards found that they had been deceived.

You say you exercised all the caution necessary to convince yourself that your senses were not deceived. You do not tell us how much caution you did exercise. You write about having placed a pad of paper and a pencil on the stand before the seance, and after the seance a poem was written upon it. Suppose you had placed that pad in a box and locked the box and kept the key in your hand; do you believe there would have been any poem on the pad unless it had previously been writ-

ten upon by an invisible fluid which in a few minutes would become legible?

You have doubtless read the report of the Segbert Commission that was appointed to investigate the claims of spiritualism and who consulted the greatest mediums in the world, and not one of them could do any slate writing when the slates were securely fastened together. The fact that the spirits work in the dark is one of the worst things about it. No good reason can be given why a spirit could not rap on a table in daylight as well as in the dark and a great many reasons can be given why mediums insist on working in the dark. "He that doeth truth cometh to the light." No genuine medium should object to investigation, and the fact that they are not willing that the light should suddenly and unexpectedly be turned on shows plainly that they are afraid it will be seen how they do it. And then this insisting that the hands shall be held, how plainly that shows that it is to prevent discovery.

For years there were strange performances in the house of a clergyman in Stratford, near this place. Hundreds of people went to the house, and the papers were full of the matter. After awhile it was found that the good old clergyman had been deceived by his children. If you are really frank and honest in your statements, as your article would seem to indicate, then you are certainly being deceived by members of your own family. You have it in your power to ascertain beyond a doubt whether you are being deceived or not, but you certainly have not taken the pains you ought to have taken to find out how these things are done. It is a great thing to assert that you have had messages from departed friends, and you ought to be able to give to the world convincing evidence. Just stop and think for a moment how it

sounds to say that a departed friend had been talking with you by means of raps on a table, and that he could not make these raps in the day time, only in the darkness. If your departed friend could rap on a table, don't you suppose he could knock over a vase or rap on a tumbler so that it would vibrate or do forty other things where a little force was required? And then who is to decide how much value to give to one rap, and two raps, etc. Who started the rap alphabet? How did the spirits tell mortals how to understand the raps?

Does it not seem absurd the more you think of it, and does it not seem as if departed friends have lost their common sense if they can not continue to communicate with us in some more sensible way? Do not allow yourself to be deceived any longer.

Make such tests as sensible people make, that put the possibility of deception out of the case.

Think what a great stir in the world Slade made, and how he deceived some men of science and how unwilling he was to submit to such tests as would have convinced the most skeptical.

Yours for truth and against deceit and trickery,

WM. S. BROWNE.

### A Judge's Experience with Telepathy.

DEAR EDITOR:

Your generous allowance of space for the use of readers of SUGGESTION to air their views, or rather their experiences in Telepathy and kindred phenomena for the sole purpose of determining the truth relating to these much disputed facts or fancies, is, I think, highly commendable.

It is to be hoped that we as true investigators will record and report only genu-

ine phenomena—*facts*. Our motto should be, "Prove all things; hold fast that which is good."

After a most careful study and investigation of psychic phenomena, and several years in practice and experimentation, although formerly inclined to be skeptical, I am compelled to ask this question: If it is not a fact that one mind can communicate with and affect another mind at a distance, how can we account for much of the phenomena that seems to be in response to our efforts to produce them?

Of a very large number of instances in my own experience, I will relate only two at this time.

On October 31, 1900, I first met Madam S., a magnetic healer, who had been very successful in her treatments, both personal and absent. In this connection I reasoned that if she was able to treat a patient at a distance she would also be able to *receive* impressions as well.

Without intimating to her that I intended to make a test, I proceeded to do so. One night, after retiring, and before going to sleep, I charged my mind with the task of communicating with her, or, rather, of making her conscious of my presence while we should both of us be asleep.

In the morning I awoke with the impression that I had gone to the house, about eight blocks away, passed within and to an upper room where I saw her sleeping. I passed on to the bedside, stood there a moment, placed my hand upon her forehead, and left the room. In this connection I will say I had not then and never since have I been in the upper part of that house, yet I saw it plainly on that night.

Meeting this lady a few days later I said: "Did you receive a telepathic message from me last Tuesday night?" Her

reply was, "No, I did not receive a telepathic message, but a strange thing happened."

Wishing to avoid all possibility of mistake or deception, I proceeded to write and seal in an envelope my experiment. This I did without her knowing what I wrote. I then asked her to write her experience, or to tell me, when we would then proceed to "compare notes." She told me all as I have here related, and added: "It awoke me, and I knew at once that it was you. I also felt the impress of your hand upon my forehead until the afternoon of the following day."

Instance No. 2. In October last Mrs. C. went from this place to visit a sister in Indiana. She had been suffering from diabetes mellitus. This lady had been treated by M. D.'s with only temporary relief. She was gradually failing; dropsical and other conditions manifested themselves during her absence, and she was growing weaker.

On the 27th her husband told me he had received a letter from his wife stating that she was failing rapidly, and asked me to give her absent treatments. I told him I would begin the next morning and give her treatments before she should arise. At 4 o'clock next morning, Oct. 28, 1902, I awoke and proceeded to give the treatment. A few days later she wrote Mr. C. that she was stronger and about a week later returned to her home here. She has since told me that the increased strength was, at that time unaccountable to her.

It is almost needless to say that this lady is now responding beautifully to personal treatments by suggestion.

These are only two of many of my experiences in an earnest effort to learn the truth about so-called "thought transference," and I am many, many times, in

my work, led to ask, If it isn't telepathy, then, what is it?

JUDGE W. F. HUBBARD,  
Kalkaska, Mich.

### Suggestion in Bright's Disease.

#### EDITOR SUGGESTION:

I have had a case that seems to me particularly interesting, and thinking it might prove of some value I herewith submit it in full. Case male, name James Stewart, Utica, Mont., age 61, complaining 18 months with what a number of other physicians had diagnosed as Bright's Disease. Symptoms, puffy condition of the face and especially under the eyes, dyspepsia, enlargement of the liver, constipation, urine abundant, chemical test showed albumin in urine. Countenance pale and bloodless, severe pains in back, sleeplessness, smothering sensations at night, attacks of nausea daily, pains in limbs and loins, skin harsh and dry, flatulency, dropsical swelling of extremities, headaches nightly, and only relieved at hour of treatment. Appetite very poor.

After an examination by a physician who is gold medalist of his class, he was told that the upper lobe of his liver would have to be removed or he would die in a short time. He refused to submit to such an operation and visited two different hot springs with no benefit; in fact he seemed to grow even worse. He had also taken treatment from a number of leading osteopaths and he had given up all hope. When he came to me his normal weight before sickness was 150 pounds. During his illness he reached 180 but after treatment by several leading physicians his weight was reduced to 136 pounds and while taking these treatments he was tapped 11 times. At the time I took the case he was unable to get up or down stairs, and moved about with great difficulty.

Treatment: Special attention was given to the proper administering of the "life essentials." Suggestions such as hunger, better digestion, proper drinking, breathing, bathing, daily movement of the bowels, sleeping and other suggestions that applied to his case, were given daily. After three weeks treatment patient took a four-mile walk into the country and back. After six weeks' treatment weight decreased from 136 pounds to 122 pounds, which I deemed necessary in his case, and he is at present a well man to all appearance, scarcely a trace of albumin being present in his urine. It has been over a year since he received treatment from me and to-day he is still in a good healthy condition.—DR. O. E. PEARSELL, Billings, Mont.

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### Spiritualism or Fraud?

IMPERIAL, CAL., October 25, 1902.

#### EDITOR SUGGESTION:

Accepting your offer in October number of SUGGESTION to give space to your readers of accounts of genuine unusual phenomena, I take the opportunity to give a personal experience with a materializing medium on the Pacific coast within the last six months. Right here I enter a disclaimer of being a spiritist. On the contrary I have for years and until very late years been a decided materialist believing that when a man was dead he was dead all over, but I have grown out of that—but to my relation of experience.

A friend who is a decided Spiritualist invited me to be present at a materializing seance to be given at her own rooms by Mrs. Crindle. I accepted. We found Mr. and Mrs. Crindle occupying two front rooms or rather one front room, connected with one back by double hinged doors. The rooms were on the first floor above

the ground and over a tea and China store. The other rooms on the floor were used as offices and lodging rooms. The rooms used by the Crindles were not connected with any other rooms, but both opened out into a hallway. The hour set for the seance was 8 p. m. When we arrived there were six others present, all strangers to me at the time, but all known to my friend, who introduced me to them. One was a principal of a public school. One was a physician. Two were merchants in the city. Two were ladies—wives of two of the men mentioned. Before beginning the seance we were requested to inspect the room, which several present, including myself, did. The floors had rugs with a strip of bare floor all round next the walls. The ceiling was about ten feet high—ceiling and walls finished in white hard finish. The building itself was of brick. A curtain of dark colored material was suspended across one corner of the front room being held by a gather on a string which was stretched across from wall to wall and fastened at the ends with tacks or very small nails. The curtain parted in the middle from top to bottom really making two curtains. The two walls behind the curtain were draped by a black light-textured cloth tacked to the wall and extended so as to cover one half of one of the hinged doors and also tacked to the door and the casing above and at side of the door. There was a space of three or four feet above the front curtain through which one could see the back drapery and top of door. In the corner of the adjacent room and against the door was a bed. There was a chair and a guitar behind the curtain. There were two large front windows with double casings or wood finish between. At a height of six or seven feet was fastened on this casing, a box with a movable bottom



and a transparent front, over the front was a sliding cover to the top of which was attached a card which passed across the room and then a pulley on the ceiling just behind the curtain and down to near the floor. This was for the spirits to regulate the light which they did by pulling the string which carried the sliding cover in front of the transparent front of the box. When the inspection was through, Mr. Crindle removed the bottom of the box and placed on it a lighted candle and then replaced the bottom, leaving the transparent front exposed. He then locked all the doors and closed the transoms and turned off the electric light. This after seating us in a semi-circle facing the curtain. We were requested not to leave our seats under any circumstances unless invited to do so either by the medium or one of the materializations. Not to make any adverse remarks no matter what happened until we had left the room. We were told we might call the phenomena what we pleased, we were not asked to believe it a spiritual phenomena. The medium and her husband sat in chairs next the curtain and formed part of the semi-circle. We were asked to join hands and sing low so as not to disturb other occupants of the floor. Mr. Crindle leading off in the singing, snatches of religious hymns were sung "Angels hovering round" "Nearer my God, to Thee" and other familiar pieces. The candle light was sufficient to distinguish every one present. In a few minutes a form appeared between the curtains. Mrs. Crindle leaned forward and said, "Who is it"? There was a faint sound like a whisper. Mrs. Crindle replied, "Whom did you say"? Another sound. Mrs. Crindle said, "I am sorry, I don't understand you." The form vanished, retreating backwards and Mrs. Crindle said, "Come again."

We were told that the spirits came weak at first, that soon they would be stronger. The singing continued and other forms appeared. Some of them spoke in whisper and some in audible tone announcing their names and greeting us with "Good Evening." "I am glad to be with you this evening," etc. There were two forms that made up apparently on top of string that held the curtain and when fully made up jumped to the floor in front of the curtain. One form made up behind the sitters glided round in front recognized one of the party by name and disappeared behind the curtain. A small form appeared with a child's voice and on request sang two kindergarten songs and, childlike, failed in one of them and said, "I have forgot," when Mrs. Crindle prompted her and she went on to a finish. After a half dozen or so appearances Mrs. Crindle went behind the curtain. Mr. Crindle informed us that there she went into a trance. Once or twice she came out with a message for one of the party from spirits that she said were not yet able to materialize, and while outside the curtain, on the opposite side of the room two forms came out from behind the curtains, each recognizing persons in the circle. Mr. Crindle was sitting outside and called attention to the fact that the medium was on one side of the room and the materializations on the other. Mrs. Crindle was behind the curtain when the forms made up over the curtain. After one of them had floated down a child voice said "Was that not a good float? After a while I am going to float. Don't you want to see me float?" Soon a child form appeared and said, "Now I am going to float," and up the form went till head was near the ceiling where it hovered a few moments and came down. I could discover no way by which a dummy could have been lifted

by the string that ran to the candle box as it hung at least six feet back.

Most of the forms were draped in white, some in dark with light ornamentation, stars and bangles. Some were male and some female. The males were clad in regular masculine attire. Once or twice the guitar was played behind the curtain accompanied by male and female voices. Query whether the female voice was that of the medium, the male a concealed graphophone hidden within the guitar. The male voice sounded very like it. Granted this is so it don't account for other puzzling features of the entertainment which, if all jugglery, was worth the admission. Of course the Crindles are making a business of their exhibitions. I can not explain the phenomena and should like to have comments.

Respectfully,

FRANK P. BLAKE, M. D.

P. S.—I can give names of persons who will verify the above and not that only but also claim to have recognized departed friends. The forms were fully made up features—hands and arms, also feet in some of them, others were too heavily draped to distinguish.

[Doctor, send 50c or a new subscriber for SUGGESTION, and you will be mailed a copy of "Spookland," which will show you how this kind of materialization is accomplished, so that you can duplicate it yourself.—Ed.]

RICH HILL, Mo.

EDITOR SUGGESTION:

As the readers of SUGGESTION are having a kind of class meeting, I shall present an experience.

A niece was visiting us from a distant State. She is a medium-sized girl, and this I had noted, of course; but no thought as to her weight had crossed my

mind. My wife and Carrie, this niece, and my son Homer, were together one forenoon where there was a pair of scales. Carrie got on the scales, and Homer weighed her. The weight was 122 pounds.

While my wife and the girl were eating dinner, wife said to me, "Guess what Carrie weighs." 122 flashed into my mind, and I called out that number. Both laughed and exclaimed, "Homer told you." I had not seen him that day. Was it telepathy?

Some years ago our home was in possession of a baby girl. A friend gave her a piece of jewelry, but it was lost. The child died when a year and a half old, and some five years later, my wife dreamed that the piece of jewelry was under the dirt at a certain spot at the root of a certain maple tree in the yard. So strongly impressed was she that when she got up she took a knife, went out and dug up the ground at the spot indicated; but did not find the jewelry. Rain fell and settled the loose dirt a few days after this, and some boys were standing under the tree, when one of them saw a bright corner of something sticking out of the dirt. It was the piece of jewelry. We are not Spiritualists. Can you or your readers explain this matter? O. SPENCER.

#### Does Medicine Cure Disease?

I have been thinking along the line of thought, expressed by *Medical Talk*, upon medicine, vaccination, medical legislation and kindred subjects from fifteen to twenty years, and with an ever increasing conviction of mind that medicine is just what the great French Professor—of the foremost school of medicine in the world—told his class, namely, "Gentlemen, the fact is, *medicine is a great humbug.*"

What more is needed to prove the

truth of that than the daily results all around us. Dr. O. Wendell Holmes described the thing graphically when he said: "The disgrace of medicine has been that colossal system of self-deception, in obedience to which, mines have been emptied of their cankering minerals, the vegetable kingdom robbed of its growth, the entrails of animals taxed for their impurities, the poison bags of reptiles drained of their venom, and all the conceivable abominations thus obtained, thrust down the throats of human beings suffering from want of organization, nourishment and vital stimulation."

Why intelligent men continue to practice such a system, and why the people continue to be humbugged, and, *worse* still, poisoned daily and yearly, is a great mystery to most minds when first awakened to a sense of the wrong. I see you answer these questions just as I have had to do a hundred times in the past few years. It's all plain enough to be seen when you are inside looking out.

I was born and raised in a doctor's office, spent my youth in his apothecary shop, studied medicine and dispensed in a hospital three years and afterwards spent nearly thirty years in my own drug-stores compounding the vile poisons, associating all this time with the men of science (?). Why didn't I quit the nefarious business? I did three different times, but knowing nothing else and failing at all else I tried, I was forced back into it to make a living. Many M. D.'s are in the same boat, but the very best of all reasons for keeping up the thing 's the *superstition* in the minds of the common people, and, in fact, all classes of people, that "*medicine cures disease.*" There is the grand lie underlying the whole, which you and I and a hundred, nay a thousand advocates learned

and eloquent as they may be, cannot undo or convince to the contrary in the next generation. It's a deep-rooted plant thousands of years old and will take long to eradicate.

But thank God that the seed is being sown. I honor the men who are doing it as I do those other noble fellow-humanitarians who are smashing theological creeds, and ologies and isms, in the interest of humanity and common sense. Let the good work go on. I like your style. You can't be too radical, the *truth* is what the world wants, or at least what it needs, and I believe it is really preparing to receive it at last.

J. F. CALDWELL.

NASHANNOCK FALLS, PA.

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#### The Evil Minded.

The evil minded person continually searches for evil in those around him. In nature he sees only clouds, mud, and malaria. In art he looks for a crack in the varnish or a flaw in the marble. He looks upon a kind act as a stroke of policy and a Christian life as a cloak to hypocrisy. He cannot admire the beauty of a horse for he is looking for ringbones and spavines. He gets no enjoyment from a beautiful song for he is on the alert to catch the singer on a false tone. Hills are hard things to climb, flowers are weeds, and woods represent so many stumps to be grubbed out before a crop of potatoes can be raised. He likes to brag about his own possessions in order to fill the hearts of his listeners with envy, while his own heart is filled to bursting over the possession by some one else of something he lacks.

If you do not admire such a person, know that he has become evil by thinking evil, even as the pure minded become so by thinking good.—*Indian Guide.*



# 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 48. How to Treat a Skeptic.

EDITOR SUGGESTION:

Having been a subscriber and close reader of SUGGESTION for nearly three years now, I wish you would publish the following in the next number, together with your reply, and ask other readers for an opinion.

I am a firm believer in suggestive therapeutics, also in telepathy. My wife is a decided non-believer. She is of a very nervous temperament, suffers largely with severe headaches and constipation. I cannot hypnotize her or use any suggestion to any effect upon her at all, on account of her strict non-belief. I am certain that could I once treat her with auto-suggestions, while under the influence of hypnotism, I could greatly allay her nervousness and headaches and make her a much healthier and happier woman. Will you not kindly point out to me some way in which I may be enabled to produce hypnosis in her case—as I have successfully done with others, for entertainment of parties and for relieving sufferings—and thus cause us both to be happier?

She says she would be a firm believer if any one could but place her under the influence once, but claims that person does not exist.

Trusting you will come to my aid in the next issue, without fail, I am, P.

Mo.

There is nothing in the skepticism of this patient that will prevent a perfect

cure if a little tact be used and the suggestive treatment be properly directed. If you have been endeavoring to "put her to sleep"—have told her she must be put to sleep before you could benefit her—I do not wonder that she is skeptical. She is probably a woman with sound common sense and strength of will—not a hypnotic somnambule; and for this you should be thankful.

My advice to you is to get her to sit down quietly sometime, when you can get her whole attention, and explain to her the necessity for looking after the life essentials as outlined in my clinical report this month. Get her to breathe, eat and drink properly; paying particular attention to sipping her fluids often during the day. Lack of secretion is producing her constipation and the headaches are due to imperfect elimination of the waste products. Both troubles are the result of not drinking sufficient fluids and it is possible to increase the secretions and stimulate elimination more rapidly by drinking frequently in small quantities than by taking a large quantity at one time. Make this clear to the patient and she will sip her fluids, and every time she sips, she can-

not help remembering what the fluids are taken for. Consequently she will get the full benefit of auto-suggestion and the desired results will follow.

Leave out the hypnotic nonsense such as you have employed on weaklings for entertainment purposes. You have told these poor hypnotic somnambules they were asleep and they have agreed with you, while all the time they were as wide awake as you. Your wife is not weak willed enough to say she is asleep because you say so, and for this reason you will get all the better results in her case if you follow the line of treatment I have indicated. Kindly try it and report in time for the January issue. Her constipation will be relieved inside of a week. The headaches and nervousness will disappear for good inside of a few weeks as her general health improves.—Ed.]

**Query 49. Trip to Mexico.**

EDITOR SUGGESTION:

Can you tell me how many subscribers to SUGGESTION intend to make the trip to Mexico in January to visit the Motzorongo plantation? What percentage of the stock has been taken by readers of SUGGESTION, and to whom does the unsold balance of the treasury stock belong? Why is it that the Motzorongo Co. is capitalized for only \$1,250,000 on 165,000 acres of land, while other Mexican companies are capitalized for \$200 to \$300 per acre?

D. B.

Miss.

I cannot tell, at present writing, how many subscribers intend accompanying me to the plantation in January, for many of them have communicated directly with the secretary, Mr. Bibb, but several have notified me personally that they intend going. Mr. Bibb believes the number of persons going will warrant chartering a special train—certainly sev-

eral special cars will be required to accommodate the tourists.

There will be accommodations for all. The manager's house has 25 bed-rooms, but many of the tourists will sleep in the Pullman cars which will be left on a siding on the Motzorongo property. The day time will be devoted to sight-seeing and examining the property, and there will be plenty of entertainment at the administration building in the evenings. About one week will be spent on the plantation. I shall be glad to have the names of those that intend going and I will forward to them the Motzorongo bulletin for November, which gives full particulars about the trip.

Up to the present writing \$68,000 worth of Motzorongo stock is held by readers of SUGGESTION, and I expect to see this increased to at least \$100,000 by January 1st, if the stock lasts that long.

I wish I could put the Motzorongo proposition before each reader personally. It is difficult to do this matter justice in writing and I am certain if I could present this proposition as it should be presented our readers and their friends would hold \$200,000 worth of this stock within the next thirty days.

When the present allotment of 40,000 shares of stock is sold there will still be more than half the capital stock left in the treasury, and it is there for the benefit of all stockholders to do with as they please. They can dispose of it in two or three years for \$100 per share, or they can keep it in the treasury and thus increase their dividends, for treasury stock does not draw dividends; the profits from the plantation being divided among actual stockholders only. Everyone in this company is in it to make money. We are all working for a common interest, and the only money to be made by anyone

comes out of the profits from the plantation in which everyone shares according to the amount of stock he holds.

The reason Motzorongo's capitalization is so low, in comparison with the capitalization of other Mexican plantation companies, is that the Motzorongo Co. is a close corporation worked for mutual benefit, whereas the majority of other companies have a development company composed of a few men who clear sometimes 60 per cent of all the money invested by stockholders, only 40 per cent of the money paid for shares going into actual development work, yet many of these companies pay well.

Every cent received by the Motzorongo Co., through the sale of stock, is spent for the benefit of the whole company as carefully as if each stockholder was doing it for himself and, as I said before, the only way anyone connected with this company makes money is from dividends on his stock; every share of stock sharing alike. There is no preferred stock. No stock has been given to promoters. Every share of Motzorongo stock has been paid for in hard cash.

If the Motzorongo Co. were capitalized at the same rate as other Mexican plantation companies, it would be capitalized for \$50,000,000 to \$60,000,000. Consequently when I say that \$10 invested in Motzorongo is equal to \$100 invested in the average Mexican plantation, I am extremely conservative.

The company has nearly 500 acres planted in sugar cane at the present time. With this and other products a 20 per cent dividend will probably be declared in 1903. There will be 1,000 acres under sugar cane next year and over 2,000 the following year. When there are 5,000 acres under sugar cane, the company will be able to pay nearly 100 per cent per

year in dividends on the profits from sugar alone, to say nothing of the dividends that will come from corn, lumber, cattle, pineapples, cocoa, coffee, bananas, rubber, etc.

Rubber is a very profitable product and there are thousands of rubber trees on the plantation, but returns are not counted on from this source for several years. A rubber orchard ten years old yields a profit of from \$300 to \$500 per acre per year, and there are thousands of acres of Motzorongo that can be devoted to this product. Pine apples give a net profit of \$200 to \$350 per acre.

Who would dare to estimate the actual net profits from the Motzorongo plantation 10 years from now with even 10,000 acres under full cultivation? With 10,000 acres under cultivation, 155,000 acres of untouched land, which is increasing in value every month, will still be left, and experts say that uncultivated land in the vicinity of Motzorongo will be worth \$300 per acre inside of ten years. In the Hawaiian Islands an acre of ground planted to sugar cane is valued at \$1,000—one sugar plantation there consisting of 5,600 acres is valued at \$8,000,000.

I want every reader of SUGGESTION to hold some Motzorongo stock before it is all sold, but they must secure it early. "A word to the wise is sufficient" so let us (The Suggestion Family) capture \$200,000 worth of this stock while we have the opportunity.—Ed.]

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### Query 50. An Easy Nut Cracked.

EDITOR SUGGESTION:

The enclosed clipping appeared in *The Religio Philosophical*. What do you think of it? Is there any other explanation for the results obtained than that given by the writer of the article?

Montana.

M. P. B.

A NUT TO CRACK.

TO THE EDITOR:

A recent experiment with one of the somnambules in my class is worth reporting. For it I find no adequate explanation.

I took about 75 of my business cards, as they have a blank side and are as nearly alike as human ingenuity can devise. While the young man was asleep, I had a member of the class take one from the pack and put a private mark upon the printed side. I placed this card, blank side up, on the top of the pack and put it into the hands of the subject, telling him that there was a picture of a lady upon the top card. He saw the picture. I then told him that he would know that card when he awoke and ran over the pack. I awakened him and told him to run the cards. He did so, and when he came to one card he stopped and said: "Why, here is Mrs. N——'s photograph on this." The card was handed to the one who had marked it. It was correct. This we have tried since on a number of occasions with the same success.

The next day after the first experiment he came into my office, and I put the marked card among a lot of others and asked him to become passive and look the cards over. He did so and picked out the correct card. I tried him a week later, putting six cards that had been marked on several different evenings, with some 50 others. He had no difficulty in picking them out of the pack and seeing upon them the same pictures he had seen the first time.

This cannot be explained upon the principle of Telepathy, for no one knew the card amid all the rest. The experiment, I feel, means much in helping to solve the problems of mind and in explaining the phenomena of imagination and clairvoyance. I give it as a "nut" for the physical scientists to crack. Ultimately, I think, we shall come to the conclusion that there is nothing but mind: that thought has power as a mode of motion to print pictures, through the imagination, and that, in reality, the Imagination is the only creator.

HENRY HARRISON BROWN.

[The best way to answer this query is to reprint a few paragraphs from "Hypnotism Up to Date," which as most of you know was written several years ago

in the form of an interview between Sydney Flower and myself. Both Dr. Flower and myself have greatly changed our views since this book was written six years ago, but the extracts I reprint will serve to show the explanation I gave at that time for the phenomenon in question, and I have had no reason to change my explanation in spite of six years' additional constant experimental work with hypnotic somnambules and occult phenomena.

Here is the quotation from "Hypnotism Up to Date":

"By the way, I went to a hypnotic entertainment last evening, and I came away with the idea that there might be something in telepathy after all."

The doctor sniffed audibly.

"I am inclined to think," I continued, "that we should not be too hasty in declining to believe."

"Who declines to believe?" inquired the doctor, with asperity. "Every student of psychological phenomena is anxious to believe. Tell me what you saw."

"Two experiments, or feats, I should rather call them," I said, "which struck me with remarkable force. They are absolutely unexplainable except by telepathic communication." I waited for a remark, but the doctor was silent, and I proceeded.

"The operator chose a subject from the audience and put her into the somnambulistic state—she was a lady whom I know quite well, and who is absolutely above suspicion as an accomplice or coadjutor of the operator; then taking a pack of cards from his pocket, he handed them around to the audience to be examined, and requested someone in the audience to put a small private mark on the face of a card and to hand the card so marked to him, the operator, with the rest of the pack. Someone near me happened to have a new pack of cards in his pocket, and he substituted these for the other pack, handing his own to the performer, and saying, 'I have put a mark upon the face of the top card in the pack. Of course, the performer must have noticed the exchange, but he probably did not wish to make a fuss, and he felt sure of success anyhow. So

he took the pack, and going to the subject, handed her the pack just as he received it, the marked card face downwards, upon the top of the pack. 'I want you,' he said, 'to look hard at this portrait,' and she gazed steadily at the back of the card he gave her. 'It is a portrait of your sister,' he said, 'and is considered an excellent likeness. I want you to remember that portrait, so that when you see it again you will be able to pick it out at once. Is it a good likeness?' 'Yes, very good,' she replied. 'Very well,' said he, 'look at it again, and be sure to remember it. Just describe how she appears there.' Well, the subject went into all the details, you know—dress, hair, hat, and everything, and then he took the cards from her and handed the pack to someone to shuffle. He shuffled them well, for I watched him, and then returned them to the performer. He said to the subject, 'I want you to take this handful of portraits and pick out your sister's photograph from among them.' You understand that she was only looking at the backs of the cards. Well, she went straight through the pack and stopped at a certain card. The performer passed it to the man beside me. 'Is that your card?' he asked. 'It certainly is,' he replied. 'Here's my mark.' I was very glad he picked this man out, because the result of this feat settled his skepticism for that evening."

"Wonderful indeed!" sneered the doctor, when I had finished. "So she only saw the backs of the cards, eh? Ah, clairvoyance without doubt—and it convinced the skeptic? Truly we are a credulous people."

"Come, then," I said; "since you're so cocksure, let's have the explanation."

"Would you like to see me do the trick?" he asked, "or would you rather waive that and have the explanation at once?"

"I want the explanation," I said.

"Very well," he said quietly. "It hardly becomes me to laugh at you, I suppose, seeing that it took me some time to satisfy myself that there was nothing in the trick beyond a certain quick observation, but after performing it correctly myself with an ordinary pack of cards while I was in my waking condition, I was satisfied that there were at least two ways of doing it."

"Nonsense," I said.

"I did it six times running with six different

packs, and that was enough for me! Do you know the explanation? No two cards are ever alike. Look fixedly at the back of a card in any pack, and then see if you can't pick out the card any time you want to. You can, if your observation is fairly acute."

"But there's more than that in it," I cried.

"Of course there is," said the doctor. "That's only half the trick. We know how it can be done; now to prove how it is done. How do you suppose we got at the truth? Simplest thing in the world. We woke the subject up and asked her how she remembered the photograph. She couldn't remember, didn't know how she did it. Made her do the trick again, and told her that this time she *would* remember. Woke her up again. 'How did you know this card?' 'I knew it by the spot in the corner,' she replied. 'Didn't you see your sister's face in it?' we inquired. 'Not the second time,' she replied. 'I did when I was first told to look at the card.' Very simple, you see. Anything odd in the appearance of this particular card was firmly fixed in her memory. Yet she didn't know in her subjective state that that was how she chose the right card. Hence she was perfectly honest in her work; you see both she and I, she with the subjective, I with the objective consciousness, performed the trick alike."

At the time the interview with Dr. Flower occurred I believed the hypnotic somnambule actually slept and remembered nothing that occurred during a seance. But even at that time I had discovered that by suggesting to a somnambule that he should tell what he saw on the card that reminded him of a photograph, he would be compelled to tell me the truth, and the truth came out unexpectedly, for I thought then the subject actually saw a photograph.

Some subjects are more cunning than others, so that this feat cannot be successfully performed with all somnambules unless they are given a "cue." Give them the "cue" and even the dullest of them will perform the trick very well, for if you will examine a pack of playing cards



you will find that no two of them are alike. Every card has some distinctive marks by which it can be easily remembered. If blank white cards are used the trick becomes much easier, for I defy anyone to produce fifty ordinary business cards that not so clearly marked individually that a young child can pick out the selected one every time. In fact, if you spend a month endeavoring to find fifty—nay twenty—white cards without individual markings you will fail.

Take the trouble to test this matter for yourself. You will be amazed at the result. Then try the experiment with a hypnotic somnambule, and if he selects the correct cards, look him straight in the eyes and say to him, rapidly, "Tell me what made you remember this card. Tell me now. Tell me quickly. Tell me," etc. Repeat this suggestion often and rapidly and he will tell you the truth. He feels compelled to tell you the truth and will point out the marks by which he knew the card. Try it.—Ed.]

**Query 51. Who Originated the New Thought?**

Can you give me a synopsis in your "Query Department" in *SUGGESTION* of the New Thought as to what it is, where and when started and by whom. G. F. B. Ohio.

I sent this query to William Walker Atkinson, formerly associate editor of *SUGGESTION*, but now associate editor of *New Thought*, and requested him to answer it as concisely as possible, for I knew no one else so well qualified to do the subject justice.

Here is Mr. Atkinson's reply:

DEAR DOCTOR:

I do not see how I could well answer these questions in the short space of a query department. It would be like trying to answer the

questions, "What is Religion?" "What is Medicine?" "What are they?" "By whom, when and where started?" etc. I have tried to answer the question, "What is the New Thought?" in my last book, "The Law of The New Thought," and think I have done so fairly well, but at the best I have given but a general outline of the subject, the filling in of which would require very many volumes. I do not see how this man's questions can be answered in a few paragraphs, and if he had the slightest idea of the subject he would not expect you to do it. If he really wants to know, let him read up on the subject.

Yours fraternally,  
WILLIAM WALKER ATKINSON.

[A review of Mr. Atkinson's new book, "The Law of the New Thought," appeared in *SUGGESTION* for October and I advise my correspondent to procure a copy of the book by sending \$1.00 to Mr. Atkinson at 44 The Collonades, Vincennes avenue, Chicago, Ill.—Ed.]

**Sanmetto in Cystitis, Urethritis, Prostatitis and General Inflammation of the Genito-Urinary Tract.**

I am an earnest friend of Sanmetto. It is a valuable and ethical preparation. From years of experience in its use I have learned to rely upon it in cases of cystitis, urethritis, prostatitis and general inflammation of the genito-urinary tract. In cases where its use is indicated its curative properties are most remarkable. I am satisfied if the profession will carefully discriminate in their cases they will always be well pleased with the results obtained from the exhibition of Sanmetto. I shall continue its use where indicated.

W. E. J. MICHELET, M. D.  
CHICAGO, ILL.

# SUGGESTION

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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.

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.

I shall be in Mexico during the month of January, but all patients at the Chicago School of Psychology will receive the careful personal attention of my partner, Dr. Ridpath, who besides being an excellent Suggestionist, has spent seven years in the largest hospitals of Europe in study and practice.

Consequently anyone coming to the School for treatment during my absence will receive careful, competent attention. Dr. Ridpath will contribute some valuable articles to SUGGESTION in coming numbers.

No classes will be held at the Chicago School of Psychology till March 1st, 1903. Classes will be limited to six students, hereafter, so that all applications must be made early.—Ed.]

Where are your reports on the telepathic experiments suggested in the November number? I have not received any replies to date. Send them in please, whether successful or not.

The letter from Mr. Bennett, the hypnotic somnambule who gives his experiences in our Experience Column this month, is remarkably interesting.

About one year ago I requested all readers that had experienced hypnotic somnambulism to send me their experiences. From our 10,000 readers I received but two replies. Mr. Bennett's is one of them—the other from a lady whose experience was similar to Mr. Bennett's. These letters show clearly that my conclusions in the article "An Analysis of Hypnotic Somnambulism," were correct.

Mr. Bennett says he was considered an excellent subject, yet he was never asleep. He was conscious of everything going on around him, but felt that he had to acquiesce in the suggestions of the operator.

I commend Mr. Bennett for his frank statement. It is the reports of such experiences as this that are of value to all of us and assist the progress of science. I wish we had more readers like Mr. Bennett.

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Remember, the Motzorongo Co.'s excursion to Mexico will leave Chicago about the middle of January, 1903. Also remember that Motzorongo stock is selling very rapidly and it will soon be impossible to purchase this stock for less than \$50 per share.

Everything is moving like clock-work with the company. A letter received a few days ago from Col. J. A. Robertson, who visited the plantation two weeks ago says: "Mr. Straube will have approximately a thousand acres in cane next year, which, I tell you, is a big thing. He has been faithful, energetic, and prudent; has spent very little money and is making an excellent record."

For the benefit of readers who do not know what 1,000 acres of sugar cane means in labor, handling and profits, I will say that it would require nearly 3,000 ordinary freight cars to carry the cane and the net profit would amount to nearly \$100 per carload, after it had been through the sugar mill and its by-products, such as commercial alcohol, etc., marketed.

Mr. C. W. Bibb, of Minneapolis and some friends have just returned from a visit to Motzorongo, and at the end of a very flattering letter, which is too long to publish here, he says:

"In saying all I have said, I have not told half that might be said, as you will agree when you have seen this wonderful plantation for yourself."

Again I urge all our readers to look up the Motzorongo investment by writing to

The Motzorong Co., 208 Reaper Block, Chicago, Ill.—Note the change of address—208 Reaper Block, Chicago, Ill. Subscribers passing through Chicago and those living in Illinois should call at the office in person at first opportunity.

Look after this matter at once, please. I want our subscribers to hold the balance of power in this company. One thousand dollars invested in this stock now will make any one comparatively wealthy within the next few years. It will yield handsome dividends every year and in ten years I firmly believe a thousand dollars worth of stock, at to-day's price, will bring \$20,000.

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An article by Dr. S. F. Meacham published several years ago in SUGGESTION, appears in this number also. Dr. Meacham has written so many good things for the magazine and his articles contain so much valuable thought that it seems too bad to lose sight of them for all time, simply because they appeared in the magazine several years ago.

However, I have an additional object in reprinting Dr. Meacham's article "The Spirit of Opposition" at this time. A few days ago a brochure entitled "Valid Objections to So-called Christian Science" came to my desk. It is published by The Arlington Chemical Co., Yonkers, N. Y., and has been sent free to nearly every physician in the United States and Canada, as an advertisement for its drug preparations.

Years ago, when I first began to realize the marvelous scope of suggestive therapeutics in the alleviation of mental and physical troubles and saw that Christian Science was merely suggestive therapeutics, unscientifically employed in the guise of a religion, I predicted that it

would become one of the most powerful religious organizations the world has ever seen; and that through its influence legalized medicine would become a thing of the past unless our physicians as a body made a thorough study of suggestive therapeutics in order to employ it and be in a position to give their patients a simple, rational explanation for the cures made by Christian Science. Three years ago I wrote an article for SUGGESTION entitled "The Fulfilling of Prophecy" in which after showing that physicians as a rule scoff at Christian Science and believe it will die a natural death through its inability to cure anything but hysterical troubles, I said:

"Let me say to any physician who may be holding such belief, that he is laboring under the greatest error of his life—one which, unless removed, is likely to affect his pocket-book and his success in the near future.

\* \* \* \* \*

"Systems of natural, drugless forms of healing are springing up and spreading at a terrific rate. Every fair sized town or city in the union has its Schools of Magnetic Healing, Christian Science, Hypnotism, Vitapathy, Osteopathy, etc., and curious as it may seem, the aggregate number of students in attendance at these schools in a year is almost double the aggregate attendance at the medical schools in this country.

\* \* \* \* \*

"That this prediction was not chimerical, is already manifest, for today there are "healers" of every description, in every town and city, in every state in the union, and the medical laws are uniformly powerless to prevent them from practising. Occasionally we hear of one of these healers being convicted for practising without a license from the state board of health; but where one of them has been convicted, a hundred have been permitted to continue practicing, and a dozen have come to take the place of the convicted one.

"At the present moment a movement is on foot among the mental, magnetic and other healers to form a national union for mutual

protection. When this union is formed (as doubtless it will be) it will represent greater numerical strength than the physicians of the United States do; and when the scores of followers of each healer are added to the number, it is very evident our conservative physicians will have a tough proposition to face. Already in several of the states the medical acts have been vetoed, and the more these healers are prosecuted, the sooner will the prediction I made be verified. The other Richmond is in the field, and there is but one thing left for our physicians to do, *i. e.*, to study the force by which these healers make their cures and employ it themselves. When they do this, and teach their followers what suggestion is, and how these healers make their cures, Christian Science, Magnetic Healing, etc., will die a natural death; for these systems of healing fail in many instances in which a physician would be successful, and physicians who do not understand suggestive therapeutics fail in many instances in which a mental healer would be successful. The proper system is a combined system, and a physician that understands suggestion is the master and superior of a healer, without medical training and a physician without a knowledge of suggestive therapeutics.

"It has been my experience that if ten average physicians be asked what they think about suggestive therapeutics, nine of them will say that it is a fake, or a fad, and that they have not time to investigate such nonsense. Poor fellows! It is just this narrow-minded bigotry that has brought about this crisis. They refuse to study the law of suggestion and employ it, still they wish to prosecute any one who attempts, without a license, to use it. A contemporary humorously signifies the situation in this way:

First doctor: "There's a new psychologist in town, curing lots of people."

Second doctor: "Is that so? We must have the rascal arrested!"

"Imagine what the laity would say if the doctors refused to employ either chloroform or ether, or to investigate their merits for surgical operations, and passed laws to prevent any one else from using them. The laity, having familiarized themselves with the advantages of these wonderful blessings, would rise up in their wrath and crush such

conservatism. Now, this is exactly what is being done with suggestive therapeutics. The laymen are familiarizing themselves with the subject and are healing and being healed by it in various guises, and they will soon be called upon to pronounce for or against it.

"Physicians are not the class who will be permitted to pass final judgment on the practice of the healing art. The hundreds of thousands of Christian Scientists, Magnetic Healers, Neuropathists, Hypnotists, etc., with their legions of followers, will certainly have something to say in the matter."

Well, the prophecy is slowly but surely being fulfilled, and to-day the wholesale medical houses, to say nothing of physicians, are beginning to feel the shoe pinch. The Arlington Chemical Co., in its brochure before me is endeavoring to arouse the medical profession to the fact that there is another Richmond in the field that has to be reckoned with.

No doubt the Arlington Chemical people believe they are benefiting the medical profession, and incidentally themselves, by publishing this brochure, the author of which is Rev. Andrew F. Underhill, Rector of St. John's Church, Yonkers, N. Y., but it will defeat the very purpose it was intended for. Nay, it will even assist the progress of Christian Science and hasten the overthrow of legalized medicine, for its whole tenor is fight—fight—fight. This is exactly what Dr. Meacham has clearly shown us must be avoided if we would accomplish anything with which others are not in harmony. The more the "spirit of fight" is aroused in the Christian Scientists the more determined and more aggressive they will become, and the harder they will work to gain adherents.

Numerically there are nearly ten mental Scientists and Christian Scientists to every physician in the United States, and medical laws are made by the people not by physicians. Let the physicians of the

United States arouse the spirit of fight in the Christian Science baby giant and their State Medical Boards with their "Chinese exclusion laws" will be swept out of existence with a rapidity that will astound them.

The Rev. Underhill has written a very interesting booklet and it contains many truths. He has "thrown boquets" at the medical profession, but has forgotten his Christian training in spite of the fact that one chapter of the booklet is entitled "Is Christian Science Christian." He has forgotten that he has been enjoined to turn the other cheek and pluck the beam out of his own eye before attempting to pluck it from the eyes of others. He has ridiculed Christian Science and said "fight"—this is not the spirit of Christianity. And if the Christian Scientists can see nothing in drugs, he must remember that physicians have made the birth of Christian Science possible by neglecting to study the influence of the mind in the production and relief of disease. He says "*The objection to the Christian Science practitioner is, that he is uneducated in the laws of physiology, pathology, and the diagnosis of disease. He refuses to gather, compare, systematise and analyse facts, or to deduce any system of knowledge from them.\* \* \* His pseudo-science is based on the deification of ignorance.*" Note there is nothing in this to show that physicians, owing to their ignorance of psychology and suggestive therapeutics, have not failed in completing their medical armamentum as badly as the Christian Scientists—this is the mote in his own eye.

Here is Rev. Andrews' advice for overcoming Christian Science: "About Christian Science, like all emotional phenomena, there seems to be a mental contagion; and, before it runs its course it will do

an incalculable amount of harm. The best we who understand its real meaning and purport can accomplish is, to instruct and warn those who have not as yet been infected with its delusions, *and to arouse public sentiment and the authorities against its malpractice.*

The Arlington Chemical Co., in its preface to Bro. Andrews' booklet says:

"Thoroughly appreciating, as we do, that our interests are identical with those of the legitimate medical profession and that the enemy of the reputable physician is also our enemy, we are anxious to do our full share toward relegating that absurd cult misknown as 'Christian Science' to the everlasting limbo of oblivion, where it may rest harmlessly side by side with the shades of the many equally foolish fads which have preceded it. While it is totally incomprehensible to the practical, hard-headed, common-sense individual, that any one with an ounce of gray matter should pursue such a manifestly intangible 'will o' the wisp' with such sublime faith as to depend upon it for physical aid in the presence of serious bodily illness or injury, certain it is that the devotees of this essentially vicious, semi-religious monomania are rapidly increasing in number and temporal power. It is, therefore, unsafe to longer ignore this movement as a distinct menace to the health and well-being of the community at large, as well as to the prosperity and material interests of the medical profession.

"As a valuable contribution to the ethics of the subject, and as a powerful, logical and altogether unanswerable argument against the fallacies of this dangerous fanaticism, we know of nothing equally as convincing as a series of lectures delivered by Rev. A. F. Underhill, Rector of St. John's Church, Yonkers, N. Y. Realizing the force of the arguments and being convinced that their dissemination among the medical profession will place in the hands of the physician a well-forged weapon wherewith to combat such a subtle and dangerous enemy, we have obtained permission to reprint these lectures in booklet form for distribution to physicians. In handing you this brochure, Doctor, we wish to express the hope that it may, through you, be the means of rescuing some other-

wise sane and sensible person from the doubt and disaster which must inevitably follow the pursuit of such an illusory chimera as so-called 'Christian Science.'

"Sincerely yours,

"THE ARLINGTON CHEMICAL Co."

If this does not tend to arouse the "spirit of fight" in the Christian Scientists, they have no fight in them. But that they are capable of putting up a strong fight is well known, especially by the Medical Profession of the State of Illinois, for three years ago a bill was introduced into the Illinois legislature for the express purpose of making treatment by Christian Science a malfeasance. The Christian Scientists were aroused at once and they sent a powerful delegation to Springfield, with the result that the bill when passed exempted all mental and spiritual healers from prosecution—thus defeating the object for which the bill was framed.

How many souls has Bro. Andrews saved, how many drunkards has he reformed by fighting? Not one, I venture to say. But I have no doubt he has done grand work in his field of labor by educating his people through kindness and teaching them to live in the true Christian spirit. And if he would have the Christian Scientists see the error into which they have fallen he must employ love, patience, tact and education—not the un-Christian spirit of fight. The spirit of The Arlington Chemical Co. and Bro. Andrews, while well-meant, savors too much of the Inquisition. If the progress of Christian Science, with its dangerous teachings, is to cease, it must come through knowledge. Our ministers and physicians must study psychology and the practical application and effects of suggestive therapeutics. Then they must educate the masses through what they have learned

and in this way only will Christian Science cease to gain adherents. It is not the Christian Scientists who require to be educated so much as our physicians and ministers.

Physics is taught to school children and they understand why a ball thrown into the air always comes to earth again. Similarly when the masses are taught the effects of the law of suggestion they will cease to marvel at the cures made by Christian Science and at the fascinations that hold this cult together and enable it to grow.

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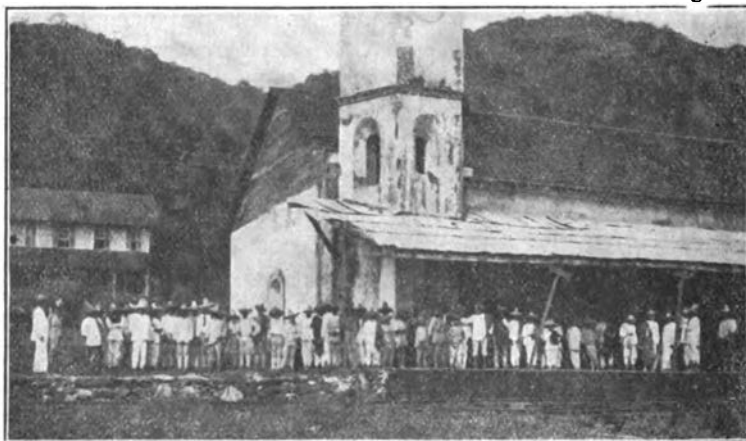
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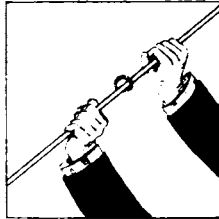


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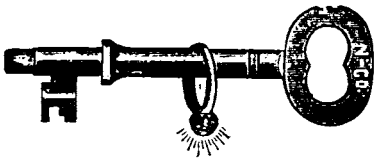
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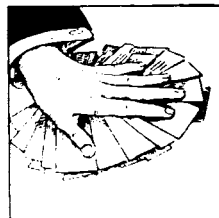
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