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# SUGGESTIVE THERAPEUTICS

Edited by SYDNEY FLOWER, LL. D.

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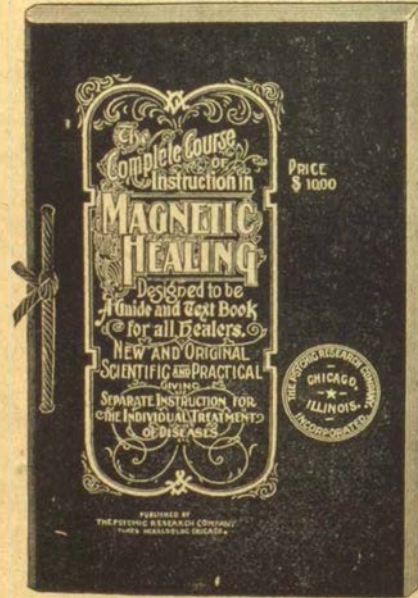


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# SUGGESTIVE THERAPEUTICS

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## EXPERIMENTAL TELEPATHY.

By E. W. ROBERTS, Goodall Building, Cincinnati.

I have read with a great deal of interest Mr. Lloyd Jones' account of his part in my long-distance experiments, which appeared in the March issue of *SUGGESTIVE THERAPEUTICS*. In commenting on this article I can only say that Mr. Jones was strictly accurate in his statements, and did not exaggerate the results obtained in any particular. I was very glad to see this account coming as it did from another pen than my own, for the results obtained have been received in many quarters with a great deal of incredulity, even bordering on ridicule. I made my first series of experiments with seven different persons, not one of whom was a personal acquaintance, and in fact I had never even known of their existence before they wrote to me in response to my letter in the then *Hypnotic Magazine*. Out of the 125 experiments of the first series, I had a little over 12 per cent of successful results, the experiments comprising these results being undoubtedly perfect transmissions of thought. From one of my assistants I received not the vestige of a result. From three of the seven one-third of the experiments had a successful outcome. Of the three best, Mr. Jones stood first and the two others followed him closely. Much confusion resulted in some instances from the transmitter not including in the report all the objects used as a message, and one in particular would tire of an object and select another, but fail to include the latter in the report. In case the latter object was received, as I would afterwards learn, it was necessary to omit the result when making up the average, as the reports would not tally. I have not my data at hand as I write, so I cannot give the average of the second series which was in many respects much higher than the first. The second series was made with the three persons above referred to, and of course much better results were to be expected.

As I can add but little to the description of the experiments

which was so ably handled by Mr. Jones I would like to advance a few theories regarding the subject of thought transference which, if not tenable, may at least prove interesting. It is an accepted fact that all energy is of a vibratory nature. Light, heat and electricity are the best known forms in which energy makes itself manifest and each one of these are well accounted for as being of a vibratory nature. No one will gainsay that energy is necessary for the process of thought, as a man will tire at intellectual work much in the same way as when exerting muscular energy. In fact, many learned men have proved this to be a fact. Thought, therefore, may undoubtedly be called a form of energy, and, admitting this, the process of thinking is of a vibratory nature. As a tuning fork will set another in vibration, or as a current of electricity in one conductor will under certain conditions induce a current in another conductor when what we are pleased to call "empty space" is between them, so I believe the vibration of one brain in the process of thought will influence another brain and thus induce a like thought. Wireless telegraphy has taught us that the inductive effect of electricity may be transmitted to a comparatively great distance, not by the ordinary process of electric induction, but by means of the Hertzian wave which this latest form of transmission has brought into prominence. Unlike wireless telegraphy, which is limited in regard to its sphere of inductive influence and which requires currents of great pressure, the process of thought induction appears to be very little affected by distance. I hope that before long I will be able to make further research over long distances, and if my present plans are successful, to experiment with a gentleman in Hong Kong, with whom I have had the pleasure of some recent correspondence on this subject. What the outcome of these experiments will be I scarcely dare attempt to foretell. But, if my past experiments are an indication, they stand some chance of a successful outcome.

At present I am very anxious to find some one in Cincinnati, who is sufficiently interested in this work to assist me in a series of experiments which I am desirous of making at close quarters. I wish to make these experiments with certain apparatus which will be of assistance in the concentration of thought and to make a sufficient number to see just what is the best manner of conducting this work. If I can obtain several such assistants, so much the better. All I ask of them is that they will be willing to continue the work for a reasonable time, and that they will work with a scientific interest and not from mere curiosity, as the experiments will prove very irksome to the latter.

I should like to take this opportunity to thank all those who so



ably assisted me in my former experiments, and to announce that before long I may ask them to take part in a like series with the assistance of such information as I hope to obtain in my experiments in this city.

I should like to say to anyone who should undertake experiments in Thought transference, that every obstacle should be placed in the path of personal choice. If the transmitter chooses an object from a group, he should place all objects of the group in a box or hat, and select from the group at random, holding the box so that he cannot see the contents, putting in his hand and taking the first object he touches. It is peculiar but true, that if a person is asked to choose from a group of numbers from 1 to 9 he will choose the number 7 a great many more times than any other number. And so it is with other objects. This is personal choice and it should be eliminated.

### STUDIES IN SPIRIT RETURN.

By CHARLES DAWBARN, San Leandro, Cal.

The object of the philosophical student is association with those who have already learned the lesson he would master, and discovered the truths he would seek. And since progress must be away from selfishness he may be sure every such intelligence will welcome and aid his effort. His mortal "shape" is the barrier in his way. If neglected or abused it becomes so inharmonious that progress is impossible. If pampered and indulged it becomes like the floating anchor which may hold a vessel's head to the wind, but permits her to drift with the current. So that progress is as difficult or impossible in the one case as the other. But we have all known, and most of us have lost one or more whom we have recognized as noble, unselfish, loving men and women. They have seemed to us standards of all that is possible in humanity. Such represent our conception of a progressing humanity, if only by their contrast to the rest of us. When such a man has died we know there was nothing of the gross passional sensualism that could compel the man who is dead into an unhappy earth-bound spirit. If there be any truth in the superiority claimed for purity of life and unselfish love, then we know we have loved ones who must belong to the highest and best by virtue of their own beautiful selfhood.

The honest investigator will feel safe on ground here, and will probably say: "If there is any truth in 'spirit return' my



loved one will surely come back and give me greeting, even if that be all she can do for me in earth life." This is what our earnest editor is seeking when he proposes to investigate the spirit phenomena "with a will," for all his readers know that his object is to discover truth, even if he has to seek it amid fraud. But at this point we begin to face mysterious disappointments that have beclouded Modern Spiritualism and prevented its becoming the world-wide blessing that has been claimed for it. Our editor, when he has set his "gates ajar" will find, under the most favorable conditions, a number of very serious limitations and drawbacks. He will first demand evidences of identity that cannot be accounted for by clairvoyance and telepathy. And that is far more difficult than many suppose. It has required years of experimental seances with sensitives to convince the talented and skeptical officers of the Society for Psychical Research that there was any such evidence before them. But there is really a much greater difficulty facing those brave investigators than the one they claim to have conquered through the now renowned Mrs. Piper. Suppose it to have been our editor, instead of Dr. Hodgson or Prof. Lodge, conducting those experiments through that medium, "with a will" for the benefit of his readers. All he would have so far gained would have been demonstrated proof of genuine "spirit return" through Mrs. Piper. Of course that is a grand fact, but a fact all alone is about as useless for increasing the family of facts as the old maid or the old bachelor is for increasing the population of the United States at the next census. So having established, by occasional testimony that cannot be scientifically smothered, that his schoolboy friend, Harry Charles Jackson can "come back" he tries to open another gate through another sensitive mortal just as honest as Mrs. Piper. (The reader will please remember that I am supposing there is no deception, either visible or invisible.) His old friend, who was almost brilliant yesterday, just manages to give his name today. That is immediately scored as telepathy. He tells a few facts about his old home as it is now, which is branded as clairvoyance. And then, alas! he manages to contradict several things he had said the day before. We should have to say, "Surely there is some difficulty that has not been explained by our editor's experiments through Mrs. Piper." The writer will here switch off for a moment to give an experience of his own. He had had for some years weekly chats with an intelligent spirit through the trance mediumship of a lady friend. One evening the spirit told me that a lady was coming from a distant city, and as he was in the habit of controlling her he would like me to mark the difference and



learn its lesson. So at an appointed time a few friends gathered to greet both of these lady sensitives, who were alternately controlled, or said to be controlled, by the same spirit. The result was startling. Through the one he was an attractive conversationalist; through the other harsh and abrupt. But through the first he had no clairvoyant power. Through the second he could become an X-ray, and apparently find a needle of disease in a haystack of human body. And he had a knowledge of drugs that he could not, or never did, manifest through my friend. As a demonstrated fact there were two individuals before us. Which of them represented the real Ego—if either did—I have no idea, but the spirit insisted that he was the controlling intelligence in both alike. Our zealous editor is going to experience just such extraordinary limitations when he proceeds to interview his old friend Jackson through different mediums. In other words, the medium's organism is a most powerful factor in spirit return. That is one difficulty not yet experienced by the worshipers of Mrs. Piper's mediumship.

A second difficulty is still more serious for any investigator. We will suppose he has gained satisfactory evidence of the identity of two of his spirit visitors. He now proceeds to test, at different times, the power of each spirit to see what is going on in earth life. The reader will remember this is through the same sensitive. I once tested a control who claimed to have been the earth father of another of my ghostly visitors. I asked him to visit the North Pole and tell me what he found there. A few days after I interviewed the lady spirit claiming to be his daughter, and persuaded her to make the same trip. As the result of my experiment they flatly contradicted each other. Whether either or neither was right I do not know. Nor am I concerned with the explanation they gave me, for I could not understand it. But the lesson in this case, unlike the first, is that it was spirits who were differing although using the same mortal organism.

Of course I might go on and point out startling truths and equally startling falsities that are found on the trail of every sagacious investigator. I might speak of cases I have known where ore has been located, or a needed spring found; and yet again where the intelligence apparently would have discovered a secluded hill of potatoes. Or I might take up the study of physical phenomena, of the genuine variety, and show wherein it has exactly the same mixture of truth and falsehood, and it beclouded sometimes by the spirit, sometimes by the mortal and often by both.



Such facts are well known to all old Spiritualists. Their explanation has been to lay the entire responsibility of all such confusion, at least when good spirits return, upon the conditions in and around the mortal medium. I know as well as any one of the importance of "conditions," but it becomes a wearisome cry when used, for instance, to explain the vagaries of spirits using the same mortal organism with equal freedom. I have long believed that such an explanation was itself unexplainable. But as I have assumed as demonstrated that spirits do actually return, or at least a few of them, I believe we can find a very different, and far more reasonable explanation of these vagaries.

Yet further, it seems to me, as at least possible, that we may at the same time get a hint of the way out of our perplexities. If the reader is sufficiently interested we will together make the attempt.

*(To be continued.)*

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## THE CURE OF ALCOHOLISM.

### Part II.

By THE EDITOR.

To cure a man of drinking it is necessary, as I said last month, to get into sympathetic vibration with him, and the reason why so many otherwise clever practitioners fail of success in treating the drink habit in their patients is because they do not know the importance of counter-suggestions, and do not realize that the man who is addicted to a habit of intemperate indulgence in the use of any drug finds absolutely no enjoyment in his prospect of life if that drug be taken away from him. It is no use talking to that man while he is being cured about family ties, duty, etc.—he has been dead to all such claims this long while. What you must do in order to help him is to interest him in his cure; you *cannot* do this by preaching at him; you *can* do it by teaching him how to breathe. I have no intention of discussing the rights or wrongs of this habit. I think we all know without discussion that the use of alcohol as a beverage leads to hideous wrong. I want merely to impress upon you that it is your business if you are to succeed in curing the drunkard to know how, when you have taken away his bottle, you are to build for him a new present and a new future. His mind cannot grasp the idea of a future in any degree tolerable without his drink.

Now, don't moralize upon this, and don't waste time reproving your patient, because reproofs don't help him in the least; but get to work and teach him something that will occupy his attention, and at the same time give him something to reflect upon that will be a real comfort to him.

First, teach him how to breathe. Here is the only breathing-exercise I know of which, alone and unaided, if a man do but follow it strenuously and persistently, will cure him of the craving for any drug from tobacco to cocaine. I give you the philosophy of the exercise first so that you may digest it well.

First, the craving or desire for stimulants is not originated in the cerebral hemisphere, but is first sensed at the solar plexus in the form of an irritability of the nerve cells of the part. Thence this irritability, with spasmodic contraction of nerve filaments, is transferred to the brain and becomes an impulse, desire, or mania, according to its intensity. Now, if you put your patient upon a couch you will have him in the most convenient attitude for him to learn the following exercise:

First, let him expand the abdomen by inhaling a deep breath, gradually increasing this same breath by further expansion of the ribs and upper chest in the order named so that he has abdomen, chest and ribs all expanded to the utmost by a single breath. Now teach him to suddenly contract the abdomen without letting the breath escape, thus forcing all the air into the lung-passages, and after holding it thus for five seconds, let him reverse the process, and, still holding the same breath, let him suddenly contract the chest and force all this air into the abdomen by forcibly expanding the latter for five seconds. Then he will feel what it is intended he should feel, a very pronounced effect at the pit of the stomach, causing in some cases even slight syncope by compression of the heart.

The second result, no less pronounced than the first, is that his heart's action will be much accelerated, and that he will be compelled to take several deep consecutive inspirations to re-establish ease in breathing. My conclusion is that by practicing this exercise the inebriate first palliates, then checks, and then prevents all those empty, void feelings at the pit of the stomach, as well as all those cravings and desires for liquor which beset him when his habit is summarily interfered with. Moreover he must be employed; he must be kept busy if he is to be cured, and this exercise furnishes him not only with constant and permanent employment, but puts it in such form that it becomes not a burden to him, but a pleasure, and not a temporary relief, but a last-



ing benefit. Also, you must remember that the drug habitue is more interested in himself than in any other living thing, and you are now giving him, instead of a sermon, a practical method of assisting himself to freedom and physical culture at the same time. Every man, even the drunkard, desires to be strong in body, if he can attain this strength without undue personal effort. I pointed out to readers of this journal more than two years ago that almost every human being would take the trouble to develop his strength by breathing if he were taught how, whereas not one in fifty would be willing to pursue a regular system of physical training by dumb bells or clubs. The reason is that man is compelled to breathe, but he is not compelled to swing clubs, and if he can secure a finer physical development by merely adding a little extra attention to his breathing, he will go to that much trouble to attain his end, but he will not carry out systematic training, which is unnecessary to life.

You will notice that your patient's attention and interest will be centered upon this treatment from the beginning, and that he will carefully note his progress in breathing-development. The point which he is to hold before him always is an ability to reverse this double breath without exhaling at least twelve times in the course of one minute, which will be the extreme length of time during which he should hold this breath. Don't fancy that he will hurt himself; don't worry about increased heart action, hemorrhage, nervous strain, or any of those bugbears wherewith timorous persons are dissuaded from pushing a remedy to its just conclusion. Go ahead with this breathing exercise; push it; push it to the limit. Add to it the exercise for relaxing and contracting the muscles of both legs and arms, while the breath is being held, and you will not only expedite the cure, but you will relieve your patient of that horrible nervousness of the knees and legs which always follows the withdrawal of intoxicants from one accustomed to their use.

Why do you give your patients opium to check this nervousness; or *avena sativa*, or newrosine or any of those fool drugs which are meant to deaden sensibility? Yours is criminal folly, my good friends.

The cure for this kind of nervousness—this explosive irritability which leads a man many times to blow out his brains or jump in the river to get away from it all, is as simple as A B C. It is all in that simple combination of breathing and hardening of the muscles. Your patient is not required to rise from the couch to perform his exercises. Simple, is it not? Show me a case of dipsomania or chronic drunkenness that is obdurate to this

treatment. Sympathetic vibration is the key-note of the whole. First, get in tune with your patient, talk to him, explain your system to him, impress upon him that he will not suffer one instant from the withdrawal of the drug to which he has been accustomed. Point out to him that after he has practiced his breathing and muscular exercises during the morning, afternoon and evening, he will be ready for your suggestions; ready to be thoroughly impressed by your suggestions, ready to pass through physical fatigue into profound hypnosis, or natural sleep, whichever form of treatment he may prefer. There will be no restlessness, no nervousness, no insomnia, no pain, no worry and no emptiness of the mental perspective. You use the most positive and emphatic suggestion in detailing this plan of treatment to him, and by your energy and enthusiasm you impress him to believe you. When you have reached this point with him you can induce hypnosis in him without difficulty at the close of the day, but your plan of treatment should be to devote the day to the breathing and the exercises, and the night to sleep.

There will be no relapses if this plan is faithfully followed, and you will find that there are no failures to report.

Don't you understand that the Keeley cure was first, last and always a psychological cure—a cure by suggestion? And what percentage of cures did the Keeley institutes make? About twenty-five per cent! Not more, because their methods were imperfect. They did not build up mind and body by their treatment. On the contrary, they let the mind strictly alone and impaired the vigor of the body. In spite of these defective measures they cured about twenty-five per cent of their cases, because the suggestion of cure which the sanitarium, or home, supplied, coupled with the hypodermic injections of strychnine was sufficient to hold that percentage in safety. But I say that the record of my system of the cure of alcoholism is 100 per cent cured; because we reach both mind and body; because we strengthen the patient physically, mentally and spiritually; because we give no poisonous drugs with their deadly reactive tendencies; because we interest him in his treatment, and keep him interested; because we introduce by this forced deep breathing an extra supply of oxygen into the system which is needed to increase the heat of the body and insure quicker combustion of waste material as well as food products; because we bring about sound natural sleep following physical fatigue; because we re-establish a healthy appetite at once; in a word, because our system is reasonable, rational and natural.



I could cure twenty-five per cent of these cases by injections of water given hypodermically, but I am not looking for a twenty-five per cent record. I say my system will cure 100 per cent, and before you question this statement suppose you go to work, use a little common-sense and apply this treatment to your next patient. If you use the proper amount of enthusiasm as a lever you will reach your patient and cure him.

(To be continued.)

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## DRUGS A FALLACY.

By J. H. LINGO, M.D., Clayhatchee, Ala.

The history of medicine shows that it had its origin in ignorance and superstition. When I speak of medicine in this article, I shall have reference to the drug system of treating disease. Any honest physician will readily admit that medicine in its beginning was empiricism pure and simple. Can it be any better at the present time? I think not. A stream cannot be superior to its source. If medicine had its origin in error, it naturally follows that it is erroneous today. Medicine is not a science. It cannot be supported by a single scientific reason, and it is a matter of surprise to me that so many intelligent minds are laboring under the idea that drugs cure disease. I have often wondered what gave man the idea or belief that drugs would have a special action on certain organs of the body. The body is a complicated piece of machinery, and it looks just as reasonable to me to suppose that a decoction made from a certain herb would alter the movement of a steam engine as it would the normal action of the human body.

I contend that drugs do not act on the body, or rather any organ of the body. What is supposed to be the action of a drug is only an effort of the system to get rid of the drug. A deleterious substance has been introduced into the system, and nature goes to work to get rid of it because it is hurtful. Some drugs are best eliminated by the bowels, and others by the kidneys, while others are best eliminated by the skin. Hence what is supposed to be the action of a drug is only an effort of the system to drive it off. For instance, a dose of calomel is given, and it is supposed to have a special action on the liver because biliary actions are the result. The calomel did not act on the liver at all.

It irritated the duodenum, and by a reflex action the gall bladder is emptied of its contents and poured into the intestines.

Not only is the duodenum irritated, but the whole intestinal canal. Buchu or turpentine is supposed to have a special action on the kidneys, but the kidneys are acting with renewed or extra energy in order to get rid of the buchu or turpentine. All drugs are poisons, and when they are introduced into the system nature goes to work to get rid of the poison. As I have remarked before, some are eliminated one way and some another. The fact that there are various schools of medicine, and all having an equal degree of success and failure as well, is enough to prove that medicine is not a science. All sciences are founded on certain unvarying rules. Not so with medicine. What is accepted as a medical fact today is discarded tomorrow. It seems to me that the whole business is nothing but an experiment, for the methods of treating disease are constantly undergoing a change. If there were any degree of certainty about it, it seems that the doctors would decide on the best plan and stick to it. One doctor has a method of treating a certain disease which he says never fails, and another doctor has a treatment for the same disease directly opposite to the first which he says is infallible. Now which must I believe? This only proves that the drugs in either case did not cure, but it was the faith in the drugs to cure that did the work. The allopathic doctor condemns the practice of the homeopathic doctor and vice versa, and both have about the same amount of successes and failures. We have all noticed that in some instances a doctor who has had but little opportunity to get a medical education and knows little or nothing about the book theory of disease, yet has excellent success in the treatment of all disease. On the other hand, we have noticed that the doctor with half a dozen diplomas meets with failure in almost every case that he treats. This is further evidence that drugs have nothing to do with it. It is all in the healing capacity of the man, be he educated or illiterate. After what I have said in reference to the futility of drugs to cure disease it may seem strange to hear that I give drugs. I use drugs because I know that the people are ignorant in regard to the nature of disease and the true method of treating the same. They are accustomed to taking drugs and they still demand them. I know furthermore that I would have quite a task on my hands if I were to undertake to educate them on the subject. The true method of treating any disease is by suggestion, and I use suggestion when I give drugs. For instance, I will give a drug which according to the books would act on the kidneys, but I will suggest that it will act on the bowels and it will do so, thus proving that the mind influences



the body. Bread pills, if accompanied with the proper suggestion, would have the same effect.

I might add that previous to taking up the study of medicine I was a strong believer in the drug system, but the study of it convinced me that it was a huge humbug. I don't want to convey the impression that my belief in regard to drugs is the result of failure or poor success as a practitioner, for my success is equal, if not superior, to the average physician.

I predict that the method of treating disease fifty years from today will be by hypnotism and suggestion alone. We laugh at our ancestors for using the lancet so freely in the treatment of disease; it made no difference what the disease was, bleeding was the proper remedy, but we do not speak any more unfavorably of our ancestors than our progenitors will speak of us for our very foolish method of giving roots and herbs, and minerals, etc., to cure disease.

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## SCIENCE SIFTINGS DEPARTMENT.

### HOW PEOPLE LAUGH.

The very beginning of laughter lies in the smile of the nursing infant cuddled in its mother's arms. This is not real laughter, however, only the semblance of it. The muscles contract, but the active sensation of pleasure is not manifested by the beautiful smile of the babe until much later.

Darwin says: "I watched my own children carefully and found that one of them smiled when he was forty-five days old, that is to say, the corners of his mouth were drawn upward at the same time that his eyes shone brightly. After that when the child was well it was easy to draw a smile from it. Other observers have arrived at a similar conclusion, that babes do not begin to laugh until they are at least forty-five days old."

In fact, the muscles used in laughing develop after birth to the degree that makes them useful for smiling. The risorial, and two zygomatic muscles, as well as the muscles around the eyes, are all necessary for the perfect smile, says Dr. Raulin. If you cover the mouth of a person in the act of smiling it is plain that he is laughing by the contraction of the muscles around the eyes, so that a smile is not only the drawing of the lips, and raising of the cheeks, but the movement of the muscles around the eyes, illustrated here, as well. All healthy children two months old laugh when they feel well and have their attention pleasurably aroused.

By experiment and observation it has been proved that the first feeling of a child is fear, aroused by sounds and sights. Next it defends itself against its fears by anger. Only thirdly, does it begin to show affection by preferring its mother or nurse, and after this comes the full pleasure expressed by laughter.



**The Muscles of Men.**



**Muscles Contracted when  
Laughing (a negro).**

The smile of the babe is not a laugh in the truest sense and it is only when the child is two or three years old and begins to understand and comprehend that it laughs heartily.

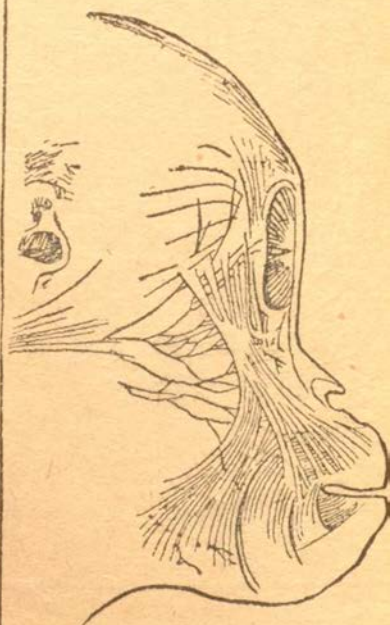
Laughter in adults is affected and modified by health, surroundings, profession, food, exercise, education, character, temperament. No two persons are alike in any of these particulars, so it is impossible to lay down precise laws as to the causes of laughter. One man will laugh at a joke that another will hardly smile at. Children and adults laugh without any special effort to do so. The suppression of sympathetic tendencies to laughter is the result of education and is one of the distinctive characteristics of maturity.



All that is inharmonious in the action is suppressed, as less effort is required to move the muscles, and even the plainest person looks more agreeable when smiling. It is a mark of culture to smile instead of laughing loudly, for while the impulse may be to laugh out, after years of training this impulse is restrained and we merely smile.



**A Laughing Nerve.**



**The Laughter Muscles of a Monkey.**

The shape of the face has all to do with the form of the smile. The negro laughs even if he has enjoyed a sermon or been astounded at something. Herbert Spencer has observed that temperature has much to do with laughter. The further from the Equator the less laughing there is. The lazzaroni of Naples are the most miserable beings on earth, but they are always laughing. The Provençals laugh often. The French of Paris are not so

prone to hearty laughter, and the Dutch laugh very little. The English are noted for their taciturnity, due largely to the influence of the climate. All nations laugh differently and to a different degree.

Laughter is then a result of air, heat and light. The effect of a cloudy day is felt by every one, more or less. In short, all our emotional life is due to the vaso-motor part of our system; without it we would be impassible. This varies with the individual. Daily experience proves how prone some are to anger, and laughter heredity has much to do with this.

The contagion of laughter is one of the most striking characteristics, and is explicable on the general ground of our natural tendency to imitate any movement that we see, especially when it is a nervous one, which sets a certain series of nerves, one of which we illustrate, tingling. Why do we laugh when an accident happens to some one? We are excited by the accident, and our first impulse is to laugh, even though the next moment we feel sorry. Some say the effect on the brain is to contract the facial muscles, illustrated opposite, thus causing the smile.

#### THE FOURTH DIMENSION OF SPACE.

Is there a fourth dimension? The proposition scientifically formulated by Sir William Crookes, has a great theoretical interest to all who are mathematically inclined; but it is also a subject at once abstruse and difficult to present in a popular form, inasmuch, as the conception involved is so utterly beyond the ordinary plane of thought. Mr. Alfred Barnett, however, attacks the formidable subject and sends us the following notes. Briefly stated, the fourth dimension is a hypothetical extension of space, which bears the same relationship to a solid as the latter does to a plane surface.

A simple illustration may make this clearer. Let us imagine that we were two dimensioned beings instead of three dimensioned, that is to say, that we only consisted of length and breadth without thickness. A man of this description would be like a photograph, perfectly flat. Now supposing a man of this kind was placed on a flat surface and a circle drawn around him, it is obvious that he would be in a perfect prison; for he could neither jump over the line nor escape underneath it, as, having only two dimensions he would naturally have no conception of up and down. Therefore, if a being of three dimensions lifted up the flat man and placed him outside his prison, the former would not have the slightest idea how he came there, without breaking



through the circle. In the same manner if a man of three dimensions were imprisoned in a spherical shell of steel, he would be in precisely the same predicament as a two dimensioned man inclosed in a circle; and escape would appear impossible, yet a fourth dimension man could do it, says Mr. Barnett.

### LIGHT ON YOUR LIVER.

The matter of correct feeding is the fundamental principle of life. "The basis of a long life depends primarily on the question of food, for it is undoubtedly food that builds up the body, and it is food that must keep the body in good health." With the word "eating" we must couple the word "digestion," for the question of "What we may eat?" resolves itself into a question of what is the most easily digestible and most easy of assimilation among foods.

There are certain organs engaged almost solely in the operation of digesting substances sent into the body. Among these we may mention the stomach, the intestines and the liver. Our present concern is with the last mentioned. One of the two illustrations portrays the liver proper. One is tempted to call it the ruler of the system when thinking of the vastly important part played by this organ. It is situated immediately beneath the diaphragm, and mostly on the right side. The venous blood from the alimentary canal passes through the liver, and this organ, whilst the blood is passing, secretes the bile therefrom which has been formed in the stomach, and produces glycogen. Glycogen is a white, odorless, starchy liquid, and is of infinite importance to the well-being of the whole system.

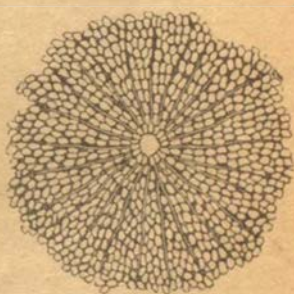
Therefore, the amount of power that the liver has to produce this fluid, glycogen, is an important factor to be reckoned in the consideration of proper foods. The liver, to a certain extent, like any other worker when taxed to excess, refuses to work at all, and even if the work is performed it is done in a very sluggish manner. Excessive eating or drinking will produce a sluggish liver, or incorrect eating and drinking will produce the same effect.

The whole work of this important organ is done by minute cells, thousands of which compose the whole. We illustrate here the liver cell of a boy about 10 years of age. Each cell or lobule consists chiefly of numberless glandular cells and a generally permeating, highly developed network of capillary blood vessels uniting in the center to form a large vein. When small particles of liver substances are viewed under the microscope, some cells are found isolated and some are grouped together in considerable

numbers in rows or in irregular masses. They are irregularly formed, flattened by pressure, and provided with a small, yellowish, corn-like protoplasm rich in albumen, in which there is a large, round, bubble-like cell nucleus with one of two kernel-like bodies.



The Liver Proper.



A Boy's Liver Cell.

In the cells, generally, are globules of oil and little particles of yellowish-red coloring matter. In mammals, for instance, the amount of oil or fat is perceptibly increased by certain diseases and also by an increase of fat in the nourishment; and sometimes the separate globules unite to form larger globules. Again, the fat may increase to such an extent as to entirely fill and greatly enlarge the cell, completely covering the nucleus. Fatty livers are common among high livers. The flattened surfaces of the cells lie close together, says Professor Schweiger Lerchenfeld, in *Der Stein der Weisen*, and whose remarks have called forth this article, so that they form a solid network which is particularly regular around the central vein from which they radiate, as shown in our first illustration.

The width of the network of cells depends upon the spaces between the capillary vessels; sometimes there is one row of cells, one behind the other, and two to five cells broad, but the form is always variable, owing to the irregular arrangements of the capillary vessels and the intervening spaces. To fully understand the construction and uses of this organ would necessitate the employing of more space than we are here able to spare, but our remarks, we hope, will lead our readers to exercise care in the selection of the foods they eat.



## THE HUMAN BRAIN AND ITS RELATION TO THOUGHT.

By WILLIAM M. GROSS, M. D., Gillespie, III.

It is generally conceded by scientists that the cortical or external area of the front portion of the human brain is the seat of intellect, but the brain alone is not the mind, only its organ; a piano is not the music, but an instrument out of which it may be evolved. The brain cells are very minute in character, ovoidal in form and connected together by muscular tissue under the control of the will. It is probable that impressions are photographed upon these brain cells in a similar manner to the indentations upon the waxed cylinder of a phonograph, and that they can be reeled off again when occasion requires. It is also probable that no two of these brain cells are alike in every particular, as we never find any two things in nature alike in every particular; then it is reasonable to conclude that the impression made upon one cell would differ from that made upon another, and for this reason the human judgment is closely related to the structure and tension of the brain cells. From the function that these cells perform, we are forced to the conclusion that they are more highly organized than other substances in the cruder form of matter. The difference between listening and hearing ordinarily consists in the fact that the will plays a part in the former, but not in the latter. In listening, the drum of the ear is put upon the stretch by muscular action, which gives it the ability to gather more minute sound waves. A similar process evidently takes place in the brain, enabling the cells to collect more minute vibrations of thought carried upon waves of ether. By wave is understood to be a state of disturbance which is propagated from one part of a medium to another; thus it is energy which passes, and not matter. In the mechanics of matter and energy (a), given the mass of a body, the force acting upon it and the time during which it acts, we can calculate the change in motion. This is the direct problem of the dynamics of a particle, (b) given the mass and change of velocity, we can calculate the magnitude and the direction of the force acting. This is the *inverse* problem, etc. In the mechanics of thought, the mass acted upon, the brain cell, the force, supreme energy or psychic dynamics, time, an instant, medium, ether—this is the way our thoughts come. It would be well for the reader to keep in mind the fact that from the very nature of ether, it can penetrate every

other form of matter. The diaphragm of a telephone receiver is made of iron, and if of good material, properly polished, it serves the purpose well for which it was designed. This will apply to the brain cells, that is, if they are of good material by nature and properly polished by education, they become good transmitters of thought. In a normal brain, in a normal condition, there is harmony, but when these conditions are changed, discord is the result. That there exists in the brain cortex separate centers which govern movements of certain groups of muscles, and which receive special sense impressions, is generally admitted. Most writers also accept the corollary that in each of these centers are stored the memories peculiar to its sensory or other function. In memory we must distinguish three elements: first, the storing of impressions; second, their revival; third, their recognition and location in time. They may be stored and revived, and yet pass unrecognized. Coleridge relates that an illiterate peasant woman recited during a fever long passages in Latin, Greek and Hebrew. Investigation showed that she had in childhood lived with a clergyman who would read aloud in these tongues, and many of her recitations were identified with passages in his book. In her mind had been hoarded auditory memories, incomprehensible to her. Visual memories of faces seen in a crowd may stamp themselves on the brain cortex to return some day as visual hallucinations; memories, but not recognized. An abnormal circulation, either too much or not enough blood to the brain, may produce this condition. Hallucinations in starvation fatigue and exhaustion from any cause fall naturally into this category. Strains of seraphic music and visions of unspeakable brightness, attending in the act and article of death, are sufficiently accounted for as a final phosphorescence of brain cells aflame with fever and deprived of their supply of blood by failure of the circulatory power. We are loath to rob any one of a pleasing delusion, but know that science makes many mysterious things so plain that they are taken out of the list of the supernatural. In hypnotism a portion of the gray matter of the brain is in a state of inactivity, brought about by having the blood supply directed away from that part of the brain, impairing the perceptive power through inhibitory influence. In this condition, whether complete or partial, suggestion becomes a great power. In the latter part of the closing century the theory and application of suggestive therapeutics marks an era of great advancement in the art of healing disease. By its use a good remedy, intelligently administered, can be assisted by the power of thought.



## HOW FAITH CURE HEALS.

By MABEL GIFFORD, Needham, Mass.

There is one set of laws; they manifest themselves in each plane of being by utilizing the substance of which each plane is composed. Nothing in one plane can manifest itself in another except by clothing itself with the material of that plane. The psychic manipulates the material substance as the potter manipulates his clay. Life from the source proceeds through the spiritual plane to the psychic, and through the psychic to the material. Life as it proceeds from the source is perfect—it is impossible for it to carry anything but life, health, strength and happiness to mankind. It is perfect harmony, and it can carry nothing but harmony into the lives of men. When it reaches the psychic plane or world—the unconscious or subconscious mind of man—it clothes itself with the substance of that plane and perfectly manifests itself, if it finds no hindrance. But if it finds there forms of life that have been perverted by man, changed from their true order, then life endeavors to express itself perfectly just the same, but can do it only so far as the perverted forms yield. If the man welcomes life and desires that it do its will with him, the forms are yielding, and the man is restored to his true order, but if the man clings to his perverted conditions, and from ignorance, love, pride or prejudice, is not willing to give up these conditions, or fears to, then life can manifest only imperfectly. Life does its best to enter man, for it is what keeps him alive; man's resistance causes what he calls "pain." It is life saying "I am here; let me in; you are dying because you have shut life out; you are feeble and in disorder because you will not let life build you and make you strong."

If the man by any means gets faith enough to stop resisting, and lets life in, he is presently relieved, sometimes immediately, and recovers. His whole body, and his whole life might be healed in this way, if he would learn how to remove obstructions to life. We are joyful when we let life in freely, and full of trial and sorrow and struggle when we shut life out and force it to manifest itself through imperfect forms. If life, which is truth, was not stronger than falsity, we should soon succeed in shutting out life entirely. Life does the best it can with the conditions it finds, and always endeavors to make us conscious of its presence that we may

see the better way. When we are cured of any disease we have simply opened the inharmonious part of the body to life and let life build it into its true condition.

Faith is the door that opens between us and life to let it in. If we have faith in blue pills life must operate through that avenue of faith. If we have faith in pink pills it is the faith in pink pills through which life must reach us. It does the best it can; it must overcome the natural properties of the poison of which the pills are composed and remove it from the body as soon and as thoroughly as possible, and then do its repairing. If we have vitality enough to stand the drain the removal of the poison causes we then begin to recover. Faith in pills is better than no faith, and each person must be helped by the things he put his faith in unless he is willing to give something he has no faith in a trial. This is really a feeble faith or he would not consent to it. In the case of the pills they are vitalized by the doctors, nurses, students, family and friends and all believers in pink or blue pills, besides your own faith, and all this goes a great way to overcome the poisonous properties of the pills. It will be seen from this that it is easier to help people by means of simple medicines that have no poisonous properties and easier still to help by medicines that are foods, or by methods that work in harmony with nature. Beliefs in these things present these thought forms for life to work in. If the beliefs are very firm and fixed life can manifest only in such manner as man has arranged is correct; if the beliefs are not fixed life often breaks up the thought forms and works in its own way greatly to everyone's amazement. The man who believes he will die without the doctor's drugs when he has cholera promptly dies when he cannot get the doctor; the doctor who inspires faith in bread pills saves his patient with bread pills when drugs fail. The bedridden woman who believes she cannot walk until the house gets afire and her belief is overpowered by a stronger one, that she will be burned, is made to forget her former belief.

In the various mental methods faith is inspired in certain people or in certain operations of the laws of being. We arrange thought forms in the manner taught and life is invited to operate through these. If the method is out of harmony with life the faith must be strong enough to supply vitality enough to overcome this difficulty. If the method is in harmony with life it can work very satisfactorily through these thought forms. If not, thought forms are prepared, life has clear entrance and builds in its own way without any limit as to how perfectly it shall manifest. Some who have faith are not helped because they have fixed thought forms



which are inharmonious and stronger than their faith. This has puzzled many, but the cause is simple.

Every thought is a vibration and the quality of the vibration gives it its action in the mind and body. A thought of fear is a vibration whose quality is to contract and paralyze; its effect is to arrest action, partially arrested action causing great disturbance—just as it would in a river if the flow was suddenly cut off—or in wholly arrested action when the victim becomes insensible. A thought of faith has the opposite quality and action; it expands and frees all of the body's wonderful system of cells, and this quickens the circulation and fills the body with new life.

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### THE ABDOMINAL BRAIN.

An Important Discovery by W. F. BALL, A.M., M.D., Mantua, O.

#### MANKIND HAS THREE BRAINS.

Man has studied his own organization ever since the beginning of sufficient intellectuality to concentrate his thought upon any one subject.

Science has proved that man sprang from a low origin, but by brain capacity and development, he stands today endowed with grand attainments, a monument of God's handiwork; the dividing line between the lower animals and the angelic world.

While dumb animals have grown to hair and bones, man has grown to brain. A retrospection of our race proves this beyond a doubt.

Primitive man dwelt in caves and trees to protect himself from the ferocity of wild beasts. The discoveries of recent years prove more of primordial development from a lower to a higher brain capacity than all the research of previous ages.

The mummies of ancient time show small brain development, and the more ancient the greater the contrast. Anatomies and Physiologies teach that man has two brains, namely, the Cerebrum and the Cerebellum, and these two compose the Encephalon or Cranial brain.

In 1874, I claim that I discovered that man possesses three brains; that the third brain of man is by far more vital than the other two; that it is also the first developed brain-matter of our existence; that it is fully developed and circulating the blood of the foetus at the twentieth week of conception when there is no other brain-matter in the development which can possibly pro-

duce such phenomena; that the foetal blood furnished by the mother's circulation, is circulated at double the speed of the mother's, i. e., that the foetal heart beats independently of the mother's, and at double the frequency.

We will now proceed to arrange the brains of man as dissection has proved by their development:

First—The first brain of man, according to development, I have denominated Organic Brain. It is situated in the Epigastric region, back of the stomach, on either side of the Spinal Column, and is known to anatomists as the Solar Plexus, which is shown to be composed of brain-matter by the microscope, presenting both white and gray brain-matter.

At or before the twentieth week of gestation, the foetal heart dilates and contracts with a rhythmical precision, pulsating twice to the mother's once, thus proving that it is independent of its mother's; also at this time, independent movement is first felt.

Prior to the time above referred to, dissection of embryo will show a well-developed Solar Plexus and the ganglionic nerves diverging from the organic brain.

Our Anatomies and Physiologies now teach that they diverge from the cranial brain and spinal cord, while dissection proves at that time of foetal life there is no organized brain outside the organic. This is no guessed-at "theory," but is well authenticated and proved. The time above referred to is known as the time of "quickening" among mothers.

This shows that the organic brain is the seat of conscious life and is pulsating the nutrient principle of the blood laden with the nucleated protom to build the whole organism. Growth is by affinity, by chemical combination and by segmentation, which together explain the *modus operandi* of all growth.

At the above period of quickening, the foetus measures about six or seven inches in length and weighs about eight ounces, and at this early stage of development, the organic brain of the child takes complete control of the circulation and builds from eight ounces to a complete development of ten pounds in a period of one hundred and forty days.

Bear in mind that when half the period of gestation has elapsed the foetus only weighs about eight ounces, and often less, and at this time there is life, it is circulating its own blood and also has action of limbs and body, often to the mother's discomfort; and especially note that there is no other organized brain-matter in the embryo. At that period, the Encephalon is only in its rudimentary formation; incapable of causing any phenomena; the



organic brain builds the whole fœtus, first through the organic brain of the mother to time of quickening; second, by the organic brain of the fœtus to completion. It not only builds the corporeal form, but also the Cerebrum, Cerebellum, and their associate nerves. This is why we have denominated it the Organic Brain.

This Organic Brain has control of lungs, heart, liver, spleen, stomach, kidneys, bowels and partially controls the organs of generation. It is the house-builder, and sustains that house during the natural life-time of the individual, the Citadel of Life by which all the organized matter is builded and maintained.

I have frequently removed whole convolutions of cerebral brain and the patients made good recoveries. A stroke upon the head which fractures the skull results in coma, until the skull is trephined. Sometimes the unconscious condition will last for hours or days, yet during that period of Cerebral Coma all the organs are performing their natural rhythmical functions with their usual vigor.

Phineas Gage, a miner by trade, had a tamping bar forty-three inches long, one and a half inches in diameter at the large end, tapering to a point at the other end, and weighing thirteen and a fourth pounds, driven through the sensory brain, entering under the malar bone, passing upward and backward, and coming out at top of head through Cerebral Brain. It required the united strength of four men to remove it. When removed it was found to be covered with contused brain, and he made a good recovery. A stroke of sand-bag, or any hard substance over the Solar Plexus sufficiently hard to paralyze the organic brain, and there will not be another pulsation of the heart or another breath drawn. A cannon ball may take the whole head from a soldier's body, and the pulse will continue to beat for some seconds, thus showing the controlling power of the Organic Brain.

If you eat too much dinner, and it gives you distress, no cerebral thought can relieve you, nor can you think and thereby cause the liver to act when morbid, nor to act on kidneys by thought even though you may be in a drowning condition.

Sleep is Nature's grand restorer when exhausted from fatigue. When the cerebral brain is comatose and has no control of vitality, then respiration, circulation, digestion, and assimilation are more perfect than when awake. This, again, shows that that principle does not reside in the Cranial Brain. When we sleep, the Organic Brain is most active, storing vitality in Cerebrum for another day's labor. The Organic Brain never rests during life. It has to pulsate the blood laden with the nutrient principles of food to all parts of the economy.

'Tis true the cerebral thought can cause the breath to stop by reason of will-power, but when the subject faints for want of oxygen, and by poison of carbonic acid gas retained, the Organic Brain will restore the breath, and he slowly revives.

In a hypnotic condition the Cerebral Brain is comatose, has no action or remembrance of what transpires even when it lasts for days, yet organic action is performing its functions. When carried to a high state of control, it lessens the activity of organic action, but does not stop it entirely. True, it stops the feeling of the sensory nerves, they are in a paralyzed condition, and if organic action was dependent on sensorium, mortis would be the result. In a trance in which one remains for days or weeks in an unconscious condition, the same rhythmical action of the organs ensues.

Webster defines Trance as "a state in which the soul seems to have passed out of the body into other states of being. Or to be rapt in visions. An ecstasy. The total suspension of mental power." In the hypnotic condition, there is motion, sight, hearing, feeling, etc., but these are all perverted and dependent on the Organic Brain which has no reason.

When the Organic Brain first forms, the embryo is destitute of nerves, and is controlled entirely by the Organic Brain of the mother, but at the tenth to twelfth week, the ganglionic nerves can be traced as they diverge from the Organic Brain to the different parts of the body, where organs of vitality are to be built, as heart, liver, kidneys, lungs, etc. Herein is absolute proof that this third brain is the builder of all vital organs. Even our sight is controlled by this Organic Brain by the automatic adjustment of focal distance and dilation and contraction of the pupil of the eye to suit the light or darkness. The ciliary ganglia perform these duties and no cerebral action can control it. But limit of space will prevent a full statement of ganglionic action.

We are brought into the world by rhythmical contractive action of muscular fiber caused by uterine ganglia.

Again, the remedies used to control diseased conditions act by and through ganglionic absorption, and are carried to the parts thus influenced by these nerves, as is also nutrition from the food we eat. Motor or sensory nerves cannot act to produce these phenomenal effects.

Now, if this third brain has so much power and accomplishes so much in our economy, why not recognize it in our Anatomies and Physiologies?

(To be continued.)



## PHENOMENA OF SPIRITUALISM.

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

Owing to a lack of interest among the members of our circle we have had but few meetings of late, and these meetings were attended with very poor results. However, we have discovered one thing which we did not previously know. The results not being satisfactory in our usual manner of sitting, we began to experiment. We tried it with the hands of but one member on the table while the rest moved back from it, still preserving the circle. We found the force would work in this way rather better than when all had their hands on the table. Upon trying each individual in turns it was found that the raps were louder and most prompt while Mrs. H. had her hands on the table. We therefore chose her for our medium, and have been trying to develop in that way. In this position the opportunities for cheating are reduced to a minimum, being only possible with Mrs. H. By concentrating our psychic force upon her we hope to develop her so that she can get communications without the assistance of a circle. To this present time she has not been able to get intelligent communications with a less number present than two others besides herself, although she can get the raps alone, and here I might remark that if there were any cheating on her part I see no reason why she could not cheat as well with only one present as with a larger number, and besides in the old circle we have had intelligent communications when Mrs. H. was not present. Then again if the intelligence received while only Mrs. H. was touching the table related to something that she could not possibly have known (unless she is a mind-reader and would get it from the minds of the others present) this would still decrease the possibility or probability of a fraud.

Sitting as above described on the evening of January 19, Mrs. H. acting as medium, Mrs. D., Mrs. Y. and myself constituting the circle, the following was received:

"Please give your name." "Martha Brooks."

"What do you desire to say?" "I have returned home."

By Mrs. D.—"Do you mean your heavenly home?" "Yes."

"Are you happy?" "Yes."

"Can anything increase your happiness?" "Yes."

"What?" "The knowledge that you all are returning home."

"Is that thought pleasant to you?" "Yes."

"Tell us more about your condition." "All is peace and love. We rest in that holy spirit."

"Was it hard to pass over?" "When I awoke I could recall no suffering."

"How did you come to visit our circle?" "Irene brought me."

"Is she with you?" "Yes."

(All the foregoing questions were by Mrs. D. Irene is the name of one of our regular and faithful "spirit" visitors.)

Questions by myself—"Can you give a message intended especially for myself?" "Yes."

"Please give it." "We all love you, Doctor."

"Did you know me?" "I knew of you."

"Can you give a test that will prove you are the one you purport to be?" "I cannot, but there are spirits who can."

"Can you see us?" "We do not see you, but can read your minds."

"Is that all you desire to say?" "Yes."

"Well, come again. Good night."

Martha Brooks (the purported spirit) was reared in the east part of this county, but had been residing in Zanesville for a period of something like twenty years previous to her death. I never knew her, nor of her, previous to the reception of this message. So say the other members of the circle with the exception of Mrs. D., who was not touching the table. She had heard of her recent death and it was she who proposed the most of the questions as given above.

I know Mrs. H. did not know her, because she lived more than 200 miles from here at the time Mrs. Brooks lived in the county. Mrs. H. was born and raised in the state of Kentucky. She came to this county ten years ago. She says she never knew her nor had she heard of her, and was under the impression at the time of the reception of the message that it was from some one who had been dead a long time. She judged this from the strength of the raps and from past experiences, it being a rare thing to get a message from one so recently passed over, without the assistance of a stronger "spirit." But it is easy to see that Mrs. D. knew of the demise from the character of the questions she asked. She had heard of the death, through a friend, the day the message was received, but was not personally acquainted with the deceased.

The day following the receipt of this message our town paper came out with the death notice of Mrs. Brooks, to-wit: "Martha Brooks died in Zanesville January 14 of consumption. She formerly lived in the east part of this county." (The death was five days previous to the receipt of the message.)

This death having not yet been published and being so recent, it is not likely that Mrs. H. had heard of it and then forgotten it so quickly, or, if she had, when it had been dug up from her sub-



jective mind and her attention called to it, she would have remembered it, but she strenuously denies anything of the kind, and I am inclined to believe her, first, from her known integrity, and, secondly, from the fact that she had attended no public gathering. On the contrary, she having been indisposed and scarcely able to go out of the house during the time intervening between the death and the reception of this message.

Now, how are you going to explain this? Of course, the readers of SUGGESTIVE THERAPEUTICS do not know the integrity of the ladies as does the writer. They will think there was some collusion, but as for me when they say they had not heard it (with the exception of Mrs. D.), I believe them. To say the least, to me this message, received in the way it was, is very mysterious.

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## MAGNETIC HYPNOSIS.

By ANDREW MACGILLIVRAY, Monk's Head, Antigonish, N. S.

By ANDREW MACGILLIVRAY, Monk's Head, Antigonish, N. S.

As the name would imply, magnetic hypnosis is a method of inducing sleep by the joint action of personal magnetism and suggestion. In the majority of cases the latter alone will suffice, but I have had cases where suggestions were futile and had to reduce my subject by mesmerism alone.

Persons not readily susceptible to either process are often controlled by the combined action of both, and generally magnetic hypnosis produces sleep deeper and quicker than could be accomplished by suggestion alone. Besides, their synchronous action has the effect of heightening the phenomenon as well as accelerating results. The subject in the ordinary hypnotic sleep seldom exhibits any transcendent mental phenomena, being in a manner an automaton in the hands of the operator, thinking and feeling as directed. Compare this with the mental and moral exaltation of a good subject in the mesmeric sleep, as manifested in clairvoyance and other psychic phenomena. But suggestion in its proper sphere—the curing of disease and vicious habits—is a powerful factor for good, and with the aid of personal magnetism the highest results are obtained, for by judicious suggestion on the one hand the subject may be made more susceptible, and therefore the effect of the magnetic passes more potent; and again, on the other hand, the ceremonial passes, apart from their primary

function, constitute a powerful suggestion in themselves. Further, the sympathy established between the magnetic hypnotist and his subject—as that between two sisters—serves to counteract any outward influence occasioned by the domineering suggestions of the operator; as the common hypnotic subject, unlike the mesmeric subject, seldom likes to be re-hypnotized, consenting only because he hasn't will power to resist the demands of the hypnotist.

The modes of procedure should in a measure adapt themselves to the circumstances. One of the first difficulties the tyro will experience, and not at all the easiest, is that of giving a parlor exhibition to his friends. Like a prophet in his own country he finds it difficult to accomplish great things on account of their lack of faith. Even with the prestige of being a successful hypnotist he will find many of his friends doubtful about his ability to influence them, as in their opinion only simple-minded folk can be so influenced. Hence they feel that it would be a sign of their cleverness if they could resist. They generally do not say this, but think it, and freely offer themselves as volunteers. These make very good subjects if tactfully managed. By communicating with their enemy so much in evidence inside their walls, their vanity, you will find their undoing a simple matter.

A successful performer at the onset must show himself master of the situation, and thereby obtain the confidence in his power which is necessary for the required state of expectancy. For this end I find nothing so effective as a few simple experiments in so-called Mind Reading (Muscle Reading), as finding the pin blindfolded or writing down numbers thought of. These simple experiments generally clear the coast, and are doubly valuable, as they are certain of being successful.

The best way of testing a person's susceptibility, I find, is the old way of requesting him to stand stiff and straight with his feet close together. Then by placing the palms of your hands on his shoulders, with your thumbs converging in toward his spine, pour, as it were, your whole vital force through them into him. After a minute or so, when you think you have him charged, withdraw your thumbs a little, and he will fall back toward you. Feel that the attractive force resides in yourself, particularly in your hands, and if he is susceptible he will fall toward you, more or less according to the degree or the time you were influencing him. Some you can attract toward you by merely holding your hands a foot or so behind them. Those that you cannot readily influence remain indifferent, or are repelled by you, but with the other you are sure of success, being able to mesmerize them if they are not readily amenable to suggestion.



Having seated your subject in a comfortable position you may insinuate in an urbane manner that if he is sensitive and observant he may notice the successive increments of influence, and to aid him you would announce the advent of each a little prior to its taking place. This has the effect of concentrating his attention on your suggestions and of producing the required state of expectancy. Now make a few passes down your subject's forehead over his eyes, pausing a few moments there, and feel that you pour your whole life force through them into the brain domineering it to your will. Then proceed downward with the passes till you reach the knees or feet. Always concentrate your attention on your work, as the magnetic flow is governed by your will. Feel that you permeate him through and through with your influence, that, in this case being directed to his sleep. Now announce in a grave voice that the influence is becoming perceptible; that he feels a magnetic wave or thrill following each pass; that it is now quite noticeable and produces a feeling of perfect ease and restfulness; that he has now a tendency to sleep, that his eyes are gradually closing, and that he is going rapidly to sleep. Continue suggestions such as above until you notice a yielding to your influence, a relaxation of his muscle, with perhaps an unconscious twitching, heavy breathing, etc., meanwhile making long magnetic passes from the crown of the head to his knees, and making your suggestions in as earnest a manner as possible. By believing them yourself for the time being you convey your suggestions telepathically as well as orally. Continue with such suggestions as these: "You cannot hear plainly; you cannot think; you are going to sleep rapidly; you are asleep and cannot wake until I permit you." You may raise a hand or foot as if to adjust it in a better position. If it moves passively or inertly it is a good sign of your success. Now make passes locally along the arm with the intention of making it rigid, and suggest the same to him, then cause it to rise above his head or induce anæsthesia in it and test by a slight pinch. If the sleep is light it is well to continue these simple experiments, as every impression serves to deepen it, and therefore tends to the more perfect mental control.

To develop magnetism in the hands prior to an experiment, a method I've found effective is to converge the points of the fingers on the balls of the thumbs and make them sensitive, as for feeling something delicate. Then straighten them suddenly and keep them distended for a short time, as if pouring something into the surrounding air. Repeating this for a few times makes the hands perspire, and a tingling, nervous feeling will be experienced in

the finger ends. After a little practice this is unnecessary, as the whole body will become moist and magnetic at will.

In the course of an experiment if the hands become fatigued in making the passes, they can be profitably rested by pressing on the head or holding in front of the eyes. In addition to your hands you may be greatly assisted by keeping your head in contact with his when practicable. I stumbled on this once when influencing a difficult subject. On my head having accidentally touched his he complained of being shocked by a thrill running through him.

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## MIND READING.

By REV. L. F. SCHLATHOLTER, Moberly, Mo.

Mind-reading is a dark subject; but the mystery which surrounds it makes it all the more attractive and interesting. Under Mind-Reading in this article I wish to imply the knowing of thoughts of others without the use of the senses. The fact that the thoughts of others can be known without the use of the senses in many instances, is almost universally acknowledged. But it seems we know little of the conditions necessary in both, the transmitter of thought as well as the reader of them.

There are two factors in this kind of work, namely, the transmitter and the reader of thoughts. It may be of interest to inquire into the condition which seems to be necessary in both the transmitter and the thought-reader for a successful performance. Thus we may receive some ideas as to how Mind-Reading may be practiced.

The transmitter must have the will or the desire that the reader may know his thoughts. The pure spirits, who have no communications among themselves with the use of senses, but communicate in a purely spiritual way, must have the will to let other spirits know what they think or desire. We may reasonably admit this fact, else the spirit would be no self-possessing, independent person. For the same reason, when two souls communicate with each other in a spiritual way, which is done in Mind-Reading, the transmitter must be willing that the reader may know his thoughts. If this necessary condition is at hand in the transmitter, the other one, just as necessary in him, will follow naturally, namely, the exclusion of all other thoughts as much as possible. But if the transmitter really desires that the reader may know a certain thought of his, it will be an easy matter for him, an almost natural effort to exclude all other thoughts. Hence it happens so often, that



thoughts of great importance of friends or relatives, such as danger, sickness or death of theirs are communicated to us, even at a great distance.

During a performance of Mind-Reading for investigation or amusement, this necessary condition of the transmitter to concentrate his thought upon a certain object, or anything he wants the reader to know, becomes more difficult. There is no importance attached to the thought, and the desire to have it known is more artificial than real. It seems, that the transmitter in such performances must be a person of a strong mind, who is able to control his imagination. Most people are slaves to their imagination. It runs away with them, as it were. There is a way of practicing the concentration of mind, of which I will speak in the course of this article. Suggestions have been made by different writers how to put one's mind upon a certain thing. Advices are given to put a shade in front of the eyes, in order to exclude everything from view, except the one thing, which should be known by the reader. But all this does not attack the root of the trouble. The real trouble is not on the outside, but within us. I may shut my eyes and not be able to control my imagination, which will run many thoughts through my mind in a moment.

The most important condition in the reader of thoughts is the concentration of his mind. His mind must be made a blank. But it is impossible to make the mind a perfect blank. The mind is ever active, and has therefore always some kind of thought to occupy itself. It should come though at rest and concentrate itself upon one thought, excluding all others. Thus it would be at rest. When this condition is established, the reader should gently turn his mind toward the transmitter, wishing to know what he thinks. There should be no effort on either side. The whole procedure consists in spiritual work, and the spirit, the soul works without effort. Work or effort, as we generally understand it, implies matter and composition. Such do not exist in the spirit.

Let us inquire now how the Mind-Reader may concentrate his mind, control his imagination, make his mind a blank except for one thought. We get fairly good results in this line by hypnotizing the reader. Therefore most practitioners will first hypnotize their subject, the Mind-Reader, before the performance. But in hypnosis, as well as during natural sleep, the imagination is not controlled. It is on the contrary very active. In my practice with Hypnotism I have learned to attach very little importance to the hypnotic sleep for the purpose of Mind-Reading as well as for the curing of disease. I have come to the conclusion that hypnotic sleep is only a phenomenon and not a means to cure. Of course

it must be used if the patient thinks it to be necessary, because then he will not accept the suggestions if he is not hypnotized.

In order to learn how to concentrate the mind, we must practice contemplation. All of the saints have contemplated much, have made it a regular practice to contemplate every day. Thus they acquired control over themselves and became men of great character. Most of them, and I would say all of them, were good Mind-Readers. They practiced contemplation in this way, that they would draw a picture of a certain scene of the life of our Lord, etc., in their imagination and look at this picture for a long time. Such, of course, a man of the world would refuse to do. But he can take any other picture, for example, some one who is very dear to him, or a nice company, in which he once was, or a fine scene of a country through which he has passed. It makes little difference what kind of a picture he recalls in his imagination, but it must be something which interests him much at which he likes to look. The reason is that it will be easy for him to recall his mind to the picture as soon as it wanders away, because it interests him much. Let him sit down, close his eyes and put the picture he may have chosen before his imagination. Then he must look at this picture for a while, always gently, without any effort drawing back his mind to that picture as soon as it wanders away. Very soon, in a few minutes, he will be in the right condition, he will be, what we may call, in the artificial somnambulistic state. Then let him gently draw his mind toward the transmitter, who is ready with some thought to be read, and as a flash of lightning it will strike the reader, so that he imagines he sees the thought with his eyes closed.

It seems to me that this picture of light, which the reader imagines to see, has led many writers on Mind-Reading to explain the process in a material way. They say that vibrations of ether communicate the thought of the transmitter to the brain of the reader. But it seems to be certain, that if Mind-Reading is possible at all, it must be done in a purely spiritual way, somewhat similar to the communication between pure spirits, who are independent of ether and any other matter. That picture, it seems to me, is produced by the soul upon the brain or nerves. As well as the senses act upon the soul, so does also the soul on account of its very intimate connection with the body by nature, act upon the senses.

In practicing Mind-Reading I have found that after the third or fourth reading the performance is no success any longer. The reader, excited from joy over the happy results, or from some other cause, does not have his mind under control any longer.



The mind of the reader must be at perfect ease to secure success. No bodily ailment, nor any excitement or trouble should disturb him.

From a practical point of view I consider Mind-Reading of no value. We never are sure whether the reader really sees the thoughts of the transmitter or only imagines to see them. We cannot rely upon him. In many instances we find, after an investigation is made, that he has read the thought correctly, in many more instances we find that he only has guessed at it, that he was carried away by his imagination.

Of the different trial works which I did with Mind-Reading I will here report one, which may perhaps be of interest to the readers of this journal. The subject was a married lady whom I had treated by suggestion successfully for some grave troubles. It happened last year while I was in Europe. The subject was one of those who thought she had to be put to sleep in order to be effectually treated by suggestion. Consequently I put her to sleep every time I treated her. My way of putting people to sleep and of treating them by suggestion, even without sleep, is similar to the way, explained above, in concentrating their minds. I make them sit down, close their eyes and look at a certain picture of their own choice, in their imagination. With the lady's consent I called in one day several priests to show them some feats in Mind-Reading.

While the subject was asleep, or at least in some state of sleepiness, her eyes being closed, I went to the other end of the room with my back toward the subject. Standing in front of the desk, I said to the subject: "I write one figure on a piece of paper, tell me which one it is." "Four," she said, immediately. It was right. Then I said: "I write now three figures on this piece of paper. Which are they?" "One, two, three," she said. The figures were three, two, one. I said: "Be quiet; do not guess. I now write a word of three letters upon the paper. Tell me what word it is." "Ist," she said. I answered: "No, it is wrong, keep quiet, look at the picture of your imagination, do not say anything until you see it. Now, what is the first letter?" "H," she said. "That is right; what is the second?" "A," she said. "Right; and the third?" "T," she said. "Right; therefore the whole word?" "Hat," she answered. Then I would point at different objects in the room asking her where I pointed. Three times she answered correctly, then she failed to give the right answer, and we quit the sitting for that day.

I have tried the experiment with others without putting them to sleep with the same success. I have done some reading my-

self, and would see this peculiar picture of the object pointed at so that I could not make a mistake, and would give the right answer, but after the third or fourth reading there was no more success to be had.

## NOTES FROM MY HYPNOTIC CLINIC.

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

It is not generally recognized that the so-called coma which supervenes after a convulsive attack of any kind, puts the patient in a highly suggestible condition, but such is actually the case, and suggestion is far preferable to throwing cold water, smelling salts or drugging.

October 1, 1899, I was hastily summoned to come to the church about a quarter of a mile distant to see Miss A. P., a young lady of 19, who had been taken suddenly ill in church with what they supposed was a congestive chill. When I arrived I found a dozen or so women around the patient vigorously rubbing and trying to force her to swallow some spirits. She was lying on a bench supported by one woman, while various others were rubbing legs, arms and hands and making use of such expressions as "She's gone," "Poor thing," and "Her pulse has stopped." I made my way through the throng and found on examination a very small pulse, lips blue, eyes rolled up and stertorous breathing. I ordered the rubbing discontinued, had them stand back, placed one hand on the wrist, grasping it firmly, and speaking low, said: "You are all right; breathe slow through your nostrils and close your mouth." When she obeyed I continued whispering in her ear: "Now, shut your eyes." She did so. "Now you are sleeping nicely. Your pulse is rising. You are reacting." I did not care to make a scene, or get the reputation of working a miracle, so I told her father to bring my buggy close to where she lay and I would take her to my house. When all was ready I told her in a whisper that she could now get in my buggy, and with the assistance of her father and brother she was placed on the seat, and I drove off. Just before I reached my gate I assured her she was all right, that she could walk and to wake up bright. She walked into the house with but little assistance, and when bladder and bowels acted I told her to lie down, when I passed my hand over her face and commanded her to sleep one hour, and awake refreshed and free from pain, weakness or any bad feeling. She awoke in an hour and ate her dinner and said she felt as well as usual. This patient had been



chilling for several months off and on during the summer, and treated by her father with calomel, quinine and various chill tonics and was very anæmic, scarcely the color of blood in her face, so I put her on a course of suggestive treatment, hypnotizing her twice a week for two weeks, then once a week for two weeks, when I discharged her with rosy cheeks, normal strength and in every respect restored to health. The catamenia, which had been suppressed, reappeared after the third hypnotic treatment. No medicine was given but a placebo tablet of sugar of milk twice a day for a week, and then once a day. Her chills, which had been recurring, never troubled her any more, and she is at present healthy and robust.

I don't think she had what is termed a congestive chill, as was supposed. She was weak and anæmic, and possibly her corset interfered with the weakened circulation to such an extent as to produce the convulsions, and the scare together with injudicious remarks deepened the condition. Several epileptics have told me that when they had a fit off by themselves it did not have the disagreeable after effects that those had when their friends worked with them "to bring them to," and I find it as easy to get, in relation with one in an epileptic convulsion and control it by suggestion as it is to do the same with a somnambule some one else has put to sleep without any inhibitory suggestion.

I wish to state as an answer to a great many inquiries by letter that the benefit derived from suggestive treatment depends on the degree of rapport between the operator and patient, and this depends greatly upon the mind of the operator. *Vne idee fixe* in his mind is a more potent suggestion than any oral suggestion he can frame. So it is impossible to produce results that you firmly believe to be impossible, hence those who doubt the deeper states of hypnotism cannot produce these states, because when the patient begins to fall in relation with him these fixed doubts stare him in the face and suggest that it is impossible for him to go further. Hegel wrote wiser than he thought when he said that "Faith in the powers of the human mind is the basis of all philosophic research," and faith gets in its work precisely in the manner indicated above. It is far worse policy to cultivate skepticism than credulity, though it is unnecessary to cultivate the latter to repress the former. The Scotch verdict of "not proven" is the proper attitude, neither disbelieve too readily or believe too easily, but always remain open to conviction from new evidence.

These notes are not for the purpose of advertising the writer or getting patients to treat. It is quite a task to answer all the letters I receive, and I would much prefer that patients would ap-

ply to some physician near them who is using suggestion to asking my advice; my time is almost entirely taken up by professional and literary work, and I can't afford to keep an amanuensis. Besides, I do not claim to be an expert in psychic medicine, but only an earnest searcher after truth. There are numbers who do a mail practice, and while I would be pleased to aid all the afflicted I am not in a position to do so.

### LOOKING FOR FACTS.

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

It is customary among all good business men to take an invoice of stock at the end of each year, or at least once a year, so as to know just how business has progressed and how to plan for the future. I think that our mental progress would be conserved and much disaster and distrust saved if this method were followed by all truth-seekers; if we would thus look over our mental stock and the stock of the general market, so that we might know where we stand and how to guide our future investigations. I shall in this article simply hint at some of the medical stock we possess, and see what a task those parties have on hand who aim to protect the lives of the people by any legislative means whatever.

We have three distinct classes dealing with diseases:

First, those who believe in drugs and in nothing that cannot be weighed and measured.

Second, those that do not believe in drugs but rely on some type of mental force.

Third, those who are purely non-conventional in method, and are simply trying to solve the riddle.

While nature is a unit, and recognizes no distinct divisions here any more than elsewhere, still there are broad lines marking off these views one from another. When I say that nature is a unit, I do not wish to be understood that there are no distinct individuals, for there are. Nature is not simply one in the sense some people claim, that is, that it cannot be divided, but is a compound unit made up of related parts. All diseases are related, all methods of cure are also related. There is truth in them all and falsehood in them all. Many people, however, become advocates as soon as they commence to study some hypothesis and find truth in it, forgetting that other guesses may also contain some truth.



Now, first, as to those who use drugs, and I am among them and have been for seventeen years; what have they on hand? We know that medicines affect the economy. They may be used to make the bowels act, to produce vomiting, to increase the force and frequency of the heart action, to increase the secretion from skin and kidneys, to increase respiratory power, to stimulate reflex action from brain and cord, to render sensitive nerves more impressionable, etc., etc.; quite an array of effects that are beyond dispute. It is no wonder when we look at these and think of all the secondary effects that will spring from them, that so many adhere to the theory that they alone are of use in treating disease. The drug itself can be seen, weighed and handled, and the effects follow so rapidly in the wake of the administration that all can see what has been done. Add to this the recoveries and you have evidence enough to turn the head of almost anyone, especially when we admit, as we must, that the other side of the picture is far less conspicuous. It is none the less true for all that, however.

What is the other side? *What don't we know that tends to modify our positive convictions as held while viewing the conspicuous side only?* We don't know what life really is. We don't know the true relation of life to organization, of organic changes to vital changes. We are not positive that the real, living, thinking man is not a something that can exist independently of the body as we see it. We know nothing of how foods, air and physical forces are utilized for body-building and body-repairing. We are absolutely ignorant of how the digestive ferments, even, do their work *and yet remain unchanged themselves*. We do not know whether absorption and secretion are purely physical, or whether the vital forces, as such, do an essential work here, or what that essential work is. The relation of the material body to our thought life is a complete mystery. We are not agreed as to the essential nature and etiology of disease.

We do know that drugs, as a rule, do not become a part of living tissue. They add nothing to the amount of force in the body. The increased activity and force spent by the organism while under their effect is in all cases a spendthrift energy that must be made good afterward. We do know that as a rule these drugs are poisonous, that they will destroy living tissue, that they will make a well man sick. None of us would advocate the principle that a healthy man should take medicines daily that he might keep well. *We would not simply say to him that he does not need them if well, but we would say also that these drugs,*

*thus taken, would not be free from harm; they would actually make him sick.* Wouldn't it be a little hard to explain just exactly how a means that will make a well man sick can make a sick one well? I know that they will make a well man sick, but why? I am also free to confess that I believe that they may be used to make a sick one well, but again why? I know something, as I have already said, of *what* these drugs will do when taken; but how do they do it, and why do they do just that and nothing else? And if we are really independent of our fleshly bodies to any degree whatever, how can the drug affect the real person? If we can live without the body, if it is a tool that we are using for some unknown reason, then which is sick, the real self or the tool it uses? We know that the body gets warped, and twisted, and out of gear, but we know, too, that our minds go astray, and that we cannot balance our actions or thought to the requirements of the world. Our feelings also get into a hurly-burly, tangled and mixed, so is it not a reasonable guess that the thing that feels and thinks and acts is also imperfect, twisted, out of harmony? If I am unable to drag a piece of beefsteak across the chasm from matter to mind and see how the latter is strengthened by the steak, how am I going to drag strychnine or any other drug across? If I deny all this and claim that *there really is no across*, that the brain is what thinks, and that the flesh and blood is the man, then the brain might be called a thought-machine. Could we even then give a guess how an essay could be ground out of beans, or a song out of bananas? Personally I give it up; it's one too many.

But I do not believe that a drug ever cures. A cure, to my mind, is the repair of damaged tissue, and this can be done only by the life forces as they act within or through the cells of the body. But a drug never is, nor can it ever become this living force, for even on the assumption that the matter is really what is living, the vast majority of our medicines are never parts of the living matter. A drug is useful though. It serves the same purpose for the physician that a whip does for a horseman. It gets a little extra speed and an extra display of force for the time, but just as the force is in the horse on the one hand, so it is in the cell on the other. But while this view helps us one step along, we are still in the position of not knowing how the drug stimulates, what it does and where it does it; nor do we know whether we can get more work out of the body in *the long run* by this extra stimulation. We get the relief from pain *for the time* and *increased action for the time*, but what of the "sweet by and by"?



But our friends who refuse to use material means at all are no better off than we. A pain feels no different to me after they tell me that it is but an error of thought. It isn't out of the way yet. My toothache feels no different to me when called an error in thought. It would be the same uncomfortable thing to me and I would want to be rid of it all the same. If everything is mind I must eat, drink and breathe just the same. I have not found any different taste to steak since reading that it is a fixed belief. I have still been forced to appropriate this or some other fixed belief. Nature's laws are still in the way of the disobedient, although called mental, and the sting is not pulled out by the change of name. I find that the paralyzed fellow can't walk any better after he knows that his toe nails are fixed ideas and his leg muscles false beliefs, while they refuse to work. And no matter what his views of disease, death, or drugs, he at last does just what the little girl told me her kitty did, "kicks up his heels and dies." But our Mental and Christian Science friends have forced us to the wall in many things. We have been forced to admit the truth of telepathy, of suggestive therapeutics, of the power of mind in causing disease. We may still hold that all the etiology of disease is not named in the one word Mind, but all readily admit now that mind is a prominent factor; one that cannot be omitted. We have been forced to acknowledge that suggestion or mental expectancy is an important factor in all drug cures. We still differ as to the prominence to give this element, but all must sanction its presence. Our friends have shown us that there is more than mere moonshine in so-called psychic phenomena, and that one may believe that these phenomena are genuine and not be classed as a lunatic. We may quarrel as to the source of these occurrences, but we all say "there is something in them." And all are forced to see, whatever they may wish to believe in the matter, that thousands of cases get well under non-medical methods of treatment. We must also admit that many of these cases had tried medicine without relief. But do we really know any more of life, what it is and how it grows, and thinks and repairs waste tissue, after adopting mental science views or any other views? Can we see exactly how morphia relieves pain, no matter what the taker may think or believe in the matter? It will always relieve the pain if enough be taken. It may not *cure* or *benefit* and may even make the *real condition of disease worse*, but the pain stops while under the influence of the drug. Our bodies exist, no matter whether we call them matter or mind, and they have laws that we dare not disobey if we wish

to be well. Let us refuse to be enslaved by *names* or *blinded by beliefs*. Let us know that we are still only in the gray dawn, not in the full light of intellectual day.

We do not know the entire truth on either side, or about any hypothesis of life, of disease, or of cure. Let us take an honest inventory of stock, then keep the bids out for new goods of *reliable quality* whatever the label. Let us remain unconventional but honest, self-reliant, observant, watching ever for better ways and means.

The true place and real utility of material means should be sifted out carefully in the fullest light possible, not under the supposition that they can cure in some mysterious sense, and that nothing else can. Mental influence should also be examined, not on some material hypothesis alone, but in the broadest and most catholic spirit possible, *looking for truth, not the confirmation of some theory*.

A few years of search in this light will be of vast utility to suffering men, for light is always diffusive, and intellectual light is no exception. So the knowledge gained in this liberal search will spread to the masses and greater health, strength and morality will be the result.

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## ASTROLOGY IN AMERICA.

By PROF. W. H. CHANEY, 9 N. Ashland Ave., Chicago.

In 1866 I was residing in New York, having previously been connected with the press and acquired some reputation as a writer, when W. C. Hilton, book seller and publisher, on Ann street, engaged me to write a romance exposing the fraudulent fortune-tellers of the city. I began the work, and in order to expose astrology understandingly—for I considered that the greatest of all frauds—I consulted Dr. Luke D. Broughton, an Englishman, who had his office at 814 Broadway, and had him read my horoscope.

"Do you know me?" I asked, when he had concluded.


"No," he replied.

"Then how could you describe me so well?"

"By this science."

"Do you consider astrology a science?"

"Certainly, the oldest of all sciences."





"Then can I learn it?"

"Yes, and become a better astrologer than I am."

"Very well; what are your terms for teaching?"

"For a full course, \$500."

"That is more money than I ever had or ever expect to have. How much a lesson?"

"Five dollars."

I took one lesson and became satisfied that there was at least *some* truth in astrology, but told him I could not afford to go on. Then he proposed to board and lodge me if I would devote two or three hours daily to writing nativities at his dictation. I promptly agreed to this and notified Hilton I must learn astrology before going on with the book, for the science was true in many particulars. In a word—that book was never written.

Dr. Broughton rented the third floor at 814 Broadway from a plumber whose office was in the Bible House. There was a hall, and several living rooms, and in a few months I began lecturing on astrology, having discovered that all ancient literature, including the Bible and Freemasonry, were founded in astrology and astronomy, written in allegories so the esoteric could understand, but the exoteric could not, and I also lectured on these topics.

About this time I became the victim of a most vicious and prolonged seige of persecution, which, strangely enough, was taken up by the press, although started wholly through the ire of an ignorant plumber with whose religious superstitions I had dared to differ. This period of my life was an interesting chapter of battles between the light of knowledge and the darkness of ignorance in which the rottenness of New York municipal politics played an important part. I was imprisoned twenty-eight weeks. All the newspapers were abusing me save the *Sunday News*, and for that paper I wrote scorching articles, proclaiming the value of astrology and denouncing the ignoramuses who were persecuting me. The *News* made it so warm for them that they were finally glad enough to permit my release.

At that time none but Englishmen were practicing astrology in this country, and, on regaining my freedom, I at once opened an office on Broadway (Broughton having given up the fight and moved over to Canal street). So I am the first who ever lectured on astrology, and the first American to practice it. Since then all my earnings have been devoted to publishing books, trying to popularize astrology, etc. Now, in my eightieth year, I can

see that the labor of thirty-three years is beginning to bear fruit, for scholars are becoming interested, while newspapers and magazines will gladly publish articles from my pen, when formerly I was only a laughing stock for the press. But others will enjoy the fruit of my labor, as is usual with inventors and pioneers. No matter; I cannot be deprived of the consciousness of having done my duty and that a few are better for my having lived.



# SUGGESTIVE THERAPEUTICS.

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## TRAVEL NOTES.

By THE EDITOR.

OMAHA, NEB.—This is the beginning of my lecture tour, which may extend across the continent and back again.

A city that is set on a hill cannot be hid, and for that reason I choose Omaha as a starting point. Omaha is very much on a hill. Mr. Macleod, of Omaha, pointed out the places of interest, and introduced me to the inhabitants. Everybody seemed to know Mr. Macleod, and he seemed to know everybody. He pointed out the courthouse, prettily situated on the summit of an inaccessible kopje. "Hard place to storm!" said Mr. Macleod, whose sympathies are with the Boers. "How do your people climb up there?" I asked. "They find it difficult, so they seldom go," he answered. "The building was put there because the site is a difficult place to reach, thus discouraging litigation. We are a peaceable people. When they have finished their business judges, advocates, clerks and all seat themselves on dinner trays and toboggan down the incline in a race to Sixteenth street. It's great sport!"

Mr. Macleod is a life insurance man, and I suppose, strictly accurate in his statements. I sold him a Course of Instruction in Suggestion, and he insured my life. On the whole I think he got the best of the bargain, but I shan't know for certain till I die.

It's a pretty place, this Omaha; a wide-open, breezy, healthy, western town. The streets are clean and broad. The buildings are fresh and the inhabitants are that way inclined.

Omaha has a poet, not an ordinary doggerel-bard, but a poet. His name is Hahn (C. C. Hahn), and he has "the Federal run" on the *World-Herald*. Fancy putting a poet on any kind of a

"run!" Barbarous, but poets must live! However, this man is queerly religious; he has the poetical mysticism, the burning piety, the sadness of the recluse. Queer, indeed, and in a newspaper office of all places! Read his book of verse, "In Cloisters Dim," and you will hear the soul of a poet speak through a mist of tears.

The Spiritualist Church of Omaha is flourishing, and I am glad of that. The secretary, Mr. J. H. Green, is very earnest and eloquent. The interest in Suggestive Therapeutics and practical psychology generally is immense in this city. I can think of no finer site for a school, but may not have time to establish one myself. Nevertheless, as we have too many schools in Chicago it would be much to the advantage, I think, of some one of them to go a little farther west "and grow up." I wish you increased enjoyment of blessings, my good friends, until we meet again—on paper.

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#### STILL ANOTHER VIEW.

*The Morning Post*, always able and to the fore, lately published an announcement to the effect that experiments have been in progress at the Pasteur Institute in Paris, which have for their object the abolition of old age! When the last details have been settled (it is declared) science will have reached the point of abolishing most of the defects of old age, and, consequently, of prolonging life. Professor Metchnikoff, director of one of the sections of the institute, is now engaged in seeking the accurate doses of a lymph, or, rather, of a series of lymphs, each of which will rejuvenate a particular organ of the human body. Professor Metchnikoff, like most men of science, is very modest, and has an antipathy to premature publicity. His experiments show that the explanation of senile atrophy hitherto obtaining is erroneous. The theory was that certain blood cells devoured others when the vital functions began to weaken. The organic poisons thrown off energetically in youth were believed to remain in the system in old age, or at least to be less energetically ejected, and to poison the finer cells while without action on those of the conjunctive tissues. The noble cells died and became the prey of the other or plebeian cells, thus bringing about the atrophy of the organ where the metamorphosis took place. This explanation is erroneous. Professor Metchnikoff has discovered and proved conclusively that the noble cells are not dead in organs atrophied by senility, and, moreover, that they may be multiplied. By assisting them in their struggle



with the plebeian cells they will continue to live as actively as in youth. Theoretically the organism will cease to grow old, and in practice life will be prolonged. Professor Metchnikoff has found the means of affording this very desirable assistance, and the results already obtained are most extraordinary. Subsequent inquiry showed that while acknowledging that the announcement that he is in hopes of discovering methods of combating old age was "substantially correct," Professor Metchnikoff made the following statements: "Now, old age is what I am combating. Old age comes to us without our feeling a desire to be old—we have no appetite for that. We desire to eat, and we eat; we are thirsty and we drink. Eating and drinking, then, are normal, being preceded by a desire to satisfy those longings. Old age, on the contrary, comes without that desire and is abnormal. We have no instinctive desire for death; we become resigned to it—that is all. There are some people, it is true, who have evinced a desire to die, just as one wants to drink a glass of water, but this is rare. I do not pretend to say what is the proper age of man, but I am certain that man should live longer than he does. There are certain records to the effect that the age of man was very great at one time. I do not refer to those records. But we know this for a certainty, that since statistics have been taken on the subject, the age of man has been found to be increasing and not diminishing. Civilization has brought this about. For instance, you will find the age of man in Russia shorter than in France, England or Germany. Reproduction of the species has nothing to do with age. We see animals like the whale, which have very few young, live to a great age. On the other hand, the carp, which lives to a great age, is extremely prolific. So that the question of reproduction has nothing to do with longevity. Up to the present the question of old age has been neglected by *savants*. They find it is very reasonable and simple to become atrophied. Nevertheless, the question is worthy of study."

#### CLOSE TO ZOISM.

Paul Tyner, the well known writer and lecturer on applied metaphysics, gets pretty near one of the basic principles of Zoism in the following interview which appeared in the *Chicago News* of March 6:

"Life is not in the flesh, nor in any organization of flesh in itself. It is in the universal ether and in the sunshine that warms and lights an atmosphere.

"I contend that life in its very essence is universal, infinite and inexhaustible; consequently the living, human organism must be consciously controlled and directed so as to absorb or appropriate all the life it can use constantly. Weissmann's discovery of the immortality of the protozoa—the simplest form of animal life—demonstrated that death is not inherent in living matter.

"This gave science the problem of accounting for death in the higher animal organism and particularly in man. For ten or fifteen years the scientists have struggled with the problem. The only attempt to answer it is that of Prof. Virchow, of Vienna, who maintains that in the higher animal organism the protoplasmic cells are taken out of this natural environment. This hypothesis I attack, believing that it can be clearly shown that a marshaling of the atoms out of chaos into order, a bringing of them into the more orderly relation possible in the higher organism instead of depriving them of their inherent immortality, should only serve the higher and fuller expression of that immortality. Men go down in disease and weakness to the grave because they do not open the system to the inflow of life, ready to pour in when the way is open. We are all eligible to physical immortality, we are heirs of our forbears only in so far as we choose to accept that inheritance, neglecting our duty to better it. But our larger inheritance is from God—an inheritance of eternal life and endless growth, or rather a continuation of this existence without the necessity of dying.

"I arise in the morning, I stand in my room, facing the east, placing myself in an attitude of breathing from the sun and to the sun; my thoughts centered at the solar plexus, beginning with my single breathing exercise intended to bring the system into harmony with the larger harmony of outer nature. From this point we proceed to control and govern the breath in its movements and attitude of the body for longer and shorter periods and to particular ends and objects.

"A man of highly nervous temperament is brought into poise and balance through lowering his vibration, while a man of phlegmatic temperament requires a rising of vibration. This is secured by transference of mental conditions by induction from operator to subject. If we would know ourselves we must get acquainted with the sun in our bodies and give it a chance to feel and vibrate in harmony with its other half. Absorb sunshine through every pore, inhale it with every breath, drink it with every draught, eat it in fullness and sweetness and ripe lusciousness of fruits."



\*\*\*The Letter Box\*\*\*

PHRENOLOGY AND MAGNETISM.

NOLANVILLE, BELL CO., TEX., Dec. 18, 1899.

PSYCHIC RESEARCH CO., CHICAGO:

Enclosed find my renewal to SUGGESTIVE THERAPEUTICS.  
Yours truly,

J. M. BAKER, M. D.

P. S.—If you will try magnetizing the different organs (phrenological) by placing end of finger on different organs while patient is hypnotized you will learn something of value. Your readers don't seem to catch on to phrenology. J. M. B.

Suppose you give us a little of your experience in the use of phrenology in therapeutics. All our readers would be glad to hear of your results.—Ed.

TELEPATHY IN INDIA.

Boston, Mass.

SYDNEY FLOWER, Psychic Research Company, Chicago:

Dear Sir—Having read your "Course in Mind-reading," and being somewhat familiar with the story of telepathy in India, I can readily believe that mind-reading is but the restoration of a lost art. The English during the rebellion there learned by bitter experience that human beings stationed many miles apart transmitted the general's thoughts from his tent to the headquarters of the Indian mutineers hundreds of miles distant, so that when he arrived to give unexpected battle he found the rebel army drawn up in battle array ready to receive him. It was not until after the rebellion was crushed that the English learned that the Indians, sitting cross-legged, with faces as passive as an empty dinner plate, were projectors of thought to receivers too miles away. I wish to re-read on hypnotism if you have any book of instructions so plain that "the wayfaring man" can read and understand. While not a member of a metaphysical club, I am a student of the sciences. Very respectfully,

GEORGE F. SWAIN.

## SUGGESTED HIS DEATH.

The following correspondence explains itself, and is quite interesting:

Hugoton, Kan., Jan. 12, 1900.

TO THE PSYCHIC RESEARCH COMPANY:

I am a reader of SUGGESTIVE THERAPEUTICS. I find there you have a healer at a distance. I have taken lessons in hypnotism. I can get my subjects to sleep, but can't get them to obey suggestion. I would like to get your mail course how to cure diseases by hypnotism. Please tell me the terms. Also, I would like to have the healer treat me if he thinks he can do me good. I will state my case. I know it is foolish of me, but I had a dream twenty-one years ago as follows:

I dreamed I was sick in bed and two men entered the room with my coffin and set it down on two chairs and looked at me, and one of them said, "He is not dead," and I said, "I am almost," and at that instant I did die, although I was conscious, and they came and put me in the coffin and started out with me. I said, "Hold on, tell me what year this is, and what month and what day." One said, "March 8, 1900, why do you ask?" I said I wanted to know. He said, "Well, that is it," so I said I would remember it, and so I have. Now the time is near at hand. It worries me. Can you do anything to stop it? If not *I will die* that day, for it is the same as post-hypnotic suggestion; it makes me nervous to write about it. I don't know whether you can read it or not.

Hoping to hear from you soon, I remain yours truly,

J. D. S.

P. S.—My worrying I think is hurting my mind and bringing on diseases of other kinds. Please let me know at once and oblige.

J. D. S.

Of course, Mr. S. received at once a strong counter-suggestion in the form of a letter from this office. Later he wrote as follows:

Hugoton, Kan., Feb. 6, 1900.

EDITOR SUGGESTIVE THERAPEUTICS:

Dear Sir—I read in the February number of your journal an article that did me more good than anything I have read for some time. It was headed, "The Worry Habit." Now I have suggested to myself a thousand times that I can't help but worry. When I read that I said I can stop it and *will*. I believe it was written for my good; it has proved so at least. When I read it I stopped just there and thought where I was going. I was going



to the grave and doing it myself. Now I have suggested to myself thousands of times that my dream was true, and I must die that day. Now, praise to you and your first treatment, I am out of that notion now. You have showed me where I stood and how to get out of that old rut, thanks to the editor. I want to hear more of his opinion on other things. Please send my journal to Hugoton. I remain yours truly and respectfully, J. D. S.

March 8 has passed, and so far as we are able to learn the ghoulishly matter-of-fact gentlemen with the coffin have not appeared.

### ZOISM.

CLIFFORD, MICH., Feb. 21, 1900.

MR. SYDNEY FLOWER, LL. D.:

My Dear Sir—I received your very kind communication, and will act on your advice to M. H. Your course in "Zoism" also came duly to hand, and I have been very much interested in reading it, though I have not yet had time to completely study it. I commenced, however, at once on the first week's directions, and I feel that the thing is scientifically and philosophically accurate. I will follow it out to the end, and fully expect to arrive at the desired goal.

Previously to knowing anything about you I had placed myself in correspondence with a teacher of Universal Harmony, who very kindly sent me what she called Psychologized Letters. These gave me initial sleep after being in the grip of insomnia for over two years. Since then I have had several relapses into sleeplessness and other troubles, and I was obliged to come to the conclusion that I needed more direct help than the said letters could give. Will you kindly express your opinion about this? The lady in question, however, acted so kindly that I sometimes think I may myself be to blame. I guess that a certain harmony of will-power is necessary on both sides, and that may be a matter of time and development.

I had had intuitive glimmerings of the ideas involved in your directions, though nothing was definitely formed in my mind. For some weeks before I received your book I had been practicing deep breathing and exercises. I had also had a glimpse of the central truth of the duality of the atmosphere—the rarer, diviner ether within the outer air. Perhaps I got it from the writings of the Rev. John Pulsford, of whose works I have been a student for years. The study of comparative religions, especially

the Hindoo faith, also seems to point in the same direction. I had also pondered the statement concerning the Lord Jesus—"He breathed on (in) them, and saith unto them, 'Receive ye the Holy Ghost.'" I cannot say how much I appreciate your kindness and brotherly love, which I will not soon forget, and hope to repay some day in some way.

There is something reasonable, tangible and sure in your system, so far as I can see it, and I will give it my very best attention.

Already I feel the spirit vibrations or movements the Hindoos speak of, as you say. With renewed thanks, hoping you will not think me trespassing on your time and attention, I am, dear sir,  
yours in universal life,

S. C. G.

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#### SUBCONSCIOUS TALENT.

##### *Editor Suggestive Therapeutics.*

I have had an experience, a part of which I do not understand. Perhaps some of your readers can explain it.

I put my step-daughter (who is 17 years of age) under the hypnotic control. She was in the unconscious state when I gave her a mandolin and told her to play. She took it and played fifteen different pieces, giving me the names of them, which I wrote down on a tablet. When I took her out I had her point out how many of the fifteen she knew anything of. She pointed out five, the other ten neither one of us had ever seen. My daughter was taking lessons on the mandolin and could not play one of the five through correctly. Now who or what played the other ten pieces?

A SUBSCRIBER.

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#### COMPLIMENTS.

Rileysburg, Mo., Feb. 8, 1900.

PSYCHIC RESEARCH COMPANY, Chicago, Ill.:

Dear Sirs—Your lessons at hand and will say that I am very much surprised to find so much scientific information in so small a space, everything is made so plain that a novice can understand.



I have studied whole volumes on the subject without finding the information derived until I received your extraordinary information contained in the lessons you sent me. Success to you in your scientific research.

WM. H. GOLDSBERRY.

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### THE INVISIBLE AURA.

MARSHALL, TEX., Feb. 4.

EDITOR SUGGESTIVE THERAPEUTICS:

I do not wish to establish a new theory of my own, or to in any way set afloat another ism of any kind. I only wish to state for publication in your journal a fact which has often been made clear to myself, but upon which I have no outside testimony. I am a dentist, and I notice that of the many persons with whom I come in contact some are far more agreeable to serve than others. Some seem to exhaust me, while others do not. Nor is this in any sense due to their nervousness or their tendency to be bad or good patients. I cannot explain *the why*. Do we have a personal atmosphere that is felt by sensitive persons? This is what I want to know. Respectfully,

L. H. HENLEY, D. D. S.

[Undoubtedly there is an invisible aura or magnetism diffused by individuals, and which defies analysis of its composition. Zoism alone satisfactorily explains its presence, quality and purpose.—ED.]

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### COMMENDED.

Oakland, Cal.

SYDNEY FLOWER, LL.D.:

Dear Sir—I have read your mail course on mind-reading, and I like it.

First, because it distinguishes between muscle-reading and mind-reading.

Second, because it places the subject on the educational plane where all who have sensibility and tenacity of purpose well developed can learn the way and travel therein.

Third, because it is written in plain, every-day language of the earth where most of us still live. The cloud realm is the abode of most writers on this and kindred topics.

S. F. MEACHAM, M.D.

**GOOD PRINCIPLES.**

Jan. 21, 1900.

SYDNEY FLOWER, LL. D.

Dear Friend—I received a “complete course of instructions in the giving of absent treatment, with rules for guidance of healer and patient,” for which I thank you, and through you, the Psychic Research Company. I have read it twice through, and find that I have complied with its teachings. I am amazed at every forward step that I take. There is a wide field. Really it seems to me that the participants in the wonders of magnetic healing have entered a school that embraces the world, provided they accept the Father, God, as their head. Like everything else, fraud is practiced extensively. There is only one consolation—“that right is mighty and will prevail.” If there was no genuine coin there would never be a counterfeit. Pardon this long note, and accept the sincere thanks of, yours truly,

ANNA E. PARK, M. D.

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**COURSES OF INSTRUCTION.**

750 REBECCA AVE., WILKINSBURG, PA., Feb. 7, 1900.

SYDNEY FLOWER, LL. D., EDITOR SUGGESTIVE THERAPEUTICS:

Dear Sir—I received the copy of the book on Mind-reading, and am very much pleased with it. I have never seen anything so concise on the same subject, and I have read and studied a great deal along that line. I have been using suggestive therapeutics in my practice for the last three years, with very good results. The journal meets a long felt want to me.

I would also like to know through your journal the headquarters of the Society for Psychical Research and what is necessary to become a member of the society. Yours for the truth,

C. I. BUVINGER, M. D.

[Write to Richard Hodgson, 5 Boylston place, Boston, Mass.  
—Ed.]

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**PRACTICAL TELEPATHY.***Editor Suggestive Therapeutics.*

Dear Sir: I am somewhat interested in telepathy personally, as my experience will prove. I cannot recall the first of



my experiences, but will give you the particulars of several instances where my wife's wishes or telegraphy of mind reached me instantly, although we were hundreds of miles apart at the time. In 1898 my family and I were living at Nevada, Mo., and I was in the second-hand furniture business. A friend came in my store one day in May, and, in looking around, said he would like just such a stock of goods as I had to put in his store-room in Tulsa, I. T. In short, I sold a one-half interest to him, and I went with the goods to Tulsa. Our business relations were of the very best, and everything went well with myself and partner at Tulsa up to July 3. About 10 o'clock I got a silent message from my wife to sell out and come home. This worried me a little, and in less than fifteen minutes I sold out my interest to my partner at a fair profit, and packed my trunk and took the 1:05 train for home. When I arrived I found my wife almost down sick, and she told me she had wished that morning I would sell out and come home, and had just mailed me a letter to that effect. In a few days the letter she had written reached me at Nevada. I have other experiences of the same nature, but this is sufficient for this time. Being interested in telepathy is why I write this. Sincerely,

M. P. MANON.

St. Joseph, Mo.

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#### MIND READING.

Girard, Kan., Feb. 7, 1900.

EDITOR SUGGESTIVE THERAPEUTICS:

Dear Sir—Received the course in Mind-reading, and was very much pleased with the simplicity with which the facts were stated.

I wish to tell you of an interesting experience I had with a friend. We were talking of mental telepathy, and I mentioned the mind reading course. We became interested, and we experimented in thought transference, not wholly successfully, however, but I noticed after ten or fifteen minutes of concentration that I could tell the sentence he was about to speak.

To illustrate: I asked the time, but knew what he would say e'er he spoke.

Is that Mental Telepathy? If not, what is it?

Yours respectfully,

M. N. GOODKIND.

Yes. Continue your experiments and give us more particulars.—ED.

## CONGRATULATIONS.

Peachland, Canada, Jan. 23, 1900.

MESSRS. THE PSYCHIC RESEARCH COMPANY,

Times-Herald Bldg., Chicago:

Dear Sirs—Please add another year to my subscription to your journal, SUGGESTIVE THERAPEUTICS, and send as soon as convenient, your course in mind-reading. This ought to even up my subscription till some time in the summer of 1902.

I congratulate you on your phenomenal success in rolling up a subscription list. You are "rustlers" and no mistake. May the walls of your house be worthy the foundations you have laid.

Yours very truly,

A. T. ROBINSON.

Many thanks. Such appreciation makes our work enjoyable.  
—Ed.

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STAGE TRICKS.

Cushing, O. T., March 1, 1900.

EDITOR SUGGESTIVE THERAPEUTICS, Chicago, Ill.:

Sir—At an entertainment given in Cushing some time ago a call was made for assistants. I went forward, and among the many things done was this: He (the professor) gave me a large sack or bag to show to the audience and to examine. I did so. It was of strong goods, well made, open only at the top. We put his daughter in the sack and tied it, and I held the mouth of the bag (it being tied). A canvas cabinet was placed around her and in a moment she was out of it. Bag all right. How was it done?  
E. P. HINTON.

For an explanation of magic go to a magician. Perhaps Mr. Sylvestre, who advertises in this number, will come to the rescue of our correspondent,—Ed.



**A COUNTER BLAST.**

BROOKFIELD, MASS., March 15, 1900.

DEAR SIR.—It is to be greatly regretted that the communication entitled "A Trumpet Call" was allowed a place in your columns, as it will alienate all right-thinking people and only attract the baser elements. There is no truth but the truth of God, and truth without a personal God is an impossibility. Yours truly,

DR. A. V. SNOW.

This journal is no champion of unchangeable convictions. The conviction of to-day is the error of to-morrow. You may be wrong.—Ed.

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**ADVICE.**

Huntersville, S. C., Feb. 27, 1900.

PSYCHIC RESEARCH COMPANY, Chicago, Ill.:

I am well pleased with your journal of SUGGESTIVE THERAPEUTICS. It is the best journal for information that I have ever read. I am very anxious to learn all about hypnotism, etc. Give me the names of the best books up to date, and school up to date. I will send a patient soon to your healer. I am yours very truly,

E. L. EDWARDS.

You need no other work on hypnotism than the Psychic Research Company's Course of Instruction.—Ed.

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**BROTHERHOOD OF MAN**

PSYCHIC RESEARCH COMPANY, Chicago:

I enclose subscription for SUGGESTIVE THERAPEUTICS. I am a new subscriber, but have read copies of SUGGESTIVE THERAPEUTICS in the past. I like its catholicism or liberality. It seems to be broad enough to admit goodness in all things, like the poet Pope. To my mind it certainly is able to do much good. If it finds good in so many things it will speedily advance the cause of universal brotherhood and remove the barriers of classes. These classes are too numerous. We have Russian and Greek, Roman and Protestant Catholics in Italy, and American and Christian Catholics in America. Let's get the good of all properly appreciated. I believe your work is tending that way. Very truly,

J. P. GEPPERT, M.D.

## —Wheat and Chaff—

By THE BUSINESS MANAGER.

### OUR CIRCULATION.

Postoffice receipts and printers' reports show that 30,000 copies of SUGGESTIVE THERAPEUTICS went out to subscribers and on special requests in March. The April issue is also 30,000 copies. We have no back numbers except in our files. Please do not ask for them.

### CLEANSE THE PORES.

To cleanse the system and get it in condition for any form of treatment the home bath cabinet is the thing. The Buckeye Bath Cabinet people, whose ad appears in this magazine, inform us that a goodly number of our subscribers are becoming interested.

### A LITTLE GIANT.

A tiny but powerful machine is the little "Oddo Motor." It runs electric fans and small machinery and only costs \$1. Think of the numerous uses you could make of such a little helper.

### "HEALTHY LITTLE BUMPS."

"When I feel stiff and tired and lifeless and my back aches from my work, I rattle my vibrator over my muscles and obtain immediate relief."

Thus speaks one of the many of our readers who uses the Massage Vibrator. See ad pages, "Healthy Little Bumps."

### IMPROVED PALMISTRY.

The newest development of palmistry includes an astronomical reading, thus making the result "double checked." We can heartily recommend the reliability and cleverness of Norma Temple, who advertises readings by mail in this number. Note her new method of taking palm prints.



**THE OLDEST ASTROLOGER.**

Aged and venerable is Prof. W. H. Chaney, the pioneer astrologer of America, whose characteristic article appears in this issue. He is full of years and experience, a firm believer in the work he began so many years ago. Chaney is a picturesque figure, reminding one of Walt Whitman in appearance, manner and style of dress. To him men's lives are open books. Afraid of nothing—seeking the truth, astronomically barred from wealth, but happy to serve his fellow man in matters of life interest, the aged veteran of the Zodiac plods calmly on his way. Write to him.

**OUR DAILY MAIL.**

Wish we had room to print all of the nice things people say about our new courses of instruction, the work of our Healer and about our magazine itself. We like to get these letters, even if we can print but a few of them. They are tremendously good suggestions and bring our friends nearer to us.

**FROM AN EXPERT.**

DR. SYDNEY FLOWER:

At last I will write you a brief estimate of "Absent Treatment" from my viewpoint.

I have read and re-read it. Yes, "Thought is energy," as the "healer" says, and we may add that sympathy back of thought gives it force, and force is energy applied.

He cites the fact that "the motive, the good intent, the wish to help," etc., are necessary in projecting thought, and we might add sympathy and rapport, too, as very essential in thought-healing.

His breathing exercise, water drinking and physical culture exercise are all very good, but I hardly think the caution as to drinking only a sip at a time is practical or sufficient, as copious draughts are seldom hurtful unless too cold.

His formula for giving the treatments or projecting the thought is good, but I find it advantageous to have little or no light in the room when giving thought treatment, even though the eyes are closed, as he wisely suggests.

The suggestion to hold in the hand a letter or some object with the patient's touch upon it is good, and that establishes rapport as far as the healer is concerned at least. That touch in particular is independent psychometry, which covers a wide and full field.

The Healer then in conclusion says: "In every case I advise you to inform your patient of what you expect or intend to accomplish." That suggestion, whether written or verbal, brings the patient en rapport with the healer, which is very desirable.

Withal, the course is very helpful, and will exert no little influence in behalf of healers and their patients.

I assure you I highly appreciate the perusal and possession of the said course in "Absent Treatment."

Wishing you continued success, I am, Very truly,

R. P. KEPLINGER.

Galena, Kan.

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### CHRONIC DYSPEPSIA SUCCESSFULLY TREATED WITH H<sub>2</sub>O<sub>2</sub>.

By GEO. A. GILBERT, M.D., Danbury, Conn.

The case herewith subjoined is one of interest on account of its typical character, its long-standing, and its speedy recovery on the adoption of a rational treatment.

Peter H., age 40, Hungarian, farm laborer, applied for treatment at my office on July 1, 1899. He was a strapping fellow, mostly skin and bones, of about 170 pounds weight, and would not have been thought ill except for the prominent dark rings under his eyes, his injected conjunctivæ, and a drawn, hunted expression on his countenance, indicative of past trouble or imminent danger. The history he gave was somewhat as follows:

Six years previously, on his voyage to this country, he suffered from an attack of acute gastritis, attended with retchings of the most violent character. Soon after landing he recovered sufficiently to attend to his work; but he says he has "never been the same man since." In all this long period he has not eaten "a good square meal," nor enjoyed what he has eaten, the burning pain in the epigastrium, after meals, becoming so great occasionally that for fear of its repetition he has gone without food for two or three days at a time. Belching of enormous quantities of gas, too, is common with him soon after eating, thus evidencing the presence of undigested food with its resultant fermentation. The patient states, that in order to get relief he has spent all of his wages upon various doctors, specialists, quacks, nostrums, etc., and swears that he is worse today than on the day he first landed in this country.



On examination it was found that he was slightly feverish, pulse rapid, tongue flabby and heavily coated, while the teeth and entire cavity of the mouth were covered with a foul-smelling sticky mucus. That the stomach received, in the process of starch digestion, little or no assistance from the salivary glands of the mouth was plainly apparent. In deciding on the mode of treatment it was obvious that lack of the usual amount of gastric secretion must be met by restoring the physiological conditions upon which the secretion depends. In other words, in order to relieve the inflammatory condition of the gastric mucous membrane and restore the function of the peptic glands, antiseptics were required. The patient therefore was furnished with a flask of ozonized water, made of one part hydrozone to four parts of water, and directed to wash out his mouth every night and morning, thoroughly cleansing the tongue, teeth and gums of the unhealthy mucus and any pathogenic germs it might contain. To destroy the microbic elements of fermentation in the stomach and dissolve the tenacious mucus there, a mixture of one ounce of hydrozone with two quarts of sterilized water was made, and half a tumblerful directed to be taken half an hour before meals. Having thus procured a clean surface in the stomach, the patient was advised to take immediately after meals, a drachm of glycozone, diluted in a wineglassful of water, for the purpose of enhancing cellular action and stimulating healthy granulations. Of course he was ordered to select his food with care and eat regularly.

The result of this simple procedure was magical. Although for the first two or three days there was some discomfort after eating, this soon disappeared, and at the end of a fortnight the patient reported that for the first time in six years he was enabled to eat his meals without dread of subsequent distress and eructations of gas. (In the opinion of the writer the fermentation was thus quickly subdued by the active oxidation resulting from the liberation of nascent oxygen.) The treatment was continued in this manner for another month and then gradually abandoned. On September 1 the patient came to the office, expressed his eternal gratefulness, said that he weighed 185 pounds and believed himself to be completely cured.—*England Med. Monthly*, December 1899.

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Periodic Department

# SUGGESTIVE THERAPEUTICS

Edited by SYDNEY FLOWER, LL. D.

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