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SUGGESTIVE THERAPEUTICS

Edited by SYDNEY FLOWER, LL. D.

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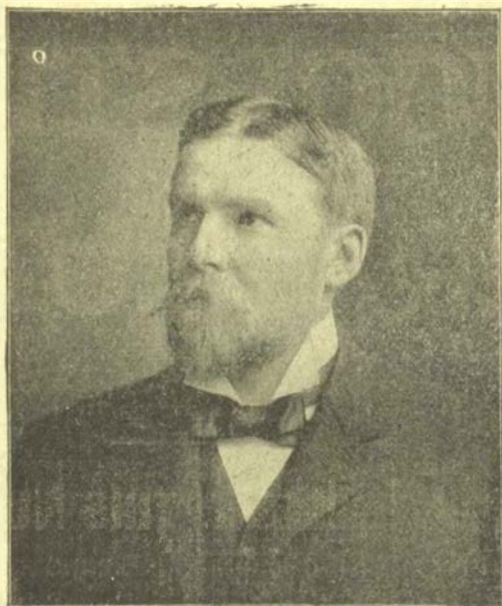
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VOL. VIII.

JANUARY.

No. I.

VITAL VIBRATIONS.

By JOHN E. PURDON, A. B., M. D., Turlock, Cal.

The vibratory theory of vital interaction was little thought of and less discussed when I discovered the physical basis of rapport in the year 1881. I spent nearly the whole of that year at work with the sphygmograph, or mechanical pulse writer, seeking for some definite justification for the belief in vital emanations, influences, radiations or physiological stresses which the exhibitors of mediumistic power of all kinds, from mesmeric healing to figure "materializations" that I had personally witnessed, seemed to demand for their explanation. The experiments were all carried on at the government hospital at Guernsey, of which I was in medical charge, or in my own house with my personal friends, so that my knowledge of the subject is at first hand, the work being all done by myself.

I soon found that there was much valuable information to be found by this line of research, so that I pursued it until I had arrived at a definite conclusion. The first special circumstance that attracted my attention was that when the instrument was on the wrist of a very sensitive young lady, sister of the medium through whom Mr. (now Sir William) Crookes had obtained such wonderful results, I noticed a sudden change in the rate and character of pulsations, due, as she explained, to the presence before her mental vision of the figure of a nun, which she had more than once seen. This experience, which was repeated on another occasion, suggested to me to use the sphygmograph as a neurometer or indicator of nervous change, by the aid of which I would be able, to some extent, to study the symbolic language of nervous disturbance when depending upon psychical factors.

The pulse beat may be regarded as made up of two essentially independent elements: the one part due to the impulse of the heart alone, and, second, to the modifications imposed upon the pure heart curve by the action of the nervous supply to the muscular

system of the blood vessels. If we administer a drop or two of nitrite of amyl on a handkerchief to a person in good health the arterial nervous controls will be relaxed, as shown by greatly flushed face, and we will have the pure heart curve undisturbed by the arterial tension. One soon gets accustomed to the look of the pulse curves in their normal changes so that he can read, as it were, the special impulses coming from vaso-motor center and interpret their meaning as experience ripens.

It is evident that if a number of sphygmographs were applied to different arteries the readings would be more or less alike, but varying according to situation and special nervous supply. The distribution of energy to all parts of the body is effected through the agency of blood, the vital affinity between the tissues and the life-bearing fluid immediately determining the processes of exchange and repair by which energy in a potential form is deposited and the effete material representing the ashes of past work is removed. The supply of blood to any part of the body is primarily determined by the wants of that part and the amount of work to be done by it. If, therefore, we had instrumental indications of the supply of blood to the entire organism we would be able, in a rough way, to surmise how it was functioning in its several parts. But this being out of the question, we are obliged to make an educated guess at how things are going on from a series of mixed observations, and here the dynamical picture of the pulsations of the radial artery is exceedingly useful. If we could set before our mind's eye a picture of the blood energy supply to our entire body we would see consciously what we do unconsciously. We would have a work-image of the vital process, the supply and demand being perfectly balanced in a quantitative adjustment of which we know nothing except in terms of its result.

The sphygmograph gives us a slice of this work-image, on its outside, and it can be used to give us a pretty clear idea of the change of type of the same depending upon change in the state of health or upon physical or mental disturbing influences either from within or without. These were the ideas that impressed themselves upon me from the use of the new instrument, the old general notions, derived from the consideration of the conservation of energy, deriving further support, if needed, from their special application to the particular case.

I therefore argued that if one individual could act upon another I might be able to find some indication of the same through the use of the sphygmograph, and I accordingly undertook an exhaustive study of the subject with positive results.

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I took about three thousand tracings before I finally gave out the discovery; but even then the magnitude of the principle involved did not strike the general reader; nor indeed has it thoroughly awakened the specially educated professional reader either, for as yet I have not heard of any worker in the field with the same object. It is to me a marvel of experimental science how it is that in this age of close observation and keen competition the use of the sphygmograph has gone on year after year without any physiologist or practical medical man stumbling, even if by accident, across the same result. The all-sufficient explanation in this, as in the other departments of psychic science, is, I fear, to be found in the trite but true saying, "There are none so blind as those who do not wish to see."

I have, with the editor's kind permission, brought the subject before the readers of SUGGESTIVE THERAPEUTICS, believing that it is of real importance to them and that there are very few of them who, on a *a priori* ground, will be found willing to traverse my statements. On the contrary, I feel that there are many who will be consistent enough to welcome a contribution to natural knowledge based on the thesis that one nervous system can act on another, in the case of two living beings outside the physiological range, and that the same can be abundantly proved by the forced similarities of their homographs or pulse tracings.

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STUDIES IN SPIRIT RETURN.

By CHARLES DAWBARN, San Leandro, Cal.

A fact is one thing. Our conception of that fact is quite another. Thousands of generations of men had watched the sun rise before an independent thinker dared to question the universally accepted explanation of that phenomenon. But the student will observe that the new interpretation and understanding of the fact left sunrise itself unchanged. The investigator simply knew more about it than before. Similarly it was nothing new that burst upon humanity a short half century ago. Spirit Return, in some one of its phases, has been recognized in every age, and by every nation. It is only the man who has placed his soul in cold storage who has ventured to deny the fact. But it had begun to seem as if these cold storage philosophers had been successfully chilling belief in human immortality. They had denied the fact; and here was the fact suddenly challenging them to a battle for the championship. And, no matter whether they fought or ran away, the fact has claimed the victory. Human Immortality and Spirit Return are now acknowledged facts, if the Society for Psychical Research is to be accepted as a credible witness.

As I just said, a fact is one thing, and our conception of that fact is quite another. These Ancient Worshippers, of half a century ago, accepted the fact for what it seemed. It is the duty and privilege of the modern student to accept the fact for what it is, and nothing more.

The student soon discovers that something is wrong with public phenomena, and that "dollar" mediums are very unreliable. He does not, if wise, stop to sweep the dirty street by which, he is told, he must "let the good angels come in." He finds an avenue from his own fireside, safe from gross impurities; and there he watches for the incoming of those he has loved and lost. Or he may, like the Psychical Researcher, discover a more than usually abnormal mortal, and then guard and protect her for years, until she gradually becomes a scientific instrument of precision for truthful investigation. And it is facts that meet the student, when thus measurably safe, that I propose to examine; for I utterly decline to subject myself or readers to the usual conditions of the miscellaneous public seance.

If the student is willing to accept the experience of patient investigators he will soon learn that very much of so-called "spirit return" is unworthy the name. Clairvoyance and telepathy are

but mortal sensitiveness unlimited by normal mortal sense. Yet they have been the foundation of the much loved "test," and upheld as evidence of "spirit power." Of course, the fact that they are wielded by the mortal is no proof that they may not be wielded by the spirit. But neither is it evidence that the spirit can, of itself, uphold Spirit Return. So, if he be very wise, the student will commence his present investigation by accepting the fact of Spirit Return as proved—unless he can spare a score of years to repeat the labors of the Society for Psychical Research. And he will now ask himself under what conditions such intercourse can be possible, and what are the possibilities and limitations that necessarily inhere to communication between mortal and spirit?

His first question should be, "What is the difference between mortal and spirit?" The Ego in mortal life is "shaped" in matter adapted to mortal sense. It is matter that is vibrating within limits he can grasp. His surroundings are composed of similar aggregations which he sees, tastes, smells, hears and touches, except that in some cases he invents instruments that serve him to the same end. Such is mortal life. Some day the mortal dies. That is to say, the Ego becomes out of touch with his old surroundings. His "shape" and its senses have dissolved, and uneducated love bemoans the "nothingness" that seems to have befallen him.

The student will here recall that he has accepted as "reasonably proved" that Ego is himself a conglomerate of intelligence, matter and energy, which is distinct from the shape that certain conditions impel it to wear. So Ego has lost by death nothing but the old shape. He has necessarily his old power to build up a new shape from his new surroundings, and that new shape will supply him with new sense openings into the new life around him. But this new shape is invisible to every normal mortal. So he is counted and registered as "dead." And since his new senses are embedded in his new shape how shall he, as a normal spirit, clasp hands with a normal mortal? Both Science and Common Sense declare this impossible. No man can see and not see; hear and not hear, at the same time. At the point where my perception of color ceases those of the spirit may commence. Therefore, and necessarily, he cannot use any pictorial art, founded on his new sense, to represent himself to me—as a spirit. And of course the same limitation applies equally to every other sense he may possess. He is necessarily vibrating outside our utmost limit, and thus, so far, we should have to say that Immortality may be a fact but intercourse between mortal and spirit is a natural impossibility. But, all the same, we have agreed to accept as reasonably proved,

that such intercourse, even if rare, does actually exist. So it behooves us to study a little deeper into the possibilities that inhere to vibratory communion.

Men are not, and never have been, born into a dull uniformity. Each leaf in a forest has its own angles and curves, so that we discover that infinite individuality is Nature's law. The new-born child is something more than its mother's darling. It is an Ego, embedded in a shape that never has been duplicated, and never will be. It does not belong to our present investigation to enquire into the prenatal history of that "shape." But we do note, and are compelled to note, that, for us, the incoming Ego will be limited and compelled by the "shape" in which he is encysted. A distorted brain leaves the Ego a gibbering idiot, as certainly as that a distorted body may exhibit him as a cripple or a life-long sufferer.

Between the brain of an idiot and that of the independent thinker there is an almost infinite series of gradations. Man, for his own convenience, strikes a general average, and calls it "normal," and then actually tries to breed and educate to that standard. He cultivates suspicion of every manifestation above or outside the popular level. Though he accepts genius as an exceptional manifestation he is careful to point out that it lies very close to the line of insanity. So the respectable man, who glories in his "dead-levelism," always hesitates when some new faculty appears. He is waiting to determine whether he shall (1) surround it with mystery and worship it; or (2) put it into a museum and label it "monstrosity"; or (3) quietly shut up its possessor in a home prepared for the feeble-minded and insane. In either case he recognizes it as "abnormal," and brands it, so that every other "dead leveler" may also recognize it at sight.

It has happened along the ages, and been particularly noticeable in the last half century, that certain Egos have been seeing without eyes, hearing without ears, and declaring they were inspired or impressed in ways the scientific "dead leveler" declares impossible. Nevertheless the fact will not down. And I safely assume that the intelligent reader of SUGGESTIVE THERAPEUTICS will not deny the possession of these outside faculties by certain favored or unfavored neighbors and friends, and this without regard to their education or diploma.

But a faculty has its use. For instance, sight will see. But if it be thus abnormal what it sees will be abnormal too. And, yet further, if you have acknowledged the existence of the faculty you cannot logically shout "nonsense" when it records sights that

are invisible to you and your instrument. In other words, you are in presence of an extension of manhood, and the twentieth century is already demanding that you raise your old standard, and give a new meaning to the word "normal."

I have thus simplified the position I am taking in these articles. If the reader would investigate and understand "Spirit Return" he must realize that, like the X-ray, it has a field of its own. Its experiences are those of an extended manhood, on both sides the life line, and will remain incomprehensible to the "dead leveler." And this seems a good place to stop, and take a long breath, before we commence to make the acquaintance of "extended manhood."

(To be continued.)

MEDICAL HYPNOTISM.

By ALEX. McDONALD, M. D., Madison, Minn.

I am glad to accept the flattering invitation to join your circle of contributors either "as critic or enthusiast."

Concerning medical hypnotism *per se*, I can only, after nearly two years daily use, be an enthusiast. It is nearly that length of time since I sat at the feet of the editor of this journal for a month, absorbing a working knowledge of this—to the uninitiated—occult power.

My attitude toward the other subjects discussed in SUGGESTIVE THERAPEUTICS is the same as I suspect the editor's to be—that of an agnostic—they interest me, but I am not a worker along any of those lines.

I would like, if I wrote anything considered worth publishing, to urge upon the general practitioners the great advantage of being able to use hypnotism as a remedy.

There is such an inertness in our profession as a body, such an unwillingness to step out of the ruts made by our forefathers, that medical ethics have the same blighting influence on physicians, generally, that theology has on the average clergyman. No progressive physician does not recognize—and, if he be honest, acknowledge—the great benefit to be derived from this agency, but he either turns an intractable patient over to one of those men whom—in his opinion—God has endowed with this mysterious power, or ignores it altogether, to the great loss of the patient.

Now, by all means, let Bernheim and other lights of this art continue their work; it is a grand and noble one, but while they are doing all this good and working as original investigators, let us learn from them and do also what we can.

How much they could be outdone in the magnitude of results by the combined efforts of us obscure country doctors, if we were all willing to do our best.

This fact is true in all lines of work. The majority of souls saved and strengthened for the battle of life are not rescued by the Beechers and Talmages of clerical life, but by the rank and file of humble clergymen, who go through life and die, "unwept, unhonored and unsung." So also the great burden of relief given by medicine and surgery must be credited, not to the Senns, Agnews, Oslers, or others who have left a lasting impress on their time, but to the many who work obscurely and unobtrusively.

As I have already said, I have used hypnosis about two years in a practice composed largely of chronic disease—excluding the eye and ear—and surgery. A large percentage of these cases are gynecological, and with these last, as in all chronic ailments, there is a nervous element that confronts the physician at the start, and too often baffles him altogether. Since I have had this agency at my disposal that element has given me very little trouble. I can usually eliminate, at once, nervousness—using the term in its broadest sense—sleeplessness, despondency, discouragement, hopelessness and pain; and, with these symptoms removed, a confidence is established in the mind of the patient, which is an important factor in the gradual bringing about of a permanent restoration to health.

To-day, if I were deprived of the power of using the agency under discussion, it would seriously hamper me and lessen very much my percentage of successful treatments.

I sincerely urge on every man who wishes to do his best for his patients to at once equip himself with this agency; without it he is doing an injustice both to himself and his patient. Let no one be deterred by a belief that he lacks the "gift"; every man has it to a varying degree. A careful reading of Hudson's "Law of Psychic Phenomena" and Bernheim's SUGGESTIVE THERAPEUTICS, supplemented by a course in some school of hypnotism, to give self-confidence, are all that are necessary to properly equip one for giving this treatment. Perfect self-confidence is a *sine qua non*. No one can accomplish anything without it, and this the school training gives.

How well I remember at the beginning of my career as a

hypnotist how I was haunted by the fear of failure; but that fear goes with practice. Just as in commencing the practice of medicine, if I received a call from a patient ten miles away, I spent the whole of the time getting there wondering if I would recognize the disease.

This feeling, as my colleagues know, soon wears off, and so it is with the fear of failure in hypnotizing. I have not had any occasion to use hypnotism as a remedy for drunkenness, but I have seen marvelous results from its use in this wise; neither have I seen a case of painless labor. Indeed, I do very little of this sort of work. I mean, I rarely attend a case of this kind, but in one case where I tried it I reduced the suffering to a bagatelle. A few instances taken out of many may serve to illustrate the benefits I have derived from its use. I may say here that in a practice of two years I have only one absolutely complete failure to record in an intelligent patient; this case was that of a mentally bright lady, who suffered from sciatica, and, although she gave me all the aid in her power, I accomplished nothing lasting during six months' effort. I often improved her for the time, taking away pain, nervousness and sleeplessness, but got no lasting result. The lady was not at all to blame.

(To be continued.)

THE CULTIVATION OF A QUALITY.

By HAGGARD.

The cultivation of the habit of feeling grateful, the cultivation of the quality of gratitude, and the development of the grateful temperament, are expressions which all mean practically the same thing. To cultivate a habit is to enter into possession of the quality which the habit has reference to; to fail to continue to cultivate the quality means that the quality itself will diminish, shrink, suffer, disappear.

I think we are all agreed that gratitude is a good thing. The purpose of this brief article is to assure readers of SUGGESTIVE THERAPEUTICS that gratitude, like every quality of man, is open to cultivation, and will repay assiduous care.

To be grateful is happiness.

We all seek happiness. Therefore let us seek to be grateful. Let us know how to bend ourselves into that frame of mind in

which we may enjoy to the fullest degree the comforts and joys of life, the beauties of landscape, the pleasures of home, the gladness of health. Let us understand that only to the grateful heart is the poetry of life revealed.

I have been at some pains to reduce my training in gratitude to a system which could be easily imparted to the multitude. Perhaps the simplest method of painting its beauties—of laying bare the true inwardness of the plan—is to illustrate its personal application.

Here, for instance, is Jones. He is to-day in a tremendous hurry. He dashes across the street. Unfortunately his foot slips, and as his heels fly swiftly forward he falls with a heavy splash into the mud-puddle. At the same moment his glasses are shaken off his nose and are broken into fragments. Some men would be seriously chagrined, but Jones is of my school of training. Jones has a grateful heart.

"How fortunate is it," he soliloquizes, "that the weather is not bitterly cold! Such a mishap in a zero temperature would have seriously crippled me. And how pleasant it is to feel," he continues, extricating himself with difficulty from the slush, "that while I have lost my glasses I still retain my eyesight."

At this moment, and while he is still engaged in wiping his muddy hands upon his handkerchief, the tongue of a wagon takes him between the shoulder-blades and precipitates him upon his face.

"Had I been so unfortunate," said Jones, crawling out of the way of the horses' feet, "as to have fallen a second time upon my back I fear that I might have sustained serious injury."

Thus does this grateful creature invariably come up smiling, taking the sting from misfortune, and so equably meeting disaster that the very elements have not the heart to plague him.

The secret of his content is that I have taught Jones always to balance his accounts with Fortune in such a manner as to make him appear to be deserving of envy rather than pity.

It is an amazing bluff, but it works very satisfactorily.

Beginning to practice my system in some doubt and hesitancy, Jones soon found the habit of gratitude so alluringly easy of acquisition that I have heard him thanking himself rapturously for allowing himself to breathe.

Jones has cast envy from his heart absolutely. Only content and happiness are with him, and the calm of a peaceful sunset. But strangers who do not know his system find his conversation rather wearing.

ROCK-BOTTOM FACTS.

By S. F. MEACHAM, M. D., Oakland, Cal.

I must confess that the opinion of the ordinary physician is that the physician's office is a machine shop. This notion has prevailed for years among what I may call the regular physicians. This opinion is unquestionably born of our mechanical views of the universe of what we call matter, and many tell us this is the entirety of existence. Years of thought of this kind in philosophy, in chemistry, in physiology, in pathology, have set this conception in metes and bounds beyond which we feel timid in venturing. But is it true? Are we after all mere machines? Are the organs wheels, the tendons ropes, the bones shafts, and bars and levers? Is the stomach simply a mill for grinding up beefsteak, the spinal cord and nerves a dynamo and wires, and the brain simply a hopper for grinding out thoughts? Is this the true conception? Will this be the thought of the future? Are we to-day tending in this way?

Can a physician fix up a diseased person as a good mechanic can a machine? Let us examine this and see where it leads.

Before a mechanic can repair a machine he must have some general principles to work from. He must have some known laws in mind, to guide his acts. He could not even make a start without these. Now, how is our body mechanic situated in these respects? What principles of practical importance does he know that will not be disputed? What laws has he that some one will not deny? He is dealing with a living machine, if we are to call it a machine, and what does he know of life? If he says that life is a result of organization, A denies it. If he claims life is independent of organism and is their cause, B is in arms. If he says that life existed before bodies, will exist after them, builds bodies and repairs them, C, D and E will think him a fool. If he says life is only a force in correlation with the other physical forces, then F has a spasm. What can he affirm? That life exists—what else? What imagination can conjure up an accepted proposition that will have any working value?

"Well," I hear some one say, "this machine is already made. It does not take as much ingenuity to repair a machine as to construct one. Much less, knowledge of principles will suffice." Supposing we grant this, yet he must have tools and materials to work with. He must know how to handle the tools and also the nature of the materials used, at least proximately. What tools has our body mechanic and what materials? What can he work with that

some one will not say is either inefficient or injurious? And he cannot repair diseased tissue with beefsteak and mutton chops or such. Even if he tells the rest of the world to saw wood and tries to stand alone, he is still no better off. Let us examine some of the tools he must work with, and see where we stand. Quinine will do for a start. A tells him what he can do with it if he hammers hard, uses large doses. B tells him A is another, but that very light taps will work wonders. C says they are both "talking through their hats"; that the mind, the awakened expectancy, does the work. Now, what does *he*, our mechanic, know about it? A lady was telling me to-day how her son was cured of a bad attack of malarial fever with quinine tablets. When he got up he was slightly constipated and took a cathartic and she counted thirty-two tablets in the stool. They seemed to have done the work, though. Now, what honest physician who has used compressed tablets has not had a similar experience. So that if he has followed B's advice of small doses how does he really know that it is not similar to the boy mentioned, especially as some refuse to recover with either hard or soft tapping. Who that has practiced any save a thoroughly creed-bound system has not worked wonders with placebos. A little incident came under my notice the other day illustrating the same thing. My partner had a case that was highly imaginative and he wished to give her an object lesson on the influence of the mind, so he told her he was going to give her an electric treatment. She evidently knew little about electricity, but had a vague notion of its power, that it was that fiery-eyed denizen of the clouds—and the idea of having that house-splitting power turned into her, filled her with expectancy of something terrible to follow. He went through all the work of preparing the electrodes, placed them on her person, but failed to connect them to battery properly. She, however, felt the current so strongly that she could not stand it. He was forced to stop. When she came back the next day, she reported that the electricity had made her much worse and had almost blistered her in one place. He told her that he had not used electricity at all, and she thus learned the desired lesson in imagination. This is not so rare after all. I have had many, many such experiences in one way and another. Now, in view of these facts, what does our body machinist know of this working tool, quinine? He knows that he can destroy cell life with it. What else? Be perfectly square now—what else? Very little. When an effect follows its use, no matter whether favorable or otherwise, he cannot in any one case tell how much of that effect is like the boy's recovery from malaria and the effect of the electricity on the woman. Supposing our mechanic turns to strych-

nine, iron, arsenic, mental force, or any other therapeutic agent known, what will he find? Some one will deny anything he can say of any of them. He asks himself what he can swear to about any of them and he cannot find a curse-word to let loose.

What does he even know of the materials of repair used? Beef-steak, as such, will not fit into a ruptured tissue or crippled cell. It must be prepared for the particular place it is to occupy. By what? By quinine or any extrinsic agent known? Do we know anything save life itself that can do that preparing or even placing of the prepared material? Emphatically, no! What is our body mechanic trying to do? Repair tissue. What does the work? The forces we call life. Anything else? No. Is the work of a physician then like that of a mechanic? No. A mechanic does take external material, fit it up and replace the broken parts of the machine with it. The physician can supply the material to be used in a crude shape, and must trust that unknown something called life to prepare it and use it.

Is the physician then useless? No.

What good can he do, and how do it?

He can aid the life forces, first, by supplying the materials needed for repair in as perfect a shape as possible. Remember that at best they will not be ready to simply fall into place.

He can also aid by directing the life forces to the affected parts by sending the blood there, or by removing hindrances to its going there, and also by directing the attention and the sub-conscious forces there, and having them laded with a desire to cure and the faith that a cure will result. The latter, after all, is a very great thing, for have we not seen that the latter, the life forces, are the real mechanics after all? It is also true that by the proper drug or means he can force the bodily cells to act more vigorously or less vigorously as the case may require. Here we may ask again, "How do these things?" In many ways.

By drugs, electricity, massage, osteopathy, suggestion, hygiene, exercise, etc.

The sensible man is to-day tearing down the fences around his pet schemes and trying to be cosmopolitan enough to select the means that his judgment tells him will best fit the individual case in hand, no matter what grandma or grandpa, either one, may say.

The physician's office then is not in fact a machine shop, but a headquarters for supplies, and where directing and aiding forces are added, as needed. We are aids only. Life alone is the mechanic. Not that the body is not constructed on mechanical principles, that levers, pulleys, etc., are not there, but the builder and repairer and user of these is there also—he or it is not to be displaced.

FLESH-EATING vs. VEGETERIANISM.

By ALBERT E. STERNE, M. D., Indianapolis, Ind.

It is certainly more than passing strange, more than mere coincidence, that we so frequently find certain maladies side by side, seemingly independent, though often allied, in one and the same individual.

On the other hand, it is remarkable that certain other affections are rarely met with in the same persons, seem even antagonistic to each other.

It is not sufficient to say simply that this or that disease takes this or that course because a certain individual possesses these or those traits of character. Is it not, at least, quite as likely, and more logical, to assume that the very traits to which we refer are themselves marks of a given fundamental temperament, which favors the development of certain well understood tendencies to disease? *A priori*, it is just as likely, and actually it is vastly more scientific reasoning.

Is it not a fact of remarkable import that patients wasted to the last degree by arthritism (lack of oxidation and loss of nutrition) seldom, if ever, fall victims to any form of tuberculosis, when we could fairly say general conditions for the development of the latter would be most favorable were it not for some underlying antagonistic tendency of this kind? This is worth serious thought. Cancer, too, and tuberculosis, I have never seen together; nor does the latter show itself even in the extreme cachexia of the former.

As I have already pointed out, arthritic and cancerous affections are essentially acid affections; tuberculosis develops almost exclusively on alkaline foundations.

On the other hand, look at the maladies which frequently associate themselves together. The most classic example is that of arthritis, endocarditis and chorea. These three affections all arise upon an acid foundation, are even characteristic of the acid temperament.

Migraine—real hemicrania—I have never seen save with the essentially acid.

Many extravagant claims have been made by the believers in a vegetable diet for human beings. They claim it prevents consumption; that the eating of beef or animal food is conducive to its development. Experience with certain animals and man does not substantiate these claims—in fact, speaks clearly against them.

It has been found that about 25 per cent of the mortality among the birds and animals in Regent Park (London) is due to tuber-

culosis, a percentage almost double that among human beings taken the world over. Of these animals the meat-eaters are much less affected. Among the mammals that eat only vegetable food—the monkeys, kangaroos, antelopes and deer—tuberculosis causes about 25 per cent of all deaths. Among the purely meat-eating beasts, such as lions, wolves, leopards, etc., the loss from this disease is but 3 per cent.

Birds eating no meat show a mortality of 30 per cent, while the carnivorous birds—eagles, owls, vultures and other birds of prey—suffer only to 11 per cent of the number lost. These contrasts are certainly impressive, not merely coincidental, and surely have great significance.

We can see corroborative testimony in frequent morbid conditions among our domestic animals. Note the common affliction among our cattle, the horned variety especially, which are herbivorous and alkaline. It is tuberculosis. Observe how frequently the faithful dog limps painfully about with rheumatic joints, or twitches with chorea, or claws and scratches his skin, itchy with eczematous disease. He is carnivorous and acid.

THE WONDERS OF HYPNOTISM.

By THE EDITOR.

To the student who seeks Cause in all Effects a few things are revealed; but much, very much, is hidden. In these articles I would touch preferably upon Effects alone; upon Phenomena, since the Phenomena are at least real to the senses, and are not theories, pale negations, or casuistries.

Phenomena are vulgar things, but they are popular. We like them; we appreciate them; we look for them; we like to hear about them. They are only Effects; they do not show the why, but they make interesting reading.

The other day a woman fainted in a man's office. The two were alone. The woman had never been hypnotized. It was better to experiment than to throw water over her, so the man acted just as he would have acted in the presence of a somnambulist. He talked quietly, said she was resting, sleeping, etc., and that when he counted three she would be wide-awake. He added that after she awoke she would complain in a few moments of being very sleepy, and would sink into an arm-chair by the window and go to sleep. Then he counted "three," and the woman woke up. Afterwards

she complained that she felt dizzy, and, sitting down in an arm-chair in the office, she slept soundly for more than two hours. She was finally awaked by the counting to "three" as before. Some strengthening suggestions were given, and she woke feeling very well and comfortable.

Here is a faint, an ordinary swoon, turned into a hypnosis at a word, in which a post hypnotic suggestion is carried out. I have watched many faints or swoons, but have not felt inclined to experiment in the presence of others. But my opinion is that the brain is as receptive to an idea during a faint as during ordinary hypnosis. Possibly the anemic brain causes the faint; possibly it is all a matter of too much or too little blood in a certain part of the cranium, but at least there is the fact—Suggestion during a Fainting Spell when Consciousness is Supposed to be Absent is Effective. I think there could be no doubt about the genuineness of the faint. Having watched the same woman on many subsequent occasions, I have never found any reason to believe that she was other than honest and natural.

A peculiar case of deep sleep occurred under my observation once some months ago. It happened that I had gone through the performance of testing a dozen volunteers who had come upon the platform at one of my early lectures, and had found among them an old gentleman who was so much a good subject that he went immediately into a profound sleep, did not respond to questions asked him, and took not the slightest interest in the lecture or tests going on about him for a period of two full hours. His head was bowed upon his chest, and he slept on oblivious to laughter or applause. At the close of the performance it took some minutes to wake him from his sleep, and he assured me that he had enjoyed himself very much. There is no mistaking that sleep—it was profound enough in all conscience, yet it was induced almost instantly. From the full consciousness of active life to the subconsciousness of sleep in an instant, and even that subconsciousness almost extinguished. What a queer thing is the human brain!

(To be continued.)

PSYCHOMETRY.

By R. P. KEPLINGER, Galena, Kas.

The Realm of Thought, November issue, had an able article on "Truth," from which I quote an epigram that is certainly well worthy of approval and emphasis:

"The divine possibilities of man, through the development and perfection of the Psychometric power, under the illumination of the Spirit *within*, are too vast and sweeping to be believed or appreciated save by the prophetic soul opened to *receive* them."

The term "divine possibilities" is timely and in keeping with our birthright, although it may not be in harmony with the too prevalent conception of man's possibilities.

By expanding the term we may discover that "divine possibilities" is a synonym for limitless possibilities; and why not?

God originally designed that his image, man, should partake of and manifest divinity in a higher degree than any other phase of man's trinity which consists of the physical (animal), mental (intellect) and spiritual (Godly or *Godhood*). Yes, like God, every man, woman and child is a trinity with divinity or Godhood in the ascendancy if it could but be awakened from the dormant state into which adverse suggestions and traditional beliefs have left the intellectual and spiritual.

Psychometry is developed in at least three different phases, viz., Independent, Dependent and Impressional.

Clairvoyance, clairaudiance and the diagnosing of diseases by the touch all come within the scope of Psychometry.

Christ, Isaiah, Daniel, Peter, John the Revealer, Joseph and the Virgin Mary, were all Psychometrists in an illuminated degree; and even Balaam's Ass was gifted with the clairvoyant phase of Psychometry (Nos. 22-27) when he saw the angel that impeded his pathway, while poor blind Balaam, like many who persist to-day in limiting their spiritual illumination, illustrates a case of dependent Psychometry inasmuch as he had not only the angel's presence, but also the spoken words of his steed as helps to his spiritual sight.

Now if Balaam's steed and all of his next of kin, so far as we know, may have spiritual illumination to the extent of revelation, may not the thinking, reflective and studious occultist, healer, writer and teacher, like the Galilean exponent of spiritual unfoldment, aspire to evolve the potentialities of the Godhood within till he can heal the sick, cast out devils (overcome evil), and do exploits that seem miraculous in the eyes of the superficial investigator?

The above reference to Balaam's steed is made only to emphasize, by way of contrast, the reasonableness of man—the apex of creation—rising far above the beasts of the field or the brute nature in the animal kingdom, and basking in the effulgent radiance of the Spiritual Kingdom with its divinity, illumination and prophetic vision vouchsafed to us by the comforting legacy of Holy Writ and Sacred Song.

HYDROZONE IN DIPHThERIA.

By H. L. TRUE, M. D., McConnellsville, O.

I have recently treated a bad case of diphtheria in which I used the spray of Hydrozone as recommended by Mr. Kaiss and published in this journal some time ago. I must say that I am favorably impressed with it.

The patient was a young lady eighteen years of age, and had been sick several days before I was called to see her. The glands on the outside of her neck were very much swollen. Diphtheritic membrane completely covered both tonsils. It was as thick as ordinary blotting paper and of a dusky hue. Tonsils and soft palate much swollen, the latter of a fiery red color. Deglutition was very difficult. Pulse, 120; temperature, 103½. A putrid odor of breath was a very prominent symptom of the disease. Treatment was as follows:

℞	Fld. Ext. Veratrum, vir. gttss. xx.
	“ “ Aconite Rad. “ v.
	“ “ Belladonae Rad. “ x.
	Sulphite Sodium.....ʒij.
	Water.....ʒiv.

Sig.: Dose teaspoonful every hour until fever is controlled.

The above prescription was used about forty-eight hours, when the pulse and temperature became normal. It was then put two or three hours apart and continued until patient was convalescent. Along with the above internal treatment I sprayed the throat with Hydrozone, full strength, every hour (unless patient was asleep) until the membrane was detached, which occurred on the fourth day. Hydrozone did not dissolve the membrane, but it had a marked effect towards dissipating the putrid odor, which entirely disappeared after a few applications. Spray caused a foaming of the secretions of the throat similar to the action of Peroxide of Hydrogen in a pus cavity. I did not wash it out of the throat. I wanted to see if it would dissolve the membrane. After using, patient would spit out a large amount of frothy material, and I have no doubt considerable medicine was swallowed, as no effort was made to keep from swallowing it. I did not give any Hydrozone internally (save what was swallowed from the spray), because patient was taking (in the above sedative mixture) Sulphite of Sodium, an old standby of mine and a splendid antiseptic to the alimentary canal. I did not use Kaiss' prescription for internal treatment, because I am no friend to Calomel and besides am opposed to the use of cathartics in the treatment of diphtheria.

Hydrozone by spray has one thing to recommend it. It can

be used along with almost any other treatment that the physician has found to be successful, and the use of it by spray looks like business to both patient and friends. In this regard you may say it serves as a suggestion that you are getting after the disease, and this impression lodged cannot be other than beneficial. My patient said it did good right from the start and she would call for it herself. She made an uneventful recovery.

THE POTENCY OF FAITH-CURE.

By MABEL GIFFORD, Needham, Mass.

There are Laws of Life. To live the order of these Laws, either consciously or unconsciously, develops man in the natural unfoldment of his being; the individuality and personality planned by the Infinite in the beginning, as the flower is planned; the kind of a flower, the variety of its kind, and its personality, which is its difference from any other flower.

The conscious observance—obeying the Laws of Life understandingly—puts into man's hand the scepter of power. The power lies latent within us, but not until we find the scepter—the means of using the power—is it available. Knowledge shows us the way to power, puts the scepter in our hands. Wisdom, which flows into our consciousness when we apply knowledge, tells us how to wield our power. The way to power then is by knowledge, application of knowledge, and obedience to the wisdom resulting. Wisdom will "work the works" and disseminate blessing.

Men who seek wisdom of each other and the external world, reason and experiment, study and test, and arrange the things they call Facts into some order that will build a theory. They have acquired knowledge, but failed to discover wisdom, except in minute portion after years of labor.

Men who seek Wisdom of Infinite Love, from whom is all good and truth, look to Infinite Love for light, desiring not men's ideas about Truth, but Truth from the Infinite. This they will receive in such measure as they are able or capable of receiving. The light increases as it is followed. In this case man does not use books or his reason, his ideas or other men's ideas; he does not study or investigate. He looks to the Light, and it shines into his consciousness. With it a higher plane of reason is unfolded, and confirms it. The real use of reason is not to seek, but to confirm. Men who have not developed the higher plane of reason disbelieve in its existence. It is perhaps the most delightful satisfaction experienced by the thinking nature of man.

"Thou (the Creator) hast put all things under his (man's) feet." It is for us to learn this, and how to use our power. Wisdom, the understanding of God's laws, enables us to use it. Whether we think of God as an Infinite Being or "infinite intelligent energy," the conscious looking to Him or It will bring the light, and obedience to it even further develop it. The conscious observance of His laws endues us with power from on high.

We must look to Him, or to what He is, to find the light. Good and Truth is the only way.

In the search for health, men receive help on the plane of man's life in which they seek. Ways of healing develop with man, grow more potent as they develop. From the barbaric methods of healing up through the various schools and methods and sciences there is an ever-increasing ratio of safety and success, with a decreasing ratio of suffering in the application, time required for a cure, and loss of health by injury from medicines and treatments, failure to recover health, and loss of life, by mistakes, ignorance, want of judgment and inefficiency of means. Also each system refines itself as man progresses. The Allopathy of to-day is not the Allopathy of fifty years ago.

From Allopathy to Life Science, *each and all are Faith cures.* This is known to many of the most intelligent physicians, and some acknowledge it outside of the "fraternity." "*Nature* does the work, and *Faith* assists Nature."

More truly, *Life* does the work, and "Nature" is its method of operation, as it is made visible to man on the material plane.

That *Nature* is the origin of cure is the mistake of the materialist, who places power in the action of power.

How is a cure effected? When not interfered with by man, *Life* cures by its own laws, and operations of those laws. In all other cases it begins in the mind of man. Some thought finds its way into his mind from some visible or invisible source and induces faith, which we should call an impression. This impression the man either acts upon blindly or after giving it thought, and seeks the cure suggested. *Life* flows in through the doors Faith opens, and into such forms as Faith has prepared. *Life* is not free to follow its own method, but works as best it can in its limitations, and the nature and permanency of the cure depends upon the kind of cure in which the man puts his faith, and the strength and constancy of his faith. The most vital petition we can utter is, "Lord, increase our *faith*."

More depends upon our faith than upon that in which we place it, and obversely the strength and constancy of one's faith depends

largely upon that in which we place it. "We live by faith." Every act of our lives is determined by our faith. Faith is the door that opens to Life or closes it; Faith in falsity, closes the door; Faith in truth, opens it.

When we choose systems of cure that give medicines, and apply external treatments to cause artificial conditions, Life, natural operations are suspended until the medicines and the unnatural conditions are gotten rid of. Nothing can be retained in the body as building material except food, and medicines which are not foods have no use but to interfere with Nature and waste the body with the added work given it to get rid of them.

(To be continued.)

MAGNETIC HEALING vs. SUGGESTION.

By HENRY WUERZINGER, M. D., 1276 Central Boulevard, Chicago, Ill.

It is the purpose of this article to demonstrate to the satisfaction of the reader that the general supposition that the successful appliance of Vital Magnetism as a healing agency is but a very forcible method of Suggestive Therapeutics is erroneous, and is but the natural consequence of the wrong teachings of some instructors who, while styling themselves "Magnetic Healers," are in fact nothing but "Mental Suggestionists."

Many readers, undoubtedly, have taken a course in "Magnetic Healing," so-called, and were disappointed in their expectations; for, instead of receiving instructions in the therapeutic appliance and development of Vital Magnetism, they were simply taught Mental Suggestion in a more or less disguised form. "Exercise your 'intentions' to quicken circulation; place your hands over seat of pain and 'will' to give relief" are the usual instructions given by those misguided and misguiding teachers. Is it, therefore, to be wondered at that a great science, which, if properly understood and practiced, cannot fail to revive the entire system and cure many apparently hopeless cases, is continuously belittled, and even misconstrued by those who are usually broad-minded enough to give to "Cæsar what is Cæsar's"? Show me the practitioner, from the most reputable physician down to the most unscrupulous quack, who does not "exercise his intentions" or "will to give relief" to his patient; the "intention" to give relief is always there, no matter what system we practice, whether it be one of the "pathies" or one of the "isms."

It does not, therefore, require the expensive teachings of some greedy self-styled professor to inspire one with healing intentions, as every method of healing is backed by such laudable intentions, or, if you prefer to call them so, suggestions, and we might just as well claim the directions given, together with the medicines administered by the Allopath or Homœopath to be a more forcible method of Suggestive Therapeutics, as to put forth such a hypothesis for Magnetic Healing.

While I do not desire to question the beneficial and curative effects of the different systems of Therapeutics, I do not hesitate to pronounce Vital Magnetism the only healing agency which will reach and lastingly cure nearly every ailment of mankind, and which, when once properly understood, will appeal to the common sense of every thinking person. For Vital Magnetism takes its resources from nature itself, which in its bounteous storehouse supplies it with all necessary auxiliaries: pure, healthy blood, a sound nervous system, fresh air and sunlight. The food we eat, the water we drink and the pure air we breathe, transplant it to our system, where it only awaits further and sufficient development to be transmitted by personal contact with the bare skin from the operator to the patient, the nervous systems of both acting as conductors. The magnetic force of the sound and healthy operator is thus brought to bear directly upon the nerve centers of the patient; and as every part of the organism has its center of action in the central nervous system, the normal condition of the disturbed organs and functions is soon re-established.

A knowledge of the plexuses of nerves situated along the spine where branches are leading to or supplying the different vital organs is therefore essential for the intelligent appliance of Vital Magnetism, and as all the Mental Suggestion which you may try to use will not avail you anything when, from a want of better knowledge, you work from the wrong plexus, it is apparent that the science of Magnetic Healing is independent of Suggestion. I may mention here that the plexuses to be taken into consideration are the Cervical, the Brachial, the Lumbar and the Sacral.

It is generally conceded that, the lighter forms of mental disease excepted, it is impossible to treat the insane by Suggestion. The following case will, therefore, prove my assertion that Magnetic Healing bears no relation to Suggestion, to be correct.

Frans B., aet. 26, a born imbecile, was afflicted with muscular rheumatism for nearly three years, and all the usual remedies prescribed by different practitioners failed to give any relief. His condition seemed to become worse with every day and his groans of pain

and agony were something pitiful to listen to. On August 2, 1899, I was called in consultation by Dr. S. The patient himself, owing to his mental condition as well as to his inability to speak, could not give any history of his case; but I learned from his mother that he was also suffering with Dyspepsia, Chronic Constipation and Insomnia. As treatment by Suggestion was out of the question, I commenced at once to apply Vital Magnetism with the result that the bowels moved the same evening, and that he slept continuously from 9 o'clock in the evening until 4 o'clock in the morning, and, as his groans had become less frequent, it was apparent that the rheumatic pains had also been relieved. I treated him daily for eleven days, and at the end of that time was able to pronounce him physically cured. His health has continued good ever since.

This case, owing to the mental condition of the patient, is the most striking evidence of the efficacy of Magnetic Healing simple and pure. I have cured numerous cases which could not be reached by Suggestion, but were cured as soon as Vital Magnetism was vigorously applied.

A QUEER FACT.

By J. ADAMS, M. D., M. C. P. S. O., Toronto, Canada.

For this knowledge I am indebted to the late Dr. Donovan, a gentleman who for twenty-five years held the same position, respecting phrenology, in England as Messrs. Fowler and Wells do in the United States.

Some thirty-five or forty years ago I had the good fortune to attend his family (he being a Ph. D.), and in course of conversation he mentioned having noticed that certain regions of the head corresponded with certain regions of the body, and that from the cranial elevations and depressions it was easy to ascertain the relative strength of the corresponding organs.

He divided heads into three classes, viz., the "healthy," the "scrofulous," and the "tuberculous;" the first being straight up and down the sides so that a rule placed against the temporal region would be perfectly perpendicular. The second or "scrofulous" type is marked by more or less prominence of the zygomatic arch, while in the "tuberculous" the upper part was the widest, the head taking the shape of a V, and thus a general idea of a person's constitution might be ascertained at a glance.

Dr. Donovan had a homely way of comparing the human constitution to "a table" standing on four legs, viz., the "stomach," the "lungs," the "heart," and "sexual system."

The "stomach" region, as he termed it, he placed as the temporal, and from its elevation or depression a very fair estimate of the power of digestion and assimilation of the individual may be formed.

Occasionally, on finding it depressed, I have told a patient that he had a weak stomach, and have been assured that he had never suffered from indigestion; but, on further inquiry as to whether he had noticed how slow he was in regaining lost flesh, the answer invariably was, "That's so."

But the following case will illustrate the value of this aid in forming a correct diagnosis:

Some years ago a prominent lawyer of this city consulted me, as a forlorn hope, his Allopathic advisers having given him up as a hopeless case of consumption. On examining his head I noticed that the temporal region was very hollow, whereas the region connected with the lungs was well developed; and on closer examination of those two organs it became evident that it was a case of dyspeptic consumption, if I may so term it. This I explained to him, and by a careful course of diet and the use of appropriate remedies for the improvement of his digestion he soon became a strong and hearty man; to the astonishment of his old doctors.

The region corresponding to the lungs is situated over the frontal sinus, and a very slight inspection of this region will suffice to show how great a difference there is in various persons—some being smooth and prominent while others are depressed, with more or less *perpendicular lines*. *The deeper these lines the stronger and healthier lung tissue*, and, therefore, the less liable to disease, and the more susceptible of restoration if affected. It is interesting to notice how these lines deepen in persons who practice deep breathing.

The region corresponding with the heart is situated just above the ears, where phrenologists place the organ of "executiveness." The rounder and fuller it is the stronger the heart and circulation. It will be found to increase or decrease with the strength or weakness of this organ.

The "fourth leg of the table," as my old friend would call it, is the cerebellum, which, as every student knows, is intimately connected with the sexual system. It forms the basis of man's physical energy and strength. When too large it makes a man a brute; but if too small, a ninny.

In examining the human constitution by means of these cranial indications, judgment has to be used in order to form a just estimate of the whole. For instance, a man may have weak lungs, but if his

other organs are strong he has a very fair chance of overcoming any difficulty in that direction, as the following case will illustrate:

Three or four years ago I was consulted by a distressed father with regard to his pet son, a lad four or five years of age, who had been given up as a hopeless case of chronic tubercular meningitis by three of our leading physicians. The prominence of the cranial region at once revealed the tubercular constitution, but on further investigation I found a good base of brain and full cerebellum, whereupon I told the anxious parent that, while there certainly was a tendency to the disease in question, there was such a large preponderance of physical power in his favor that I had no doubt of his ultimate recovery. All that he required was something to remove the tubercular diathesis from his system.

The expression on his face was a curious mixture of hope and doubt, which was intensified when I told him that all the lad required was a dose of medicine every ten days. However, as the other doctors had given him no hope whatever, he concluded to leave him in my hands. As he lived at some distance I gave him powders enough to last him for three months, at the end of which time he reported the lad as "running round like any other boy." A fresh supply of powders was forwarded, and three months later, when he brought him in for inspection, the prominence of the upper part of the forehead was far less apparent.

The medicine that effected this wonderful cure was Dr. J. C. Burnett's Bacillinum, 200; though some slight credit may be due to rigorous prohibition of coffee, tea and meat. A simpler case I have never had to deal with. The prominent upper region denoting tuberculosis, but stomach, lungs, heart and cerebellum being well developed, the chances were all in my favor, for, with Tuberculinum to correct the constitutional diathesis, the game was in my hands.

A slight acquaintance with phrenology is of great advantage to the physician as, by its aid, it is easy to form a rough estimate of a patient's character, and when assisted by the additional information to be derived from Dr. Donovan's "four legs of the table" the effect on the mind of the patient is very striking.

When a stranger calls for advice, my first request is for him or her to take a seat and remove the head-gear, after which I run my hands over the head, saying: "Allow me to see what sort of constitution you have"—but without letting them know what part I am inspecting—then I mention their constitutional peculiarities, such as "You have a strong (or weak) stomach, heart or lungs," as the case may be, which usually produces a favorable impression, after which I proceed to inquire and note down the peculiar symptoms, etc.

***SUGGESTIVE THERAPEUTICS.**

By E. M. WING, M. D., of North Anson, Maine.

Gentlemen of the Somerset Medical Association:

I have had but little time to prepare an address, so I will speak a few moments upon Suggestive Therapeutics, or mental treatment, a subject which has interested me very much for the past two months. Under various names and in divers forms this curative agent has been employed in so many instances by people with wild and incoherent ideas, that naturally enough, the impression has been made that the whole subject is unworthy the attention of sane and intelligent men. It can, however, be easily demonstrated that the cures performed are in no way dependent upon the strange and incomprehensible theories of certain "healers" regarding matter, mind, disease and the universe in general, for operators who hold opposite views are equally successful with this plan of treatment. Most curative agents act through the nervous system, whether drugs or other therapeutic measures are employed. Mental-healing, or, as it is more accurately termed, psycho-therapeutics, also utilizes the nervous system in restoring the physical organism to health. The primary action of mental or psychic treatment is on that particular phase of consciousness that has been designated as the subjective or subliminal mind. This department of our mental nature influences and directs the nervous energies and thus through the nerves absolutely controls all the vital functions. No form of mental treatment can be successful unless it reaches, and strongly influences, the subliminal consciousness of the patient.

When this is done, a large proportion of human ailments (I will not make it strong for sake of argument) can be thoroughly and permanently cured.

The term "animal magnetism" has been absurdly applied to this psychic force or effluence; but it is misleading and without sound logic. If the psychic force were animal magnetism, it would be found in a dead man as well as in a live one, for neither chemistry nor microscopy has discovered any essential difference between a live man and a corpse, so far as the animal physical body is con-

*Presidential address delivered at the annual meeting of the Somerset Medical Association, held at Skowhegan.

cerned they are exactly alike, and one would be as capable as the other of producing "animal magnetism."

Psychic force is not derived in any way from the animal nature, but it is inherent in the mind or soul, and of course leaves the body at death.

Correct diagnosis must always precede intelligent treatment. All diseases are not curable by suggestion or psychic treatment. It is in neurotic patients that great good can be accomplished. Some believe that no medicine need be administered in such cases and some otherwise.

I have had a limited experience, but believe that any of us can treat many of our patients more successfully if we make suggestions to them in a proper way, and administer less medicine. We all practice suggestion unconsciously every day in our regular routine. How many times a nervous patient has come into our presence with some trivial ailment, very much frightened about his or her welfare, and how many times we have talked to them in a calm and candid way and seen their nervousness disappear, and sent them away feeling very much better.

This is "suggestion" practiced unconsciously. A mother may bring her child into our office and say, "Doctor, I don't know that you can do anything with this child; she is very nervous and afraid of strangers." What do we expect? She has made suggestions to that child, and the child does just as told. On the other hand another comes in with a child, and you may ask after the former experience, "Is this child afraid?" "Oh, no, this child is never afraid of strangers," and we find the mother's statement correct.

Hypnotism I know but little about, and claim it plays no part necessarily in the practice of suggestion. In using suggestions for therapeutic purposes, we seek to build up the individuality of the patient; strengthen the will of the weak; teach each one to develop his latent powers and self control, and how to prevent his individuality from being adversely influenced by those with whom he comes in contact during life's battle. This is considered by many the most successful treatment for alcoholism. There can be much written and said, and much argument made on this subject. I have only endeavored to give a brief outline of the subject, in hopes to interest rather than instruct the gentlemen present.

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This was decided upon at a recent meeting of the board of directors of the Psychic Research Company, because the magazine is worth far more than this amount and it is the intention of the Company to make it absolutely invaluable to scientific investigators and those interested in practical psychology.

In this move we are seconded by the hearty encouragement and advice of hundreds of our subscribers, who know from experience how much money can be spent searching for scraps of information which they now find all collected, boiled down and arranged for their inspection in the columns of our journal.

The magazine has been enlarged from 48 to 64, from 64 to 80 and from 80 to 96 pages in the last five months, and the circulation has just quadrupled. Hereafter our efforts will be directed to the further improvement of what has long been the best journal of its kind.

FOR THIS MONTH ONLY.

Inasmuch as we were very late in getting our journal into the hands of subscribers last month we will for this month only repeat the advantageous premium proposition which we then made. That proposition is, that we will send the JOURNAL OF SUGGESTIVE THERAPEUTICS (\$3.00) for one year and *The Complete Course in Mind-Reading* (\$5.00), both, to any address in the United States or Canada for the sum of One Dollar (\$1.00).

Truly this is a wonderful offer.

If you have not already taken advantage of it do so to-day. It is framed to suit you. We don't want to get rich. We are not looking now towards our financial advantage, but to our increase in numbers.

This offer brought us in thousands of new subscribers last month. It brought us in thousands of renewals also.

And we propose to give you back, in an improved magazine and more pages to the number, all the money you put into it. Tell your friends about this offer. It holds good for January only.

If you don't like your bargain after you have paid your dollar, write and say so; don't be backward; just say so, and we will send back your dollar at once. But you won't want your money back.

Nobody does after the Mind-reading Course and the Journal have been examined. Here are a few more testimonials just received at this office:

40 Broadway, New York, Dec. 7, 1899.

Psychic Research Company, Times-Herald Bldg., Chicago:

Gentlemen—Your course of lessons in Mind Reading supplies the best and most reasonable explanation which I have yet seen of the method whereby professional mind readers perform many feats which are puzzling to the great majority of people. I am glad to find that the lessons are conducted along the same plane which has always characterized the work in "Suggestive Therapeutics," namely, a desire to obtain and submit a reasonable and rational explanation of all phenomena which are mystifying to the average mind. The explanation of the phenomena of mind reading is set forth in a manner that will commend itself as entirely satisfactory to every enquiring mind. The instructions are clear and concise and any one who will conscientiously follow them cannot fail of success. After taking the course it was a matter of great surprise to me to find my first attempt at mind reading completely successful.

It is not at all improbable as we advance in civilization and become less gross and material that this sixth sense will manifest itself in a marvelous way.

Apart from their psychic value the lessons will prove an endless source of amusement and entertainment to anyone who will give them the necessary amount of study and application. Yours sincerely,

Alex. Fraser.

Centerville, Ia., Dec. 10, 1899.

Suggestive Therapeutics, Chicago, Ill.:

Your mail course of twenty lessons in Mind Reading received some time ago and will say I think it superb. We have tested about all of the propositions laid down in the same and find that with a little perseverance we can perform all of the feats of modern mind reading and what looks like an almost impossibility becomes comparatively simple by following the instructions therein set forth. Therefore I can recommend your mail course to anyone wishing to become proficient in that very important phase of occult science. Very truly yours,

G. F. Severs, M. D.

St. Louis, Dec. 8, 1899.

Psychic Research Company, Times-Herald Bldg., Chicago, Ill.:

Gentlemen—Your course of twenty lessons in Mind and Muscle Reading has been received.

I have given the subject of mind and muscle reading a thorough and exhaustive study and have perused volume upon volume written on the topic, but I am obliged to say that of everything I have read and studied on the matter no work is so thoroughly clear, concise and accurate as yours.

Many times I have pored over twenty volumes of "musty and forgotten lore" to gain clearly the ideas defined in one lesson of your work.

Do not feel myself capable of endorsing it too strongly, or of commending it too highly to any of the masses who are delving into the mysteries of the delightful subject of mind and muscle reading. Very truly yours,

G. Fraley.

Nevada, Mo., Dec. 9, 1899.

Psychic Research Company, Chicago:

Gentlemen—"A Complete Course in Mind Reading" is received, and your lectures read with much interest. In my judgment this is the most complete work on this subject that I have ever read. It is so plain and comprehensible that any one can read, and gain a practical understanding of the subject.

It will be worth many times the purchase price to any one wishing to learn the art of mind reading. I have personally demonstrated the truth of the statements made in this course of lectures, and any one who will faithfully follow the teaching contained therein can do the same.

Every one interested in the art of mind reading should obtain a copy of these lectures. I congratulate you upon your fine work. Yours very truly,

L. E. Stanhope, M. D.

Cleveland, O., Dec. 8, 1899.

Psychic Research Company:

Gentlemen—Have studied your lessons on "mind reading" and consider them within the comprehension of all. Any one following the directions given will find himself able to do all the feats mentioned. He will also find himself in great demand, as an entertainer. I would recommend every one who takes the course to subscribe to SUGGESTIVE THERAPEUTICS, as he will find it a valuable adjunct. I loaned my last copy to a teacher in the Cleveland Public Schools, who is much interested in Psychological subjects and she told me it was the most simple and able magazine upon the subject that had ever fallen into her hands. Sincerely,

Laura Wheeler Chappell.

HAPPY NEW YEAR.

It is very pleasant to be able to announce that we are compelled this month to print 20,000 copies instead of 16,000, as we had planned.

NAMES.

Will our good friends, the readers of this journal, take pains to send us each some names of people who are, or ought to be, interested in Psychology. We shall be glad to send a free sample copy to every name on any such lists sent us, but we do not send free copies to lists supplied by subscription agencies. Such lists are worthless.

You can do your friends or acquaintances a favor in this way, and give yourselves very little trouble.

THE SAND CURE.

Full particulars of the Sand-Cure, the very latest of Therapeutic vagaries, are at hand. I am awaiting with some interest the advent of the medical enthusiast who will inform us upon the merits of ground glass as an aid to the removal of dyspepsia and stomach troubles. The fact that a woman in Michigan is on trial for the poisoning of her husband by the administration of ground glass will not deter the gentleman from proclaiming to the world the beneficent action of ground glass when used with virtuous intent as compared with the injurious action of ground glass when used in conjunction with poisonous thought. Thus will our ingenious friend aptly depict the influence of mind on matter. Here is the Tribune's account of the Sand-Cure:

The Sand-Cure, which its advocates claim makes the invention of a "sanitary" pie a superfluity, is explained by Dr. O. E. Miller, 1733 Michigan avenue. As given to the National Society for the Promotion of Health, the formula for the sand capsules is simple, as follows:

"Lake Michigan sand, filtered of Chicago River tincture, sifted to required size, and put up in five-grain capsules, to be taken six with the meal."

It is claimed for the sand capsules that they will cure dyspepsia, appendicitis, and all stomach troubles by furnishing the digestive apparatus with the grit which man alone of all animals has not the sense to pick up with his food.

Faithful application to the Sand-Cure, it is claimed by its sponsors, will open all culinary fields of pastry which have been closed to dyspeptics, with mince pie, plum cake, plum pudding, pate de foie gras, boiled lobster, and angel food cake standing as Cerebuses at the gates.

The Sand-Cure, taken in connection with the water cure, is proclaimed as a remedy for all diseases. The water cure consists of one pint of water for every ten pounds of flesh each day. The difficulty of the two remedies, which is recognized by its sponsors, lies in the fact that a man of 250 or 280 pounds, requiring daily twenty-five or twenty-eight pints of water and capsules containing 100 grains of sand, might find it inconvenient to carry about this cargo of water and sand.

"Most of the ills of men," said Dr. Miller, "have resulted from an attempt to consider man's needs as being different from the needs of animals. They are the same. A chicken has enough sense to pick up gravel to digest its food. A dog will roll a bone or piece of meat in the dirt before he will eat it, unless he is a fashionable poodle raised in such a condition as to be forgetful of his natural instincts. A horse which has been kept in the stall for some time pulls up grass by the roots and eats dirt and all as soon as he can get out of doors.

"Children know more than grown people. Boys and girls will make mud pies and eat them. A woman once told me that she and her husband had both been sufferers from dyspepsia, and she looked it. They had two children, she said, one of them ill like his parents, but the other surprising them by growing into a strong, sturdy boy. This boy had eaten plaster, and had been whipped time and again for it. He had the necessary grit in his system, which enabled him to overcome the inherited dyspepsia."

Dr. Miller has advised the National Society for the Promotion of Health to adopt the sand cure, the water cure, and the barefoot cure, in connection with sun, mud, and water baths, which jointly will consume two hours each day. He advises the members of the society to build themselves glass bathhouses in their back yards or on their house tops, in which they can take the baths, finishing with a half-hour's sprint on a track to be built around the baths.

DISCLOSED BY TELEPATHY.

Some presentiment of evil caused Dr. A. W. Hoyt, of 4620 Greenwood avenue, Chicago, suddenly to arise just at the close of Thanksgiving dinner at the home of his friend, P. E. Spooner, of 4940 Greenwood avenue, at 8:30 last evening and exclaim, "There's something wrong at my house!" and to insist upon going home at once. His wife and others about the table laughingly remonstrated with him, commenting on the tendency a hearty repast topped by mince pie had to make one believe in Telepathy, but the physician would not be dissuaded from leaving.

Mr. Spooner and F. M. Case were induced by Dr. Hoyt to accompany him. When the three neared the Hoyt residence they were surprised to see a light shining in the attic.

"Burglars!" exclaimed Dr. Hoyt, quickening his pace.

The three men surrounded the building. Mr. Spooner guarded the front and Mr. Case the rear, while Dr. Hoyt went to the front door and attempted to enter. It was found blocked with a chair. Calling his companions to his aid, the doctor forced the door, turned on the lights and found the place in confusion. The rear door was heard to slam, announcing the exit of the burglar.

Dr. Hoyt hastened to the house of a neighbor to telephone to the police and returned to see what the burglar had left him. He saw the family silver laid out on a convenient table, ready to be put in a bag and carried off when the other resources of the house had been exhausted. The furniture in the lower rooms he found in disorder, and running upstairs he saw what looked like a junk shop. Every drawer had been taken out of the bureaus and laid upon the floor. One had been removed with the aid of a jimmy.

A jewelry case which had held valuable gems was lying open upon the chiffonier, rifled. The robber had exercised much care in selecting what he wished to take, leaving a pair of gold-mounted opera glasses, two heavy chased revolvers and much rich clothing. The loss was heavy, although Dr. Hoyt and his wife are unable to estimate its extent as yet. The burglar evidently had been in the house for a long time, and Dr. Hoyt says that two men whom he saw acting suspiciously at Forty-seventh street and Greenwood avenue when he was hurrying home were in his opinion the accomplices of the man in the house.

While the despoiled householder was surveying the ruin of his home ruefully and wondering at the literal fulfillment of his peculiar presentiment a patrol wagon from the Hyde Park police station rolled up and five officers alighted, too late to be of service.

It was found that entrance to the house had been obtained at the back door by means of a "jimmy." Nothing but the opportune arrival of Dr. Hoyt had saved the house from complete spoliation, and hereafter the Kimball hall physician says he will treat premonitions with great attention.—Chronicle.

HAIR PLANTED ON BALD HEADS.

A Turkish physician has been experimenting successfully on the transplanting of hairs one by one to bald parts of the scalp. His results seem to show that there is no impossibility in the complete renewal of a lost head of hair by this means.

The physician, Dr. Menaham Hodara, according to a foreign paper, tried his experiments in the case of a disease that had removed part of his patient's hair. His plan was to scarify the bare surface and to implant thereon hairs removed from other parts of the patient's head. The hairs used for the purpose were trimmed with scissors at each end.

Some four weeks after implantation a certain number of the hairs were found to have taken root, and in no long time a goodly new crop was produced.

Encouraged by these results, Dr. Hodara has since applied the method in other cases of baldness following favus, and he thinks himself justified in stating that "clinically there can be no doubt as to this very curious fact—that small bundles of hair stems cut with scissors and implanted in the incisions made with the scarifier can take root and grow, forming in time long and visible hairs."

By microscopic examination he has satisfied himself that after some weeks a real new bulb forms at the lower end of the implanted hair. Dr. Hodara's results are interesting in themselves, and still more in the promise which they appear to offer of further results, undreamt of, or at any rate unmentioned, by the ingenious experimenter.

Why should not the same treatment be applied in cases of ordinary baldness? Many bald men would gladly submit to have their scalps plowed and afterward sown with new hairs if there were a reasonable hope of even a moderate harvest.

CONSTIPATION.

The world is constipated. Of this there can be no doubt, for the evidences of this truth are seen on every side. The billboards delineate it in flaming colors and beautiful pictures. The fences declare it, the sides of the barns emblazoned it in letters of prodigious size, and even the rocks on the way-side advise the traveler what to take to move his bowels.

The great quantity of pills, syrups, etc., produced every year to move the bowels of constipated humanity would surprise anyone not familiar with the facts. U. S. P. compound cathartic pills are made by the bushel and barrel by all prominent manufacturing pharmacists, and this is only a hint as to the total quantity of all kinds of cathartic medicines made every year.

Naturalists have carefully studied out the distinctions between man and the lower animals, but they have missed one point; man is the *constipated* animal. The large annual production of aloes, senna, etc., is for poor, constipated man (emphatically including woman, however). How does the remainder of animated nature get along without cathartics? By living more naturally and choosing food more sensibly.

Our food is too concentrated. It should have sufficient bulk to distend the alimentary canal normally.

We don't drink enough water to keep the various secretory and excretory organs going properly.

We don't respond to nature's calls promptly (animals do).

We don't exercise properly, and our habits are not regular.

These are perhaps the reasons that we are constipated. Correct the causes, choose food according to bowel need, as fruits, prunes particularly, corn bread, graham bread, oat meal, etc., massage the abdomen when necessary, and establish regular habits of defecation, and cathartics will seldom be needed.—Medical World.

WON BY CHRISTIAN SCIENTISTS.

Minneapolis, Minn., Nov. 20, 1899.

In the District Court this morning the Christian Scientists gained a victory by securing the dismissal of the grand jury indictment of Mary Brockings and Albert P. Meyer on a demurrer. The defendants were charged with violating the State law by practicing medicine without a license. They demurred on the ground that as they gave no medicine and administered no treatment they could not be said to practice medicine.

A CURIOUS REMEDY FOR ENURESIS.

Adaminally, N. S. W., Australia.

Editor Medical World—A patient of mine was suffering from enuresis. I tried all and every known remedy, but failed. A month after I called to see the patient and found him completely cured. He told me an old woman had taken him in hand, giving him three plates of soup daily made from boiled field rats, and before the treatment was up he was completely and permanently cured.

Sarsfield Cassidy, M. D.

A MATTER OF HALLUCINATION.

Mr. Andrew Lang is in disgrace with the Folk-Lore Society, he informs us in Longman's Magazine, for maintaining that the universal practice of crystal-gazing arises "from the simple fact that some people *do* see hallucinatory pictures in glass balls, in caraffes of water, in ink, and, generally, in any clear depth." The visions are nothing but waking hallucinations, he affirms; you may see people in a glass ball, but there are no people there. What you see is a hallucination. These are, he continues, purely fortuitous coincidences, pure matters of accident, that prove nothing. One of his acquaintances looked into a crystal for the first time and "saw a field which he knew very well, and feeding in it a cow which he did not know. It wore a bell not common in Scotland, and had certain notable marks, which he described. Moved by curiosity, he visited the field and there was the cow, marks and bell and all." This was a fluke, a pure accident, declares Mr. Lang, but one or two such occurrences would induce unscientific people to believe in magic. "The whole affair is a matter of Psychology, and may in time throw light on the obscured subject of the Imagination." Meantime, he maintains, it is all hallucination.

QUERIES.

Among the letter-box queries this month you will perceive many that remain unanswered. This is not because the editor has no opinion upon the points at issue. The editor is full of opinions upon everything, even if his opinions are only satisfactory to himself. But it has been impressed upon you that this journal is published for the dissemination of all people's views. It is your journal. The Letter-Box Department is your arena. Argue, therefore, among yourselves, and answer each other.

JOSEPH WADE.

Here is a very curious letter from Mr. Wade, the author of "Posthumous Memoirs of Madame Blavatsky." Mr. Wade, it seems, is not to be easily tempted to tell us what he knows, yet I think if some of you would write to him and plainly express the interest which we all feel in the statements of the man who has "done things" and "seen things," he might be led to give us his message. I can at least assure him that we do not admit the word "impossible" into our vocabularies, and that we are always attentive:

Boston, Mass., Nov. 15, 1899.

Editor Suggestive Therapeutics, Chicago, Ill.:

My Dear Sir—I have your esteemed favor and note its contents carefully. I thank you for inviting me to write for your magazine, which interests me very much, but what I would write would hardly ever be published. I have gone deeper into what you call "Spiritualism" (of course there is no such thing) than perhaps any man living on earth. I can show a gallery of oil-paintings made instantaneously, as fine as anything ever painted, not small ones, but measuring 24x30. Anything like them could not be found on earth anywhere. I have got precipitated letters without number, and lots of similar stuff, but going so deep I have to write positively, and it seems like egotism, stating an absolute fact that all cannot understand. Therefore I do not write for the papers. I have published several magazines, for a year or two at a time until the inspiration gave out; then I would stop them. I printed them at my own expense, so that nobody lost anything.


I like your magazine; I like your own positive statements of what you know. I never read a theory, an opinion or an idea. I drop them immediately. If a man has got anything to say, and says it straight from the shoulder, he is the man I want to read after.

Yours very truly.

Jos. M. Wade.

 SUGGESTION AND SEX.

Dr. Parkyn has a page announcement this month which will be of great interest to our readers as an indication of the enlarged field for Suggestion which is now being entered upon by a few of our pioneer investigators.



...The Letter Box...

SLATE WRITING.

Denver, Colo., Nov. 15, 1899.

The Psychic Research Co. :

Gentlemen—This is to acknowledge receipt, in response to my letter of November 10 enclosing one dollar, of the October and November, 1899, copies of the magazine SUGGESTIVE THERAPEUTICS, and with the explanation of several clever tricks, especially of the one entitled "New Spirit Slate Writing."

I was led to write to you because of a recent interest which I have taken in a case of so-called Spiritual Slate Writing, which was done under very different conditions from those you describe.

I beg to frankly say at once that the writer is not a believer in any sense of the word in the supernatural end of such manifestations, but I would like very much if you can help me to a solution or explanation of slate writing under the following conditions, and I would be very glad to pay for such information if I could get it. Certain so-called mediums recently, in Denver, performed the following :

Slates were bought of a stationer by myself. Questions asked of people who were dead were written on six different pieces of ordinary scratchpad paper, said pieces being about the size of an ordinary visiting card. These six questions were placed in an envelope, securely sealed, and put inside of the two slates. Holes were bored in the slates, and the same screwed together. The slates were then sealed on the ends and the two sides, four sealings, all of which was done in my office, and then taken to the medium. There were two sets of slates; that is, four single slates, two each fastened together. The medium sat in a light room, in broad daylight, on one side of a table and I on the other. The medium produced two small ordinary black thin cloth bags, just the size of the slates. Accounting for the size of the bags fitting the slates, I beg to say that I insisted on using my own slates, and prepared them before I

came to the medium, and was charged an extra price because I did so, but I selected slates of the same size as those used by the medium. I placed one set of slates in one bag, the medium placing the other set in the other bag. Ordinary rubber bands were then fastened around both bags and slates. We sat at the table for about a half an hour. The slates did go out of my hands into the hands of the medium, although she did not leave the table at all, and once, with careful watching, while she held one of the slates in the palm of her hand it sank a little below the table, but it at once reappeared. At the end of the half hour, after a good deal of hocus-pocus about spirits being present, etc., the medium announced that the sitting was over, and I opened the slates myself first examining the wax to see that it was unbroken. On one set of the slates there was nothing. (By the way, I should have said that I enclosed the questions, which I placed in the envelope referred to, inside of one of the sets of slates before I went to the medium.) On the set of slates, the one in which the envelope and questions were enclosed, there were answers to all of the questions, stating the names of the dead people to whom they were addressed, and a picture of a book over which were the words "The Best Book," and on the leaves "Be good, do good," all of which appeared to be written by different colored crayons.

You may rely upon the accuracy of the description of the conditions. You will see that this is very different from the new "Spirit" slate writing which you explain, and if you can help me to a solution of this, as stated before, I shall be very glad to reimburse you for your trouble. Yours very truly,

E. B. Field.

I have tried my best to think out a solution of this and cannot. The slates written on were those I took with me, as they had the screw holes on them, the same colored sealing wax I used and all. The questions were written in my office, placed between the slates, all sealed up as explained. The medium never touched the envelope or, indeed, the slates. She would have had to use a screw driver to have done so, and it was impossible for her to do this, while I sat there watching her. I am sure it is a trick, but how is it done?

E. B. F.

I wish you would go again to the medium, taking your own slates as before, and think you will find the explanation to be a substitution of slates during the transfer of the slates to the bag.

Your slates are then passed through a trap-door in the floor (the door may or may not be connected with the table) to a confederate, who very carefully removes the seals and screws, reads the messages, answers them, seals all up again, and enclosing slates in other and similar black bags, passes them up again to the medium. Please investigate and report for us again.—Ed.

PHENOMENA.

Centerville, Ia., Dec. 19, 1899.

Mr. Sydney Flower, Ed. Sug. Therapeutics:

Dear Sir and Friend—I have just been reviewing the book Lulu Hurst, and I want your opinion on a few points.

First, on page 71 she makes the statement that she was placed on a pair of scales at the National Observatory and that the scale pea was pushed out twenty pounds more than her actual weight. They then placed a gentleman weighing 200 pounds in a chair near the scales, I still remaining on the platform (of scales), then they asked me to lift the chair and gentleman. I did so, and yet, strange to say, the scale beam remained undisturbed. In other words, with a margin of only twenty pounds, I raised a weight of 200 pounds (plus the weight of chair) and did not consume even the twenty pounds on the scales. How do you explain the above? certainly not by a deflection of forces, for she says she raised the man (and chair), she did not push him over; she raised him.

Second, on page 121 she says the power deserted her for a short time. What power? Her self control? In other words, her Hypnotic power? Overcome by the adverse criticisms of the skeptical lady?

Third, on pages 257 and 258 she tells how she succeeded in duping her friends by pressure and a little force applied to a creaking table, thereby imitating what is known as spirit raps. After reading the book thus far I am prepared to believe that this lady would resort to any method to deceive her friends. But I failed so far to find any place in her book where she makes a positive statement that she had reformed and had actually quit practicing fraud for gain. And if she should ever make such statement, I should have to accept it *cum grano salis*.

In regard to the rapping, I know by actual experience that the raps do occur without deception (at least conscious) and without any effort on my part, as they are occurring at this moment while I write on this identical (seemingly) piece of paper that I will shortly mail to you, and as there is no visible mortal in the room or building but myself I believe the raps are genuine spirit raps.

On one occasion in the spring of 1890, at about 10:30 a. m., an acquaintance came into my office and sat down for a friendly chat, and while talking he asked me if I had ever tried the following experiment: Take a newspaper and tear off small pieces, say about the size of the finger nails, lay them upon a table and draw the folded paper through under the arm, making some pressure with the arm against the body; repeat the movement quite rapidly three or four times in rapid succession, then hold the paper close to the small fragments and see how many it will pick up. After repeating the experiment a few times I asked him if he had ever heard the spirit raps, and he said yes, he could get them sometimes or had got them at some past time. My book safe sat on a table and on top of the table was an oilcloth tacked down to edge of the table also at the end. I took out my knife and pulled out the nails near the corner that held the oilcloth and in turning the cover over one of the small pieces of paper was carried by the air and deposited upon the cloth near the folded edge, which did not come down flat on the table by about an inch; the space made bare was a triangle about nine inches at the end and about eighteen at the side of the table; almost as soon as we placed our hands upon the place made bare the raps began, and seemed to strike on the oilcloth, producing a hollow sound by virtue of the fact that the cloth did not fold down closely. After watching intently trying to locate the raps with our eyes as well as by the sound, we were pleased and surprised to see the little piece of paper begin to jump up when we heard the sound to the height of about one-half to three-quarters of an inch; said movements continued until we took our hands from the table. Of course the power manifested here was feeble, but what was the force that lifted the paper? Again I have had my shirt stud struck by the rapping power and turned around and made jingle. I have also been waked up at night by the same process rapping on my shirt front. I have never tried to get a communication by raps, considering it entirely too slow. My stenographer, being a good automatic writer, I have not tried to develop by raps.

You may publish this if you choose, but I would like to hear what you think of it in conjunction with the statements made by the author of Lulu Hurst. Very truly,
J. F. Severs, M. D.

TELEPATHY.

Los Angeles, Cal., Nov. 6, 1899.

Editor Suggestive Therapeutics:

Dear Sir—I have just read the article from Ottawa, Ont., in your journal of this month, in which it is stated that Mr. Cesaire Gohier saw his old friend, Mr. Achille Pinard, crossing the street, or supposed he did, when in fact his friend was at that moment dying in Toronto, and it is called Telepathy.

Now, what I would like to know is: Why so called? In what way could his friend—even if thinking of Mr. Gohier ever so earnestly at the time of expiring, have shown his body as though alive, crossing the street by the faculty called Telepathy? Wouldn't it be a more reasonable explanation to say he saw his friend's spiritual body, which had just left its old home?

I have made a close study of spiritual phenomena for several years, mostly in my own home, either alone or with some member of my own family. When I began I was a firm materialist, but seeing some phenomena I could not explain I determined to find out how it was done, if possible, and ended by knowing it is something that if not explained by Spirit return, is not at the present time explainable. I have had many queer experiences, and would like to briefly state one, and if you can explain it would be pleased to have you do so. About five years ago I was visiting a friend, Mrs. O., and during my stay she gave a progressive euchre party. After the prizes had been given and refreshments served, and while sitting at a table talking with a lady, Mr. O. rang the bell to call attention and said he had forgotten that Mrs. O. had another prize, and said she had put a number of coin in this box, and the lady who guessed the exact number, or nearest it, would draw a prize. Let every lady write down her name and number. When he had reached the work "box," I saw directly in front of me the number 19 in gold figures, but as he went on it slowly faded out and the number 26 took its place. I quickly took my tablet and wrote 19, but by the time it was written it had so faded from my mind and the number 26 stood out so clearly it was with difficulty I could remember that was the number I saw. I felt sure it was the right number and had the feeling something did not want me to write it, but wanted me to make a mistake, and though strongly impelled to change it I did not, and it proved to be the exact number.

Now, if I had only seen the 19 I would readily have believed it was Telepathy, for I feel sure they were pleased I had won it, but

the number 26 coming up as it did and trying so hard to mislead me, is the point I cannot explain on the same theory. I was sitting with my back to Mr. O. and most of those in the room. Which would you call it, Telepathy or Spirit help? Respectfully,
Mrs. H. A. Woodward.

DEEP SLEEP.

Hawkeye, Ia., Nov. 15, 1899.

Dear Sir—Why is it that when you hypnotize a person by laying your hand on his head and have him watch your hand, held about three or four feet from his face, and tell him that as your hand gets closer to his face he will become sleepy and that when it is about six inches from his face he will be sound asleep, that it is so hard to wake him up again as it has been with some of my subjects? They are not afraid to try it again, and it is hard to make them believe that it has been so. I thought I would ask a little advice, as I have had two cases where it was almost impossible for me to wake them up. Yours truly,
Clinton Bopp.

STAGE PHENOMENA.

Rhineland, Wis., Nov. 21, 1899.

Ed. Suggestive Therapeutics, Chicago:

Dear Sir—In your reply to W. A. Harvey in the November number, you state that one is prevented from raising another from the floor by a lack of equilibrium. I was once asked, in the presence of a large audience, to step behind a woman whose arms were flexed at the elbows, grasp her by the latter, and lift her, which I easily did. In ten seconds I was requested to do so again, neither of us having moved, but I was unable to do so; another physician also failed. We even each took an elbow, but she stood as if frozen to the floor. We were permitted to assume any attitude desired.

Yours truly,

S. R. Stone.

PAIN.

Lawson, O. T., Dec. 5, 1899.

Editor Suggestive Therapeutics:

My desire for knowledge—facts, not beliefs—prompts me to ask the readers of your valuable journal the question—what is pain? I want to know *what it is*; not its effects; I know that too well. Don't give me an orthodox guess, but a scientific analysis. Don't tell me that it is inharmony, a disturbance of the equilibrium of the vital forces; or the nerve fluid, or electric fluid; or derange-

ment of the blood circulation; or cessation of the proper dissolution and construction of the cells; that it is the signal of danger; that it is a notification of some physical derangement; that it is a belief; that it is all in my mind. I know where it is. It's in my right shin, and the strange part of it is that there is no apparent obstruction or derangement of any kind, yet its intensity demands my constant attention and demanded me to inquire into the *why* and *what*, of it. I venture to say there are not a thousand people in the world who *know what pain is*.

Centuries before written history the Hindoo priesthood devoted much of their time to the alleviation or banishment of pain; the early Christians did the same; and one sect of them still practice it—the Followers. Since the days of Hippocrates the medical fraternity have made a special business of relieving pain, yet not one of them can tell *what it is*. If there is one, let him sharpen up his knife and proceed to dissect the arch enemy of the human race; aye, more, the whole animal kingdom.

I ask this question of the "Mental Scientists," the "Christian Scientists" and the "Spiritualists," thousands of whom are making a business of banishing pain.

What is this thing *pain* that we have so much experience with and hear so much about and know nothing about? I await an answer.
A. D. Marble.

HYPNOTISM IN DENTISTRY.

Tekamah, Neb., Dec. 5, 1899.

Editor Suggestive Therapeutics:

Dear Sir—Your magazine has become a household necessity. For several years I have been experimenting in Hypnotism. I do not make a business of it, but for the love of experiment. Have had good success in curing the tobacco habit. I had a very interesting experiment a short time ago. I put a young man in the sleep, in which condition he underwent a very painful dental operation of two hours' duration. Upon awakening he remembered nothing of the operation whatever. The operation was performed by Dr. R. A. Rivers, and should you desire details for publication, I think he would furnish them. I wish to say a word in regard to suggestions in natural sleep. I have a boy eight years old, who up till his sixth year stammered quite badly. My wife talked to him four nights during sleep, and he has not stammered from that day to this.

I could relate many interesting experiments, but as this letter is getting long I will close. Yours truly,
F. J. Hayes.

ON GUARD!

Collingswood, Can., Dec. 9, 1899.

Editor Suggestive Therapeutics:

Dear Sir—Your December number is, I think, the best of the year. But I should very much like the time and ability to show these people who are drifting or have already drifted into the idea of the spirits of dead men and women returning to visit them, that there is no evidence whatever of such occurrences, and it would not even be thought of were it not for the survival of the idea of man's immortality as wrongfully taught by the churches as the teaching of the Bible, which, no matter what they may profess, they have not gotten rid of.

The Bible is the only guide in these matters, for who can imagine more nonsense than that God has "neither body, parts nor passions," to be contradicted with quite as much authority by the statement that the Father, Son and Spirit—"these three are one God, the same in *substance*, etc." These are a couple of the half truths, with which the so-called Christian world is saturated—believer and unbeliever alike. Nothing could seem clearer than the axiom, that everything that is must have substance and be composed of matter, and yet at the bidding of the churches (not the Bible) it is continually ignored.

But you must be tired of my rhodomontade by this time.

Let me have your course in Mind Reading as soon as you can, and believe me. Faithfully yours Geo. M. Aylesworth, M. D.

P. S.—Your remarks on Orificial Surgery are too sweeping. As a separate *system* it cannot stand, but as a foundation *stone* in therapeutics it will live—and don't you forget it. A.

ENURESIS.

Helena, Ark., Dec. 4, 1899.

Editor Suggestive Therapeutics:

Dear Sir—I have seen a number of your journals, and my friend, Mr. Robinson, who is with me, has subscribed for the journal, and we like it very much. I am deeply interested in the science and have read Hudson and a number of other books on the subject. I have also practiced some. But I now have a case that bothers me a great deal. It is a boy nine years old, who has nocturnal enuresis. I have tried everything in the Osteopathic Science on him with no result; ordinarily this treatment cures in from one to three treatments. But not so in this case. I have also tried suggestion every day for a week or more; he goes into a

deep sleep, but seems to be very restless, throws his arms and legs around and I cannot get him quiet. If I sit him up in a chair he is very limp. I cannot make him cataleptic, and he will not do anything I tell him; does not seem to hear. Is the sleep deep enough or too deep? I would be very thankful for any information on the case. With best wishes, I remain, yours respectfully,

A. A. Brown.

THE CONFIDENTIAL STRANGER.

435 West 50th street, New York, Oct. 19, 1899.

The Psychic Research Co. :

Gentlemen—I have been a reader of your excellent journal, *SUGGESTIVE THERAPEUTICS*, for the past six months, and I can truthfully say that I have derived much profit and pleasure from the articles in its columns. Furthermore, I consider its editor an authority on matters pertaining to hypnotism and allied phenomena, and would accept his opinion as conclusive and without a suspicion of a doubt; for that reason, and to satisfy my curiosity, I shall relate a curious, remarkable, probably an improbable occurrence, which was told me by an intimate friend, whose veracity I have no reason to doubt, and whose mental equilibrium, I am sure, is up to the normal.

This is what my friend, who we will call B, told me, and as Hypnotism seems to play the prominent part in the whole thing, and as I am not familiar with the science, induction, possibilities, etc., I do not know if I am justified to treat it as a farce or to accept it as the truth, or (better designated) as a possibility. It does seem strange that the hypnotic force could be employed in such a manner.

My friend B. happened to pay a visit to one of the larger parks of this city, and after tramping about for some time seated himself on a bench in a somewhat unfrequented spot. Presently a stranger, carrying a camera, approached him and asked for a light of his cigar. B. accommodated him with the necessary fire. After exchanging a few remarks, the stranger asked B. if he would object to have his picture taken. B. of course said no, the stranger stepped away a short distance, began to adjust his camera, previously requesting B. to "look steady," made a few "up and down" movements with his hands (as B. expressed himself), then said a few words about "going to sleep," and—well B. claims, after "coming to" a few moments after, the stranger was closing his apparatus and said "Hope they will turn up all right" (meaning the

negatives, I suppose), and suddenly left. B. was somewhat dazed (as he calls the condition in which he found himself), but gradually recovered; at a distance he saw the stranger disappearing. B. had occasion to refer to his watch, but to his dismay found it gone, and he is quite positive it was in his possession shortly before the stranger appeared. Now, then, to conclude, I wish you would tell me if it is possible that my friend was under a hypnotic spell, induced by the stranger? Give me your candid opinion, if you please. As I said before, I am totally in ignorance as to what may be accomplished by the aid of the hypnotic power, and it was to gain a better knowledge of the science that I became a reader of your journal. I am certain my friend B. is fully as ignorant in the science as I am, and I do not believe he was ever "hypnotized" before. Enlightenment on the foregoing I could hardly find in a book or journal. Yours truly,

A. C. Shoffer.

THE UNIVERSAL FORCE.

Hartford, Kan., Dec. 5, 1899.

Editor Suggestive Therapeutics:

Dear Sir—I am a layman, as you in your profession are pleased to term me, yet I take great interest in reading your magazine. Being a deep student of life, I have had extensive reading and have devoted time and thought to almost every theory pertaining to man's existence.

I find much, however, in SUGGESTIVE THERAPEUTICS that is mystifying. It seems in the case of every scholar when he steps beyond his environment and perceives a new truth, that his first question is: "What shall I name it?" It needs a name, certainly, but why should he conceal his knowledge in the name applied. There is but one law underlying all the different modes of healing that are being used to-day. There is but one power which changes a drunkard into a man. There is but one force which rectifies the mistakes of ignorance. Magnetic Healing, Mesmerism, Suggestion, Christian Science, I Am Science, Mental Science, are but synonymous names for knowledge. "In ignorance there is bliss," behold it at thy doors! I, however, prefer the bliss of knowledge. What I wish to explain to your readers is this: *That the mind governs the body.* Therefore the body can be reached only through the *mind.* In treating dis-ease (disease) seek to right the thoughts of the patient. When you control the mind you control the body. Mind and body are one. Man is all mind. The whole universe is mind or intelligence. There is no

such thing as *dead matter*. And the greatest truth of all is, that "thoughts are things," and that **THOUGHT IS CREATIVE**. Then teach the people to think, for by this means alone will they become their own masters, will they succeed in throwing off the bondage of sin, sickness and even **DEATH**.

"The last enemy that we shall overcome is death." When shall we seek to deprive the grave of its victims? Is there any other way to prove our immortality? Yours for the truth,

Wm. H. Wright.

HEADACHES.

Arcot, Tenn., Nov. 17, 1899.

To the Editor:

My Dear Sir—Your half playful Theory in regard to "falling hair" in the October number of **SUGGESTIVE THERAPEUTICS** impels me to call to your attention another very common disorder from a contracted scalp. I refer to headaches. I have treated, I suppose, an average of five or six cases of this trouble a week for the last two years, and I invariably find the scalp tight as a drumhead. Under hypnosis it relaxes until as loose as a rhinoceros hide. When this condition occurs I tell them they are cured and as a matter of fact they are.

In these cases no matter how severe the pain, neither sphygmograph or stethoscope show a perceptible alteration in the general circulation, and the temperature is generally normal; neither is the cerebral circulation at fault. The peripheral nerve ends are simply pinched against the unyielding bones of the skull and squeal, both because their normal blood supply is cut off and from actual pressure. All headache remedies act by relaxing this muscular spasm. A cathartic often relieves it. Chloroform, various salts of ammonia, and, best of all, atropia, as its effects are most lasting, and, owing to the small quantity required, interferes less with other functions. But superior to any medicinal agent is hypnosis, and a mild degree of lethargy is often sufficient.

The causes of this peculiar spasm may be various; hunger often produces it. Fermentation of food, overwork, overanxiety, loss of sleep, etc., etc., but if you rid the patient of pain and relax the spasm without inhibiting the normal eliminatory functions, the organism soon rids itself of the deleterious substance, whether gas or ptomain, and the patient is well.

Examine the scalp of your headache cases, and see if I am not correct. I have never seen this referred to by writers on the subject, all appearing to think that the trouble is in the circulation inside the head. Yours truly,

J. T. McColgan, M. D.

INVESTIGATING.

Baldwinsville, N. Y., Dec. 11, 1899.

Dear Sir—Inclosed please find \$1 for which I wish to avail myself of your offer for a course in Mind Reading and Suggestive Therapeutics for 1900.

I wish also to express my sincere appreciation of the work you are doing in the realm of Psychic Research. I cannot but notice a change of attitude in the teaching of the journal, which pleases me immensely. I thought at first that you were by far too dogmatic in your assertions; and while my own experience has been similar to the views you have always expressed in regard to suggestion, I feel that the careful and painstaking observations of the earlier magnetizers and such men as Ochorówicz, Bertrand, Puysegur and Donato should not be looked upon with silent contempt. As we reach out from the boundary of the known into the realm of the unknown, we are forced to stumble over the brambles of superstition, and besmear ourselves with the mire of ignorance and prejudice, but now and again we gather from the dross that surrounds it a pearl of *truth* that fully repays us for our weary search, and I am pleased that you are willing to publish experiences that may at times appear indecorous to trained scientific thought and investigation, but which, nevertheless, help to bring before the minds of earnest workers the necessity of more patient and technical work in this direction. I am, very sincerely,

J. Holcomb Burch, M. D.

 MENTAL IMPRESSION.

Rio Grande, Ohio, Nov. 23, 1899.

Editor Suggestive Therapeutics, Times-Herald Bldg., Chicago, Ill.:

Dear Sir—We are engrossed in business, politics and other matters in profusion, yet we are not so much engrossed that we have not noticed that in some way you have slighted us, and have not sent SUGGESTIVE THERAPEUTICS for October, 1899. Perhaps you are very busy, too, but please let us have the journal.

Excuse my adding to this business note an experience of a day or two ago.

A girl, aged thirteen—never menstruated—lives in country. Rather of a nervous temperament. Reasonably well fed; Irish parentage, but thoroughly Americanized. Was called for intense headache and pain in region of stomach, with cramping and vomiting, as mother said; gave opiates for pain—morph. and bismuth. This was 6 p. m. Next morning no better. At 2. a. m. I hypnotized her, telling her I could charm away her pain and

sickness. She obeyed me perfectly, and went sound asleep. I mentioned once when hypnotizing her that I wanted her to sleep three or four hours, but mentally kept till 12 or 1 o'clock fixed as the time for her to waken. She slept till 1 o'clock, and was free from pain and sickness. There was tenderness over right ovary, and my impression is that the trouble is an ovarian congestion, presaging the function to be taken on by them (the ovaries) soon. The thing about this case that impressed me as it cannot you, is that she awakened at 1 o'clock, as I think from my mental command more than verbal, but I cannot prove it, so it is not necessary to say it; and I might as well have left this off and saved my time and yours. Impressions prove nothing, that is, mental impressions without facts.

Your liberality, even if it tends to destroy all tenets of medicine and theology, pleases me. Truth is what we want. Give us truth, even if it destroys every previously conceived idea. We would not be wrong because it is the way we have always been, and so with our parents before us. Sincerely,

William Miller, M. D.

A TRUMPET CALL.

5229 Indiana Ave., Chicago, Aug. 30, 1899.

Editor Suggestive Therapeutics:

May I be permitted brief space in your magazine. I would like to hand to humanity an item of interest, and—without reviewing—let it be an answer to Mabel Gifford's "Lord's Prayer." She, like myself, labors to instruct and benefit humanity. But we cannot agree. I have passed the stage at which she is, in thought. To her, and other of your many readers, I would hand the recent assertion of one well beloved by Americans. Abraham Lincoln spoke the following words by inspiration of my brain, to-wit:

Out of our research has been obtained the truth that no God exists, and this important truth we bring to men of earth. Rejected though it be, and for years by many, nevertheless it is truth, and in the end all men shall know 'tis truth. This knowledge that we bring you—O people of earth and of the lower realms in spirit life!—shall demolish Christianity. In its place white-robed Truth shall reign, and Intellect be classed as the redeemer of mankind. That wide-sweeping, out-reaching, aspiring tendency of mind, which climbs the heights in search of all that is to be known, and banishes *fear*, wholly banishes fear, will lead mankind to know all truths. Eons of time await each mind, and Truth abides ever with Time. And no man shall stay groveling forever. Very truly,
Allie Lindsay Lynch.

LEPROSY.

Toronto, Can., Dec. 2, 1899.

Dear Editor—I have read with very great interest an article in the November journal on Leprosy, that most terrible of all diseases, a disease which up to the present time has baffled the skill of the most expert physician. I have for years been watching every effort that has been made for the relief of those sufferers with an interest intensified by pity for the poor, helpless outcasts; helpless, because once the disease has taken hold of its victim his ambition dies, for even had he the means at hand by which he could relieve his trouble, he has not ambition enough left to apply it. Rev. Father Damen, the Roman Catholic priest who gave his life and his efforts as a missionary to the lepers of Molokai, has fully illustrated this, when the English government sent a vessel and brought him to England in order that everything known to the medical profession might be tried for his relief. Everything failed, and at his own special request he was taken back, where he did five years' effective missionary work before he became entirely helpless, and for another eighteen months he lingered in suffering before death came to his relief. His reports every three or six months on the progress of the disease in his own case were looked for and read with interest by myself, and no doubt many others besides, but now, thanks be to God, a star has risen in the leper's sky. A star of hope, in the person of Dr. Thomas Bell, who is just now experimenting with the venom of the cobra de capello. While Dr. Bell was army surgeon in India he frequently saw the demon worshipers when in the last stage of the disease, in a fit of desperation, voluntarily placing their bodies in the way of the serpents in order that the poison from their bite might enter their bodies and thus put an end to their terrible existence, but instead of killing the victims, he noticed that many entirely recovered, and all were more or less benefited. This led the doctor to investigate the matter, with this result, that he has commenced operations on a small scale in New York state, where he hopes to try the effect of the venom used hypodermically on a few cases in the state, let us hope with great good results. And with interest and sympathy we will all say godspeed the doctor in his work. In the interests of science. Mrs. M. Scott.

A CABINET TRICK.

Winston, N. C., Dec. 9, 1899.

To the Editor of "Suggestive Therapeutics":

Dear Sir—I have had experience in hypnotic work for about twenty-five years, and have all the standard works on the subject up to date, but I lately saw some "manifestations" that must have been under the aid of Hypnotism, that I will describe. As a finale to an exhibit of "Mind Reading," "Second Sight," etc., the lady operator was tied hand and foot and the muslin bandages used to tie her hands behind her, were securely nailed with tacks, to a post nailed to the floor. A committee of eight of our citizens were called up by the audience (I among them) to attend to all the tying, examining of the cloth-walled cabinet, and finally they were stationed as guards about the cabinet. In a moment after the front curtain had been closed upon the operator (or medium), securely fastened (as the committee decided), the musical instruments at the further end of the cabinet appeared at the top in motion, and bells, tamborines, etc., came flying out on the stage floor—all this in broad light—and in less than thirty seconds after the last bell came over, the curtain drawn aside showed the lady still as securely tied as at first. All this we expected, of course, as we expected an exhibition of skillful trickery; but what followed was what surprised me. The cabinet was again arranged, and as a committee we again decided the lady was safely bound hand and foot. The manager then asked if one of our number would like to see how it was done; in reply one who has always been an open opponent of Hypnotism, Spiritualism, etc., stepped forward and took the chair in front of the medium. In less than one minute the instruments were sounding again and appeared over the cabinet, and in another minute the curtain was drawn and our committeeman was just waking in his chair and *his coat was completely on the medium*, who, of course, was still tied as before. The manager laughingly says, "Please don't tell what you saw in there." This man's word was not to be doubted, and his statement was that he knew nothing after the curtains closed till aroused by them opening again. The house was wild with applause and laughter. One of our committee, Captain B., said, had it been him he'd not been caught so—and as the show was to be repeated next night he told us he wanted to be the one to go inside next time. So next night the Hon. Captain B. (ex-mayor, chairman of county board and influential and leading citizen) pompously seated himself in the cabinet, fully determined to spoil their little game.

The events of the preceding night were duplicated, and Captain B. could only answer: "I don't know a thing about it more'n what you all could see."

Now, both these men were hypnotized sure enough; but the mystery is how could it occur so quick?. And how could the hypnosis be induced without their knowledge, or, as in the second instance after Captain B. had bragged that they would not "fix him." Captain B. weighs 250 pounds and is inclined to be a rather pompous, egotistical sort of a man, and no reasonable money would have induced him to have gone in the cabinet had he not been sure of maintaining his normal condition. He says they must have "used chemicals" on him, and is so touchy over it that his friends don't have much to say about it. To me such rapid hypnosis was wonderful. Do you know anything of such work?

H. J. Thomas, M. D.

WARM PRAISE.

Palmyra, Mo., Dec. 11, 1899.

The Psychic Research Co., Chicago, Ill.:

Gentlemen—I received your course in Mind Reading, and after carefully reading it I can say that it is the clearest and best treatise on the subject I have ever seen, and am especially pleased with its simplicity and the absence of technical terms, so that any one of ordinary intelligence can understand it and *master* it. Some years ago I assisted Paul Alexander Johnstone in one of his feats of Mind Reading (so-called); the explanations he gave me at the time left much of his performance shrouded in mystery, but since reading your course, it has all become clear to me, and any one who is interested in Mind Reading and the Science of the Mind would do well to procure your course. None better. Yours truly,

R. L. Doherty.

VIEWS OF AN EXPERT.

New York Press Club, New York, N. Y., Nov. 2, 1899.

Herbert A. Parkyn, M. D., Chicago, Ill.:

* * * The Mail Course is magnificent. It would be arrant folly to say it is much better than any course ever given on the subject, for it is the ONLY lucid and instructive dissertation on practical psychology, with reference to therapeutics, ever published. Of course, I am aware that my knowledge of the subject might lead me to suppose it more simple than it is, but I allowed a couple of friends to read it, and their discussion of its contents later on, have convinced me that all that can be done in addition to the lessons it contains, is to furnish brains for the reader. If he possesses an average amount of grey matter, he cannot read it through without having a very practical knowledge of Suggestion and Hypnotism. Yours very sincerely,
M. J. Murphy.

THE MOUTH AND CHIN OF WOMAN AS AN INDEX
OF CHARACTER.

According to the *Riforma medica* for September 14, Dr. Weingartner is of the opinion that a woman's character can be completely known from a study of her mouth and chin. A round chin, downy in the fissure, betrays little force of will, love of pleasure and frivolity, and is typical of a kind, affectionate, polite, good-hearted woman, but extravagant, whimsical and capricious. When the chin is small and mobile, and slightly projecting, it is a sign of strong will. Such a chin marks a woman of more imagination than heart, desirous of excelling, with a mixture of sentiment and practical sense, with jealousy added. The mouth small, with the lips moderately full, the upper lip slightly projecting, is distinctive of a cold heart, suspiciousness, but little sentiment, a calm and reflective temperament, pride, ambition, and egotism. A mouth of proper proportions he considers to denote the exact opposite. The *Riforma medica* suggests this subject as a new field for research. Will the lady doctors give us some points on the character of men from similar observations?—N. Y. Med. Journal.

MORPHIA.

Dr. Pitzer, of the St. Louis School of Suggestive Therapeutics, St. Louis, Mo., writes us that he proposes to cure the morphia habit in three days. Dr. Pitzer has had remarkable success in the treatment of drug, liquor and tobacco habits, his earnest assurance of manner proving in itself a great help to the sufferer.

A SURGEON'S OPINION.

St. Louis, Mo.

Dear Dr. Parkyn:

* * * I have gone pretty deeply into the hypnotic suggestions of the Nancy School (as well as Charcôt's) and I must say that you are *right* in your methods, which explain many things hitherto dark under former teachings. I shall therefore take pleasure to recommend your school to any one who desires to get at the bottom of Suggestive Therapeutics. * * * Sincerely yours,

Emory Lanphear, M. D.,

Editor of American Journal of Surgery and Gynecology.

THE HEALER.

With every mail—or, to be exact in our statement—on every day in the week there arrive at this office testimonials of regard and astonishment at the wonderful work which our healer is performing, and of the cures he is making. We have no intention of advancing the price of our Healer's treatments. We figured out long ago that the fee of \$1.00 for one month's treatment was sufficient to keep away those who from curiosity or unworthy motives would be inclined to take advantage of a free proposition. Read our advertisements of "Distant Healing" in this number. We have not room in our journal to print half the testimonials received.

FULLY ENDORSED.

Wichita, Kas.

Herbert A. Parkyn, M. D., Chicago, Ill.:

Dear Doetor—Diploma received all right. I am well pleased with it, and as for your Mail Course of Suggestive Therapeutics, I can say it is the best I have seen. It is certainly all that you claim.

Very truly,

I. A. Barkalow, M. D.

Elkhart, Ind.

LOGICAL.

Dr. H. A. Parkyn, Chicago:

This card will notify you that I am in receipt of your Mail Course. I like it. It does me good to see a man "give a reason for

the hope that is in him." This you have done. He is a dumb man who cannot reap a great reward from its study. Your propositions are logical, because they are reasonable. Success to you.

I. W. Dill, M. D.

CONGRATULATIONS.

Dannemora, N. Y.

Sect'y Chicago School of Psychology:

* * * Dr. Parkyn treats the subjects handled in his mail course in a clear and scholarly manner which cannot be misconstrued by any one of ordinary intelligence. I must congratulate the doctor upon the high standard of his work.

Lewis Priest.

A COURSE IN ABSENT TREATMENTS.

Our "Healer" has become very popular with our subscribers. As will be noticed he has an extra page advertisement this month, offering at a nominal price a course of instructions for giving absent treatments, as he does it and as it should be done. Personally, we do not know very much about absent treatments, but know that "The Healer" is curing people every day by his method. Of this we have the evidence of letters which we are receiving every day from his patients.

SIGHT AND HEARING.

Actual mechanical massage can be given to the eyeballs and to the fine inner mechanism of the ear by means of Dr. Dinsdale's Pneumatic Sight and Hearing Restorers. This treatment is wonderfully successful where all others have failed in the treatment of diseases of the eye and of deafness. The pneumatic pressure is from within and is applied directly to the seat of the disease. This is possible in no other way. Dr. Dinsdale is making a special price of \$2.00 each for his instruments and speaks truly in his advertisement when he says that similar apparatus is now on the market at \$10.00.

"THE PALMISTS.

The page advertisement of "The Palmists" which appears in this number is an experiment by some of our Chicago friends, to test the interest which readers of SUGGESTIVE THERAPEUTICS take in the science of palmistry. The lady to whom it refers is well known to us and we can fully indorse the statements as to her ability and exclusiveness. This company can fully guarantee the financial responsibility of "The Palmists."