

Vol. VIII.

FEBRUARY, 1900. **SECOND COPY**, No. 2.

Subscription Price in United States and Canada:

\$3.00 per annum, 25c. per copy (postpaid).

Foreign Subscription Price:

12 shillings per annum, 1 shilling single copy (postpaid).

Library of Congress,

Office of the

FEB 3 - 1900

Director of Copyrights

Periodical Department

SUGGESTIVE THERAPEUTICS

Edited by SYDNEY FLOWER, LL. D.

SPECIAL ARTICLES IN THIS NUMBER:

| | |
|---|----------------------------|
| THE BROTHERHOOD OF SILENT SERVICE, | Sigma Nun. |
| STUDIES IN SPIRIT RETURN, | Charles Dawbarn. |
| VITAL FORCE AS A REMEDIAL AGENT, | Lyman W. Denton, M. D. |
| THE ART OF CONCENTRATION, | Lloyd Jones. |
| MEDICAL HYPNOTISM, | Alexander Macdonald, M. D. |
| THE POTENCY OF FAITH CURE, | Mabel Gifford. |
| SUGGESTIVE TREATMENT IN COMPLICATED CASES, | C. Edwin Goodell, M. D. |
| THE PRINCIPLES OF THOUGHT, | D. C. Cone. |
| MY HYPNOTIC CLINIC, | J. T. McColgan, M. D. |
| PHILOSOPHY OF MAGNETIC HEALING, | W. M. David. |
| THE WORRY HABIT, | The Editor. |
| THE SCIENCE OF ASTROLOGY, | Elion, the Astrologer. |
| HEALTHFUL SUGGESTION, | M. Scott. |
| ABSENT TREATMENT, | Anna E. Park, M. D. |
| FORCES OF NATURE, | William Gross, M. D. |
| CLAIRVOYANCE, | A Reporter. |

Published on First Day of Every Month by the PSYCHIC RESEARCH CO., Times-Herald Bldg., Chicago.

Entered at the Post Office, Chicago, and admitted through the mails as second-class matter.

Copyright. February, 1900, by PSYCHIC RESEARCH CO., Chicago.

MAGNETIC HEALING.

Would you not give much to be able to heal the sick? Our new and original Manual of Magnetic Healing is the standard guide for **ALL HEALERS**. The course was prepared under our personal supervision and direction. **It is the Best in the world.** We have seen them all and know this to be

a fact. It contains full instruction, dealing minutely with the proper treatment for different diseases; giving full directions for the distinguishing of the common ailments, and chronic disorders of man which the magnetic healer is most often called upon to treat. With this course of instruction no other is required. It is designed to take the place of all others and renders attendance at any school of magnetic healing a superfluity. It is unnecessary to spend money upon any other course.

We had this course prepared at a great expense because there is a demand for better instruction along this line, a demand for explicit instruction teaching how to at once develop the healing power and how to apply it.

We do not think this demand has heretofore been satisfied. Our manual does satisfy it. By the use of this manual you are at once prepared to earn your living if necessary, by successfully practicing magnetic healing. The system is so simple that it requires little reading to start the student right into successful practice, either among his friends or as a professional healer.

The price of this wonderful work is only.....\$10.00

See page announcement headed "Diplomas."

THE PSYCHIC RESEARCH CO.

TIMES-HERALD BLDG.

CHICAGO.



SUGGESTIVE THERAPEUTICS

VOL. VIII.

FEBRUARY.

No. 2.

SUGGESTIVE TREATMENT IN COMPLICATED CASES.

By C. EDWIN GOODELL, M. D., M. E., Irvington, N. J.

A very interesting case came under my observation last October. A young woman twenty-two years of age had had chorea since childhood and had been treated by a number of physicians of different schools for the past ten or twelve years without apparent benefit. Was called to see patient on the evening of October 16, and upon examination found her in a highly neurotic state, twitching and shaking, suffering with spinal and parieto-occipital neuralgia, insomnia, perverted appetite, chronic leucocythæmia, general œdema of head, legs and feet, nephritic trouble, urine containing heavy sediment albumen, Spg. 10.34, chronic constipation and hemorrhoids. Patient had a habit of eating handfuls of salt at a time, pickles, sweets, etc. She would drink vinegar by the pint, and drink from ten to eighteen cups of tea each day. Patient had not menstruated from October, 1898, and according to her previous medical attendants' opinion it was just as well she had not, as she could not possibly live, owing to her deplorable condition, and especially the nephritic trouble. She had not known what it was to be without severe headache for over eight months; nothing seemed to take hold of her and give her any relief. She had taken arsenic and strychnia since she was ten years old and with various treatments carried to their fullest extent chorea still held sway. I hypnotized patient for the first time on the evening of October 16, 1899, after patient had been given up as absolutely incurable; deep sleep was obtained in less than half a minute, gave necessary suggestions for the relief of pain, insomnia, nervousness, œdema, etc., etc., and left patient in the somnambulist condition for eight hours. She awoke exactly on the minute set for her to awaken with no pain, chorea almost gone and insomnia cured.

Second treatment, October 18; chorea much better, œdema of the face and legs all gone, and constipation cured. No return of pains or nervousness. Third treatment, October 21; chorea cured; no return of œdema. Patient complains of weakness on left side; on examination found slight cardiac murmur. Bowels move regularly every twenty-four hours, feels well, but complains of poor appetite. Gave suggestions for the return of menses during this treatment. Fourth treatment, October 23; menses appeared for the first time in one year, profuse and extremely offensive, with no color. Patient complains of bearing down and severe fronto-parietal headache; gave suggestions for relief. No return of chorea or any other symptoms.

Fifth treatment, October 26; stopped menstrual flow at this seance by suggestion; patient feels well in every way. Sixth treatment, October 29; patient still improving. Seventh treatment, November 2; at this treatment I turned my attention to the blood particularly, giving suggestions for its improvement; up to this time patient had not a drop of red blood in her body. I attempted to draw a drop or two one day after the œdema had subsided, but could not obtain any; nothing but a light, yellow fluid seemed to ooze from the wound. Eighth treatment, November 4; patient still improving; no return of any trouble so far.

Ninth treatment, November 7; color coming back to face, blood improving in quality and quantity, red blood corpuscles increasing rapidly, appetite improving; patient cannot bear the taste of salt, vinegar, pickles, candy, pastry, etc., and a cup of tea was tried, but was not retained; it made patient violently sick.

Tenth treatment, November 10; patient takes a position in the Western Electrical Manufacturing Company's works. At this date urine examined and found normal; patient seems in good spirits and is amazed as well as her friends at her recovery, after having been given up to die with leucocythæmia and Bright's disease.

Eleventh treatment, November 12; patient cured without a drop of medicine and her friends hardly recognize her when they meet her; she sings and laughs from morning till night and is as happy as a lark.

It is very interesting to note the various mental suggestions carried out by this patient. I may be sitting at my desk writing and my patient being seated in another room and asleep, will tell me just what I am writing, or if I will her mentally to take a certain paper weight off my desk and place it in some ridiculous part of the room she will do so immediately the thought flashes through my mind. I have also found it impossible to hide from her; she

will find me no matter where I go, or I can sit at the piano while she is awake and play some little ditties, and in the middle of one mentally will her to sleep and she will go to sleep.

There seems to be no limit to our mental telegraphic communications. Another interesting feature in this case is that some years ago when this young woman enjoyed better health, she used to sing very nicely, but during her long tedious illness she had forgotten every song she ever knew, not even a word or note could be recalled. I positively assured her that when I was ready she would sing one or two songs for me that she had entirely forgotten. I sat down to the piano and playing a little melody, put patient into a deep sleep, and then told her that she was going to sing one of those beautiful ballads that she used to sing long years ago. She started and carried two very difficult songs through note by note and word for word, without an apparent mistake. I awoke patient and asked her if she remembered having sung those two songs in her younger days, and she replied by saying, "Yes, I did sing them about six or eight years ago, but I cannot remember them now." I said to her: "When I touch one of these chords on the piano the words and music of these songs will come back to you, and you will sing them for me just as you used to sing them years ago." Upon the chord being struck she immediately began singing the song "Afterward" with much feeling. She expressed great surprise after she had finished singing at having remembered the poetry so well after many years, and to this day she does not realize that her lost memory was restored through hypnosis.

Now I would like to ask my brother practitioners why it is that they will insist that suggestion or hypnotism is a fake, and that only imaginary diseases are cured by suggestive treatment. This particular case I am confident was not imaginary, for all the pathological changes were present, and the case had been treated by numerous physicians since the woman was a child.

Some time ago a question was asked through the columns of the *Medical Brief* if all diseases could be cured by magnetic healing as advertised in some of the western schools, and the editor replied by saying that nephritis, gastric catarrh, etc., could not be cured in a hundred years by hypnotic suggestion, or something to that effect. Now I would just like to prove that some of the very worst cases of gastric catarrh can be and have been cured by hypnotism and by hypnotism only, also chronic catarrh of the head has been cured by the same means right in my office, and I am sure that neither catarrh of the head or stomach are imaginary diseases, any more than the tobacco habit, alcoholism or morphinism are imaginary

diseases, and I have been successful in curing hundreds of cases of the most complicated types by suggestion without a single drop of medicine, although I do not claim that medicine would not have assisted greatly in conjunction with suggestion.

In conclusion I would say that if suggestion either in the waking or sleeping state in conjunction with regular medical treatment was resorted to with greater frequency diseases which have heretofore been considered incurable could be readily cured provided we use a little judgment in selecting cases.

In my experience of ten years treating hypnotically I have never met a natural somnambulist who did not make an excellent subject at the first or second seance, and while some of these somnambulists have suffered almost every common disease, acute, chronic and complicated, I have yet to fail in establishing a permanent cure by the suggestive treatment after all other modes of procedure had failed.

(To be continued.)

THE BROTHERHOOD OF SILENT SERVICE.

By SIGMA NUN, a Novitiate Scribe.

An urgent request from the editor of SUGGESTIVE THERAPEUTICS compels me to frame a brief and unpretentious statement as to the general purposes and workings of the mystic brotherhood. If I would I could not refuse this request, as it is an unchanging rule of the seven orders to "Give to him that asketh," for our divine law-giver laid down the eternal truth: "He that seeketh shall find, and to him that knocketh it shall be opened."

The brotherhood of service is in no sense a secret society; it guards none of its inner mysteries selfishly; it refuses no honest seeker and turns no needy ones from its sympathy and aid. It is rather a silent influence, like all the mighty forces, divine and natural. The systems of suns and planets move noiselessly—the monarchs of the Sierra forests grow strong in silence. Even so have the spiritual and mental dynamos of the ages, isolated from, or merged in, the restless centers of life, sent out cleansing, enlightening, healing currents of thought and love. Above and beyond these associations of men the myriad societies of celestial and spiritual angels have loved and labored and ever shall minister to the children of men. The sweeter service is the silent, unselfish

blessing of every human life with which you come in contact. Such has been the method of helping humanity followed by the mystic brotherhood. We do "pray in secret, give in secret, fast in secret," even as the Lord Jesus commanded, but He also said: "In secret I have taught nothing." The brotherhood, as it is now constituted, is a union of seven related fraternities and angelic orders, and dates from the end of the last judgment which occurred in the eternal world about the middle of the eighteenth century. The various societies and sacred orders date back to the days of apostolic Christianity—some to the first Egyptian dynasties. The angelic orders of "Gabriel," "Michael" and "Raphael," with the "celestial communion" are heavenly societies especially entrusted with the shepherding of this planet. These have many earthly members and are in conscious conjunction with the Esenes, the Therapeutai Adelphi, and the inner temple of the Paraclete, our threefold militant body. Together we form a great healing brotherhood, sending out constantly waves of harmony and tremulations of light. Men are thus healed and helped, spiritually, mentally and physically, and this *unconsciously* makes our psychic labors more blessed to them and to ourselves. "It is more blessed to give" and "let not your left hand know what your right hand doeth" are not platitudes to us; they are divine truth and order. No *frater*, group or *ecclesia* of the brotherhood can receive material recompense for acts of mercy or spiritual service. We believe in a fourfold community—that of *goods, intelligence, affections* and *service*. Such a government exists throughout all the heavens; such is the kingdom of God—a celestial communion.

The seven orders hold within their one system the doctrines of true theosophy, true spiritualism and a rational psychology (with a *psyche* [soul] in it)—a new theology and a practicable sociology for the amelioration of human maladjustments. The geographical centers girdle the globe, but we have long possessed the secret of annihilating both space and time, so, while I write, my brethren in Asia, Africa and Europe—Alexandria, Rome and Jerusalem—*can* know, if they turn their thoughts in this direction, what I write. We thus possess a complete chain and system of communication for world-wide work, as well as an angelic messenger system for supermundane spheres, and the other earths of the universe. Some of our most exalted teachers have lived consciously in both the natural and spiritual worlds—have traveled from earth to earth and system to system of material planets, and have on their return chronicled what they saw and heard. We thus possess records of the inhabitants and civilizations existing on nearly every

earth in the universe. Also the descriptions in detail of the heavens, the spiritual societies and the selfish societies of the eternal world.

As Christian the brotherhood is neither Roman, Greek nor Protestant, but exalts the apocalyptic ecclesia, the New Jerusalem, as the universal and all-embracing church that knows no sect, creed, nor difference between good men of all beliefs, civilized and pagan. To love God and serve humanity is sufficient unto salvation. A man is Christian only in the measure that he is Christ-like—in thought, love and humane labors. The New Jerusalem is in all churches, and in sincere thinkers and devout minds everywhere. Her heavenly inspired prophet was and is one of our most illumined seers and mystics—the greatest mind of modern times. The voluminous writings of Emanuel Swedenborg set forth in a clear, forcible manner the spiritual teachings of the Angelic Order of Gabriel, the ministry of Michael and the celestial communion in Jehovah-Jesus—three of the heavenly societies of the mystic brotherhood. That his doctrines, or those given him to reveal, are condemned and ignored by the pigmy world is one reason why the messages and the mission of the brotherhood are given and carried on in *silence*. The openly receptive age is yet to come. If they called the divine-man a devil it is not to be wondered at that they call his servants “madmen.” But it hurts the other man to give him opportunity to persecute you, so it is best to bear it silently.

The dawning century needs united, *concentrated* sympathy—a free healing brotherhood with unselfish motives and silent *soul* determination to heal *all* the ills of humanity. Not disease and physical suffering alone, but the cure of spiritual maladies, vices, lust, intemperance, crime—in truth, falsity and evil wherever their microbes flourish. To such a union of purpose the mystic brotherhood of silent service invites your consecrated hearts and minds.

“*Influence*” by pure thought and persistent suggestion will cure the social, moral and spiritual diseases of humanity. To this service of unselfishness—this labor of love and loyalty to right you are called.

I will gladly write again in reference to the healing methods of the Essenes and the Therapeutai Adelphi for some future issue. Benedicite!

STUDIES IN SPIRIT RETURN.

By CHARLES DAWBARN, San Leandro, Cal.

Having assumed as reasonably proved by scientific investigation that Ego—whose old shape we buried—has manufactured or conglomerated a new shape, intangible to mortal sense, the question now before the student is "How can there be any communication between such an Ego and mortal man?"

We have seen that the normal Ego, the other side of the life line, cannot transcend his limits. But we noticed that certain abnormal mortals are not always thus fettered by the five senses of earth life. Since "sense" is only a perception of vibratory movements in matter it has been relatively easy for scientists to mark the limit of each sense. Some eighty beats of a pendulum in a second will affect the normal ear as sound. That sound will grow shriller as the speed is increased to about 80,000, after which comes silence for the normal man. Now suppose that Ego has become what is called an "earthbound spirit." The matter he has welded into his present shape, although intangible to us, will still be vibratory. Its vibrations will be beyond our limit, and there will be a gap of some thousands of vibrations to the second which neither the mortal nor the spirit Ego can compel to his normal service. That vibratory space is thus a desert, uninhabitable by mortal and spirit alike, save in a very few exceptional cases.

Here is a mortal child who declares he hears sounds that the rest of us do not hear. His playmates soon count him as "uncanny." He is frightened, bullied, or even dosed into silence. A certain doctor said he should begin his treatment in such a case with a dose of castor oil. I presume the grandson of that old physician would apply suggestive therapeutics to the same end. Occasionally such a child, instead of mistreatment, is watched and studied, and then a valuable lesson may be learned by the student.

I was once a welcomed visitor in a family where a sweet little girl of about four years of age would creep under tables and into dark corners to play with a visitor invisible to us. Sometimes she would come out crying because "Tommy Jones wouldn't play fair." One day I heard her ask her mother. "Why can't I go upstairs like Tommy does?" The point to this experience was this: Tommy Jones was the recently deceased child of a widow living on another street. He soon established his identity, and was a little gossip about what was going on at his old home every day. The little girl's tales of what he said were occasionally proved true, and some times very much to the annoyance of Tommy's mother. At other times he proved decidedly unveridical.

Such cases are far from rare, although, as we have said, the child sensitive is usually ridiculed, punished or doctored into silence. But the fact that concerns the reader and myself is that the child had senses, outreaching into that fogland which is outside the normal limit of earth life. She saw and heard vibrations impossible to the most of us. Still we remember that if her sense was abnormal everything she received through its use would be abnormal too. That is one point to be remembered. Another is that Tommy Jones was also abnormal—but to spirit level. He could hear and see down into the vibrations we call fogland. We must keep these points clearly before us, for this case is typical of all spirit return and communications.

Tommy Jones was abnormal to spirit and the little girl was abnormal to mortal life when they were playing together. The normal vibrations of spirit life are impossible to mortal brain, for, as we have seen, there is silence when a certain limit is reached. And equally the normal spirit brain cannot echo mortal vibrations. To do so he must again become a mortal. So these children are for the time our representatives of extended manhood, and may be studied as typical of all spirit return.

Tommy remained as much an earth child as ever, save that his new "shape" was built up of matter invisible and intangible to mortal sense. He had certain privileges. No mortal mother could scold him. No mortal teacher could punish him, and whatever he saw that he wanted he took if he could get it. He came and went, so far as we can see, subject only to his own will. Apparently he had never been a loved child, nor a child of love, and cared nothing for any manifestation of the affection he had never experienced. So we have a spirit talking to a mortal—a genuine case of "spirit return."

Next we notice his limitations. So far as he is normal he cannot see what we see, or hear what we hear. He has experiences he cannot share with us, for he is living amid vibrations outside or beyond those of the mortal. But it happens that Tommy has a spirit "shape" with extended senses. They reach down into fogland, which is the desert between normal mortal and spirit vibratory experience. He can come into sense contact with any vibrations he may meet in fogland, and therefore ignorant spirits would pronounce him "uncanny"—a little off his mental balance—and probably a choice subject for spiritual suggestive therapeutics. But the fact remains that he sees and hears that which is impossible to normal spirits around him. And above all we notice his experiences have nothing to do with his being either a good or a

bad boy. They are the result of *extended senses* which inhere to his new shape.

Now we turn to the sweet little Jessie, the idolized child of sensible parents, who were both unprejudiced and deeply interested in these phenomena. She, too, has "extended senses," which reach out into the fogland where she meets Tommy. She knows nothing about "normal" or "abnormal," and constantly wonders why others do not see or hear Tommy. She does not even notice that their conversation is in "thought language," and that she is translator for her father and mother. She is more than mortal. Tommy is less than spirit. They meet on that level, and all they say and do will be subject to the limitations of that condition. Tommy sees some things that go on in his old home. But he is abnormal when he sees them, so he sees them imperfectly and often gets his facts terribly "mixed." He can, at the best, only tell what he believes to be the truth, and having a rather customary childish weakness would often, as boys say, "lie like thunder." Jessie is in the same abnormal condition. She can only see and hear Tommy to her abnormal limit. She cannot be normal and abnormal at the same time. So in her "thought" conversation she may tell Tommy what she believes to be true, but for the time she both sees and hears and thinks from an abnormal standpoint. So Tommy will get much that is not very reliable from her.

What I am showing is that even in such a favorable case as this there can be little of direct value in the interchange of intelligence between mortal and spirit. But as we have presently to deal with children of a larger growth it is necessary we examine a little more closely into normal sense limitations, and their effect on all communication between an abnormal mortal and an abnormal spirit.

We have said that our senses are merely perception of certain vibratory movements of matter, and we now add the further fact that the interpretation of these movements is a matter of education. A telegraph would be useless with the emperor of China at one end and Morse at the other unless they had first an agreed code, mutually understood. So if Spirit Tommy had been a Chinese lad he could no more have communicated with Jessie than in earth life. We thus, in one simple statement of fact, put aside as worthless the asserted communications from spirits of the remote past, who claim they were inhabitants of some sunken continent, or perhaps from another planet. It is, of course, not impossible such a spirit may have succeeded in learning a new language. But that is not the point of value. We ask him to give us some illustration of his old language. This is always either

refused on the ground that the medium's brain won't permit it, or else some jargon is offered that modern intelligence can neither translate nor comprehend. And yet the custom of ancient spiritualism—of the last half century—has been to assume that the medium's brain will readily permit that returning spirit to talk at large and voluminously concerning the history of the times in which he lived. This inconsistency and absurdity is still engrossed on many a sensible believer's chart of belief.

It must be remembered that there is no reason to doubt that a spirit may, in some way unknown to us, master while in fogland, a language foreign to his mortal experience. Even then the limitations of fogland will inhere to him. His interchange of thought is abnormal, therefore both mortal and spirit can only have abnormal intercourse. If the spirit undertake to play the teacher he will only possess as his stock in trade what he abnormally gathers during his visits to the earth side of fogland.

At this point we face other much deeper facts that limit, control, and sometimes ennoble this intercourse between spirit and mortal. So once again, this seems an appropriate place for the reader to stop and do a little independent thinking, until the editor shall present him with the next number of his excellent magazine.

(To be continued.)

VITAL FORCE AS A REMEDIAL AGENT.

By LYMAN W. DENTON M. D., Minneapolis, Minn.

So far as may be needs should be supplied. A comprehensive and exact understanding of the powers of vital force in their relation to health and disease is one of the great needs of the times. Hoping to contribute a little to the meager store of information on the subject is the incentive that leads me to offer this article. "To do good and destroy evil should be the first and foremost aspiration in every intelligent mind. He who labors to make mankind wise, happy and healthy, and strives to promote the physical perfection of his fellow beings, cannot fail to have the reflections in his own soul of the benign smile and the prayers of those he has been the means of benefiting." Progression is the law of this age. "Human progress none may stay," and surely physicians should hail with joy every step in advance in care of the sick and the relief of suffering humanity. And in this spirit

of tolerance and investigation the medical profession is advancing rapidly. Medical Phariseism is growing unpopular, until now about the only "quack" to be found is the conservative who carefully steps in the footprints of his fathers crying "quack" at the noble, original, radical souls who blaze the paths of progress, and lead the way on to a betterment of human conditions.

Vital force is one of the most worthy themes for scientific study since it comprehends the ultimates of life and happiness. It is the underlying principle of hypnotism and mental science, of osteopathy and neuropathy, of personal magnetism and professional success. Hypnotism, magnetic healing, osteopathy, etc., have been despised, and feared and opposed, but they are steadily taking their legitimate place among the therapeutic agents. All physicians of any mental caliber are now practicing more or less what is sometimes termed suggestive therapeutics, and that too with gratification to themselves and satisfaction to their patients. They are not only valuable agents in getting well, but most useful in keeping well, and the conscientious physician will not only cure people, but will be most interested in teaching them how to keep well. Vital force is the important factor of every-day life. All should know how to use it scientifically for the regeneration, development and preservation of the body. This knowledge should be imparted by the family physician.

As a rule it is not necessary to use the statuvolitic condition—the deep sleep phase of hypnotism—in order to secure the desired results. In fact, the first stages are in every way preferable. Let statuvolism be reserved for the "graver forms of disease, where it will be valuable. Magnetism is that indefinable, invisible something" which the operator communicates to the patient. That this is true I have no doubt. I have been able to clinically demonstrate the fact many times to my own satisfaction as well as that of others. This "something" has received many different names by different students, such as vital force, human magnetism, nerve fluid, odic force, magnetic aura, etc. Perhaps it is best known as vital force or personal magnetism. Magnetism does not cover the ground as well as vital force, because, as in the earth there are the two elements—electricity and magnetism, and two distinct currents, properties and phenomena, so in the human body there are two elements, and it seems best to have a name that will comprehend both since they are intimately associated in activity and manifestations. In some people the electric predominates, and in some the magnetic, but in all is found a combination of the two, making up what it is perhaps best

to call vital force. Persons in whom the magnetic force predominates largely constitute the class from which the healers of all ages have been evolved, but I have known good healers in whom the electric element predominated. Such, however, are rare, and their range of healing limited. It is impossible to wholly separate this influence from the law of suggestion, except in autosuggestion, and even then there is the automagnetic influence that plays its part. A combination of suggestion, magnetism and manipulation is best adapted to the majority of cases.

Stanhope says: "The psychic impression which one person makes upon another, is one of the most subtle and at the same time the most powerful factors that exist. The man does not live who possesses one of those qualities which ennoble the race, who does not in a measure recognize and take pleasure in the society of those with whom his soul is in affinity. Every one who has listened to a sermon or a lecture which thrilled his soul, will tell you that he felt physically better. Is it not reasonable to suppose then that association with those who are congenial to us should prove a stimulus to improvement in health?"

If health is impressible during the ordinary contact of daily life, how much more so when the necessary conditions for the activity of the laws appertaining to vital force are more fully supplied, as in the case of a physician treating his patient.

Vital force is an electro-magnetic substance generated in the human body. It is necessary to the functional activity of the various organs of the body in which it is generated. It may be transmitted not only to any part of that body through the nervous system, but may also be imparted to external objects by connecting the terminal nerve fillaments with such objects either mediately or immediately. The immediate connection is the method usually employed.

This vital fluid is a chemical compound. It is determined by the laws of vital chemistry, and is subject to various reactions the same as minerals. It contains all the simple elements that are used in the construction of a human body. It is composed and decomposed by the varied cell functions of the organism. The sources of supply are without the body resident in food, drink and air. Force is drawn from the universal mental reservoir to vitalize the simple elements extracted from these after ingestion.

Any deviation from the normal quantity or quality, or distribution of this highly attenuated matter produces disease, and its complete withdrawal causes death. Given a normal quantity of

normal quality with equal distribution and health is preserved, other things being in harmony with human existence. Life, health and vital force or magnetism are coexistent. This is one remedy that physicians may have to use in a purely scientific way, without a trace of empiricism.

I will gladly try to answer any question any reader of this journal may ask pertaining to vital force as a remedial agent.

THE ART OF CONCENTRATION.

By LLOYD JONES, Milwaukee, Wis.

The aim of psychology is not alone to be theoretical but also practical, and if it has failed in that it is useless to humanity. But, on the other hand, if it can be successfully applied to the betterment of mankind, its mission has been fulfilled.

We cannot avoid psychological conditions; they form part of our lives and it becomes our duty to make use of the principles set forth in the lives about us if we wish to be practical, up-to-date students of nature's greatest gift.

During the last few years experimental psychology has taken many "new departures," but writers along these various lines have evidently neglected pointing out the principles ever brought before their notice, which would tend, if any attempt were made to apply them, to strengthen the character.

Hypnotism has taught us that the most potent agent is autosuggestion. But alas! Hypnotism has stopped just where it should have begun in this direction. It has said, "autosuggestion is that power of self which can be developed so as to control the mental and physical desires and even regulate the various functions;" it has told us that autosuggestion was the medium through which we could reach a higher standard, but, through it all, I fear that it has neglected the building of character or personality.

As the ability to control the self is essential in the development of personal magnetism, but little could be accomplished without the power of concentration.

Concentration is that power of the mind which enables it to dwell upon one subject, and one alone, to the exclusion of all others. This does not mean that *monomania* should be developed, but rather a power of mental activity, which will alike tend to

strengthen the reasoning powers and the ability to *strive* to reach and *often* reach a coveted goal.

Through personal experience in the practice of concentration, which has covered a period of several years, I have come to the conclusion that a graduated series of lessons, such as I give below, will be of more material aid toward strengthening the mind in this capacity than a merely experimental series would do.

Both self-control and concentration—two important steps in self-culture,—are dependent upon each other in a great degree and should be practiced in conjunction; the result will be to give power to the individual.

At the start it is desirable to practice alone and, if you have the time, take about half an hour in the morning, say from 9 to 9:30 o'clock. As a general rule the mind is clearest at that part of the day, but, if that time is inconvenient, choose any other portion of the day that you can spare.

The most essential step is to get the mind in a clear, undisturbed state; to accomplish this retire to some place which will insure solitude and quiet. Have the room comfortable and not too light.

Spend about fifteen minutes prior to the actual work in rest. Relax your muscles and close your eyes and, for the space of a quarter of an hour, lay aside your mental abilities and functions as much as you can.

The reason for this is obvious. You are preparing the mind, through the medium of passivity, for a hard task and, at the same time, you are gaining much toward self-control; you are giving the nervous system one of *the best* tonics it can have—REST. For, remember, *sleep* does not always bring rest, but passivity does.

After having spent the allotted time in this condition choose some object of simple outline, such as a spool of thread or a bottle and place it on a background of some contrasting, yet harmonious color. Be sure that it is in a good light so that the eyes will not be injured.

Take up your position directly in front of the object and gaze at it intently, studying its outline, its proportion and its color, if it has any definite ones. In short, absorb your entire attention in that object. Vary the experiment occasionally by closing the eyes and reproducing the image in your mind. Don't let the object escape you for a moment.

Continue this practice for the remaining fifteen minutes, and if your time is not limited, practice in this manner two or three times a day.

From day to day vary the object and, as the work proceeds, choose several objects in succession. If you are of an artistic nature draw the outlines, but, if you are not, don't attempt it.

Keep up these lessons, varying them to suit your taste until it becomes a pleasure to fasten your mind on one subject, whether this be attained in a week or a year.

The object of these lessons is simply to train the mind to be obedient and to *study one thing at a time*, and to study it well.

To be "attractive" is the aim of most men; women, as a general rule, would undergo almost any sacrifice to possess that quality. Every member of the human family apparently desires to be a part of that great life that is ever surging to and fro, and to be a *potent* part of it. He desires to be respected among his fellow men if he has one iota of pride left.

Even the greatest rogues love companionship, and, more than that, to be felt as a force in the company with which they associate.

If beauty were the requisite there would be but few among us who would have the power to attract. Most of the leaders in human affairs have been people of remarkably plain countenances, and yet who wasted the time to think that they were really homely?

I offer a few suggestions, with comments, which I believe play the all-important roles in the art of personal magnetism, and which, if they are noted, will prove valuable in acquiring the power of making impressions. They follow:

1. Frankness of manner.
2. A practice of looking people squarely in the face.
3. A firm handshake.
4. A sober, earnest countenance when dealing with strangers or in matters of business.

In these four rules are embodied the four most essential features possessed by people of attractive force. In some it is inborn to live them out; in others it may be acquired.

As a hypnotist I have had urgent need of all the personal magnetism at my command, and during my experience in using psychic means as a therapeutic agent I have taken especial notice of the fact that he who aspires to control others must prove himself worthy of the confidence that is placed in him. He must be *looked up* to if he would hope for success.

He who has formed the idea that he can be of powerful character and a rogue at the same time has erred. The blackest of criminals may be an attractive man, but his is not an influence that will be coveted.

Psychology opens many doors toward a clearer light, but none so practical nor directly pointing the road to success as that of character.

There is no limit to its cultivation; cultivate it always.

There is no specified time for putting it into operation; use it all the time.

From the cradle to the grave life is a hard battle; the pleasant paths are strewn with thorns; the world wants none of yours. Keep your troubles to yourself and interest yourself in your friends' misfortunes.

Let him who would seek to make the world respect him go among men as one of them, and to him shall come the crown and the glory due him, and upon him shall be bestowed the greatest gift his fellow men can bestow—a lasting memory and the oft-repeated assertion that "the world has been better for his life."

For he who lives out the sincerity of his honest convictions shall find a place in the hearts of men. His force shall be felt, his precepts followed and his memory honored. His teachings shall have been the unwritten sermon of an honorable nature; his personal influence the potent factor that draws all men to him.

By the tenor of your own lives prove to the world that psychology is practical; that it dominates the world; that you are its disciple and that you have developed in yourself the force of character which expresses itself in your actions, words and appearance. You have wrought these wonders by self-cultivation. That which seems to the onlooker a personal magnetism is the force which is generated by right thought and right speech—in a word, character.

MEDICAL HYPNOTISM.

By ALEXANDER MacDONALD, M. D., Madison, Minn.

A few instances taken at random from a large number will give an idea of the value this treatment has been to me and to my patients.

Case 1—A Swedish lady, twenty-seven years of age; good family history, and up to six months previously had always been in good health; had borne five children in about eight years; she had a torn cervix, enlarged and inflamed womb and irritable ovaries; she was despondent; had no appetite, constipation, dyspepsia, constant pain in the pelvic zone aggravated at the menstrual period;

was despondent; spent most of her time in tears; could do no housework and could not bear the presence of her children. I prescribed galvanism for her troubles, and during the first treatment hypnotized her, inducing the fourth or fifth stage of—I can't remember who—and the despondency, emotion, stomach and bowel troubles, together with the constant and periodical pain left her when she was aroused, *never to appear again*. She took treatment every second day for six weeks until her organs were restored to their normal condition, but suffered none during that time. Now, hypnotism brought about at once the condition that would in the ordinary course of events have come gradually, as her condition was improved.

Case 2—A Scotch-Irish lady of good family history and personal history, too, until a few months before she came under my charge. She had a contracted liver, a slightly enlarged spleen and an anæmic condition; no genito-urinary trouble; pronounced indigestion, constipation, despondency; she was not given to tears like No. 1; she came a distance of fifty miles to see me and I kept her two weeks, and notwithstanding the absence from home and family, she, after the first seance, became cheerful and contented and suffered from none of the ailments for which she had come; I kept her two weeks and sent her home quite restored in health and looking easily ten years younger; in her case there was a distinct history of overwork.

Now, the point I wish to make in citing these cases is this: That by means of hypnotism I was enabled to induce at once the desirable conditions which, without it, they could not have got until the treatment had restored the organs to their normal condition. In short, I made the time of their treatment a picnic instead of a Gethsemane to them.

These ladies have remained well, although several months have elapsed, and I see no reason why a general practitioner should not add this agency to his armamentaria as I—one of the country doctors—have done, instead of sending the patient to the city to some already overcrowded specialist.

If we desire to keep abreast of the times we must avail ourselves of everything new and helpful else we shall see the ground cut away from under our feet by younger and more progressive men, who lack our advantages of experience but who make the most of the means at their disposal.

There was a time, of course, when hypnotism was looked upon suspiciously by the regulars in the profession, but that time has gone by and when we see men of the professional standing of Dr.

Macdonald, once Dean and now Professor of Surgery in the Minneapolis College of Physicians and Surgeons, and Dr. Moore, also at one time Dean and now Professor of the Theory and Practice of Medicine in the same institution, using with success this agency, it behooves us lesser lights to look into it and if this letter arouses only one brother country practitioner to acquire a working knowledge of medical hypnotism I shall feel that it has not been written in vain.

I cannot close without heartily congratulating all concerned upon the immense improvement apparent in the journal every month. The success is well earned.

THE POTENCY OF FAITH CURES.

By MABEL GIFFORD, Needham, Mass.

The systems of mind cures that may bring good or ill according to the intelligence and will of the healer are mesmerism, hypnotism, suggestion and mental systems of various names. Mesmerism and hypnotism prescribe certain mind action in the healer, which shall give him faith in the power of one mind over another to produce unconsciousness of the normal mind of the patient and to compel him to do whatever he shall will him to do, and faith in the patient that such power exists, and that the healer possesses such power. This unconsciousness may be induced in a certain line of thought in the patient's mind or in the whole mind. Faith is also induced that this mind action takes place whether the person is present with or absent from the operator, and whether he is sleeping or waking and whether he consents or not.

So long as this belief continues so long can this power be exercised, but when man learns that he has power over his own mind that no one can usurp except *he* wills, then this mind action of one mind over another can be rendered null whenever the man chooses.

Suggestion is a milder form of hypnotism. One is not absolutely compelled, but so strongly impelled that he will do what is suggested without question, if it does not disturb his conscience. Suggestion is used by hypnotists after they have willed a person into unconsciousness and willed him to do whatever they suggest. It is useful to distinguish between the two kinds—one is the influence of the operator's mind and the other is his will.

Mental cures are the operations of the science of mind that unites the vibrations of the healer's mind with the vibrations of the

patient's without interfering with the normal action of the patient's mind. As soon as this presence is sensed it begets faith, and if this faith is stronger than the fear absorbed from friends and unbelievers the door is opened for life to operate and set the body in order and to set the external life in order. It does not interfere with the action of the man's will. He is perfectly free to accept or refuse. When mental cures go beyond this they descend into hypnotism.

Man's will and the free exercise of it is his birthright, and it should never be interfered with except he so desires. When he desires mental cure of any kind he consents to have life flow into his being in such forms as the healer believes in, and through these forms life will express itself and fashion his body to correspond with these forms.

These cures are not easily distinguished from each other in their literature, but are more evident in their teachings. "Occultism" prescribes external formulas to induce states of mind; "theosophy" induces faith by psychic phenomena; "Christian science" by theology, as set forth by Mrs. Eddy; metaphysical science by various systems of the operation of mind as formulated by students and experimenters. The Christian scientists have their form of belief fossilized for them by their leader, while the metaphysical scientists are expansive and grow as the light grows.

The next class of faith cures are the prayer cures. This system is founded by theological leaders, and the nature of its blessings is proportioned to the quality of the prayers and the strength of the faith exercised. The harm they may do depends upon the faith in the power of evil to operate at their dictation. They dictate to the infinite in what forms he shall work, as the rest do, but the prayer cures are apt to be more remarkable and immediate than the others, for heartfelt prayer is more living than mental exercises waiting for life to flow into and vivify them. Emotion affects vibrations more strongly than mental action purely, and changes conditions and forms more quickly. Also, praying to the infinite is more inspiring than praying to "intelligent energy" or one's "higher energy" or one's "higher self." We are all children and seek a father more than an *it* to love and trust and to love us.

Higher still in the scale is divine cure, which is more spiritual than mental, and looks more to the spirit than the action of mind.

Life Science, I call my belief in the science of being and life, which, of course, seems to me nearer the truth, or rather to have more of truth than the others. It is faith in the infinite being, and faith in the abundant life ever proceeding from him;

faith in the power and wisdom of his laws to act rightly at all times and under all circumstances without being instructed by man or shaped by him. Faith that if we let these laws work their will health will result and illumination give understanding of these laws. This faith is an exercise of the love and looks up ready to receive. It is more powerful than prayer cure, for it waits intelligently and unconditionally and with perfect trust.

Divine science heals and evermore perfects the body and mind, and illumines the mind with wisdom so that man continually realizes more and more his live being and the laws and meanings of life.

"If the truth shall make you free, you shall be free indeed," free from man-made limitations and free to express the true forms of life.

THE PRINCIPLES OF THOUGHT.

By D. C. CONE, Tacoma Building, Chicago.

In this day of research in occult forces the question may well be asked, What is thought?

That this article will throw any new light upon the subject depends entirely upon the understanding of the reader.

"God said, Let there be light, and there was light;" the first activity of creation was thought, and was expressed in the above quotation.

Thought is creation.

Man is created in the trinity of the physical, material or earthly body; the soul, spiritual or ether body, and the celestial, divine or life esse, concisely, the physical, human and divine.

The physical is divided into the trinity by the feet and lower extremities, the generative functions and the solar plexus. These, in turn, have their governing bodies in the heart, lungs and brain; the brain conceives by the power of the heart and lungs through the five physical senses, which sensations are transmitted to the mind which conceives and by the understanding perceives.

The infantile mind is purely neutral or receptive and absorbs from within by intuition.

Brain is the seat of mind, and as it is built and cultivated, so far is mind created. Mind being the spiritual brain, it constitutes the will or force quality, and the understanding or wisdom of that quality of mind which directs the will.

Love is the actuating force of all creation. It is the esse of God. The mind under cultivation for good and truth will absorb those qualities, but when these God qualities are perverted it absorbs for evil and falsity.

As the infantile brain and mind reaches maturity or rational condition, it absorbs from without, *i. e.*, from the perceptions. These perceptions are creations from the cosmic world, acted upon by God in his infinite love by and through his infinite wisdom. "Let there be light!" The first expression of the immaculate conception of divine love and wisdom was thought so expressed upon the cosmic energy, "and there was light," the physical expression, "and this creation passes down and out as a ray of light, or in reality a pure vibration, and thought is borne into the realm of man's understanding, and in the degree of this understanding, so is it by him expressed.

If this understanding be not perverted the thought vibration is carried to his mind center unadulterated; if his mind center be depraved, just in the degree of depravity does the thought vibration become degraded.

There are three degrees of thought and two principles in each degree—the celestial or positive; the spiritual or neutral, and the natural or negative degrees, with the masculine and feminine qualities in each. The celestial is the creative elemental esse or life degree; the spiritual is that through which it operates in order to express in the material. All thought, all activity, all creation, is from the one force—love—through the power of wisdom, which are the feminine and masculine attributes of God.

The soul or man proper has three qualities in duality, the will, the mind and the understanding. The understanding perceives and conceives thought vibrations through the mind, and the mind through its understanding acts upon the will. As the creative force is continuous through each of the degrees it follows that the duality exists in each degree, and that thought is involved, conceived and evolved in each. The poet evolves an expression in song. The financier produces activities which create wealth. The murderer through his depraved mind gives expressions destructive to life.

All thought is created good and through our proprium becomes evil. When we cease by our proprium to create evil we commence to create good, and creation is thought expressed.

Thought is creative force in activity.

Creation, in its esse is from within outward or evolved, but we must involve before we can evolve. The soul or man proper involves on the negative plane and evolves on the positive plane; the masculine becomes feminine in involution and the feminine becomes masculine in evolution; the masculine for the purpose of creating becomes negative in order to receive thought, and becomes masculine again in impregnating the feminine which is negative in conception, but in turn becomes masculine in expressing thought. This is the "immaculate conception" in which thought is created, and the will and the mind through the law of the understanding being the spirit or soul through which thought is expressed, therefore so far as our will, mind and understanding have been receptive of pure vibrations just so far will our expressions of those vibrations be pure.

Thought is Creation.

THE SCIENCE OF ASTROLOGY.

By ELION, the Astrologer, Chicago.

Astrology is the oldest science in the world to-day. It is true it is comparatively one of the least understood and most abused subjects of the present epoch of education. But its purity and sublimity of truth have not in the least suffered or been impaired by the attacks of our modern "giants of education" or by the sneers of popular college professors. It is yet the same wonderful language of Nature as it was in the glorious days of Assyria, Babylon and Chaldea.

That astrology is older than the Bible is self evident from that book itself. The Bible is full of astrology from the beginning of Genesis to the end of Revelations. In fact there could be no more beautiful description written of this world's surroundings relative to the solar system in the limited manner which our language is used in the Bible than the flowery discourse of the last chapter of Revelations. Again, the manner and frequency in which the numbers five, seven and twelve are used in the Bible is much toward proving the antiquity of astrology and its relation to the Bible. We find striking evidence of astrology by referring to the second chapter of Matthew and all through the book. I might mention scores of references if space permitted.

The results of the labors of research during the present century by the historical societies and scientists of Europe in their efforts

to reveal the hidden mysteries of the buried ruins of the ancient cities of the east, together with the more recent translations of the dead languages and tablets which have been found with the same astronomical signs that are used to-day, all go far toward proving the great antiquity of the science of astrology. The remarkable tests which astrology has stood and the cycles of time which are to-day being verified by our leading mathematicians and astronomers speak volumes in favor of its truth and go to substantiate that astrology is no "ancient superstition hatched in the brain of Claudius Ptolemy," as some authorities are quoted as asserting. But by the proper study and application of this science we are enabled to interpret the meaning of nature's laws. That the human family is related to nature very closely cannot be disputed. Therefore, if related to nature we must necessarily be subject to the causes and effects of nature itself. This is clearly illustrated by vegetation, which is, of course, the basis of sustenance of the human race and the animal kingdom. The vegetables which are grown from the earth in their proper seasons are the principal food of the human body. As vegetation is known to flourish in certain seasons and only by proper sunlight and heat from that planet, it must be accepted as a fact that the sun is the source of all life relative to our existence upon this planet.

As our seasons vary with the change of positions of the other planets of the solar system it is reasonable to assume that their magnetism or the part that they perform in completing our solar system has some bearing in a minor degree upon our seasons. To the student of "cause and effect" it will at once be apparent that every minute of time is productive of changes in the positions of the planets and our earth which is never exactly duplicated on account of the various motions of the planets in their orbits through space as their aspects are cast toward this planet through the zodiac. There are, however, certain aspects formed between the planets which occur repeatedly. The same student will observe in casting a searching glance over the human family that many persons will resemble each other in looks and manners, but no two are exactly alike. But upon comparing the horoscopes of two persons who resemble each other there will be found a marked correspondence in certain points or aspects of the two horoscopes which will bear out the great truth of nature's most beautiful language—astrology.

THE WORRY HABIT.

By THE EDITOR.

Man is not the only animal that worries, but he is the only animal that has ever cultivated the state of mind known as "worry" to the point at which it becomes second nature or habit.

The domestic pets—cats, dogs, birds, etc.,—frequently mope and fret. Sometimes they grieve themselves to death. There are enough instances at hand of animals refusing to take food or be comforted because of the death or absence of a favorite master or mistress to confirm the statement as a general fact that animals as a class may worry themselves to death if sufficient reason occurs. While we regard this as a mark of wonderful sensibility when it occurs among the lower animals, we forget, perhaps, that what is admirable in the brute is not necessarily admirable in the higher animal—man. And we forget also that while these instances are very rare indeed among animals they are in a modified and unfortunately a much more selfish form so common among human beings that the new disease—the disease which is becoming daily more and more rampant in its ravages among educated men and women is purely and solely an outgrowth of worry. The disease that goes by the name of neurasthenia is nothing more than the physical manifestation of our old friend, worry.

How often must we point to the truth that worry kills, to impress upon the minds of the people the danger of the worry habit?

Worry is a poison. The mere mental act of fretting changes the chemical secretions of the body. It affects the flow of saliva and the gastric juice; it retards digestion, increases the ptomaines in the blood, deteriorates the muscular system, impairs the nutrition, interferes with the molecular changes in the brain, dulls the heart's action, congests the circulation and eventually hustles the individual into a hospital or an asylum, from either of which temporary refuges he is carried forth to occupy a grave.

This is the effect of worry.

This is the effect of mind on body. It is an old truth, an old fact, the fact that worry kills; yet few of those who are consuming their lives in the indulgence of the worry habit know that they are themselves to blame for the indulgence, or know that it has any hold upon them.

The worry habit is as insidious as the morphine habit, and as much to be dreaded.

The treatment of the worry habit is by autosuggestion, and serious acceptance of the fact that the habit is there and must be broken. The first thing to do is to examine yourself mentally to find out whether it is or is not a fact that you are giving up much precious time to worrying over things you cannot alter.

Possibly someone has injured you, and you have been deeply meditating revenge. How much time—good Lord, how much time?—have you thus spent foolishly injuring yourself?

Are you so much indebted to your enemy that you will give him your health, and your time, in exchange for his malice? Surely you are a generous person—foolishly generous!

The other day a common trade paper published in California printed an article against this journal which was insulting in its tenor and untrue in its charges regarding our circulation statements. Another magazine devoted to much the same line of work as the JOURNAL OF SUGGESTIVE THERAPEUTICS carefully picked out the aforesaid article and printed it in full, with editorial comment to the effect that it sincerely hoped the charges were untrue.

Of course we knew perfectly well that "our esteemed contemporary" sought to injure us, because, if refutation of such charges had been desired this office would have furnished absolute proof of circulation upon demand in the form of printer's statements, paper bills, etc., and there was no necessity to give publicity to a column of personal abuse.

But how foolish we should be to worry over the smallness of another; how greatly we should dignify his meanness by thinking about it! You don't suppose that we are turning this matter over and over with a view to reprisal? I assure you we are not.

Personally my feeling is one of profound pity that a good man like Thomson Jay Hudson, the author of *The Law of Psychic Phenomena*, whose writings have endeared him to all readers, should have stooped so low as to allow his name to be used in editorial connection with any paper that is so conducted.

But for the incident itself we have no resentment—and this not because we claim any angelic attributes, but because of the foolishness of resentment and its twin sister—worry. There is no room for worry in the scheme of higher civilization. There should be no room for worry in your hearts and lives. You believe that you cannot help worrying—perhaps. You have said so often. You have heard others say so. This has been a suggestion to you which you have believed. You must break this habit by positive autosuggestion. *You must assert the contrary.* Instead of saying "I cannot help worrying" you must say "I will not worry; it is not

necessary; it does no good; it injures me. I will break the habit."

It is a grand truth that you can do with yourself anything that you desire to do. If you wish to be free from worry you can be so. The cure of the habit is in your own hands; you will find it to your advantage to open the window of the soul and let this car-rion bird go free.

MY HYPNOTIC CLINIC.

By J. T. McCOLGAN, M. D., Arcot, Tenn.

The following cases of rheumatism are typical of the varieties of this disorder met with in country practice and fairly illustrate the benefits derived from suggestive therapeutics. Under medicinal treatment the time required to cure runs from one to six weeks and relapses are more frequent than they are from suggestive treatment.

E. D. Male, twenty-two years of age, rather corpulent and of florid hemorrhagic diathesis, had an attack of acute rheumatic fever when seventeen years old, and was confined to his bed twelve weeks. Since that time he has had an attack every fall or winter of variable duration, and any exposure to sudden variations of temperature produced more or less swelling of the joints with pains and soreness. Had tried all sorts of rheumatic specifics with very little benefit. Agreed to give hypnotism a trial September 4. At that time left knee was swollen, also ankle joint and the knee flexed until he walked on his toes. Left arm had painful joints from wrist to shoulder and so stiff that he could not put on his coat without an assistant; bowels constipated, urine scanty and high-colored, tongue as red as a pickled beef.

He went readily into Liebeault's fourth degree of hypnotism and I suggested relaxation of capillary spasm in the affected arms and loss of soreness, pain and stiffness. On taking hold of the hand I found it wet with perspiration, and I worked all the joints and the arm like a pump handle. I assured him that all swelling, pains and stiffness was gone and would not return. Then I awoke him and he was the most completely astonished man I ever saw. After giving him some time to test the arm by various positions I re-hypnotized him and gave the legs the same treatment and had him walk on it across the room several times while somnambule. I then gave him the suggestion that his liver would act better, his kidneys increase their activity and the bowels act copiously once a day. That he would have a distaste for lean meat of every kind

and also custards and cakes. I then awoke him and he gave his joints severe trials without eliciting any pain or discomfort. I saw him in about two weeks and he told me he had "lost all appetite for meat and cakes," was feeling better and had more energy and could do more work than he had been able to do in five years. Two weeks ago, December 1, he came to see me. Said he had overheated himself at work and a cold rain came up while he was perspiring freely and he had taken severe cold; that heretofore such conditions had always brought on an acute inflammatory attack and he thought he had better come and see me, although he had not as yet any rheumatic symptoms whatever. I told him the rheumatism was cured and no danger of its returning, but I would hypnotize him and cure his cold. I accordingly did so and suggested increased activity of the eliminants and cessation of the coryza symptoms. At this writing, December 15, he goes in all weather, works on a farm and seems to be a perfectly well man, but he still eats no meat.

H. B., aged eighteen, called me in while suffering from the third attack of acute inflammatory rheumatism; in each of the previous attacks had been confined to bed for twelve weeks. Found left leg swollen to hip and intensely painful; could not bear for it to be touched, and walking across the floor would cause him to scream with agony and from the slight shaking of the bed it would cause intense pain. Left arm swollen, but not so badly, but was also very painful when touched. Temperature 105, tongue red, bowels constipated, urine scanty and high colored. This patient had never heard of hypnotism and as I had but a short time to remain I did not endeavor to enter into an explanation. I sat down by his bed, and taking his well hand in mine made slight pressure on the ulnar nerve and told him to look fixedly in my eyes. In a minute or two I saw his eyelids commence twitching and he said "his eyes were getting so dim he could scarcely see." "Your eyelids are getting heavy, too," I said. "You are going to sleep. Your eyes are closing. They are closed and you cannot open them." He made a feeble attempt and I said, "You are now sound asleep and cannot wake until I wake you. You feel perfectly easy and free from pain and cannot feel any pain." I then took hold of the affected arm and worked all the joints, said the pain and stiffness was all gone and would not return; had him repeat that it was well and would remain so. I then woke him up and told him to raise his arm. He commenced raising it slowly and I took hold of it and raised it to his head, bent it in every direction, and he said it gave no pain. I then re-hypno-

tized him and rubbed the leg, suggested that he would feel no more pains in it; that he would fall asleep at 8 o'clock, sleep soundly all night and eliminate by the skin, kidneys and bowels all the uric acid in his system. That his bowels would act once a day and his kidneys act freely; that during the night all the swelling would go out of his leg and arm and that he would get up in the morning perfectly well and put on his clothes and go about as if he had never been sick, all of which he carried out with perfect fidelity. I told his father to send him to my office in about ten days so that I could renew the suggestion, and he promised to do so. But four weeks passed and he did not come. In about five weeks he brought him with the wrist on the opposite side swollen and painful. He stated that he had been perfectly well up to three days ago, when he got wet and took cold, with the result of the swollen wrist. I hypnotized him and gave the same treatment as before and with the same results. Up to this time he has remained free from any trouble, and is the picture of perfect health, and works every day on a farm.

Such cases read very much like miracles, but they are common occurrences. Of course I meet with cases that are more refractory, more difficult to get *en rapport* with and consequently require more seances. The breaking up of the meat eating habit I consider as the most important part of the treatment in chronic cases. How does hypnosis cure rheumatism? I answer, by thorough relaxation of capillary spasm and allowing the irritating uric acid to pass into the general circulation and be excreted. If any one has a better answer I am willing to accept it. But whether it cures this way or some other, the fact remains *that it cures* and this is the chief end of all therapy.

PHILOSOPHY OF MAGNETIC HEALING.

By W. M. DAVID, 3040 Easton Ave., St. Louis, Mo.

In the December number of SUGGESTIVE THERAPEUTICS I find an article by the editor headed, "The Performance of Hypnotism," which I have read with much interest, and with which, in most part, I heartily agree.

Contained within it, however, are some statements and deductions so erroneous, and so much at variance with facts and conditions, that they ought not to be permitted to pass unchallenged. He says: "The layman has no business to mingle with methods of

cure. He can choose his field, and if his tastes lie in the direction of healing, it is then proper for him to spend four years in taking his degree at a medical college."

This statement, if found in a medical journal, would simply be in accord with the dogmatic bigotry of the less enlightened of the profession, and could pass without notice or much harm to any one; but when found in a journal of liberal thought, one devoted to the study of the latent and finer forces in man, it is deserving of reply.

Whether you consider man as a three-fold being—spirit, soul and body—or as composed of mind and matter makes no difference; it is a truth, admitted among thinkers of all classes, and by both physical and mental scientists, that the body is not the solid mass of matter that it was once supposed to be; but an outward manifestation of an inner power, constantly changing, and that *must inevitably* change to the poles of thought.

In admitting, in a former paragraph of the article, that "Hypnotism rightly used is good," etc., the editor logically admits also, that under certain conditions, the mind of one person may be made to influence the mind and body of another.

In further expressing disapproval in the next paragraph, he speaks of those "laymen" who treat for the cause of disease "by hypnotism, suggestion, magnetism, manipulation or mental science," classing them all in the same unenviable category of "Shylocks."

Now it is with the "magnetic" healer, his "tastes," his qualifications and work, that I purpose, principally, to deal in this article.

First of all, his qualification and fitness do not depend upon his "taste" for it, but upon his spiritual, mental and physical unfoldment. To the true healer, who has found "the Kingdom of Heaven within" himself (and none other can be a true healer), there is a spiritual, a mental, and a physical magnetism, the union or combination of which, when directed by the will, and carried within the Aura of the patient, is no better, nor no worse, to him, than the degree of spiritual unfoldment, the mental purity or impurity, and the physical development of the healer.

This fact alone is sufficient to bar out from the sacred precincts of true healing a large majority of the men—and women, too—who have taken their "degree at a medical college." Why? Because they have spent the four years necessary to obtain their "degree," in persistent thought and concentration of mind, not upon health, and Nature's laws for its perpetuity, but upon disease germs, bacteria, inharmony of the human system, and other kindred subjects,

which are today the curse of the medical profession and the bane of its superstitious, but long-suffering patrons.

It must not be presumed that because a man has not taken a course at a medical college therefore he is an ignoramus, and knows nothing of the true man, nor the laws which govern his life and health.

The true healer will not permit his mind to dwell upon disease longer than may be absolutely necessary to search out and diagnose the patient's inharmonies. He immediately fixes and persistently holds in his mind an ideal of perfect health and wholeness of the patient, and this he is able to do because his mind is accustomed to dwell upon health and harmony, instead of disease and inharmony; and the magnetism which he thus imparts to his patient must correspondingly be that of health, wholeness and harmony.

But how, you may ask, can he diagnose the case unless he has taken a course at a medical college?

True diagnosis cannot be made the property of any one by studying for many times four years the learned ignorance of others; but to the spiritual eye, educated as I have indicated, sent on its investigation by the spiritual perception, the physical body becomes an open book, from which may be read every inharmonious condition to the minutest detail.

Medical diagnosis is always more or less unsatisfactory, even to the profession, because it must depend in a great measure, for its Ipse Dixit, upon information obtained either at the operating table, or within the dissecting room, while every intelligent person, both in the profession and out of it, knows that the dead body on the dissecting table is a wholly different structure from that permeated with the spirit of life—the condition in which the spiritual healer always examines it.

It is not asserted that it is impossible for the medical doctor to acquire the power of magnetic, or any other phase of metaphysical healing; but it is insisted with all sincerity, that if he does so, he must do it by the same devotion to truth, the same sympathy for humanity, the same love of his fellow-men, the same purity of thought, the same idealization of health and harmony, and the same harmonious development of his spiritual, intellectual and physical faculties that it is necessary for the layman to exercise and employ. A course of four years, or for any other length of time at a medical college will not do it for him.

When he ceases to devote his time to the study of mystifying Latin phrases, to disease germs and bacteria; when he arrives at

the truth that curative science is not wrapped up in a few medical books; when he turns his attention earnestly to the study of man as he is, and treats him according to the wisdom thus developed, these things may be his, but not until then.

HEALTHFUL SUGGESTIONS.

By M. SCOTT, Port Hope, Ontario, Can.

Recent events have led me to believe that many of the minor ills may be relieved by suggestion when no attempt is made to induce sleep. The first case I took any particular note of in this line was that of a lady friend with whom I was spending a few days who had the misfortune to burn her hand by accidentally pouring boiling water over it. She came into the room where a few of us were seated, saying, "Oh, see, I have burned my hand awfully bad," at the same time blowing her hand and swinging it about in her efforts to obtain relief. I walked over to her, held out my left hand saying, "Just rest your hand in mine," which she did, when I with my right hand commenced undulating movements across the region of the injury, dropping my hand a little every time I moved it over. In a few seconds my fingers were resting on the burned surface. I continued to move them back and forth over the blistered flesh for about five minutes. Then laying down her hand said, "It will not give you any further trouble." I went away to my own employment and forgot all about the affair till late in the evening when it suddenly occurred to my mind. I, mentioning the lady by name said, "How is your hand feeling?" She looked quite surprised for a moment, then raised her hand and looked it all over exclaiming: "Oh! my! Why I had forgotten all about it. I never felt it since." This was done in the face of strong adverse criticism, some of those present treating the affair as a huge joke, others condemning it as an act of "inhuman barbarity," they called it. The second experience was with the same lady some weeks after. She had undergone an operation for uterine trouble and was suffering much from retention of urine. Her nurse had been trying to relieve her by placing towels wrung out of very hot water over the region of the bladder, which treatment did not appear to be helping her in any way. I waited a little while for a favorable opportunity to try suggestion, which soon presented itself. The nurse giving me the hot towel to change while she attended to some

other duty, I took the towel into the room, laid it on the washstand, went over to the bed and in a voice of gentle, yet firm, authority, said: "Now, you are going to be all right in a few moments," at the same time taking hold of the patient's right hand with my left, and kneeling down beside the bed I laid my right hand over the region of the bladder, allowing it to rest quietly in the same position for about three minutes, then removed it saying, "You are warm enough. You will be all right now without any more of those hot towels," and quietly withdrew. I went back in about ten minutes and said: "Well, are you all right yet?" She smiled and said: "Oh, yes, I was all right before you were out as far as the kitchen, when you took those towels away." Now in neither case was there the slightest effort made on my part to induce sleep, and in the second named I am certain that neither patient nor nurse had any idea of what I was doing. The most encouraging feature of the experiment being this: she had no further trouble of that nature and made a good recovery.

ABSENT TREATMENT.

By ANNA E PARK, M. D., 367 W. 23d St., New York City.

One of my patients had a grandchild about seven years old, who they told me had been ailing since she was nine months old, and the physician of the place diagnosed scrofula. She was brought to me at once; she stopped with one of her aunts for a week, when she was so much better that I told her of the absent treatment, and she consented to return home. Last Sunday her mother was called to New York unexpectedly, and of course Carrie, the child, accompanied her, and remained with me while her mother was absent for about an hour. She is certainly improving daily in every way, and she is careful to follow every direction that I have given her from first to last. As she put her little arms about my neck she exclaimed: "I knew you could cure me, and I am so glad that I don't have to take any more of that bitter, awful medicine." I was surprised that a little child of seven years should have been so amenable to absent treatment. Really there seems to have been a new vision, a new life given us, and I cannot avoid wondering what we shall see before our eyes open on the coming century. I have always felt that those of us who live in this century are peculiarly blessed. What will the opening of the next one bring to us? We seem to be lost in a labyrinth of thought. We can only wait for developments,

praying for guidance "Unto the perfect day." I should be glad if the readers of this journal would understand that I have no school of "Suggestive Therapeutics," nor am I teaching my method of treating diseases, either by present or absent treatments. I am only stumbling in the path. I do not consider myself competent to teach. I hope most earnestly that Dr. Purdon of Turlock, Cal., will lend a hand in the columns of SUGGESTIVE THERAPEUTICS. I received a communication from him on the 19th inst. that was just a glory to my setting sun. I enjoyed the reading of it immensely and sincerely hope I shall have the pleasure of perusing communications from his pen. I am not personally acquainted with him, though I feel as if we were old acquaintances, I was so favorably impressed by his note to me and the instruction it imparted.

NATURE AND ITS FORCES.

By W. GROSS, M. D., Gillespie, Ill.

Upon the hypothesis that Nature abhors a vacuum, interplanetary and interstellar space is not empty. These spaces, comparatively speaking, are probably no greater than the spaces between grains of sand and pebbles upon the seashore, but by this hypothesis they must be filled with some material substance which is necessarily far more attenuated in character than that form of matter with which we are better acquainted. In the absence of a better term we will call the substance filling space, ether, which, if atomic or molecular in form, is evidently of a higher order. Upon a mathematical basis, if an atom of the cruder form of matter is an infinitesimal of the first order, an atom of ether would be an infinitesimal of a higher order, as we can readily conceive that an ethereal atom would pass between the atoms of a molecule of the cruder form of matter. It is probable that when a dense body is in motion through the great ocean of ether, being infinite in extent, it passes through the dense body as water would pass through the meshes of a net. If this be true, and it is reasonable to conclude that it is, practically a dense form of matter is a vacuum for the ethereal form. This gives material enough, and sufficient in character, for the construction of planets and systems of planets and to clothe the spirit of man in this life and in the one to come. This is my conception of the material world, and, for all we know,

the ethereal form of matter may be changed into the cruder form and the cruder form into the ethereal form. We do know that chaotic matter, in varying forms, moves through space, and it may have been evolved out of the ethereal substance. We are inclined to the opinion that as the atoms of which matter is composed, either of a high or low order, are indestructible, they are eternal units and for that reason proper dwelling places for supreme energy. Some one has said, speaking of spirit, that it sleeps in the mineral, breathes in the vegetable, dreams in the animal and comes to consciousness in man. Then the gulf between Nature and its forces is not so great after all, for when we dig deep into Nature, we find the material world and the forces operating it, which we believe to be in the main heat, light, electricity, life, both vegetable and animal, and spirit, the last-named being the supreme, creative, dynamic directing force of all, the supreme architect of the universe, God. We can readily conceive that when these forces are operating upon matter, in any of its forms, they can mold it into the many forms and substances found in Nature, but we cannot conceive that matter, in and of itself alone, possesses energy. Permit me to say, am well pleased with the principles of SUGGESTIVE THERAPEUTICS, and am using them, in many cases, in my work in the practice of medicine and surgery. Medicine for the cure of disease, should be employed intelligently and to the point, and when so used, if coupled with suggestion, it becomes doubly powerful. In a certain sense suggestion is allied to faith, which if strong enough could remove mountains.

CLAIRVOYANCE.

By A REPORTER.

It is now many years since a certain public entertainer visited a village in the north of England. His performance, which included an exhibition of thought-reading, was announced to be given in the school rooms. News of his coming having reached the children of the rectory, one of them, a little girl of seven, insisted on seeing him. In vain she was assured that her bed was the proper place for her at such an hour, and that she would cer-

tainly fall asleep if taken to the school rooms; arguments and persuasion were lost upon her strong will, and eventually she was allowed to see the entertainment.

On that memorable evening all the world's wonders seemed concentrated on the temporary stage raised at the head of the long, bare room; but she was most interested in the thought-reading experiment, which she followed with silent scrutiny. Next day this child, remarkable for her quaint manners and her great stone eyes, her colorless, thoughtful face, was noticed to be unusually absorbed, and it was only when evening came and she was taken down to dessert that she delivered herself of her thoughts to her father's guest and her own old friend, the village doctor, by telling him of the marvelous mind-reader, and confiding to him the news that she could do all that the entertainer had done.

The doctor humored her by pretending to believe her, but the precocious child, suspecting his skepticism, suggested that a bank-note which she had not seen should be placed in an envelope, when she promised to tell its number. Still bent on humoring her, the kindly doctor agreed to try this test, and great was his amazement when the child, holding the envelope to her forehead, gave the numbers of the note correctly.

The first experiment was followed by others not less remarkable. Her father, being a wise man, recognized her unusual gift and aided her in developing it. He told her that if she had a talent for music, or for painting, she would have to spend hours daily in cultivating and training it, and that she must do the same with this power, which was much more rare and valuable; so that some day, if needed, it might be of special service to her.

Accordingly, she exercised the sixth sense daily, until at last it was merely necessary for her father—with whom she was in strong sympathy—to concentrate his mind upon the book he wanted, when she would mount the steps in the library, search the shelves and bring it to him. In this way the child, who as a grown woman is known as Miss Maud Lancaster, developed the astonishing gift, which has been of practical service to many people; for it is not as thought-reader alone that she is known, but as one

who has skilfully diagnosed diseases that have baffled medical men, and who has been largely employed in tracing crime and bringing the guilty to justice.

For sufficient reasons, no mention will be made here of her official connection with Scotland Yard, and it must be understood that such cases as are cited deal with her own private practice or with the police force in America, a country she has constantly visited.

But before these are touched on, it will be interesting to hear of the methods—so far as she can describe them—by which she finds hidden things or discovers people who are wanted. She first goes to the place from which an article has been taken, and gets into the wave-current or magnetic aura which it has established. This she follows either blindfold or with eyes open, pursuing this invisible trail as a dog might a scent, for distances that vary from yards to miles, until she has found the article at the other end of the line.

How this wave-current is set up, by what means she recognizes and is enabled to track it, she cannot say; but for her it is a reality which has never failed to lead her to discovery. Some of the prominent scientific men of the day have been attracted by her theory, and been astonished by her gift, with the inevitable result that all kinds of experiments have been made with her. One outcome of this is that she has found her power to be greatly strengthened when she wears copper wire. When at work she therefore wears a piece of copper wire in her hair and another piece around her arm. If an electric current has been passed through them, they become more serviceable still; a piece of copper wire taken from a cable is most valuable of all; and why, she cannot explain, only experience has taught her that such is the case; science, no doubt, will one day throw light on the subject.

Now for mention of some instances of her power:

A few months ago she was summoned by telegram to a country house from which valuable jewelry had just been stolen. On arriving she was told by the owner, Mrs. Blank, that though she had fifteen servants, she felt assured of their honesty, for all of

them had lived with her for years. Miss Lancaster saw them and instantly felt assured that one of the maids was the thief, but Mrs. Blank imagined that this was a mistaken impression, as the girl in question had been seven years in her employment, and her honesty had never been doubted. The next thing was to see the cabinet from which the jewels had been taken. Here the wave current was found and followed through various passages and rooms, down stairs and into the basement, until a wine cellar was reached, the door of which was locked.

Mrs. Blank thought the jewels could not possibly be there, as her husband always kept the key; however, the door was opened, and Miss Lancaster, still following the trail in this great underground space, came to a dead halt before a blank wall. Still undaunted, she felt it up and down, until a brick moved under the pressure of her hand. This was quickly displaced, when, in a hollow at the back, the jewels were found wrapped in a cloth. The servant Miss Lancaster had singled out was taxed with stealing them, but denied it indignantly, until she was told that if she didn't confess the matter would be handed over to the detectives, with the result that she would probably be convicted. Frightened at the threat, she then made a clean breast of it, and explained the means by which she had stolen the jewels, and, with the aid of a man servant who had promised to marry her, got into the cellar. Her mistress refused to prosecute her.

Miss Lancaster thinks that one of her most noted discoveries of lost property is that which was connected with a dream. For one night she dreamt she had been sent for, and traveled down to the country to find some valuable silver that had been stolen from a manor house. She went all over the place in her dream, and eventually succeeded in her search. It was not until some fifteen months later, when her dream was seemingly forgotten, that she was summoned to a certain village where she had not been before. She was met at the station by the squire of the manor, whose silver had been stolen, whose face seemed strangely familiar to her; so did the road along which they drove, and the village through which they passed, until at sight of the house it all came back to her that she had seen the place in her dream. Much to

the astonishment of the squire she told him that if he would take her to the farmyard she would show him where the property was hidden, for in her dream she had seen it thrust under a sloping haystack. On examination the silver was found on the spot she pointed out.

In several instances she has seen men who seemed to be surrounded by a blood-red haze, and she felt convinced that such men were murderers. Her convictions have on more than one occasion been verified. Once in a place of public resort in New York, a detective pointed out to her a man he suspected of murder. As Miss Lancaster failed to see the blood-red haze surrounding him, she thought he must be innocent. While they were speaking of the subject the suspected man was joined by a friend in whose atmosphere she saw the lurid color. Previously it was not thought that he had any connection with the crime, but from that moment he was watched, evidences of his guilt were discovered, and he was condemned for murder.

On another occasion, while walking down Broadway with a detective, she saw the same red haze surrounding a man coming towards them. Seeing her shudder, her companion asked if she were cold, on which she told him what she had noticed. Then she heard that the man, who was a stranger to her, had been tried for murder, but had been acquitted for want of evidence. It was only the other day, in the underground train, that a man got in who bore the brand of Cain, when her repugnance amounting to sickness she left the carriage at the next station.

Once when visiting one of our large Midland cities, a man who was staying at the same hotel with her, asked Miss Lancaster if she had noticed the handbills in the hall offering a large reward for the recovery of his wife's jewels, which had been stolen a few days previously. Miss Lancaster had not seen the bills, nor did she care to take up the case, as it was already in the hands of the detectives. However, she was urged to see if she could find them, and at the next meal began her scrutiny of those at the table d'hôte. This led her to believe that a young widow, a friend of the woman to whom the jewelry belonged, was the thief. She was so confident of this that she followed the widow to her room and boldly

asked her to put back the property. Beside herself with indignation, the widow inquired how she dared say such a thing to her. Miss Lancaster replied it was because she was convinced that she was guilty, that her secret would be kept if restitution were made, and that she knew where the jewels were hidden and could find them. After a stormy scene it ended by the young widow falling on her knees, bursting into tears, and confessing she had committed the theft in a moment of temptation, for she was penniless and pressed for money. The jewelry was put back in the drawer from which it had been abstracted, much to the owner's surprise, but she never learned who had stolen it.

One more mention of a use to which this gift has been put. Whilst speaking one day to a woman who was a stranger to her, Miss Lancaster became aware that her visitor was suffering from the first symptoms of an internal malady whose nature she did not suspect, which was curable only when taken in the early stages. Before leaving the stranger mentioned her name and address, and the fact that she lived with her sisters. Miss Lancaster wrote to one of these inviting her to call on her, and then told her the impressions she received regarding her sister. A doctor was immediately consulted and found his patient suffering from the ailment mentioned.

SUGGESTIVE THERAPEUTICS.

PUBLISHED MONTHLY BY

THE PSYCHIC RESEARCH COMPANY

TIMES-HERALD BUILDING,

CHICAGO.

OUR PLATFORM.

The Journal of Suggestive Therapeutics has a Message to give to the world. The message is:

Mind Influences Matter; Matter Influences Mind.

The Journal has also an Aim. The Aim is to teach the value to man of the power within himself.

The Journal has also a Creed. It believes in Medicine: in State Boards of Health: in the authority of the physician: in hereditary taint: in sickness, decay and death as Facts: in all forms of Religion, in Suggestion, Hypnotism, Medicine, Food, Air, Sleep, Massage, Exercise, Electricity, as aids to abort, cure, or prevent, certain diseases. It believes that certain diseases can be best cured by medicine: that many diseases which are held to be cured by medicine are in truth cured by the suggestion which accompanies the medicine; and that the power of the mind to favorably and unfavorably affect the individual is of paramount importance. It believes that when Suggestive Therapeutics receives its meed of attention, the present systems of Material Therapeutics will be radically amended.

The Journal has also a Policy. Its policy is to hear both sides: to gather Facts: to set Facts in order: to upset old theories: to propound new ones: to be free from hobbies: to examine: to investigate: to praise, ridicule, or condemn: to keep abreast of the times: to keep in the van: to let nothing new escape: to keep open house: to gather its readers each month round the family hearth where each may share in the intellectual feast provided for the trifling sum of \$3.00 per head per annum, strictly in advance.

COURSES OF INSTRUCTION

From our subscribers we have received so many and urgent requests for the best practical instruction in the practice of hypnotism, magnetic healing, personal magnetism, mind reading, absent treatments, etc., that we have practically been forced into the expenditure of a large amount of money and time in the preparation of separate courses under each of these headings. A detailed account of the points of each course will be found in the advertising pages.

We believe that these courses will satisfactorily supply a need. In having them prepared we have secured the *best* talent obtainable, and the work was done directly under our supervision that it might cover the most important points, viz., clearness, simplicity, soundness and practicality, leaving out the useless verbiage common to books written upon these subjects.

Without boasting, but with strict business sincerity, we claim that these courses of instruction represent the best work, the longest experience and the most authoritative thought of the day; that by studying them the student may dispense with all other forms of instruction and that a little practice will enable him to become an expert in putting them to practical use.

If you think you want one of these courses but are not sure, purchase one, read it over, examine it thoroughly and if you feel that it is not what you want, send it back and exchange it for something else or ask for a return of your money. We will not be reluctant to return your money. We want you to ask for it if you are not satisfied. We want no displeased patrons. We want value from those only to whom we give value.

This is the principle upon which every great mercantile house to-day conducts its business—money refunded if the purchaser is dissatisfied. It is the only sound method. We don't think for a moment you will be dissatisfied with your purchases from our company, but our guarantee to refund if called upon goes with every sale made.

PAPER FRIENDS.

How good a thing it is not to know people personally! It is so much more pleasant to picture them in fancy; to know them only on paper; never to be required to talk to them; only to be called upon to be civil and decent and urbane—on paper! I like that.

I have ten thousand paper friends, and I enjoy their letters; they tell me their troubles, and they tell me their joys and hopes and expectations and beliefs. They come so close to my heart sometimes that I begin to think the real world, and the real people, are not visible to the eye. They only require me to turn round in my chair to say a few words to a stenographer, and lo! I have their message and they have mine. Possibly you have felt as I have the power of the written word as a clue to character. I like to arrange my paper friends in groups. Mabel Gifford forms for me the nucleus of the mental science group, and is instructive; Charles Dawbarn is the serenely positive; Dr. Myers is the reflective; Dr. True is the dissective; Dr. Meacham is the aggressive; Dr. McColligan is the penetrative; Dr. Park is the descriptive and my friend Haggard is the obstructive.

I would not willingly lose one of my paper friends.

THE CRANK'S CLUB.

It is my earnest desire to found in Chicago a club or society to be known as "The Crank's Club," selecting some suitable apartments for the same, not far from the city's hum, and furnishing them regardless of cost. The expense shall be borne by some charitably disposed person who may be looking for an opportunity to promote just such an enterprise. At the time of writing this person is not in evidence. But think—think of the possibilities! Here are the rules, a few of them, of membership:

Rule 1. No member of this club shall be permitted to button-hole another member. Visitors only are legitimate prey.

Rule 2. Fashionably dressed members are to be invariably regarded with suspicion.

Rule 3. Wealthy members are of least importance.

Rule 4. Conversation during meals, except upon such inoffensive topics as politics, war and so forth, is to be discountenanced. Hobbies *must* be tabooed at dinner.

Rule 5. All meals are to be charged to the account of the Founder.

Rule 6. Every member shall have a daily opportunity in a speech of ten minutes' duration to air his hobby.

Rule 7. In default of listeners members are permitted to talk to themselves, but must not forcibly interrupt each other.

You see the possibilities of the plan, no doubt. We should gather them in—gather them in by the hundreds and the thousands, the

thinkers of the world; the theorists, the philanthropists, the quaint and the queer. Here would be found the perpetual youth fiend, the water-cure man, the sand-cure enthusiast, the all-mind dreamer, the visionary, the seer, the clairvoyant and the adept. To this Mecca would come thousands of worshipers and they should be sent away dazed, but satisfied. Glorious scheme! Glorious possibility! Who will make it a reality?

GRAMERCY.

For all the kind things our old subscribers, and new ones for that matter, have written during the month regarding their interest in *THE JOURNAL OF SUGGESTIVE THERAPEUTICS* we do return most heartfelt thanks. Let us continue to be one family. We do not pattern our journal after any other. We seek to draw you closer together in the bonds of good fellowship and good comradeship. It would be easy to be formal and dignified and impersonal. We will have none of these things. There is no health or heart in them. Let us exchange views and opinions, harboring no resentment toward each other, and keeping our eyes fixed upon that figure of white-robed truth whom we may touch, perhaps when the grave closes over us—perhaps before that time.

BEN H. BRODNAX.

There is a man—I hope there be many such—living in a small town in the State of Louisiana who is to my mind a very grand type. Watching his work from a distance I feel that he represents the country doctor, whom we have known as the central figure in a famous engraving. His name is Brodnax, Dr. Ben H. Brodnax, of Brodnax, La. He is probably the busiest man in three townships, yet he finds time to write letters for his uneducated people, to be a justice of the peace, postmaster, general counselor and friend to everybody high and low. He is correspondent of half a dozen medical journals, and he never writes a dull line. About twelve medical journals every month come to this office, and, skimming through them, sometimes one may glean as much as a whole page of matter from the lot that is worth the reading; but there are two men who put life into everything they write, Waugh of the *Alkaloidal Clinic*, and Brodnax. Probably Brodnax will be missed when he is dead. In these days of horse-serums the country doc-

tor is the sheet anchor of rational medicine, and when my people inveigh in these columns, as they frequently do, against the whole race of doctors, I think of Brodnax as a type and hold my peace. There is some good in the world, my friends, besides mental science.

EXCHANGE JOURNALS.

A year or two ago when this journal was with difficulty keeping itself alive, and when its fitful pulse and rattling breath denoted its precarious hold on existence, a helping hand would have been much appreciated. There was no hand held out, however, and we waxed, as perhaps some of you remember, paler and more cadaverous month by month. Those were great days when the editor wrote jaunty editorials with the probability staring him in the face that they would never see the light. Times have changed. There is a great field for this journal, and our friends are legion. Let me then ask those good friends, the readers of this journal, to look through our advertising pages to find the advertisements of those magazines which are devoted to this line of thought. There are many worthy periodicals in the list; many of them are helpful and valuable.

There are some strong publications in the list which perhaps are firmly enough established to be in no need of assistance, but all will be glad of your attention, and the weaker need your help. It is missionary work.

THE MESSAGE OF THE YEARS.

Gone and forever swept away from men's minds is the horrible fancy that has disfigured the spirit of goodness which is the energy of the universe. The burning hell of our fathers is no more. The reign of fear—that festering horror born of the darkness of ignorance, begotten of man, nursed by man, cherished by a rotten priesthood, feeding on superstition, tyranny and oppression is blotted already from our remembrance. Ah me, to what a ghastly mockery did they twist the words of the fair Christ, "God is love!" An old truth, a new truth, an ever-wonderful, ever new, ever changing, yet unchangeable truth—and yet, what did they make of it?

A hideous mess they made of it!

There be no such fools as men.

The Letter Bor...

A STRANGE PHENOMENON.

LOST VALLEY, ORE., Jan. 2, 1900.

EDITOR SUGGESTIVE THERAPEUTICS.

Dear Sir—Two years ago I lived in the State of Missouri. Two years previously I had moved there from Colorado in a covered wagon. My stepdaughter, thirteen years old, Isabel Weimar, had been working for a lady in Bronton for about six months. She went to sleep one night apparently as well as ever, and began suddenly to talk in her sleep. She rattled off everything that she had said or that had been said to her apparently from the time she first began to work for the lady in Bronton. She talked for three hours. I got uneasy and had hard work to wake her. She knew nothing about what she had said, and felt all right next morning. About three weeks later the same thing occurred with this difference, that she now worked backwards over the whole period of her occupation with the lady, beginning with the last words she said when she left her situation, back to the time of her engagement in her employ. She had talked steadily for seven hours, when we thought best to wake her. She seemed well, but knew nothing of her talking. Her voice was low and calm. About two weeks later a still more curious psychic phenomenon happened which I shall be glad to tell you if your readers want to hear it. It is too long to tell in this communication. Very truly,

L. TOLER.

A curious phenomenon, certainly, but well indicating the marvellous retentive power of the subconscious memory. It is a case of spontaneous somnambulism which in its double and reverse action has scarcely a parallel. We shall be glad to hear of the succeeding phenomena which you refer to.—Ed,

A PROTEST.

COLLINGWOOD, ONT., CAN., Jan. 4.

EDITOR SUGGESTIVE THERAPEUTICS.

Dear Sir—It is pitiful to note the straining efforts that are constantly being made to demonstrate that living human beings can receive communications from dead human beings.

It is pitiful because there is absolutely no evidence of its possibility to be obtained from science, experience or the Bible. All will admit that science "*pooh-poohs*" the idea, and our individual experiences teach us that a dead man is dead. While possessed of an absolute faith in the existence of a personal God, and that the Bible is a revelation of His will to man, the writer is unable to find in it any evidence of the possibility of such communications, but quite the opposite.

The difficulty seems to be that men prefer to accept the views of the translators and expositors of the Bible rather than take the trouble to ascertain whether the Bible will bear their interpretations. In reality those interpretations are such a mixture of truth and error that it is sometimes difficult to differentiate them. Several whole issues of your magazine would be required to go into these matters at all fully, but possibly the pointing out of a single instance may be of service in opening the way to clearer vision.

We are, of course, all dependent upon the Bible for our knowledge of the creation, composition (over and above the constituents of the body) and destiny of man.

The aforesaid translators and expositors make it appear that man is made up of body, soul and spirit (life breath). That is, that man has a body, has a soul, and has a spirit (life breath). But when we look at the common record we find that (Gen. 2, 7.) "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life," and (the dead soul) "man *became a living soul*." So that instead of man having a body, soul and spirit as the expositors teach, the Bible declares he *has* a body, and a breath of life—but *is* a soul. I can almost see several hundreds of your family seize their pens to demonstrate that I have made a distinction without a difference. But I think they will find it economical to hesitate long enough to think out the wide reach of this distinction before dipping pens into their ink wells. It will possibly assist those to whom this is new to point out that nearly all Christians believe that the body is merely a

temporary residence for the soul; that it is a distinct entity having life that is put into a body of a man for a short time; that this soul cannot part with its life and when death is said to occur it passes from its temporary home, the body, into a fixed or permanent state of happiness or misery. Spiritualists hold almost the same views as to the soul, but believe in addition that this soul—which retains the breath of life as an entity distinct from the Deity—can from the state we call death, communicate with living human beings.

As shown above the Bible teaches that man was a soul as soon as his body was formed—but without life it was a dead soul, and that the union of the “breath of life” with the body caused it to become a “living soul.”

When man dies this “breath of life” returns to God who gave it, and the body necessarily becomes again a dead soul, which, like all dead matter, is gradually resolved into its chemical constituents. When this occurs there is no soul left, living or dead, to suffer, enjoy, return and inform us of its post-mortem condition, or to instruct us living souls as to how we should conduct our mundane affairs. Hence the pitifulness. Faithfully yours,

GEORGE M. AYLSWORTH, M. D.

Very well as an expression of your views, but you accept the Bible as your authority. Taking the Bible, therefore, as authority, let us hear what explanation you can give of the resurrection of Christ therein reported. Did he not appear to his disciples after his death? Was not this spirit-return? If not, what was it?—ED.

PUBLIC PERFORMERS.

MIDLETON, IRELAND, Dec. 28, 1899.

EDITOR SUGGESTIVE THERAPEUTICS.

Dear Mr. Editor—I notice in your December number in the article on “The Force of Imagination,” by Professor Macaura, he makes reference to a letter I wrote you some time since in which I asked you for an explanation of some very wonderful feats which were performed by the Ormonde family. Now I have the highest regard for Professor Macaura; it was he who first initiated me in the hypnotic secrets. Since that time I have studied a large number of works on hypnotism and though I have tried all the different

methods suggested in the several works for inducing hypnosis I have found none to equal that which Professor Macaura taught me—but I take umbrage at the manner in which he dismisses the performances of the Ormondes as merely clever trickery, and not genuine mind reading. Now I am perfectly certain that two at least of the feats were genuine. Dr. J. Murphy, another of the professor's pupils, was anxious to know of his uncle who had left this country twenty-five years ago and wasn't heard of since. Well, the lady who was hypnotized told him where his uncle was—in Australia, mentioning the street and city. Dr. Murphy wrote to the address given and has since got a reply from his uncle.

Feat No. 2: Mr. Brein, V. S., wanted to know what horse would win the Derby—as this was four months before the race was run and as the merits of Flying Fox were not so generally recognized, her description of the race which was in every particular accurate, describing the winning of Flying Fox, etc., was at least very extraordinary. I will mention one more. A friend of mine in the audience wanted to learn the number on his watch, which the hypnotized lady immediately told him, although he didn't know it himself, and you must remember that the person who desired the information only wrote the question on a scrap of paper, retaining same himself and not allowing anybody to see it. I have two subjects at present, who, when hypnotized, can tell anything written down by anybody in the room whilst blindfolded or without any collusion whatever. I think one will have to look far beyond the realms of suggestion for any satisfactory explanation of these matters. I remain, Yours truly,

P. C. LEAHEY.

POSITIVE TELEPATHY.

HAYS CITY, KAN., Jan. 5, 1900.

EDITOR SUGGESTIVE THERAPEUTICS.

From 1876 to 1888 I lived on a farm in Kansas twelve miles from town. During the week I would work in town while my family remained on the farm, and on Saturday nights I would get together groceries and what I thought they needed for the next week. When I arrived at home I frequently noticed my wife saying: "I had wished that you would bring so-and-so (naming the article) this afternoon."

It struck me as being very queer that everything she wished for I brought for her. One Saturday afternoon as I was getting ready to go home I received a message: "I want ten yards of gray waterproof cloth to make a suit and cloak for myself." I went into the store, selected the article, and upon arriving at home my wife untied the bundles; when she opened the cloth she exclaimed: "Well, if that don't beat everything! This afternoon I was wishing that you would bring just such goods."

This continued for twelve years, when I moved to town. Often when I was down town word would come, "Bring some coffee," or whatever she wanted. When I was away from home and my wife had trouble of any kind it was telegraphed in this way to me. I often tried to send messages to her, but I never succeeded and I do not understand why.

She can transmit to me and I can receive, but I can't transmit to her. If I can learn from your book so that we can both transmit and receive I will be exceedingly pleased.

In September, 1897, I went to Pueblo, Col., to visit my son, who was in business there. Shortly after I left H. there was a revival in which my wife took an active part, and became sanctified. She kept me fully posted by writing as to what she was doing. Finally one morning about 2 o'clock I was lying in bed, my thoughts centered on home, when my wife sent me a message, telling me that she was fasting and praying, and that she was in great mental distress. I awakened my son and told him of the message that I had received, and that I should start for H. the following morning. When I arrived at home I found everything just as she had described it to me. My wife started to tell me just what had happened. I told her that she had told me all about it while I was in Pueblo.

Last fall I was working on a house in the country some six miles from H. and expected to finish the next day. During the night I was wide-awake. My thoughts had reverted to home, when a message came to me from my wife saying, "The spirit says that I must fast, and I am now fasting." I made up my mind to start for home as soon as possible. I told my son who was with me that mother was starving herself, and to work fast so we could get through by noon and go home after dinner. We did so, and I found my wife emaciated from fasting. We finally prevailed upon her to eat. But she still insists that she and all her family will be lost if she does not get right.

I could give you a great many instances where she has sent me messages, and I have tried to send messages to her but I have failed in every instance. I wish I could send as well as receive. Very truly,
J. L. BAUMER.

Give us further details. You have started us on a most interesting line of investigation. Give us more of your experiences in telepathy.—Ed.

PRACTICAL TELEPATHY.

LECOMPTON, KAN., Jan. 7, 1900.

EDITOR SUGGESTIVE THERAPEUTICS.

Dear Sir—I am greatly pleased with your course in mind reading. I find it to be something that I have long wanted. Its plain, easy steps and thoroughness commend it to every student of telepathy. I am very glad to note that you no longer doubt telepathy as being a reality—a manifest power belonging to the sixth sense of man. Patient investigation along scientific lines has given you this reward and surely it is worth all it has cost you, though I am sure your field of vision will enlarge greatly in case you go on searching for truth.

My knowledge of telepathy was brought about in a different way and not quite along the same lines, but it comes through the same channel. The manifestation is always a surprise to me, never invited or sought for on my part, my attitude being passive, neither inviting nor repelling.

Telepathy is the language of the soul and to the extent we live and worship in the upper temple of our being will we be enabled to hear the still small voice bidding us "come up higher." Sincerely,
P. M. LEWIS, M. D.

Your views and experience would be very welcome. By what channel does the telepathic communication reach you, and in what form?—Ed.

PHENOMENA.

WASHINGTON, N. C., Jan. 3, 1899.

EDITOR SUGGESTIVE THERAPEUTICS.

Dear Sir—I would like to tell you of a singular thing that is happening to one of my neighbors. There is almost a constant rap-

ping on the head of her bedstead when she is in her bedroom. The bed has been taken down and examined by at least 100 people, but no one can account for it. It has been going on for eight days. Her husband left the day following the first manifestation. He is captain of a vessel. She feels very uneasy and nervous, and has the doctor to attend her. Thinking that you have heard of similar things I thought you might give me some enlightenment. Yours truly,

GEO. O. MORTON.

P. S.—I would like in some future day to say something in regard to mental telepathy or something like it. Yours,

GEO. O. MORTON.

This is a peculiar phenomenon. Are you satisfied yourself that the raps are genuine? Let us hear from you concerning telepathy. —Ed.

PAIN.

A. D. Marble, in last journal, wants to know what pain is. It is the struggle of the ultimate cell, striving to live its allotted time. Anything that interferes with the cell fulfilling its natural mission produces a violent struggle in the cell. Surrounding groups of cells immediately join in the struggle, like a lot of children, to assist the one that is injured and in trouble. Struggling tissue cuts off its own nutrition. The more the nutrition is interfered with the greater the pain.

DR. A. J. CHAPEL.

A REMARKABLE FEAT.

ARCOT, TENN., Sept. 17, 1899.

EDITOR SUGGESTIVE THERAPEUTICS.

Dear Sir—I believe you are skeptical in regard to telepathy and thought transference. I have a patient that I have been treating for hystero-epilepsy that is capable of receiving suggestions without using any words. I simply lay my hand on her head, think what I want her to do, and she does it. Even post-hypnotic suggestions will be carried out by her. Here is another of her feats: I have

been giving her three different colored tablets and put them all in the same bottle. I have several times accurately counted the tablets and made a note on my visiting list. The next week I would ask her while somnambule how many tablets of each kind I left when I was there last, and she would unhesitatingly give the correct number, although more than half of them were unused. In her waking state she knew nothing of the number. Is this telepathy or what?

The above case has not had a fit in three months, although she had three to ten a week before treatment was commenced, and had them three years. Would you suspend treatment or carry it on longer? Her general health is much improved. Respectfully,

J. T. MCCOLGAN, M. D.

Keep up the treatment for the present. I wish you would make further tests with this patient toward demonstrating clairvoyance—prophesy for example.—Ed.

NEW YORK, Dec. 22, 1899.

EDITOR SUGGESTIVE THERAPEUTICS.

Dear Sir—My experience is daily proving to me that the study of suggestion means the study of the soul and I should rather see your journal eschew exploiting legerdemain. Upon many things we must yet assume the agnostic attitude, and it seems to me that sensible people will steer clear of phenomena, so called, the other chaps must take care of themselves; nor must we be too ready with criticism, as in psychic study much which seems proven subjectively cannot be presented in such shape as to be convincing enough to another mind. Sincerely yours, E. D. SIMPSON, M. D.

Granted. But the investigator must investigate phenomena, and to do so he must know the false from the true, the bogus from the genuine.—Ed.

UPSETTING THE LAWS OF GRAVITY.

DURHAM, N. C., Jan. 5, 1900.

EDITOR SUGGESTIVE THERAPEUTICS.

My Dear Sir—The course in mind-reading came duly to hand, and I am very much pleased with it. It is very plain, and easily understood by any one whether they have a knowledge of psychology or not. When you are ready for it I can give you a very interesting article on the power of mind over matter, assisted by the

fluidic current of the body. I have made many experiments along this line, and have a son who can by holding any ordinary broom in his hands for a few minutes, command it to stand at an angle of 45 degrees unaided by any mechanical means, thus apparently overcoming the law of gravity, and illustrating Professor Elliott Coue's telekinetic theory of levitation, a law which we do not generally recognize. Now in speaking of the broom work, I am not alluding to the old trick of controlling the broom or walking stick by means of a horse hair and piece of wax, but a genuine psychic phenomenon, and my son has never been hypnotized in his life. I believe he is a natural psychic, and is well posted himself in psychology. Of course he never does this work for fun, nor has he ever made any exhibition of it, but it was done in the presence of myself and one or two interested friends who could appreciate psychic phenomena. I received yesterday a typewritten letter from your society explaining the trick of reading the address, etc., on a card sealed in an envelope, for which I thank you. It is a clever trick. Anything more you may have that would interest me will be appreciated. Very cordially yours,

DR. ISAAC N. CARR.

We are ready for your article just as soon as you wish to write it. Please make your tests very carefully so that there may be no loophole for the critic to exclaim: "He missed this point. It is all a trick!" If the facts are as you state you are the father of a phenomenon indeed.—Ed.

—Wheat and Chaff—



SEVEN-FOLD INCREASE IN CIRCULATION.

A certain publication, jealous of the advertising patronage and rapid growth of our journal, has expressed in ill-chosen form a doubt concerning the truth of our statements of circulation. It is a simple matter to set all doubts at rest. Below will be found a statement, signed by J. L. Regan, manager of the Regan Printing House, the largest printing establishment in Chicago.

CHICAGO, ILL., Jan. 15, 1900.

TO WHOM IT MAY CONCERN:—

This is to certify that the Regan Printing House, of Chicago, printed, bound and mailed 30,000 copies of the January issue of "The Journal of Suggestive Therapeutics." In addition to

this we delivered 4,000 copies to the publishers of the journal for use at their offices in the Times-Herald building.

(Signed)

REGAN PRINTING HOUSE.

Per J. L. REGAN, Manager.

We did not promise 34,000 copies for January. We promised only 20,000, but the demand necessitated the issue of 14,000 more. As we go to press we are completely cleaned out of January copies.

In five months our circulation has increased steadily from 5,000 in August to 34,000 in January. Seven-fold, brethren, seven-fold—for we had cast our bread upon the waters.

BUYERS AND SELLERS.

Whenever it is possible for you to do so we shall be obliged if you would inform our advertisers, when buying goods from them, that you saw their announcements in the JOURNAL OF SUGGESTIVE THERAPEUTICS.

THE NATURAL BODY BRACE.

It is worth every woman's while to read carefully the announcement of the Natural Body Brace Company, and get particulars of their free trial offer.

THE BATH CABINET.

Nothing better for the general health than an occasional Turkish bath at home. This the bath cabinet gives you at slight expense.

LIGHTNING CHANGE ARTISTS.

Disregarding the ingenious argument for economy in the colored shirt advertisement of the Krueger Manufacturing Company, of Chicago, our readers will perhaps calculate the beneficial effect upon nervous patients of a pleasing variety of colors in the matter of shirt bosoms. On seating a patient in the chair for the purpose of relieving pain the operator inquires if the color then in evidence is displeasing. The patient hesitates to express an opinion which may wound. The operator turns his back; there is a sound of rending linen, and, presto, a neat black and yellow stripe is revealed to the astonished gaze of the patient, who inquires how it was done. The operator smiles, turns his back again, and in another moment displays diagonal bars of pink and blue beneath his summer vest. The process having been repeated several times the attention of the patient is thus successfully diverted from the pain, and the treatment is entirely satisfactory, a general feeling

of harmony having been established. We especially recommend the alternating shirt to young and diffident operators seeking to make an impression upon their patients. We could not, however, conscientiously advise them to wear one of these shirts twenty times as long as an ordinary shirt. There are limits.

THE PATENT RECORD.

(From Baltimore News.)

The December number of the *Patent Record*, issued in Baltimore, Md., contains a very large number of interesting articles and illustrations. The first page shows a full-length picture of the main entrance of the Congressional Library at Washington. The library is briefly but fully described in an article inside, illustrated with a number of excellent pictures. An article of great interest is the Chinese Eastern Railway, described by Mr. Alexander Hume Ford. Numerous photographs of the progress of the work in various Russian and Chinese cities and towns are shown. Photographs of Vladivostok and the first locomotive, an American one, run from Port Arthur, are also shown. The number also contains an article on the railroads of Cuba, fully illustrated, and a double-page drawing of the international yacht race between the Columbia and the Shamrock, the Walter Wellman Arctic expedition and other features.

STAMMERING.

There is no reason why you should continue to stammer. We can cure you. If we don't, tell us about it and get your money back. This is the only sound method of conducting business. We take your word—never lost a dollar yet by trusting to our readers' honor.

ANTIBRULE.

If you have not already made a trial of Antibrule it will pay you to do so at once.

ANTI-KAMNIA.

The value of the Antikamnia preparations as pain-alleviators is familiar to every practitioner. Write for literature concerning the Antikamnia laxative tablets.

A RATIONAL TREATMENT.

Pneumatic massage seems to be growing in popularity as a remarkably successful, scientific and rational treatment of the eyes and ears. The process and means of treatment are illustrated in the ad-

vertisement of Dr. J. W. Dinsdale, in this magazine. The doctor informs us that his success in curing obstinate cases of deafness and diseases of the eyes surprise even himself daily. We can recommend the Dinsdale system as an extremely practical, successful and inexpensive treatment, and one deserving of patronage.

HYDROZONE.

The wonderful healing properties of Hydrozone and Glycozone are scarcely known outside of the profession. We could wish that every reader of this journal would write to Charles Marchand for a copy of his free book, detailing the uses of his products. It is better a thousand times to have in the house remedies of warranted excellence than to run to the drug store for patent medicines of doubtful composition.

MAGNETIC HEALERS.

We want the names of all the Magnetic Healers in the United States and Canada. If any of our readers will send us a list of ten names of Magnetic Healers, we will forward to the sender a free copy of our Stammering Cure to repay him for the trouble of collecting the names.

DIPLOMAS.

Our students are requested to bear in mind that the Diplomas issued by the Psychic Research Company to those who take the courses in Hypnotism or Magnetic Healing are as handsome in appearance as any issued by a medical college. They are not cheap certificates, but are intended to be framed and preserved. They will make fine ornaments for the office or home. Separate Diplomas are, of course, issued for the two courses, and the student who takes up both branches of this work, the Suggestive and the Magnetic, receives two differently worded Diplomas—one for each course.

SECRET OF SEX.

There has been a large demand for the book, "Suggestion, The Secret of Sex," which Dr. Parkyn offers as premium with his excellent magazine, "Suggestion," both for \$1. This is an offer worth taking up.

CLINICS.

A feature of the Chicago School of Psychology is the free clinic held at the school under Dr. Parkyn's superintendence. No visitor to Chicago should fail to visit the school, 4020 Drexel boulevard. Readers of SUGGESTIVE THERAPEUTICS will receive a cordial welcome.

THE ST. LOUIS SCHOOL.

Dr. George C. Pitzer, president of the St. Louis School of Suggestive Therapeutics, is in every sense of the word thoroughly deserving of the great success which has attended his efforts in the establishment of a psychological practice in the south. His classes are well attended.

A VIBRATING SUGGESTION.

As an aid to Suggestion, Health Suggestion we mean, it is difficult to find anything more effective than a self-treatment with the Massage Vibrator. While the suggestion may be doing its beneficent work through the agency of the mind, the nerves are soothed, the muscles toned and the circulation quickened by the action of the Vibrator. The life forces are conditioned thereby to naturally follow the health building suggestion given. Many physicians are prescribing the Vibrator in their practice, its field of usefulness being very wide.

No home should be without at least one of these useful instruments. Write the Utilitas Manufacturing Co. See advertising pages.

DRINKING LIQUID MAGNETISM.

The introduction of magnetism into the circulation through the agency of a metallic solution which is magnetized in a cup formed by exceedingly powerful magnets is certainly a novel idea, and the invention appears on the face of things to contain much merit.

This invention is the latest addition to medical science and the patentees, whose ad appears in our columns this month, claim great possibilities for it in therapeutic lines. A card to the Magnetic Healing Cup Co., Room 107, Post Office Building, Station M, Chicago, Ill., will bring the reader full particulars.

UNEXPECTEDLY GOOD READING.

As a rule advertising pages make dull reading. But not so in this magazine. The pages are a feast of novelty. The ads are strictly "up to date" and many of them considerably ahead of the times. The progressive man will find the advertising pages of this journal very fascinating, presenting the commercial side of the most advanced movements of this great era of progress. Look these pages over each month, and when writing advertisers please mention SUGGESTIVE THERAPEUTICS. This is important.