

Subscription Price in United States and Canada :  
 \$3.00 per annum, 25c. per copy (postpaid).  
 Foreign Subscription Price :  
 32 shillings per annum, 1 shilling single copy (postpaid).

MAR 8 - 1900

# SUGGESTIVE THERAPEUTICS

Edited by SYDNEY FLOWER, LL. D.

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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.

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# SUGGESTIVE THERAPEUTICS

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VOL. VIII.

MARCH.

No. 3.

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## PROOFS OF MATERIALIZATION.

By SIR WILLIAM CROOKES, London, England.

Having taken a very prominent part of late at Miss Cook's seances, and having been very successful in taking numerous photographs of Katie King, Miss Cook's Spirit Control, by the aid of the electric light, I have thought that the publication of a few of the details would be of interest.

During the week before Katie took her departure she gave seances at my house almost nightly, to enable me to photograph her by artificial light. Five complete sets of photographic apparatus were accordingly fitted up for the purpose, consisting of five cameras—one of the whole-plate size, one half-plate, one quarter-plate, and two binocular stereoscopic cameras, which were all brought to bear upon Katie at the same time on each occasion on which she stood for her portrait. Five sensitizing and fixing baths were used, and plenty of plates were cleaned ready for use in advance, so that there might be no hitch or delay during the photographing operations, which were performed by myself, aided by one assistant.

My library was used as a dark cabinet. It has folding doors opening into the laboratory; one of these doors was taken off its hinges, and a curtain suspended in its place to enable Katie to pass in and out easily. Those of our friends who were present were seated in the laboratory facing the curtain, and the cameras were placed a little behind them, ready to photograph Katie when she came outside, and to photograph anything also inside the cabinet, whenever the curtain was withdrawn for the purpose. Each evening there were three or four exposures of plates in the five cameras, giving at least fifteen separate pictures at each seance; some of these were spoilt in the developing and some in regulating the amount of light. Altogether I have forty-four negatives, some inferior, some indifferent, and some excellent.

Katie instructed all the sitters but myself to keep their seats and to keep conditions, but for some time past she has given me permission to do what I liked—to touch her, and to enter and leave the cabinet almost whenever I pleased. I have frequently followed her into the cabinet, and have sometimes seen her and her medium together, but most generally I have found nobody but the entranced medium lying on the floor, Katie and her white robes having instantaneously disappeared.

During the last six months Miss Cook has been a frequent visitor at my house, remaining sometimes a week at a time. She brings nothing with her but a little hand-bag, not locked. During the day she is constantly in the presence of Mrs. Crookes, myself, or some other member of my family, and, not sleeping by herself, there is absolutely no opportunity for any preparation even of a less elaborate character than would be required for enacting Katie King. I prepare and arrange my library myself as the dark cabinet, and usually, after Miss Cook has been dining and conversing with us, and scarcely out of our sight for a minute, she walks direct into the cabinet, and I, at her request, lock its second door and keep possession of the key all through the seance. The gas is then turned out and Miss Cook is left in darkness.

On entering the cabinet Miss Cook lies down upon the floor, with her head on a pillow, and is soon entranced. During the photographic seance, Katie muffled her medium's head up in a shawl to prevent the light falling upon her face. I frequently drew the curtain on one side when Katie was standing near, and it was a common thing for the seven or eight of us in the laboratory to see Miss Cook and Katie at the same time, under the full blaze of the electric light. We did not on these occasions actually see the face of the medium because of the shawl, but we saw her hands and feet; we saw her move uneasily under the influence of the intense light, and heard her moan occasionally. I have one photograph of the two together, but Katie is seated in front of Miss Cook's head.

During the time I have taken an active part in these seances Katie's confidence in me gradually grew, until she refused to give a seance unless I took charge of the arrangements. She said she always wanted me to keep close to her, and near the cabinet, and I found that after this confidence was established, and she was satisfied I would not break any promise I might make to her, the phenomena increased greatly in power, and tests were freely given that would have been unobtainable had I approached the subject in another manner. She often consulted me about persons present

in the seance, and where they should be placed, for of late she had become very nervous, in consequence of certain ill-advised suggestions that force should be employed as an adjunct to more scientific modes of research.

One of the most interesting of the pictures is one in which I am standing by the side of Katie. She has her bare foot upon a particular part of the floor. Afterward I dressed Miss Cook like Katie, placed her and myself in exactly the same position, and we were photographed by the same cameras, placed exactly as in the other experiment, and illuminated by the same light. When these two pictures are placed over each other, the two photographs of myself coincide exactly as regards stature, etc., but Katie is half a head taller than Miss Cook, and looks a big woman in comparison with her. In the breadth of her face, in many of the pictures, she differs essentially in size from her medium, and the photographs show several other points of difference.

But photography is as inadequate to depict the perfect beauty of Katie's face as words are powerless to describe her charms of manner. Photography may, indeed, give a map of her countenance; but how can it reproduce the brilliant purity of her complexion, or the ever-varying expression of her most mobile features, now overshadowed with sadness when relating some of the bitter experiences of her past life, now smiling with all the innocence of happy girlhood, when she had collected my children round her and was amusing them by recounting anecdotes of her adventures in India?

“Round her she made an atmosphere of life;  
The very air seemed lighter for her eyes,  
They were so soft and beautiful, and rife  
With all we can imagine of the skies;  
Her overpowering presence made you feel  
It would not be idolatry to kneel.”

Having seen so much of Katie lately, when she has been illuminated by the electric light, I am enabled to add to the points of difference between her and her medium which I mentioned in a former article. I have the most absolute certainty that Miss Cook and Katie are two separate individuals so far as their bodies are concerned. Several little marks on Miss Cook's face are absent on Katie's. Miss Cook's hair is so dark a brown as almost to appear black. A lock of Katie's, which is now before me, and which she allowed me to cut from her luxuriant tresses, having first traced it up to the scalp and satisfied myself that it actually grew there, is a rich golden auburn.

One evening I timed Katie's pulse. It beat steadily at 75, while Miss Cook's pulse, a little time after, was going at its usual rate of 90. On applying my ear to Katie's chest I could hear a heart beating rhythmically inside, and pulsating even more steadily than did Miss Cook's heart when she allowed me to try a similar experiment after the seance. Tested in the same way, Katie's lungs were sounder than her medium's, for at the time I tried my experiment Miss Cook was under medical treatment for a severe cough.

When the time came for Katie to take her farewell I asked that she would let me see the last of her. Accordingly when she had called each of the company up to her and had spoken to them a few words in private, she gave some general directions for the future guidance and protection of Miss Cook. From these, which were taken down in shorthand, I quote the following: "Mr. Crookes has done very well throughout and I leave Florrie (Miss Cook) with the greatest confidence in his hands, feeling perfectly sure he will not abuse the trust I place in him. He can act in any emergency better than I can myself, for he has more strength." Having concluded her directions, Katie invited me into the cabinet with her, and allowed me to remain there to the end.

After closing the curtain she conversed with me for some time, and then walked across the room to where Miss Cook was lying senseless on the floor. Stooping over her, Katie touched her and said, "Wake up, Florrie, wake up! I must leave you now." Miss Cook then woke and tearfully entreated Katie to stay a little time longer. "My dear, I can't; my work is done. God bless you," Katie replied, and then continued speaking to Miss Cook. For several minutes the two were conversing with each other, till at last Miss Cook's tears prevented her speaking. Following Katie's instructions I then came forward to support Miss Cook, who was falling to the floor, sobbing hysterically. I looked round, but the white-robed Katie had gone. As soon as Miss Cook was sufficiently calmed, a light was procured and I led her out of the cabinet.

The almost daily seances with which Miss Cook has lately favored me, have proved a severe tax upon her strength, and I wish to make the most public acknowledgment of the obligations I am under to her for her readiness to assist me in my experiments. Every test that I have proposed she has at once agreed to submit to with the utmost willingness. She is open and straightforward in speech, and I have never seen anything approaching the slightest symptom of a wish to deceive. Indeed, I do not believe she

could carry on a deception if she were to try, and if she did she would certainly be found out very quickly, for such a line of action is altogether foreign to her nature. And to imagine that an innocent school-girl of fifteen should be able to conceive and then successfully carry out for three years so gigantic an imposture as this, and in that time should submit to any test which might be imposed upon her; should bear the strictest scrutiny; should be willing to be searched at any time, either before or after the seance, and should meet with even better success in my own house than at that of her parents, knowing that she visited me with the express object of submitting to strict scientific tests—to imagine, I say, the Katie King of the last three years to be the result of imposture, does more violence to one's reason and common sense than to believe her to be what she herself affirms.

It would not be right for me to conclude this article without also thanking Mr. and Mrs. Cook for the great facilities they have given me to carry on these observations and experiments.

My thanks and those of all Spiritualists are also due to Mr. Charles Blackburn for the generous manner in which he has made it possible for Miss Cook to devote her whole time to the development of these manifestations and latterly to their scientific examination.

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## HINDOO MAGIC.

By **GERALD J. MACAURA**, 182 E. 79th St., New York City.

My "Friend from India" is not a native. He was born in Europe, but lived in India for a number of years. He has seen the occult exponents' mysterious demonstrations and became interested in the science of hypnotism.

He is a man of keen perception and, I may observe, not one to exaggerate. He has witnessed the best of the Hindoo phenomena, including the famous feat in which a boy is seen to ascend to such a height that he is lost sight of on a rope composed of whatever you like, hanging from the sky, fastened to what-you-may-call-it. It is needless to go into detail; almost everyone is acquainted with this one great feat of the "Hindoo fakirs."

My friend, in testifying to what he has seen of the Hindoo hypnotists, proclaims them a wonderful people.

He states, emphatically, in answer to my question as to what percentage of an audience fails to see this open-air phenomena, that there is no one present who does not see it, and that he, for one, has on more than one occasion kept his mind as active as possible for the express purpose of testing himself to make sure he was in his normal state when he saw it.

Now, if my friend is not mistaken in saying that there is no body in the audience who does not see the Hindoo phenomena when the Occult exponent gives forth his hypnotic power (I am inclined to think he is), then it is, in my estimation, amazing; even more so than the episode of our friend Jonah and his tame whale.

I have produced delusions on the street in persons who had not previously been hypnotized. I have produced the above Hindoo illusion in the boys on the street several times, but in every case I had to attack each individual separately, and then succeeded in only about seven out of ten. Of course the boys knew I was a hypnotist and were naturally prepared for me.

No doubt the reputation which the Hindoos have as "wonder workers" is a great aid to them. It certainly assists in arousing the expectant attention of their audiences, but does it not seem strange that all persons in Hindoostan are so highly susceptible to hypnotic influence? Those who go there from other countries included. I wonder could it be magnetism in the climate that renders people so susceptible?

I have often reflected on the possibilities of "Christian Science" and what the exponents might accomplish if they were only wise enough to study the mind or obtain the aid of a number of good hypnotists. With the aid of their great number of followers, the flexibility of their followers' mental condition, their up-to-date mode of advertising, and the cloak which covers all (religions), they could, if they only knew how, perform what are understood as "miracles." They could give wonderful demonstrations in healing the sick. They could cause angels to appear at their meetings, yes they could, by bringing about the proper conditions, give a good number of their followers an occasional glimpse of heaven, even in New York City. Wouldn't that be wonderful? It is, nevertheless, a fact, and it would be an easy matter, as a Christian Science audience is composed of the best material to be found for such purposes.

The Christian Scientist, however, is inclined to view the matter in a somewhat different light. His ambition seems to lie in impressing his patient with the belief in the non-existence of matter—pain, blood, nerves, brains, Psychic Research Company, hypnotism, charity, and in fact everything except the two dollars which terminates each visit.

In demonstrating mind-reading, as he expounded in the Psychic Research Company's course, in the presence of a friend of mine whose name is Bishop (brother of the mind-reader, Washington Irving Bishop), we came to the conclusion that it was very well constructed. Mr. Bishop said it contained the cues to a great many of his brother's secrets.

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## VITAL VIBRATIONS.

By JOHN E. PURDON, A. B. M. D., Cullman, Ala.

Any man who claims a stupendous discovery must be prepared to submit his work to the severest possible criticism. Accordingly, after I had read a paper on my special subject before the Congress of Psychical Science, held at Chicago in 1893, I requested the appointment of a committee for the purpose of making a minute examination of the rapport tracings, so that my ideas might be substantiated or exploded, for my position was a radical one and had to be overthrown or acknowledged.

The chairman of the congress, the recently deceased, and too early lost to science, Dr. Elliott Coues, appointed as members Mr. B. F. Underwood, the well-known writer on evolution and psychical science; Dr. Clevenger, superintendent of the State Lunatic Asylum, an expert in nervous derangements, and Dr. Edmund Montgomery, who is well known in England, Germany and America as one of the most learned and original workers and writers on psychological and biological problems.

Dr. Montgomery, after his examination of about six hundred tracings, including a great many cases of forced likenesses, sent me a letter, from which I quote the following: "This will mainly account for the delay in letting you know the result of my close examination of your truly wonderful arterial tracings. So far as I can judge, your photographs show that the arterial tracings of persons at first quite different, grow alike when they happen to be in what is called rapport.



## Photographic Reproduction of Original Tracings.



First traces of Mrs. H. S. P., both right. Taken June 26th, 1881, with Dr. Dudgeon's Sphygmograph. Tension of spring two and a half and three ounces, for upper and lower tracings respectively.



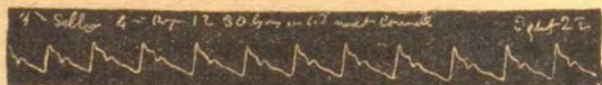
Left tracing of Miss K. R., taken same morning, June 26th, 1881, while suffering from headache. Mrs. H. S. P. was sitting beside her. Notice the change of type of this trace, on the third beat of the pulse, to accommodate itself to that of the above.



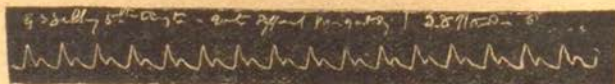
After tracing of Miss K. R., same morning. The rapport had passed off leaving the trace undisturbed. Right wrist.



Tracing of Sergeant Connell, taken 4th August, 1881. This is a characteristic trace of his.



Tracing of Gunner Selby, whose bed had been placed beside that of Sergeant Connell, as an influence was suspected. The remarkable likeness between these tracings could not be much closer.



Tracing of Gunner Selby, taken next day. It was characteristic of this man to show a low-tension, nervous tracing. This pulse is nearly dicrotic. The absence of the foreign stimulus acting on the previous day is apparent.

This experience was repeated again and again with most pronounced indications.

"This is sufficiently astonishing when we consider how complicated the conditions are which determine the special character of the tracings. Counting merely the sundry sources of innervation, cardiac and arterial, quite a number of factors co-operate here to form the primary pulse-wave and its secondary modifications. Synchronous concordance has thus to be established by the combined action of all the co-operating conditions. This indicates that a central influence dominates the process of assimilation. Such an influence in this instance could proceed from no other source than the emotive sphere of subliminal consciousness.

"Now the question is, through what agency is the emotive harmony brought about? The harmony which expresses itself with such precision in the tracings of the pulse-wave? Here the strange phenomenon displayed in the cases where at times only one radical artery, the left or the right, expresses the established conformity; this one-sided phenomenon seems to necessitate the supposition that only the dominating nerve-center of one-half of the body has been harmonized.

"This would agree with what is said to happen in the case of hypnotic suggestion as regards sensations, perception and voluntary movements. Now, if such suggestion can really be imparted not only through physical means, but merely mentally and even at a distance, then, indeed, some imperceptible medium for the transference from one person to another of sensations, visions, thoughts and emotions has to be postulated. This holds good also for cases of your own where tracings become harmonized at a distance and without physical communication.

"It is true many eminent investigators, after seemingly careful experiments, have declared the transference of mental states without physical means to be an actual fact. Yet for one scrupulously aware on what most specific and intimate organization of nerve-tissue definite mental states actually depend, it is hard to believe in such transference, through whatever medium. Of course, if the statement admits of sufficient scientific demonstration and verification, all preconceptions to the contrary will have to give way."

As Dr. Montgomery is a physician, physiologist and trained microscopist, it may be accepted as a matter of fact that he spoke of what he saw and not of what he imagined he saw. I shall therefore leave the reader to judge for himself of the significance of the report. Of course the subject will be taken up sooner or later by other and more accomplished investigators than myself and pushed to its legitimate conclusions. In the meantime I have

pledged myself to furnish a complete set of the photographs above reported on for the use of the Congress of Psychology, which meets at Paris in August next, with a descriptive catalogue of the same.

I was obliged to enter into the general philosophical considerations that suggested themselves, principally metaphysical and mathematical; for I could never rest content in the bold assumption that the ether of space was a transmitter of vibrations from one nervous system to another without endeavoring to account for the fact by recognizing the truth that the ether itself played the part of a vital factor in a compound organism. Wherever research is pushed deep enough life appears, and organized life is the more or less perfect manifestation of spirit. Thinkers are recognizing this all along the frontiers of science. The apparent gaps are due to the limitations of the observer and the imperfection of his methods. When the former are removed and the latter are improved, then the anomalies of nature, which are now regarded as due to chance and undirected sporting on the part of natural forces, will reveal themselves as due to spiritual causes which were not before interpreted, but which will be found to fill their places normally and to offer the simplest and most direct explanation of such phenomena as fall within the domain of human experience.

(To be continued.)

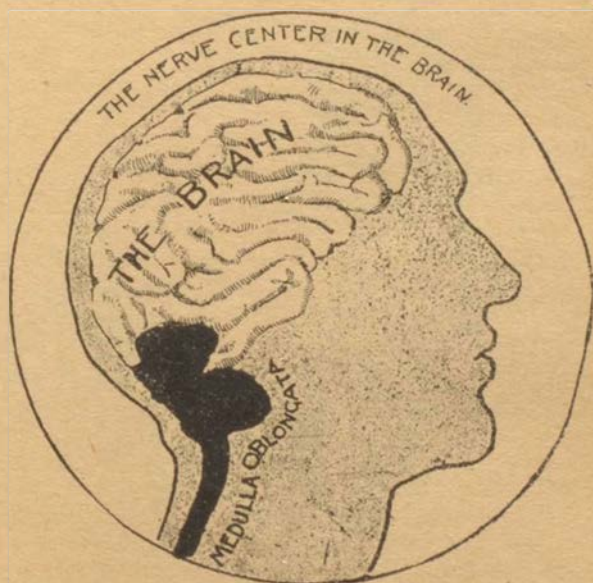
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## SCIENCE SIFTINGS DEPARTMENT.

### NO MORE OLD AGE.

A practical scientific method of postponing old age has been discovered and has, according to a copy of the *Lancet* dated some months back, been employed with much success by Dr. Julius Althaus. It is by the application of electricity directly to the base of the brain that Dr. Althaus retards old age. While treating patients for various ailments by electricity he discovered by accident that the treatment had a marked effect upon senility. He then began to practice it systematically for this last disease. In the first place, it should be remembered that what we call old age is far short of the natural length of life of our species.

Most physiologists agree that man should naturally attain a life of at least one hundred years, and that only abnormal conditions cause him to collapse from old age before then. To give man his natural length of life is the ideal of the physician. Dr. Althaus has had under treatment various professionals who, on leaving his hands, speak highly of his services. Sir Henry Irving has been treated in this way and has derived much benefit from the operation.



Dr. Althaus explains that the hardening of the walls of the arteries, which is the first symptom of old age, is followed by a disintegration of the brain cells, which gradually invades the whole organ and extends last to the medulla oblongata near the basis of the brain. It is this process which produces the well-known mental characteristics of advancing age. The medulla oblongata is obviously the spot to which restorative and rejuvenating treatment can best be applied.

Scientists recognize two forms of old age—premature senility and the genuine old age that comes with years. Both of these seem to be cured by the electrical treatment devised by Dr. Althaus. Not alone does this treatment restore the feeling of youth; it is claimed by its inventor that it also produces the appearance of it.

In cases of genuine old age, especially in its early stages, it has been found that a cautious use of the constant current to the brain, and more especially to the vaso-motor center in the bulb, greatly retards the progress of the weakening of the system.



Sir Henry Irving undergoing Treatment to Restore his Over-taxed Energy.

A week or two after the commencement of the treatment the energy of the system is habitually found to have been considerably enhanced. The old man takes fresh interest in the affairs of daily life, he resumes his work with some amount of vigor, he has a more erect carriage, he walks and stands better, and he has a quicker digestion and a healthier sleep. His general aspect is so much changed that he looks five or ten years younger than before the treatment was commenced. His peevish and querulous temper is no longer a source of trouble to his friends, for the pleasures of life are once more open to him.

**SHALL WE BECOME FOSSILS?**

How many many millions of years have rolled away since the dawn of the first day rose on our earth can never be calculated. It is just probable that this earth of ours is but a part of some other planet or of some huge passing comet. And in looking back over the periods that have led down to the present day we must stand in awe of the unknown factor that works continually for our especial good. Many many periods have come and gone, but each one has left its mark upon the sand of time, bearing a silent but all important relationship to the present day. Wonderful things have happened and the race that is to be may regard us as more wonderful than those races that have gone before us. Shall we become fossils for the future geologist to unearth and prod about; shall we be "the animals of the—period," or before then will the earth have ceased to exist? Who knows?

In glancing over the periods that have passed perhaps the most important one of all to us was the carboniferous period. The earth was covered with dense foliage. Massive palm-like trees grew all over the land. The world indeed was a silent forest. And then there came the floods, millions and millions of tons of water gradually covered the tallest trees. The whole of our great continent sank out of sight. The trees, leaves and branches, that had once been so beautiful, lay beneath the water, a hard, caked mass. Mould was then covered over this mass by the droppings of passing glaciers till a solid rock-like substance was formed, which we of to-day call coal.

But reaction started in thousands of years afterward. The water gradually receded, life was once more revived. In coarser form the animals of the carboniferous period lived again. The ancestors of our present day crocodile and alligator roamed over the dry places. During this period the first mammal was brought to light. Following this period, which was called the "triassic period," came the "limestone age." The mammalia were more fully developed, the reptiles also assumed gigantic proportions.

The culmination of reptile evolution came in what is called the limestone period. It was then that the dinosaurs, or "terrible lizards," reached their greatest growth. It is not yet possible to fix any limit to the size which some of the dinosaurs attained. The dinosaurs evidently found everything on earth suitable to their welfare. There were doubtless plenty of small, warm-

blooded animals in those days. But, like the fish and the smaller reptiles, they only furnished food for the dinosaurs. Many of the dinosaurs were carnivorous, but the majority were undoubtedly vegetarian.



**The Carboniferous Period.**



**The Triassic Period.**

As the earth was constituted at that time, the dinosaurs found endless swamps to live in and endless rankly luxuriant vegetation to feed on. Probably they went out of existence through the over-specialization of their powers. Thus, a gigantic brontosaurus, having become accustomed to nourish its bulk of twenty tons on a certain kind of palm, necessarily became extinct when the supply of that vegetable failed.

The huge teeth and jaws of the dinosaur were not fitted to enable it to make use of the smaller forms of vegetation. At the same time many great warm-blooded carnivorous animals were coming into existence. Although far smaller than the dinosaurs, they were enabled by their greater activity and muscular power to overcome them. We may reasonably assume that the terrible extinct sabre-toothed tiger could have ripped out the throat of some of the largest dinosaurs that ever lived.

This sabre-toothed tiger himself became extinct in time because he had no suitable material upon which to exercise his sabre teeth. One of the most remarkable things about the dinosaurs is that their form is in many cases perpetuated in mammals of the present day. Thus the triceratops prorsus, a dinosaur, closely resembled the existing rhinoceros. Other dinosaurs, although reptiles, were formed like the elephant, the horse, the bull, and so on. The megalosaurus lived during this period. He was a kind of gigantic reptile, as shown in our third illustration.

The next period was the Jurassic period, named after the Jura mountains in France, where the fossil remains of this time were first noted. This period is, among all divisions of the world's growth, the most extraordinary. It was then that reptiles began to assume a complex form and to begin to be the dominant creatures on the earth's surface, which they remained for millions of years. Everything being favorable to their growth, they assumed extraordinary sizes and shapes. It seems that a prehistoric reptile grew in any direction that pleased him, whether in the matter of neck, jaws, tail, teeth, claws or anything else.

If we did not possess the absolutely undeniable record furnished by fossilized skeletons, it would be impossible to believe that the Jurassic reptiles really existed. They surpass the wildest creatures of legend. It was in this age that the foundation of the race of the birds was laid. They were at first nothing but reptiles with wings. Thus in the Jurassic period one might have seen a creature with the body of a plesiosaurus, or sea serpent, and with wings, beak and tail of proportionate size, enabling it to fly through the air as freely as does an eagle to-day.

The animals of the Jurassic period were the ichthyosaurus, the plesiosaurus, and the pterodactyle.

Geologists have now brought to perfection a method of transferring fossil remains from the field to the museum. When a fossil bone is found protruding above the surface, work is begun by carefully cutting away the clay which surrounds the



bone, not enough to lay the bone completely bare, but enough to take out the mass of clay in which it is embedded. The bones are often found cracked into many fragments, and if they were laid completely bare in the field, as used to be done, they would come apart. In that case there would be great danger of losing some of the pieces and difficulty in determining the positions of all of them.



**The Limestone Period.**



**The Jurassic Period.**

The new method of handling them is to leave them imbedded in the original clay and to cover the whole with a plaster casting. This is boarded up and wrapped with wet rawhide, which shrinks as it dries and binds the whole firmly together. These great blocks, weighing from a hundred to fifteen hundred pounds, are

then crated and shipped to the museum, where the matrix is taken off and the fragments removed from the clay, bit by bit, and put together at once, just as they come out.

Thus the difficulty is avoided of solving the dissecting puzzle which would be encountered if pieces were separated in the field. A complete record of every stage of the proceeding is kept by photography—another new feature of the work.

After the Jurassic followed the Tertiary period, which, both in the evolution of animal life and in the development of the earth's crust, was the period immediately preceding the present one. We know that parts of Europe are sinking, are we then to be inundated again, or will the glacial age be repeated; or as a last and awful alternative, shall we finish our existence by colliding with a comet? Again we say, "Who knows?"

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## THE PHYSICIAN OF THE FUTURE.

By T. A. BLAND, M. D.

On being invited to address the Nationalist Club of Boston in 1895 I took for my subject this: "Under Nationalism What Will We Do With the Doctors?"

I began that lecture by the assertion that "When the vision of Bellamy shall become a possible realism there will be no doctors to do anything with, for then all will know the laws of health and obey them." I am now asked by the editor of SUGGESTIVE THERAPEUTICS to give my opinion of the physician of the future, and I have promised to do so.

At the outset it is proper that the word future be defined. It is the realm of hope to the optimist; of despair to the pessimist. It is seen only in the vision of the prophet, described best by the pen of the poet, who sings:

We are not mocked, it was not in derision  
God made our spirits free.  
The poet's brightest dream is but the dim prevision  
Of blessings that shall be.

It brings back the innocence of Eden, supplemented by the virtue which is the perfected fruit of the tree of knowledge, ripened by the storm and sun, the winter's blast and summer's heat of experience, gathered through the ages.

The priest and the physician were originally one person. His pretension was equaled only by his ignorance, and the results of his blunders were all charged to the account of the gods. Medicine was sired by ignorance and born of fear, and the materia medica of the priest-physician contained little else than prayers, incantations, mummeries of magic and directions for sacrifices to the gods.

The exact date of the differentiation of the double-functioned doctor, by which he became two distinct persons, is among the problems of history. Nor does this concern us so much as the fact that the doctor of divinity and the doctor of medicine of to-day both inherit at least a modicum of the ignorance and pretension of their joint prototype. Yet it is but just to both to say that theology and medicine are alike progressing quite rapidly, and there is good ground for the hope that ere long they will both become exact sciences. Then, and not till then, will the ideal physician, the physician of the future, take the place of the empiric of the present.

What will the physician of the future be? He will not be a sectarian "pathyist" that is certain, for before he can appear on earth the "pathies" will all be dead. He will not be a dogmatist nor a codist. He will be a doctor in the true sense, as well as a physician, by which I mean he will not only heal the people, for that is the function of the physician, but he will teach them the laws of life, for the primary meaning of doctor is teacher.

When the last vestige of superstition shall have been eliminated from religion and medicine, and they have both evolved up to the plane of exact science and true philosophy, they will be reunited and the physician and priest will again be one. For are not the laws of the physical body as divine as those of the soul, and are not the interdependent relations of the mind and the body so blended that if the one is diseased it affects the other, and therefore will not the physician of the future minister to both the souls and the bodies of the people?

Shakespeare asks: "Canst thou minister to a mind diseased?" The great dramatic poet asked the question in a manner which implied that mental therapeutics had not then been discovered, hence the answer must of necessity be in the negative. The physician of the future will be able to give an affirmative reply to that question and give it with a confidence born of scientific faith and experimental knowledge.

## THE CURE OF ALCOHOLISM.

By THE EDITOR.

When a statement is repeated with sufficient frequency it makes an impression upon the mind of the hearer or reader.

When the impression is made then the statement is accepted as true, and is published broadcast as fact.

When the Keeley and other so-called "cures" of the drink and drug habits were exploited in the press the corner stone upon which the promoters of these highly endorsed methods builded their structures was *the irresponsibility* of the drunkard. No moral stigma attached to the slave of drink. "Drunkenness," they said, "is a disease. The victim is really a patient in need of medical advice. Alas, he cannot help himself. The desire for drink is inherited, perhaps, from his great-great-grandfather, who was notoriously bibulous. A cerebral degeneration has broken out in this great-great-grandson and is clearly traceable to his ancestor's fondness for wassail. Let us pity and sympathize with this unhappy being doomed to suffer for another's sins, cursed with an inherited thirst that knows no quenching. Let us pity him, for he is not to blame, and let us also cure him for the sum of \$100."

Printers' ink is the most powerful lever in molding public opinion that can be applied. The persistent repetition of this kind of advertisement worked its results, and clinched in the public mind the ideas (1) that drunkenness was a disease to be treated by specific medication in the form of blood and nerve tonics, and (2) that the drunkard *could not help drinking*. When this idea had been well diffused it received the sanction of the Church and ultimately the Woman's Christian Temperance Union endorsed the Keeley cure! Think of it!

At the same time, though started with the best intentions of perfecting a rational treatment of alcoholism for the use of the medical profession, and with no stigma of private greed attaching to it, "The American Association for the Study and Cure of Inebriety," under the chairmanship of T. D. Crothers, M. D., of Hartford, Conn., thoroughly endorsed the dictum, "Inebriety is a disease," and set itself to carefully study the manifestations of the cerebral disorder which was supposed to be responsible for the cravings and abnormal impulses of the victim.

This society, being absolutely above suspicion of selfseeking and innocent of any unworthy aim or motive, naturally received the attention of the world's scientists, and the society's finding in favor of the "disease theory" was the signal for an outpouring of

guish, etc., *therefore* it has been pronounced a disease akin to insanity, against the approach of which the victim might struggle indeed, but to be inevitably worsted. This is false doctrine. There is no craving or impulse which the mind cannot subdue, and because this action of the mind is more emphatically and instantly shown forth after the awakening from the hypnotic condition therefore even the best informed medical authorities attach a value to hypnotism in the treatment of alcoholism which it does not, *per se*, possess. Thus Dr. Osgood Mason, who reports an instantaneous cure of the drink habit by one treatment during hypnosis exalts the power of hypnotism at the expense of suggestion. I believe in hypnotism. I advise always the production of the deep sleep in experimental or therapeutic work, but the *principle of cure of a habit* is not contained in hypnotism; it is not a property of the sleep. The principle of the cure of a habit is sympathetic vibration, and the quickness with which you are enabled to help and to heal your patient, to strengthen his will, and to restore his healthy power of resistance, is according to the measure of his belief in you.

There is a certain breathing exercise which should always be used in the treatment of alcoholism, and special directions for its employment will be given in our next number. I propose to devote two more articles to the details of treatment and cure of all drug habits, and trust that our readers who are interested for the sake of their friends, perhaps, or relatives, will take pains to see that this number, offering, as it does, a sure and certain relief from the slavery of the drink habit, is placed in the hands of those who need its counsel and support.

(To be continued.)

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## SCHOOL OF SCIENTIFIC COURTSHIP.

By J. T. BROOKS.

INTRODUCTION BY THE EDITOR.

A gentleman from Tennessee has developed a plan whereby men and women who are physically and mentally adapted to each other may be brought into communication "with a view to matrimony."

It is a magnificent plan, and, if carried to a successful issue, will certainly do much to minimize the dangers of the marriage of the unfit. The first requisite to success is popularity. Obviously the

plan must be made popular—that is, to the people's liking—if it is to succeed.

You cannot say to a man who wishes to marry a woman, "This woman is not your rightful mate; seek another!" without antagonizing him to a certain degree.

You cannot say to a woman who wishes to marry a man, "This man is not harmoniously developed in those qualities wherein you are signally deficient; look elsewhere!" without annoying her considerably.

There must be found therefore some means of softening the blow to those susceptible ones who have chosen ill, and after careful consideration I can find no means of escape for those whose affections are already engaged, if they are truly devoted to each other. Therefore, it is necessary that the school of scientific courtship rule out engaged couples and debar them from attendance, unless it should happen that the parties concerned are anxious to know the weak points of the other with a view to termination of the engagement. Disaffected couples may be safely admitted, and I foresee that "the charts" will play an important part in separating those who are looking for a good excuse to part company. Married couples must be necessarily debarred from personal attendance, although a large part of the school's income will flow in from the correspondence of those who are already unhappily married. It might happen that the charts would be put in evidence in law as ground for divorce.

It is possible that this school, while doing an enormous amount of good, might be unintentionally provocative of dissension among married couples who were not previously unable to get along together. "Ah! I suspected it from the first!" might become a household phrase. It might happen that the wife, stung to eloquence upon receipt of her husband's chart, and perceiving for the first time the amazing lack in him of those qualities which he had bluntly announced himself to possess would exclaim that while she could forgive jealousy, penuriousness and vanity as natural to man's character, she could not be expected to overlook amateness for other women, and indifference to her opinions; peculiarities which, though she had been foolishly blind, evidently existed in him.

I am so overcome at this dismal possibility of the creation of unhappiness in the home that I must leave the presentation of the brighter side of the picture to the enthusiastic founder and promoter, Mr. Brooks, of Tennessee, who will be glad to hear from readers of SUGGESTIVE THERAPEUTICS concerning it. Mr. Brooks has the floor.]

## A SCHOOL OF SCIENTIFIC COURTSHIP.

By T. J. BROOKS, Atwood, Tenn.

If we should begin training children 400 years before they are born, as Oliver Wendell Holmes once said, and I agree with him, then we cannot begin too soon, and we are the result of the training of the centuries. Each of us is the product of just two things—heredity and environment.

Absolutely nothing whatsoever in the whole realm of human influence so much determines the character of these two combinations of cause and effect as courtship. The world has been rocking along for 6,000 years without trying to reduce courtship to a science, with the result that much of society is a burlesque on the human race.

Love, marriage and posterity are each the result of courtship. Therefore, the science of courtship is of more heartfelt and personal interest to us all than the public affairs of all the nations of the world.

Courtship is as much a science as mathematics or any other; yet I doubt if "scientific courtship" has ever appeared in print.

The following—and their name is legion—are in the majority of cases the direct result of unscientific courting and reproducing: Bachelor men and women, divorce suits, houses of ill fame, victims of self-abuse, imbeciles, conjugal wrecks and unhappy homes—a chaos of monumental follies. Intellect should govern every life movement and especially courtship. Cupid should have common sense and select a life companion as an architect would select a piece of timber to fit a certain place. Love is the most precious jewel beneath the stars and its finding and keeping are subject to nature's laws of economy and unless observed a treasure is thrown away, richer than all the sordid gain in wealth that acquisition can give. If you want your posterity to be master of life's battlefield and not hewers of wood and drawers of water you must obey the law of genius.

Brains, health and will constitute the grandest legacy that man can hold in fee.

## PLAN OF SCHOOL.

Let there be, to begin with, a School of Scientific Courtship established with a Faculty of men and women versed in the science of temperaments and the whole range of human nature and character reading—expert phrenologists, physiognomists, physiolo-

gists, biologists, psychologists, diagnosticians, detectives, statisticians, secretary and treasurer and journal editor recording and publishing the work of the institution. Let youths who arrive at the age of consent attend this school of examination and instruction. This Faculty to analyze each student and furnish him or her with a self-analyzing chart, and one giving a complete description of just the one suited as a genial companion, calculated to secure the best and happiest result in married life. The institution would be in the line of social accomplishments, lectures and normal criticism of each other, in a genial, good-hearted way in classroom. By pointing out weaknesses and points of strength the student will be guided in his choice of occupation as well as in the choice of a companion. Students could come and go at will. This university of human nature should use every available means to bring together those adapted to each other and those not suited should be so informed and reason given when advice is asked or inquiry made.

"Natural selection" leaves too much to instinct, passion and policy, and not enough to judgment. If every man and woman were competent to judge without aid in these matters, the limit of acquaintance in most cases would render the knowledge valueless, because the ideal would not be found, but this college of social progress would put in direct communication those adapted to each other without regard to distance.

The character, pedigree, physical and mental make-up of each individual should be understood by the one who is to be wooed for the day when "all goes merry as a marriage bell."

All journals heretofore established for the purpose of facilitating matrimonial correspondence have been failures for the simple reason that they made confusion doubly compounded by allowing all sorts of impositions and in no way aided their sincere correspondents in learning about each other from competent and reliable sources.

A College with a Faculty such as I have named would attract the attention of the world and secure the patronage of the brainiest young men and women of the country. It should be a rendezvous for marriageable men and women, where free lectures on every phase of human science should be given; subjects of the most vital interest to married and single. If you are happily married what would you take for your husband or your wife, whom you love with full devotion? Is not the question momentous and worthy our noblest efforts?



## CLAIRVOYANCE DEVELOPED BY HYPNOSIS.

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

One Sunday afternoon in the early part of January last a friend called on my wife, bringing with her a maiden lady of about forty years of age, who, being wrapped up in spiritualism, was anxious to learn if it were possible for her to be developed into a medium. During the course of the conversation on spiritism I happened to enter the room, and hearing what I thought to be a ghost story was about to make my exit, when my wife called me back. I was introduced to Miss P—, and after conversing a short time came to the conclusion that I had in this lady an excellent subject, she being a woman of limited intelligence and very illiterate, having left school at the age of eleven and being thrown upon her own resources, had not the opportunity to procure even an ordinary school education.

I asked if she had ever witnessed any hypnotic work, or if she believed in hypnotism, and she said that she could not doubt that hypnotism was in reality a most wonderful science, as she had so often noted the wonderful cures wrought by hypnotic suggestion.

My wife went to her, and placing her left hand upon the right hand of Miss P—, gave her a severe magnetic shock, which was evinced by her extremely contorted features and by her suddenly drawing away the hand.

My wife then placed her left hand upon Miss P—s forehead, when she immediately began taking deep inspirations and her arms commenced to quiver and her entire body became almost rigid.

She was then transferred to me by cross-hypnotism, and I commanded her to be calm, while I seated myself at the piano and began playing a wedding march. Miss P— immediately went through the motion of playing a violin, drawing the imaginary bow across the instrument with apparently wonderful execution. She continued this imaginary playing until I changed from the wedding march to a cakewalk, when she suddenly sprang to her feet and rushed, gesticulating, to the center of the room and began singing a selection from "La Traviata" in pure Italian, running the cadenzas in a most beautiful and artistic manner. Her execution was simply perfect. She suddenly turned toward me, stopped her singing and commenced conversing in French. Her accent was indeed perfect. She then resumed her seat and began slapping her limbs and feet with great rapidity. I then

calmed her by gently stroking her arms and commanding her to remain quiet. She obeyed, relaxed and went into profound lethargy. She slept for about ten minutes, while I resumed my conversation with her friend, who was by this time nearly frightened out of her wits. I then went to her, and placing my hand on her forehead, said: "Miss P——, while you remain perfectly quiet and sound asleep, you will mentally leave this house and visit a certain house in Newark, N. J., and you will describe in full what you see. Your mind is now ready to travel, and the house you are to describe is 16 C—— street. In a moment she began rubbing her eyes, and then gave an accurate exterior and interior description of the house named, numbering the rooms, telling the furnishings, the colors of the drapery and carpets, the style of the piano, bric-a-brac, etc., and describing the people she saw there and what they were doing.

My wife went to Newark the following day and called at the house described, and found everything exactly as had been depicted. I then gave her several mental suggestions, which she carried out to the letter. She was then awakened and our ordinary conversation was resumed again. I re-hypnotized her in about fifteen minutes after waking and told her that she was a great spiritualist and orator and that she was going to tell us what she knew of the spiritual science. She remained quiet for a moment longer and finally began using the most beautiful language and delivering the greatest discourse on spiritism, philosophy, evolution and general sciences that I ever heard from a professor. It was enough to make the old Greek philosophers blush for their ignorance could they have heard it. It is evident that she was controlled by some great mind, for upon waking she resumed her ordinary manner of speech and character. Her discourse lasted three hours and fifty minutes, and I think had I not stopped her she would have been talking still. There seemed to be no limit to her power of endurance. She was then awakened and informed of the wonderful seance she had given, and she flatly refused to believe it. I asked her if she was at all familiar with French or Italian, and she said that she didn't know a word of either language. I then told her that she was a beautiful singer and she laughed quite heartily and said: "Why, doctor, you can't guy me. I can't sing. I never sang a song through in my life." She could not be convinced that she had done any more than sleep a minute or two. I would like the opinion of the editor in this case, as I cannot understand why this uncultured woman could talk so fluently under hypnosis on subjects entirely foreign to her.

## AN APPEAL TO THE SUBCONSCIOUS MIND IN THE CURE OF DISEASE.

By J. H. BURCH, M. D., Baldwinsville, N. Y.

No one who has made a careful and critical study of the numerous and well-authenticated cures wrought by means of Christian Science, Faith Cure, Mental Science, Hypnotism, and the various other methods of psycho-therapy, can deny the fact, unless thoroughly hide-bound in dogmatic conservatism, that underlying this mass of accumulated phenomena there exists a basic principle, a truth, a reality. What it is we are likewise bound to admit that we do not know. We may accept the hypothesis of the subjective mind or the subliminal self, but by so doing we in no way mitigate our ignorance, as we cannot define the essence of either. Neither can we comprehend or grasp the entity of what we are pleased to call electricity, yet we utilize it to the inestimable value of mankind.

It was with considerable misgiving that I made my first attempt at psycho-therapy. The case was one of hysteria, assuming the form of gastric irritability and insomnia. The patient was unable to retain food, and had not slept for three nights. I was hastily called late one night and found her suffering from intense pain which was referred to the region of the stomach. I had exhausted every resource, and was at my wits' end, and as a last resort decided to test the efficacy of hypnotism; but the difficulty which then presented itself was how to proceed. I adopted the following method: I grasped her left hand with my right, pressing firmly upon the ball of her thumb, and at the same time asserting that she would feel a peculiar numbness which would commence in her hand and extend to the shoulder. After a few moments she experienced the sensation as suggested, and assured me that the arm was both numb and heavy. I then gently stroked her forehead with my hand, making the passes downward over the eyes; in a few moments the eyelids began to quiver, a tremor seemed to pass like a wave over the body, and she slept. The sleep was deep and apparently wholly unconscious, as she would not respond to the questions I asked her. But notwithstanding her apparent condition of lethargy, I made the suggestion that she would sleep for twelve hours, when she would awake refreshed and completely relieved of the nausea and vomiting from which she was suffering. I awaited the result of this experiment with a great deal of interest; and much to my pleasure and surprise I found upon calling at her house the next morning that she had slept peacefully

the whole night, and that she had awakened without the usual nausea and vomiting, and was anxiously awaiting my visit, hoping that she might prevail upon me to allow her to take some light nourishment, as she was very hungry after her long fast. I allowed her a hearty breakfast consisting of broiled beefsteak and toast, which caused her no inconvenience whatever. From that time until the present she has been a well and healthy woman.

My next case was one of neurasthenia, whose neurotic manifestations were the result of a cervical laceration. The symptoms complained of were by far too numerous to mention, but among the most prominent were insomnia, palpitation of the heart, headache, vague numb sensations, etc., etc. I employed the same method to induce hypnosis in this case, as was resorted to in the other. Sleep was rapidly induced, and in this case was much lighter than in the one above mentioned. During hypnosis I made the suggestion that all of the disagreeable symptoms would disappear, that she would be able to eat and sleep better, that the palpitation and nervousness would become less and less manifest, and that in the end she would become perfectly well and healthy. The result obtained in this case was to me something marvelous. From the first seance she began to improve, and at the end of a month she gained twenty pounds in weight. She became bright and cheerful, the vast train of neurasthenic vagaries passed away, and she became once more a well and useful person.

I began now to realize that the field of usefulness of this valuable therapeutic adjunct was unfortunately circumscribed from the fact that only a very limited number of the patients experimented upon were susceptible to hypnosis. It then occurred to me that as suggestion was, to say the least, one of the most important elements in the production of hypnotic phenomena, it might be utilized indirectly without the aid of direct hypnosis. The method I employed, the following case will illustrate:

The patient, W. S.—Aet. 21, occupation farmer, had been an invalid for the past six months presenting upon examination, the following condition: The stomach was enormously dilated, the liver enlarged and tender upon palpation and there was marked anæmia, a careful blood count showing but 3,599,000 red blood cells to the c. m. A careful examination of the urine revealed indican, uric acid crystals, and oxybate of lime, together with a slight trace of albumen. He had rapidly lost flesh, his general appearance was bad, had no appetite, food causing him great distress for several hours after eating. He had already consulted several physicians without relief, and when he presented himself to me he was com-

pletely discouraged and disheartened. I prescribed for him several times without any appreciable benefit, and I decided to test the efficacy of suggestion. But as he was not susceptible to hypnotism I utilized the following indirect method. I medicated some blank disks with a solution of carmine, that the color might be attractive and suggestive, taking great care at the same time to dilate upon the efficacy and power of the remedy exhibited. After having prepared it with apparent great care, I instructed him in the most minute manner in regard to its administration. He was to take a tablet three times daily at the exact hours of 7 and 11 a. m., and 5 p. m. After having taken the second tablet, I assured him he was to experience a numbness, beginning in the ends of the fingers and extending from thence to the elbow and shoulder. He was then to experience a sensation of warmth passing like a wave over the whole body, manifested by a flushing of the face and a sense of well-being. After the second day he was to experience no inconvenience whatever after eating, his appetite was to increase, his sleep was to be profound and peaceful, and, in fact, he was to rapidly become a well and vigorous man. He came to see me at the end of a week, and I was amazed at the result. The improvement was marvelous. He had gained five pounds, a blood count revealed 4,500,000 red cells to the c. m., the urine was free from uric acid or albumen, and his general condition was greatly improved. I continued the sugar disks for several weeks longer, with the happy result of a complete cure.

This is only one of several similarly successful results achieved by the above method of indirect suggestion; and as I review my fifteen years' of active professional work, I am compelled to pause and reflect as to how much of my success and failure has been the result of the judicious or injudicious employment of suggestion.

In entering upon this new century, that which appeals to the truly scientific and earnest investigator with the greatest force, is the broad and liberal spirit with which men of culture and scientific attainments are willing to penetrate into the realm of the unknown, and grapple with the mysterious forces about them. We are rapidly approaching the happy epoch of medical history where men cease to call themselves allopaths, homœopaths, hydropaths, eclectics, osteopaths and Christian, or Mental Scientists. We are earnestly and conscientiously trying to be simply curopaths, willing to utilize anything and everything that may enable us to relieve human suffering.

**MEDICAL HYPNOTISM.**

By H. M. THOMPSON, M. D., Oronoque, Kan.

I am a medical practitioner, and after receiving this journal I became deeply interested in the new ieda (to me) of suggestive therapeutics.

Possibly you would like to hear of my first attempt in this line. You know about "fools walk—angels fear," etc.

I was called to see a lady who was suffering terribly from some abdominal pain, and was at once told that she had "gall stones." I at once gave her morphia, 1-8 grain; atropia, 1-150 grain, hypodermically, which seemed to quiet her for very few minutes, when all at once the pain returned, and with it nausea and vomiting. I assured her that she would be better in a short time, and commanded all to be quiet (there were five or six "Marthas" there), placed my right hand on her forehead, took her left hand in mine and told her to remain as quiet as she could and try not to think about the pain; suggested that she should go to sleep and sleep for fifteen minutes and awake feeling better. In two minutes she was snoring, and I watched the clock closely and in fourteen minutes I told her husband she would awake in a minute or two, and she answered me, saying "I'm awake right now!" She then told me that she was in but little pain. I then took the same position, of course wanting to see if my suggestion had had anything to do with her condition; told her then to sleep for twelve minutes and she would then be free from pain. This time she went to sleep in three minutes and slept exactly twelve minutes, awoke, and told me she felt as well as ever. I heard from her next day, and she was up attending to her household duties. In previous attacks of this kind she had been very ill for from four to twelve days. Now, was it suggestion or morphia?

As I said before, my only personal knowledge of this science was that first case.

[It stands to reason that the suggestion cured; not the morphia.—Ed.]

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**SUBJECTIVE FORCE.**

By ARTHUR L. TABER, Corona, Cal.

It will not do for us to hold our little bits of truth so close to the eye that we can't see the bits of truth others have picked up. What would you do with a case like this?

A young lady—severe headache—always lasts several hours. I am not known or supposed to be a “magnetic” or “divine” healer, or anything of the sort. My fame has not gone before me. I say: “Let me rub your head a few minutes.”

Young Lady: “Oh, don’t bother, it won’t help it any; nothing does.”

“Oh, well, I’ll just rub it a little while.”

“You can if you want to, but I know it won’t do it any good.”

Absolutely no suggestion either verbal or mental that the headache will be cured, but instead auto-suggestion on part of patient that it will do no good. A few minutes later—headache gone.

Something cured it; it was not suggestion; what was it?

The fact remains that there is a force or power at work, aside from suggestion.

“A rose by any other name would smell as sweet,” and perhaps electricity or magnetism fits the force as well or better than anything else.

In rubbing people’s heads they tell me they can feel the current of electricity follow my fingers around their heads. Is that suggestion? Sometimes in severe headaches I have been told to touch very lightly and slowly, as the electrical shock was too severe. Was that suggestion?

In taking some people by the hand I can feel a shock equal to a mild shock from a medical battery. Is that more suggestion? When a few people gather around a table, placing their hands on it to get “spirit raps,” any ordinarily sensitive person can plainly feel the electrical current tingling the finger tips as the table gets charged.

By the way, why do they need contact with the table, and to wait until the table is charged before the “spirits” give any raps.

I have been interested in the different reports of “spiritualistic manifestations.”

Have had a little experience and a few experiments along that line.

To relate one: While visiting with a cousin I went with him to spend the evening with mutual friends. He and they had been to see a “spiritualistic seance,” accompanied by the usual table rappings and answer of questions. On coming home they had tried it and found they could get the raps as well as the “spiritualists.” They had confined themselves to having the table rap “yes” and “no,” and numbers in answer to questions.

During the course of the evening the matter was brought up,

and, as I was interested, a small table was cleared, brought out to the center of the room, and we were seated around it. After a few moments the usual electrical current was felt, and the table being sufficiently charged, the man of the house asked any friendly spirits present to manifest themselves by raps at one end of the table.

The table promptly rapped three times. The raps were not a sound produced in the table somewhere, as usually spoken of by the contributors to your journal, but the table lifted from the floor at one end and rapped upon the floor with the legs. (Don't smile, Mr. Editor, at the easiness with which some one could have lifted the table and made it thump, for no one touched it in any way except by the finger tips resting lightly on top of it.)

The table would rap at either end or side, as requested. I soon found that the minds were controlling the table. When the majority of them thought one way or the other, the table rapped accordingly in answer to the question.

When they were about evenly divided, my will could control the raps, but when they were all against me I could not make it mind my will. On questions that they did not know about I made or willed the table to rap as I pleased.

For instance, they asked my age of the "spirits," none of them knowing it except my cousin, whose will force was evidently not equal to mine, for upon setting my mind upon a wrong number the table rapped that number and stopped. Upon being told it was wrong, we tried it again, and setting my mind upon another wrong number, the table rapped that number. Finally setting my mind upon the right number, the table rapped my correct age.

They were surprised at this, because heretofore the table had rapped the correct age of any one who was seated at it.

We had the table walk all around the room on two legs, while we just touched the top with the tips of our fingers. We tried to lift it bodily from the floor, and it would all come up but one leg, but it persisted in keeping contact with the floor with some leg, no matter which end we lifted first.

After the rest were busied at something else (the table being an old story to them), and only the man of the house, his smallest girl and myself remaining to try some experiments to further prove what I had already found out regarding the will control of the table, the man said that sometimes after being in use quite awhile the table would rap even with his little daughter standing on top of it. Accordingly she stepped upon my end, and in response to questions the table rapped as before. I said that my



weight would hold it down, and I placed the little girl in my chair and stood upon that end of the table, but in response to questions the table rapped as it did with no one on it, rising three or four inches and thumping the answers upon the floor.

It did not seem to rap on the floor any harder when my weight was on it than without.

From this you will see that there is a force which we have that can move inanimate as well as animate objects, and that this force or power is controlled by the mind or will.

Observe that my friends are strictly honest and reliable people and were beginning to believe in "spiritualism," not being able to account for the phenomena otherwise.

No, there were no strings or springs or wires. I am not very credulous myself and take a lot of convincing.

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## NOTES.

By MAUDE MEREDITH.

### MISLEADING BY A NAME.

I believe in the widest liberty of thought and opinion.

I believe each person has the privilege of believing what he or she pleases, irrespective of what I know or do not know to be fact.

I believe emphatically in close, careful investigation.

But it does not seem to me right or well bred for persons to apply misleading terms to anything that they may not understand.

In the January issue of SUGGESTIVE THERAPEUTICS an article by Dr. Thomas is given the headline "A Cabinet Trick."\*

If this demonstration were not a "trick" then the term is libelous and courtesy demands that it be not used.

Unless Dr. Thomas can and did prove the performance a trick then he has, in justice, no right to so name it.

I believe that we should investigate the phenomena of what is called occultism just as fairly, as honestly and with as much courtesy as we observe the latest inventions and appliances in the scientific world.

When we read of liquid air we have no right to cry "fraud" until we are able to *prove* a fraud..

When we read of wireless telegraphy we have no right to cry "trick" until we can prove it so.

A positive key and a negative receiver make telegraphing by ether waves possible.

\*Dr. Thomas is not responsible for headlines.—ED.

If there is one particle of truth in "suggestion" used in the practice of "therapeutics" or hypnotism—if the positive mind of the operator *can* act on the negative state of mind of the one operated on then I hold that the positive mind of one who has laid off the material body can just as readily, perhaps more so, act on the negative mind of one yet in the body.

The same law covers both cases. Someone says there is no spirit. I can prove that there is. Who will *prove* for me that there is not?

#### SLATE WRITING.

E. B. Field gives his experiences and asks a solution.

And our editor says "trapdoors."

Now, I want to offer our editor a question.

A neighbor's daughter and myself, being interested, thought we would experiment. We were in the home alone, and locked the doors to avoid interruption. We took an old school slate, cleaned it, bit off a bit of a slate pencil, laid it on the table, placed the slate over it, threw an old piece of black cashmere over the top of the table and slate, turned the light rather low, put the tips of our fingers on the frame of the slate above the black cloth and sang songs for perhaps a quarter of an hour. We heard the scratching sound of a pencil on the slate at times and at last turned on the light and examined the slate.

It was completely covered with markings and messages.

We used the black cloth because we knew that these phenomena require a negative atmosphere and light is positive.

Now, we did not dupe ourselves. We had no "confederates," no "trapdoors," no deception of any kind. Why should we? This was years ago and neither she nor I have ever given a public or private seance and never intend to. We were not planning to make money by it or mystify any one, or please any one. We were doing it simply for our own satisfaction. And this is only a very small part of the experiences that came to us, one of which was that by the lightest touch of our finger tips a table would rise just as high as our extended arms could possibly reach, and thus held, the guitar lying on top of the table, would play beautifully, while several people could suspend their whole weight on the table and not lower it in the least.

How do you explain it, Mr. Editor?

#### WHEN DOCTORS DISAGREE.

I notice in the January number of SUGGESTIVE THERAPEUTICS a message purporting to come from Abraham Lincoln, in which he says there is no God.

How do we account for the fact that in messages purporting to come from Abraham Lincoln through other mediums, he just as emphatically declares there is a God.

I think if the matter were to be inquired into we would find that in the one case the medium has at some time been soured on what is improperly called the "Christian" religion, and therefore does not herself believe in a God. While the other mediums through whom the contradictory messages have come believe in a God. There are many grades of mental enlightenment among mediums and the messages given seem to be tinged by the minds of the mediums through which they pass. This is particularly noticeable when the mediums are not entranced or the writings given automatically.

We find that these "impressions" given through the minds of mediums very often fail in the smallest matters of everyday life, therefore it would hardly seem worth while to hinge any perceptible amount of belief or disbelief in the existence of a supreme intelligence on any such brain impressions given through them, no matter how notable the name signed to the communication.

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## RETROSPECTIVE PSYCHOLOGY.

Translated from *Revue de L'Hypnotisme*, Paris, for this Journal.

The employment of psycho-therapy in the treatment of mental maladies is not so new as it would appear to be. One of our friends, M. Eugene Delattre, who was one of the most eminent advocates of the Paris bar, calls our attention to the following passage from the secret memoirs of Deba Maumont, in which we find a well-described case of nerve affection induced by moral action in the first instance and afterward cured by the same means.

"A certain person was walking toward the railroad one day when an unknown individual accosted him saying that he had important matters to communicate to him privately. Accordingly he separated from his companions and remained alone with the stranger, who declared that he had a knowledge of the future, and that he had discovered in the gentleman's physiognomy indications of most happy portent, which, no doubt, the latter would be eager to know; he, weak and credulous, unquestioningly gave himself up to the trickery of the impostor, who, after the ordinary grimaces, inspection of the hands and observation of peculiarities, traits of countenance, dilated upon the same and prognosticated a long and prosperous career for him. The enchanted dupe warmly

thanked the seer, gave him a crown and went away well content. The vagabond, however, vexed at having gone to so much trouble for so small a recompense, called him back, remarking that he had left one thing untold because it was less satisfactory than the others; still, all things considered, it was essential that he should foresee it in order to remedy the disaster if possible. He then confirmed all the good fortune with which he had flattered him, but he also announced that there would be three separate epochs, very close at hand—three attacks of convulsions, the last of which would be so terrible that it was uncertain whether he would survive it or not, but that if happily he did recover there would be uninterrupted prosperity to the end of his days. The pretended sorcerer left the poor wretch at these words and shot off like a dart.

“Overpowered with dismay the unhappy man returned to his friends, to whom he related his adventure, and they of course vainly tried to reassure him. He went home overwhelmed with fears, and after having had successively two of the predicted attacks, a third began of such severe character that the doctors could do nothing. In the end recourse was had to M. Petit, who was even more of a philosopher than a physician, and who united the faculties of a great anatomist to those of a consummate actor.

“After a diagnosis of the patient's illness, he prepared to carry out a jest from which he expected more success than from his remedies. He dressed himself in costume appropriate to a gipsy—peculiar garb, long beard, slovenly exterior, rod in hand; nothing was omitted—and being duly acquainted with all the circumstances of the case he went boldly to the sick man's house, on whom he at once imposed by his confidence and display of erudition.

“He listened to the story and admitted the skill of the seer who had predicted the malady, but he was after all only a novice in the art of necromancy and could not see everything that a great master would be able to discover. He then made the patient show his hand and repeated all the happy prognostics of the first magician, with suitable additions, until at length he came to the signs indicative of convulsions, and, after careful scrutiny, pronounced that they would not be mental. This he said with such emphasis and assurance that the imagination of the invalid was seized upon. The doctor then prescribed simple remedies, to which he attached certain precise and fantastic formularies expressive of deepest secrets of his art. Briefly, after several visits to the hypochondriac he so far restored his hopefulness as to prevent a return of the disastrous consequences which were about to supervene. He then, from time to time, administered a dose of gaiety, and radically cured him; he is, in fact, now like other men.

"Spiteful doctors have criticized the conduct of M. Petit; they have asserted that he had degraded his profession by an indecent and disingenuous role; as if their highest science was not to cure! As if the most able physician was not the one who employed the fewest remedies!

"In the opinion of philosophers and friends of humanity this cure did infinite honor to the modern magician."

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## THE PURSUIT OF UGLINESS.

By HAGGARD.

Beauty is a mere cloak which the gods use to disguise their commonplace creations.

I bring you a new joy, a new cult, a new striving—A Society for the Admiration of Ugliness.

At some period in their lives all men have been sensible of the fascination exercised upon them by someone or something which was repellent and hideous in appearance.

The explanation of this fascination is, briefly: In ugliness is enwrapped mystery; in mystery is concealed charm; in charm attractiveness is hidden; in attractiveness is the fulfilment of the promise of beauty; therefore, of ugliness is beauty the kernel.

Similarly we deduce that in beauty of form and feature there is immobility; in immobility is monotony contained; in monotony is the seed of satiety; in satiety is the germ of aversion; in aversion is no apprehension or appreciation of beauty; therefore, in so-called beauty of form and feature is no beauty.

We speak loosely of beauty as a thing or fact existing, but in truth that which we have worshiped, as beauty, is merely variety; the effect of variety.

In the smile of an ugly woman there is emphasized the unfathomable mystery of fresh hideousness; hence the ever-varying charm of ugliness.

The movements of a hideous woman constitute a process of shock to the nerves of the beholder. Her speech is shocking; her appearance, manners, smile, gait—all are separately and distinctly shocking. Her laugh is a paralyzing horror, followed by convulsive nerve reaction.

We all desire to be vitally stimulated. Vitality is merely ability to feel shock. Quality of shock is of two kinds—painful or pleasant.

But continued pleasant shocks become neutral in character, and continued painful shocks also become neutral, leading in both cases, therefore, to neutrality of sensation, eliminating quality, the result being merely shock, or stimulation.

The shocking-power of beauty is limited in extent and variety, but the shocking-power of ugliness is infinite and measureless.

The combinations of beauty are told on the fingers of one hand, but the combinations of ugliness are scarcely to be counted.

Therefore, when it is clearly understood that in both cases *quality* of shock goes for nothing in the end, the stimulating value of shock is determined numerically.

Numerically the shocks which ugliness administers are as the ocean to a cup of water in comparison with the shocks which beauty produces.

Therefore, the man who has wedded beauty of face and form settles into a rut of limpet-like, unshocked monotony.

The man who more wisely mates with hideousness is in the position of the gratified gourmet who daily spreads his napkin in expectation of some new and choice arrangement of viands for his taste.

"What fresh excitement will Maria afford me upon the morrow?" is the last conscious thought of the wisely mated man as he falls asleep, and when he wakes in the early morning and turns to gaze in wonder upon his partner's face he feels with a thrill of emotion that shakes him like a leaf, that if there is on earth one thing more fascinatingly hideous than Maria asleep it is Maria in the act of waking.

So, for this man, indeed, life grows fuller and brighter every day, and for him there is neither monotony nor satiety.

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## EXPERIMENTAL TELEPATHY.

By LLOYD JONES, Milwaukee, Wis.

While in Akron, O., in February, 1898, I purchased a copy of this journal, in which I noticed an article signed by a Mr. E. W. Roberts, of Scranton, Pa., in which he stated that telepathy was an assured fact and invited any one interested in the subject to write him in regard to a series of long-distance experiments in thought transference.

I wrote him from Youngstown, O., a week or so later, but he stated that his class was full. However, luck favored me, and, upon one of his co-workers being indisposed, I was given Monday evenings as the time for our experiments.

Mr. Roberts was systematic from the start, and to the order with which he went about things I attribute the greatest portion of our success, for such the experiments proved to be.

As to my knowledge these (including the series carried on with others by Mr. Roberts at the same time) have been the first recorded experiments in long-distance mindreading, I will devote a short space to the method of procedure, which, should Mr. Roberts read this he cannot consider a theft of his property, as he explained some of his experiments in the *March Cosmopolitan*, 1899.

The time allotted me was from 8 to 9 on Monday evenings, Philadelphia time—or, more properly, eastern time.

From 8 to 8:10, I, having retired to a quiet room, or as quiet as rooms usually are in a hotel, would spend ten minutes in preparation for the experiment. Mr. Roberts was doing the same thing in Scranton at the same time. It is needless to go over beaten ground to illustrate the necessity of this. Passivity was the point to be gained, and ten minutes of perfect mental and physical rest would insure this to a degree that aided us greatly.

In my early experiments with Mr. Roberts I was the transmitter, and it was while acting in that capacity that I came to realize the power of concentration. Thus, with several hundred miles of territory intervening, we were practically the receiver and transmitter or a human telegraphic instrument, with the former located in Scranton and the latter in Canton, the city from which my first messages were sent.

Beginning the second ten minutes I took some small article of distinct outline, such as a vase, knife, glass or a drawing of some design easily distinguished. During that entire time, with my face toward Scranton, I would keep my mind concentrated on the subject, forgetting all else. Again would come a period of ten minutes' rest and then another message similar to the first one, but varied, and after a third rest of ten minutes' duration, I would devote the sixth of the hour to the third and last message.

But we were both in the work for the scientific value, and, as this is an uncertain age, Mr. Roberts displayed considerable wisdom in providing me with a report book, in which I kept a manifold record, one to be sent to him on Tuesday morning and the other to be retained as a reference. He did the same thing. The form of the report blank was as follows:

Transmitter's Report No. ....  
 Name .....  
 Address .....  
 Date .....

Message A. Sent Between.....and.....

Remarks .....

and so on for the other two messages.

As will be readily seen, by mailing these reports on Tuesday morning, it was impossible for any "faking" to be done on either side, as the reports passed each other in the mails.

Our first series was numbered from 1,000.

In message "B" Mr. Roberts received three images, namely, an emery bag, the ace of spades and "a spool of black thread very distinct." That was the object I had before me during that time. Does this not prove that there was something besides coincidence?

In report 1,001, sent from Canton, O., a most peculiar occurrence set us both "guessing," as it is commonly put.

In this experiment Mr. Roberts received "C" in place of "B" and vice versa. Below I give both reports complete, leaving it to the reader's judgment in passing upon the experiment:

"TRANSMITTER'S REPORT NO. 1001.

Date March 7, 1898.

Message A. Black oval drawn on white envelope.

Remarks, Disturbed by door bell.

Message B. Horn handle knife on white background; knife about 3 inches in length.

Remarks, On account of being very tired, mind wandered frequently.

Message C. White spool about 1½ inches in length on top of machine cover. Reflection also visible which may have been confusing.

Remarks, Concentration better than in preceding messages."

RECEIVER'S REPORT NO. 1001.

A. Seated figure of Liberty on coin.

.....(Refers to date.)

B.....A drinking glass half full of mercury, white sugar or water.

C. Lady's shoes. A black horn-handle pen-knife, small blade open.

At first sight this might have the appearance of being a failure, but, if it will be considered that a spool of thread, with a clear reflection, would give an image to the receiver that could easily be mistaken for something similar, these two last messages will prove themselves successful. By way of explanation I will state that it was my custom to choose all my objects before I sent a message and, as my mind wandered in sending message B, it is quite probable that I got my experiments mixed. I can remember that I was very tired that night.

Other of our first series were entirely or partially successful, but the percentage of successes was sufficient to prove to me that telepathy was not dependent upon limitations.

My last messages were sent on April 25, 1898, from Pittsburg,



Pa., and we discontinued them for several months, as warm weather is not at all desirable in which to conduct experiments of the kind.

During this lapse we kept in touch with each other and while I was in Lancaster, Pa., I received from Mr. Roberts a "teleposcope," an instrument of his own invention and which proved of great value in our later experiments.

The teleposcope, as he had termed it, is a black box of oblong shape, the smaller end being provided with a hood which will fit closely over the eyes, thus shutting out the light. The objective end is fitted with a slide in which numerals or other figures can be placed. The exterior is covered with black cloth and the interior is painted black, so that no light whatever can get into the instrument except as it comes through the slide. Its length is about eighteen inches.

By placing the objective end of the teleposcope toward the light the object (a drawing or figure on background of contrasting color, usually white on black) can be easily seen and it does not require a great effort to keep the mind concentrated. In fact, nothing can be seen but that which is before the eyes.

After I had come "west" Mr. Roberts and myself again took up the long-distance experiments, and, as the distance is fully 800 miles, air line, we can feel justly proud over the results.

These experiments opened on Nov. 14, 1898, and were continued until Jan. 16, 1899. In these we were obliged to take into consideration the difference in time, which is one hour.

In this second series I had the pleasure of receiving the first while Mr. Roberts received the last two messages. I will not dwell upon the messages, but will say that the second series was a more pronounced success than the first, although the distance was considerably greater.

While a citation of the experiments performed might be of interest to a few, they would prove monotonous to many, so I will give no other examples than those cited above.

It would be highly gratifying to me to hear from Mr. Roberts, as I would like to devote some time to another series of experiments and there is no one better able to conduct such experiments than is Mr. Roberts.

I would also like to hear from others who have performed some experiments in telepathy with a view of conducting a series of long-distance experiments during the remainder of the cool weather. These, I am sure, would not alone prove of interest to a few, but would be of general interest as well.

## STUDIES IN SPIRIT RETURN.

By CHARLES DAWBARN, San Leandro, Cal.

The aim and object of the student who investigates spirit phenomena "with a will" should be far beyond the now demonstrated fact of human immortality. He should not even be satisfied with what he may discover or infer as natural law governing and permitting such phenomena. Like the shrewd investigator in some new enterprise he should propose to get out all there is in it for himself, and others equally interested. His aim should be to reach and communicate with intelligences who can instruct him, and help him to develop a higher manhood.

Such should be the aim of a philosophical student, but it is by no means the special object sought by the average spiritualist. To see a "ghost" becomes an amusement for one. To get a prescription from some spirit doctor talking through entranced lips, is the spiritualism of another. To get "tests," repeated month after month, and year after year, satisfies another class. And, of course, there are many who count the hours until they may once again talk to the lost love. Putting all question of fraud aside, the seeker may usually find what he seeks, up to the level of his own manhood. There is nothing in itself wrong in asking a spirit to discover a gold mine, any more than to request from him a prescription. But the student should mark that so long as he visits with earth-bound spirits he is peculiarly exposed to deception and fraud. This is not difficult of comprehension. Every mortal is deaf and blind to spirit voice and form. He can only accept that which is presented to him, and suppose it genuine. He has not the slightest security that the genuine form which greets him to-day may not be simulated to-morrow. This uncertainty specially inheres to all physical phenomena, as they are based upon forces and vibrations which can affect mortal sense. The spirits nearest to that level are those called "earth bound." Their tastes, aspirations, mental level and spirit growth are just those of the mortal. They are earth bound because they have never sought and attained self-development. That this is not a mere assumption will be seen if we examine a little carefully into the process we call "development" when it is applied to deducing a higher manhood.

We all recognize that thought is the power dominating human life. The man who *thinks* fraud or gross sensual gratification is practicing auto-suggestion, which his body presently obeys. He is living amid special vibrations which permit anger, hatred, revenge and the entire range of animal emotions. Watch a man on this mental and spiritual level. He may at first seem to you a quiet and

peaceable citizen. He suddenly sees or hears something which arouses his anger. His heart beats more rapidly, his face blushes, his fist doubles and he is ready to fight and to kill anything or anyone who opposes him. Now, what has happened. The reader knows that a musical note is composed of certain vibrations of molecules. Repeat the note anywhere in the world and you have the same vibrations. Or repeat the vibrations and you have the same note. They are one and inseparable. Emotional sensation is just as much a matter of vibration as sight, sound or any other sense. The emotion which would slay, rob or gratify lust is recorded in vibrations. And such vibrations, in their turn, represent those phases of emotional expression. That means that the man who indulges his passions has, by auto-suggestion, brought his vibrations into harmony with every other being in the universe who also indulges his passions. He is mated into a harmony which degrades manhood. When this law is known and deliberately practiced it becomes the foundation of black magic, which demands a blending of the suggestive force of its votaries, until, in their own sphere, they become devilish and supreme. Such vibrations are every time and everywhere the expression of Ego's thoughts acting upon his shape.

We further notice that a certain note, say C, is in harmony with every other C, in whatever octave it may be sounded. Let it pulse out its vibrations in the lowest bass. Now, follow it, octave by octave, until it becomes too shrill for human ear. It is still traveling outward, for the cat and dog can hear it long after man sits in silence. So it passes right out into fogland, and everywhere in the universe there are vibrations which will be in harmony with your lowest bass C. This is an illustration of the law of vibration. Fraud, crime, sense gratification are first thought into expression—which is suggestion—and their expression, like that of light, heat and electricity, manifests through vibrations. Yet further, those vibrations will mean and express exactly the original thought suggestion, every time and everywhere.

Now, let the student mark what this means. It means a direct harmony of association with every intelligence expressing itself in those vibrations and their octaves. The millionaire who compels movements in the stock market which shear the unfortunate Wall street lambs with their sisters, cousins and aunts, is thus in vibratory harmony with every thief, visible or invisible. So we see that the law of vibration teaches us that a mere change of shape, necessitated by death, leaves the Ego amid his old associations as much as ever. Nothing has changed save the octave in which he must express himself.

We have, so far, taken our illustration from the darkest side of human nature, showing that it necessarily has an "extended manhood" which is independent of death. But the same law that gives us heat will give us light, and auto-suggestion will induce vibrations of love and peace and good will just as certainly as it compels coarse animal expression. But there is a marked difference in the result. In the one case manhood is of the earth earthy, and full of what I may call the harmony of discord, which, either on the visible or invisible side of life, tends to disintegration. Murderers gather and blend, but they despise one another. Hate, revenge, envy, malice, vice are expressed in vibrations that mean "each for himself, and the devil take the hindmost." No possibility of progression there. But suppose a man cultivates the love which expresses itself as good will to all and counts self-sacrifice as a virtue, he auto-suggests himself into vibrations which bind society together, and at the same time make the individual happy, healthy and harmonious. In other words, he has placed himself amid conditions that are necessary to progress. He cannot escape the law dominating his shape of to-day, but, sooner or later, that Ego loses his hold and becomes invisible to mortal eye. It is then, as we now see, that the law of harmony carries him out and away from a vibratory existence that could only express our earth passions. In other words, he is not earth bound as a spirit because he was not earth bound as a mortal. That means that he and the average mortal of to-day are much further apart than if the lives of mortal and spirit had both expressed envy, lust and greed. A dollar trip into fogland will not help the student, even if he seek "with a will" to find these progressing spirits. Yet, as the reader can now perceive, they are the only visitors from the invisible whose "return" is likely to prove a blessing to humanity. The average "ghost" of cabinet and seance certainly proves himself immortal, but is usually seeking his own gratification and often becomes a curse to those sensitive enough to discern his presence. The most difficult task before SUGGESTIVE THERAPEUTICS is to drive an obsessing spirit from his victim.

If spirit return had no other side to it it would, as with black death or cholera, become a study of what to avoid. But, perhaps, if the reader will have patience and perseverance he may discover that natural law is as powerful for blessing as for curse and that wisdom and knowledge determine the result for every investigator.

The writer is hoping in these articles to become of practical benefit to the earnest student.

(To be continued.)

# SUGGESTIVE THERAPEUTICS.

PUBLISHED MONTHLY BY

THE PSYCHIC RESEARCH COMPANY

TIMES-HERALD BUILDING,

CHICAGO.

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We propose to found here in Chicago a great Reference Library of books relating to all psychic subjects for the use of the public. A free Reading-Room connection will throw its doors open to all. We should be thankful to receive from our readers any books bound in cloth or paper relating to Hypnotism, Magnetism, Suggestion, Mental Science, the New Thought, Christian Science, Mesmerism, Witchcraft, Occultism, Theosophy, Spiritualism, Psychic Research, Vegetarianism, Physical Culture, Psychometry, Phrenology, Hygiene, Diet, Palmistry, etc.

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**CAN ONLY MOVE IN SLEEP.**

Does sleep restore power to the paralyzed? If it does, is it possible to use it in treating the malady?

These questions are suggested by the strange case of Dr. Adolph Goldsmith of St. Louis, which is now attracting much attention among physicians of the country.

Dr. Goldsmith has been paralyzed for two years, and is absolutely helpless while awake, but when asleep he has the power to move his paralyzed limbs and to change the position of his body. Observations of these strange phenomena are now being made at the Missouri Baptist Sanitarium, where he is undergoing treatment.

Dr. Goldsmith five years ago was one of the most-talked-of nose and ear specialists in St. Louis. He was a hard student and had a wonderful memory.

In 1895 he was seized with a severe attack of the grip. He had almost recovered when he became afflicted with nervous prostration, probably superinduced by overwork, as he was continually studying. He had almost recovered from that when his legs became paralyzed, and for a couple of days he was helpless. He even recovered from this stroke, but was later again affected. From the left side of the body the paralysis extended to the other side, until he lost all control over his body.

He was taken to the Battle Creek Sanitarium in Michigan. There his movements in sleep were first noticed. No improvement in the patient being noted, he was removed to St. Louis and placed in the Missouri Baptist Sanitarium.

Here, according to the statement of Dr. Wilkes, superintendent of the sanitarium, nurses have reported to him that they had on divers occasions found the patient's body in different positions at night from that they had left it in, and this peculiarity had especially been noted during the mosquito season.

This would show that an external excitation produces the movements. At different times the patient's hands and other limbs have been moved in his sleep, although Dr. Goldsmith is utterly unable to move them while awake.

Dr. Goldsmith cannot account for the phenomena himself. He is unconscious of it when it occurs. He retains his memory and his faculties are as brilliant as they ever were. His waking hours he spends in a rolling chair, having a nurse read to him and minister to all his wants. His stomach retains nothing but liquid food.

Many St. Louis doctors have given attention to his case. Several have suggested that under the influence of hypnotism he might be able to use his limbs.

Dr. William F. Kier, a St. Louis physician, suggested that hypnotism be tried, to see what effect it would have on the movement of the patient. He said:

"From the fact that his trouble began with the grip, I judge that the grip microbe affected his blood, secondarily inducing a chronic inflammatory condition of the spinal cord. This inflammation, extending to the roots of the nerves, passing from the spinal cord, and they—the nerves—being distributed over the body, and being injured at the roots, would interfere with the proper performance of their functions.

"We know that the grip microbes do affect the spinal cord in this way, bringing about a general paralytic condition. I consider that the fact of involuntary movement during the sleeping state, to say the least, is the most peculiar feature of the case, and I could not account for it."

#### AMONG OUR EXCHANGES.

##### World's Advance Thought.

A very excellent little magazine is *The World's Advance-Thought*, edited by Lucy A. Mallory, Portland, Ore. Very excellent and very helpful. Send 50 cents for a full year's subscription. The following extract will show Mrs. Mallory's editorial skill and great common sense:

*Dear Mrs. Mallory:* Will you permit a kindly criticism from one who appreciates the good work you are doing; but it seems to me you would accomplish more if you followed the teachings of Christian Science, and taught the principle—"All is Good;" saying nothing about flesh-eating and cruelty to animals, war, greed, etc.; seeing only good; teaching only good—for there is nothing but Good—and these things will right themselves.

You will pardon me, I know, and take this in the spirit in which it is meant.

CHRISTIAN SCIENTIST.

[There is nothing to pardon. We thank "Christian Scientist" for the kindly advice offered, and if we cannot accept it, it is because Christian Scientists do not advise by example as well as by precept.

If all the teachers of Christian Science, or even a majority of them, did not eat the flesh of animals, and were entirely humane in their care for animals, and entirely free from the appearance of greed, etc., it would be evidence that through their teaching—"all these things would right themselves."

If "all is good," and "there is nothing but good," there is no



need for teachers, for All Good must be all right, and there is nothing for teachers to do.—L. A. MALLORY.]

#### The Coming Age.

B. O. Flower's handsome publication, *The Coming Age*, should be found in the libraries of all our readers. Send 20 cents to the publishers, Boston, Mass., for a sample copy.

#### A New Journal.

*The Union Medical Journal* is the name of a new publication designed to embrace all schools of medicine and to give all a hearing in its pages. The experiment will be watched with interest. Dr. T. A. Bland, 875 Jackson Boulevard, Chicago, Ill., is the editor. Write him for a sample copy. Dr. Bland has written an article for this journal, entitled, "The Physician of the Future," which appears in this number, but it is more particularly as a spiritualist that I should wish to introduce Dr. Bland to our readers. His proofs of spirit-return are so overwhelmingly convincing that had they been submitted to any one of us doubt or skepticism could no longer have existed. Let us hope the doctor will tell these experiences later.

#### AN INFANT HERCULES.

Stagg's baby is the wonder of the Chicago University. This baby is a lively exponent of his father's new system of developing invincible football players for the university. This system includes gymnastics in the nursery, scrimmages in the kindergarten and tackling in the cradle. The father is A. A. Stagg, the athlete and coach of the Chicago University athletic department.

A. A. Stagg, Jr., is now seven months old, and he has been in active training for six months. The youngster was taken in hand by his father when he was four weeks old, and by regular and systematic exercise has developed strength and skill in muscular movement which surpass children three times his age.

Well-developed muscles of the arms and legs are not usually found on children who have but reached the half-mile post in their first year, yet this baby was decidedly muscular at four months, and at six he could control the great muscles which govern the movements of the body. He is an interesting study in experimental knowledge of child development.

Amos Alonzo Stagg, Jr., was born April 11, 1899. He "weighed in" at eight pounds, and was the ordinary soft, kicking baby. When four weeks old he took his first lesson in physical culture. The first attempts were experiments, but the results soon showed

that the experiments were a great success. Simple movements of the little arms and legs constituted the first week of training. The effect was noticed from the first. Not only did the infant grow in strength in his arms and legs, but his general health improved. The exercise seemed to stimulate growth in every part of the body. Light massage and easy movements were introduced for the body muscles, and the child was taught to hold his head up by the muscles of his neck.

Friends of Stagg were often startled to see him roll his son about and gather him up by the clothing, without supporting his head. Stagg, Jr., instead of fretting and crying under the rugged treatment, crowed and smiled and exhibited a decided taste for the work. His health improved, and has been perfect ever since. The whimpering babe of four weeks became a spirited, buoyant child, full of life and activity when three months of age. The progress since then has been steady and consistent.

At seven months he is the picture of health and robust happiness. He is what Coach Stagg calls a good "trainer." Regularly three times a day he takes his exercise under the tutelage of his father. At other times he acts like other babies. He is a good sleeper and keeps excellent hours. A few weeks ago Stagg left the city for a few days, and in his absence Stagg, Jr., did not get through the course of training usually given. The result was noticed in his fretful disposition and inability to sleep soundly. As soon as training was resumed the child assumed his normal and even temperament.

In his training Coach Stagg has taught his son several tricks. Since the boy was two months' old he has been tossed about in rough-and-tumble fashion on a soft couch. His tumbling feats consist of head stand, somersaults and roll-overs, helped, of course by a strong hand.

The early exercise of his leg muscles gave him the movements for walking, and when three months old he would toddle across the floor, supported by guiding hands, which did not allow him to bear his weight on his feet. His next feat was to raise himself from a sitting posture to his feet. This he has been doing now for a month. Many a grown person would find it difficult to raise his weight by simply using the leg muscles, yet this baby does it not once, but three or four times without stopping.

Stagg has coached his infant to arch his back like a wrestler, thus bringing into use the back muscles. He has made him use the abdominal muscles by raising the weight of the body from a horizontal to a vertical position without using the arms. One of

the most interesting and spectacular performances of this precocious athlete is to stand on his father's hands erect and balancing his weight. He stiffens his back, throws out his chest and looks every inch a man. He never fears falling, nor does he weaken or let down in his statuesque position.

His latest accomplishment is to hang by his hands from a small trapeze-bar. Gripping his little fingers about the bar, he can hang suspended for a minute at a time, and can be raised and swung about quite roughly without losing his hold. All these feats he performs with a will, and enjoys the work, for he is never in better humor than when taking his exercise.

Mr. and Mrs. Stagg are both athletes. Stagg is too well known to need comment. At the University Mrs. Stagg has a record in basket ball and tennis the equal of any woman. She was one of the leading women tennis players of the country in the summer of '97. Mr. and Mrs. Stagg are thoroughly imbued with the efficacy of the system of regular exercise for the infant. Other parents in the neighborhood have followed their example. Now there are four infants receiving regular exercise. The experiments in each case have been a success.

There is also a physician in West Philadelphia who has a son one year old, and this baby is probably the strongest human being for its age and weight in the world. Its father will hold a cane in his two hands, and the baby, grasping it, will draw itself up to its chin three times. That is but one of its numerous feats of strength. The physician says that his boy's unusual muscular development is due to a daily massage treatment. Every morning he lays the little fellow, naked, on a blanket, and kneads his muscles for thirty minutes. Once a month he weighs the baby and measures its calves, chest, arms, etc. The monthly increase of weight and girth is remarkable. The baby has never had shoes or stockings on its feet, or a hat on its head, and in the summer it wears only a little sleeveless dress that comes to its knees. It gets a cold bath every morning. "If nothing goes wrong," the physician often declares, "this child will be one of the strongest men the world has ever seen. He will never get bald, and he will never lose a tooth. As for his muscles, with massage and a course of exercise that I have laid out, they will be big and supple all over his body. All his flesh will be, when tense, as hard as steel, and when relaxed, as soft as the flesh of a young girl."

#### ECCE HOMO.

There is a journal published monthly at Richmond, Va., under the above heading. Send for a copy.

**PERSONAL MAGNETISM.**

Do you want to be a Force, a Power, a Something in the world that is bound to succeed, and to be recognized as a Factor? Get Personal Magnetism; understand Hypnotism; practice Zoism; there you have it all. The cost of our five courses added together is just \$21.00. Think of it. Not as much as one Institution charges for the greatly inferior Course in what it calls Magnetic Healing. The Weltmer Course in Magnetic Healing, price \$25.00, is worth perhaps half as much as our Course of Instruction in Hypnotism, which we sell for \$5.00. The Weltmer Course in Magnetic Healing is not a Course in Magnetic Healing at all, but an inferior Course in Hypnotism. There is only one true Course of Instruction in the Application and the Philosophy and Religion of Magnetic Healing, and that is our Course in Zoism, price \$10.00.

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**PLANT INTELLIGENCE.**

A Pittsfield man, as proof that plants reason, offers the following account of a vine on his premises. The vine grows in a box on the window ledge. While watering it recently his daughter noticed a delicate tendril reaching out toward a nail in the side casing. She marked the position of the tendril on the wood, and then shifted the nail about an inch lower. Next day the little feeler had deflected itself very noticeably, and was again heading for the nail. The marking and shifting were repeated four or five times, always with the same result, and finally one night the tendril, which had grown considerably, managed to reach the coveted support, and was found coiled tightly about it. Meanwhile another bunch of tendrils had been making for a hook that was formerly used for a thermometer. Just before it reached its destination the young lady strung a cord across the window sash above. It was a choice then between the old love and the new, and as some vines seem to prefer a cord to anything else, it was not long in making up its mind. In a very few hours the pale, crisp, little tendrils, which, by the way, convey a surprising suggestion of human fingers, had commenced to lift toward the twine, and the next day they reached it and took a firm grip.



ladies and I were in the habit of writing each other once a week. She said: "Well, if we lose trace of one another, we will write to Miss L——, our mutual friend, who lives in Oakland. She can inform us where we are." So we parted. All went well for several weeks, but at length no answers came to my letters, but they were returned to me. Finally I wrote to Miss L——. The second day after having sent this letter, just about twilight, I stole away from the rest of the party. I went into my own room to have my thinks, as I was wont to do; seating myself in my big easy chair to rest, my first thoughts were, will Miss L—— get my letter to-day? when I felt a presence, as of some one. I had leaned my head back against my chair and closed my eyes just for a minute. The room was neither light nor dark. I could just distinguish everything in the room, and that was all. I stopped rocking and opened my eyes. Miss L—— stood there in front of me, some four feet away. "Why, Lucy, I did not know you had departed this life," said I. "Oh, yes, I have," said she. "I thought I would come and tell you that I could not answer your letter, as you expected; but you will hear from M—— within a week, just the same."

"You look better than when here. Are you happy, Lucy?" I asked.

"Oh, yes; only I would be happier if mother would not grieve so. Tell her for me, for I can't."

I was just wild to ask more questions—but she was gone. Lucy was an only girl; in fact, a child, of a widowed mother, had been delicate and had weak eyes. Now she looked well, though delicate still, but her eyes were bright and strong looking, and she had the same soft, slow manner of speech. I can hear it yet—that "just the same" was a pet phrase of hers. Well, now, while I was not afraid or startled one whit more than I would have been—no, not so much so—as had she really come in the flesh to see me. I went out to my friends and told them that I had seen Lucy, and that she was dead, and I would get no other answer to my letter to her. The time I had been gone from them was just seven minutes. They thought it wonderful, but said they would think it an illusion unless we got word she was dead. That night I wrote a tribute in verse to the memory of Lucy, and sent it next day to her mother, with the message not to grieve, as it rendered Lucy less happy. In five days I received a letter from M—— dated from San Francisco. She began: "Well, you see by the above that we are back in 'Frisco. I went over to Oakland yesterday to see Lucy, to learn your whereabouts. Oh,

how surprised I was to learn she was dead, if we may call it dead, for, how strange, while I was contemplating the sad news I had to impart to you, your letter to her mother came, containing also the poem to her memory and message from her to her mother. Oh, so strange, your seeing and talking to her spirit, for what was it, if not her spirit, that told you, face to face, the truth." Very truly,

E. ANNA SEE.

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**A STRONG ENDORSEMENT BY A RECOGNIZED AUTHORITY  
UPON THIS SCIENCE.**

IRVINGTON, N. J., Feb. 12, 1900.

SYDNEY FLOWER, LL. D., Psychic Research Company, Times-Herald Building, Chicago, Ill:

DEAR SIR—I am in receipt of your course in Hypnotism, and have examined same thoroughly. I have read many courses on the hypnotic science (and read them without number), but can say without hesitation that your course is certainly the most comprehensive, complete and instructive that I have ever had the pleasure of obtaining. I cannot see how any one of ordinary intelligence can fail to become a thoroughly complete operator after having read carefully the instructions therein. I remain, yours fraternally,

C. EDWIN GOODELL, M. D.

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**DIFFICULTY IN WAKING.**

TACOMA, WASH., Jan. 15, 1900.

DEAR SIR—In the "Letter Box" of the January number of SUGGESTIVE THERAPEUTICS is a statement or question of Clinton Bopp on "Deep Sleep," the question being asked why the method used causes "deep sleep, from which it is hard to awaken a subject." The operator must have had very susceptible subjects, or peculiar subjects, for I have tried it upon a number of light sleepers, deep sleepers and somnambulists, and have not verified his observation in a single instance—age, sex or condition of health included. Further demonstration and observation will very likely prove that peculiar temperaments or conditions were the ruling cause.

F. W. SOUTHWORTH, M. D.

January 15, 1900.

## RAPPING.

BEAN'S STATION, EAST TENNESSEE, Jan. 16.

EDITOR SUGGESTIVE THERAPEUTICS:

Chicago, Ill.,

DEAR SIR—Your kind favor at hand requesting my rapping experience. I do not know what causes the raps in my office, which emanate from different localities of the room, often to my annoyance. Spiritualists who hear them say that I am a medium, and that departed friends are wishing to communicate with me. While a medical student at the university in Bonn, Prussia, in 1850, I discovered that my hands would instantly stop pain in other persons. Why? No one could explain. I have used hypnotism and suggestion in my practice in connection with medicine with success over forty years. Your sincere friend,

W. J. HEACKER, M. D.

## A GENUINE PROJECTION OF FORM.

BELGRADE, N. C., Jan. 17.

EDITOR SUGGESTIVE THERAPEUTICS:

DEAR SIR—I enclose a letter from a young man 17 years of age. He is now living at his home, fifteen miles from this place. While attending school I discovered that he was a splendid hypnotic subject. In the clairvoyant state his spirit could be sent to any place, and he would give a correct description of places he had never seen. He was able to call up the spirit of certain people, describe them as I knew them (alive), entire strangers to him. I am a native of Baltimore, Md., and have had a large circle of acquaintances. Strange to say, he is the *only subject* of many I have had who is entirely *conscious of his surroundings* while in the *clairvoyant condition*. I have been aware of the magnetic power in myself for the past twenty years; have had many subjects; only experimented in private.

Now for his letter.

I was alone in my room, expecting his visit; we had arranged to try the experiment; to commence at 8 p. m. I was sitting by my table; did get up and look in the glass (not to examine my chin); thought I might see his reflection (if he could materialize); went back to table; commenced writing; I did write the words "Percy, come to me." The little mistake made by him was concerning the letter to Mr. Crocker, instead of writing to Mr. Crocker I had just received a letter from him; it was on the



table; every thing else was just as he stated in his letter. This is the second time that I have tried the experiment. The first was as successful as the one I enclose to you.

Is it not an exceptional case (in "mind reading") where the receiver is able to be with the projector and read the message and describe the projector's actions and surroundings? Understand, this is not a paid subject of mine. I have never paid any subject for going under the influence. I am seeking for the truth and send you this, thinking it might interest you. I assure you that you, he and myself are the only ones aware of the experiment. Respectfully yours,

ROBERT S. ONION,

Belgrade, Onslow Co., N. C.

Here follows the last page of the subject's letter to me:

Now, Professor, I did not forget what you told me about coming to see you Monday night, and was successful. Probably you are aware of it, for I tried my best to get you to hear me. You were sitting by your table with your pen in your hand, but not writing. You got up and went to the glass, I thought to examine a cut on your chin, for it seemed as if you had shaved a short while before. Then you went back to the table, sat down, and started to writing. You had written a letter to Mr. Crocker, which lay on the table enclosed in an envelope and directed. It seemed as if you wrote these words, "Percy, come to me." You got up, walked to the chimney and stood there for some time; then you went to the closet. When you write to me let me know how correct this is. Well, write soon to your old pupil.

PERCY MATTOCKS.

### THE QUESTION OF SPIRIT RETURN.

COLLINGWOOD, ONT., CANADA, Feb. 9.

EDITOR SUGGESTIVE THERAPEUTICS:

MY DEAR SIR—Upon my claim that from the Biblical standpoint man does not *possess* a soul, but *is* a soul, and therefore there can at present be no return of living human souls after their disintegration by death; you comment (kindly quote):

"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. (1) Did he not appear to his disciples after his death? (2) Was not this spirit-return? (3) If not, what was it?—Ed."

Here you ask three questions. To No. 1 I answer: He did. To No. 2 I answer: It was, and thus render an answer to No. 3

unnecessary. If you assume that these admitted facts prove that a resurrection other than that of Jesus has occurred, and that we are living in post resurrection times, you will find it difficult to support your assumption with Biblical evidence.

As to the explanation you ask for, "I don't have to explain" the resurrection of Christ, for it is Biblical history, but will you kindly explain how you or any other *mortal* can have the audacity to claim the equality with Jesus in this particular, which your request for an explanation implies. In your comment you accept the Bible, at least for the moment, as authority and basis of argument. It is of but little interest to me what those believe who do not so accept it, but I very much regret to see those who wholly or partially accept it led astray by misrepresentations of its teachings. Faithfully yours,

GEO. M. AYLSWORTH, M. D.

Don't mistake my earnestness for bitterness, please.

GEO. M. A.

[My dear doctor, I am not likely to misunderstand you. Your letter shows me only that we must continue to differ, and that it would be foolish to continue an argument which by its very nature can lead to no agreement. You rest on the authority of the Bible, especially on the account of the creation given in the Book of Genesis. I am afraid that my opinion will prove to be shocking to you, but I can attach no more importance to the Book of Genesis than to any other discredited fairy tale. I did not mean to ask you to explain the "Resurrection of Christ" from the dead! Such a request would be impossible of utterance. I wished you to explain how you reconciled your belief in Christ with your rejection of the possibility of spirit-return. You say in reply that you *do* believe the Bible, and I gather that you accredit to Christ powers which transcend the powers of man, implying that it was permitted to Christ to return from the dead by reason of his kinship with God; but that it is not permitted to man to return from the dead because he is but man, whereas Christ was God. I hope I have your meaning correctly.

Christ to me is a mortal. He is not a myth or a legend, but a real man, a human being. He is not a God or an Essence or a Divinity, except in so far as we might all make ourselves of God, or Divine. I do not say that an Immaculate Conception is impossible.\* I only say that if Christ was indeed born of Immaculate Conception, then other immaculate conceptions are possible. If Jesus was the child of Immaculate Conception, then, if the right conditions are present, it is possible to repeat the phenomenon. You would call it a miracle. There never was a miracle.

There never will be a miracle. If you heard to-day that in your little town in Canada a virgin had given birth to a son, you would say that a union of male and female had been necessary to produce the result, and that the virginity of the mother was impossible. I do not say you would be right in your conclusion, because I do not know why, under certain conditions of mental and spiritual exaltation, conception should not be independent of copulation. But in the course of 1,800 years since, and a few thousand years previous to, the birth of Christ, this independent conception, which is termed Immaculate, is and was unknown, and you would therefore only be following your reason in declaring that the Immaculate Conception which was reported to have taken place in your town was an impossible thing. Why, then, if impossible to-day, should you believe it happened 1,800 years ago? It seems to me that unless we can in the course of a few hundred years scientifically establish the possibility of Immaculate or Independent Conception as a single act on the part of the female, this tenet, which I presume you cherish, to the effect that Christ was miraculously begotten, must fall to the earth and be discarded.

Personally I believe that Joseph was the father of Christ, and I see no good reason why he should not have been.

If adoration of Christ is to depend upon our belief in some fantastic theory regarding his birth, then we are indeed a feeble folk.

It is because Christ was Man—a Man like you, a Man like me, born so, lived so, died so—that he is a pattern to man to-day. He is a guide and a friend because he shows what a man can do if he lives aright. He showed forth in himself the promise of human powers; powers possible of attainment by you and by me—if we live aright. I hold that it is bad and pernicious doctrine to teach the young that Christ was the Son of God, specially favored in the matter of his birth, and specially endowed in the matter of his gifts. The true significance of Christ's life is lost as soon as he is endowed with miraculous attributes. Because I believe in the humanity of Christ I believe in the divinity of Man. Because I believe in the humanity of Christ I believe in the immortality of Man. Because I believe in the humanity of Christ at birth, through life, in death and after, I believe in spirit-return, in life after death, in the glorious possibilities of spiritual development here and hereafter, and in the continuity of the personality of the Soul after death. It is because I believe in Christ's absolute humanity that I can believe all these things.—ED.]



**PERPETUAL YOUTH.**

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**THE COMBINATION SHIRT.**

Again, the Combination Shirt Bosom! As a result of our reading notice last month many of our readers were led to invest in this remarkable article, and the kaleidoscopic changes in their apparel was a matter of wonder to their friends.

**TALKING MACHINE.**

A graphophone that will permit you to make your own records is the only kind worth buying. See the advertisement of the Columbia Phonograph Company in this number.

**HYPNOTISM.**

Don't forget that there is one course of Instruction in Hypnotism that really does teach how to Hypnotize. It carries a diploma with it also, and is sent by the Psychic Research Company to any address in the world on receipt of \$5.00. It is *the best* course that has ever been written.

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You have not enough correspondence to pay \$100.00 for a typewriter, but you can pay \$10.00. See the advertisement of the American Typewriter Company.

**MUSIC BOX.**

A self-playing Music-Box! Soothing, exquisite, refreshing, allaying pain. Have one in the house always as a suggestion against insomnia. Send for catalogue.

**GENUINE MEDIUMSHIP.**

That's what our course teaches you. How to develop true mediumistic power. Nothing "bogus" about this. A thorough and complete course of instruction in the development of each and all phases of mediumship.

**DISTANT HEALING.**

When you are ready for a great truth you will become a Zoist. Nothing can hold you back. You must be a Zoist. Until you

are ready you will dabble in occult things. Make a few experiments in Absent Treatments and see how wonderfully successful you can be in healing the sick at an expenditure of only \$2.00 for our Healer's Course of Instruction in Absent Treatment. Try that first just to get you really interested. But you will turn eventually to Zoism as naturally as the flower turns to the sun, and beyond Zoism there is nothing.

#### THE HYPNOSCOPE.

Do you wish to find out whether a person is hypnotizable or not? Test him with the Hypnoscope. Read directions carefully and follow them minutely.

#### STAMMERING.

If you stammer send us the names of ten Magnetic Healers, or ten invalids, and we will send you our Stammering Cure, a type-written sheet of directions telling you exactly how you may rid yourself of this affliction. Wonderful results follow its application.

#### ANTI-KAMNIA.

Keep something in the house as a remedy against pain. It's a good thing to use Antikamnia when you don't believe in your powers to shut off pain instantly by an effort of the will. See that you get the Antikamnia *laxative* tablet, a first-class remedy. It will help you at first to shut off pain in yourself if you add a material remedy to your suggestion. You can't go wrong on the Antikamnia laxative tablet.

#### HYDROZONE AND GLYCOZONE.

Are you dyspeptic, and don't you believe in mind over matter? Well, take a teaspoonful of Glycozone in water after each meal and give your mental powers a rest. Glycozone is a compound of glycerine and oxygen, but it is very different in its action from glycerine. Glycozone is a marvel. Try it and see. If you are dyspeptic it will take you a couple of weeks to get rid of your trouble. After that suggestion alone and a little common sense will keep you well. But it's no use talking suggestion to you while you are in the depths. Get some glycozone.

#### A MOTOR.

A motor for \$1.00! It doesn't seem possible, but it's a fact. Does all kinds of work.

**SCHOOLS.**

"When I am asked by a layman what school he shall go to to get the best instruction in Suggestive Therapeutics, I send him to Dr. Pitzer, of St. Louis, Mo. When I am asked by a physician where he can receive the most benefit for his money I send him to Dr. Parkyn, 4020 Drexel Boulevard, Chicago. When I am asked by a patient who needs hospital care or sanitarium treatment where to go, I say the place for you is Dr. Sahler's Sanitarium, Kingston, N. Y. And when I am asked for the best mail-courses ever written, I advise that students buy from the Psychic Research Company."—Extract from letter written by the Editor of this journal to a correspondent.

**NATURE'S CURE.**

Write for full particulars, and stick closely to Vegetarianism whenever possible. Address Natural Drug Company, S. T., Washington, D. C.

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Prof. Chaney will tell you all about your future. Never mind the past. Keep a lookout ahead. Write to him.

**THE MAGNETIC CUP.**

The finest method of giving suggestion is the indirect method. Before you pass judgment on magnetism as nothing but suggestion write for particulars of the Magnetic Cup.

**A CHALLENGE.**

TORONTO, CANADA, Feb. 18, 1900.

EDITOR SUGGESTIVE THERAPEUTICS:

DEAR SIR—I will not go into Biblical matters to undertake to prove that George M. Aylsworth, M. D., of Collingwood, Canada, is wrong or right in regard to spirit-return, but if he chooses to accept the evidence of his own senses as proof for or against the question, I will give you liberty to give him my name and address, and if he will come to Toronto I will arrange a Trumpet Seance, in which there will be no professional medium, sleight of hand workers or any other than honest Spiritualists, and if I fail to prove to him conclusively that spirits do return to this earth of ours I will pay his expenses coming here. "FIBRE."