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SUGGESTIVE THERAPEUTICS

Edited by SYDNEY FLOWER, LL. D.

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SUGGESTIVE THERAPEUTICS

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No. 5.

THE ABDOMINAL BRAIN.—Part II.

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

We will now call your attention to the second brain in development, and its associated nerves, known as the Cerebellum and Medulla Oblongata, and their associate motor nerves. This brain we claim is negative and dormant except when vivified by the magnetic aura of Cerebral brain which is positive and controls Cerebration. In that condition called sleep, when the Cerebrum is comatose and lying dormant, the Cerebellum can only act through the organic brain sending magnetic aura direct to Cerebellum—the same as prior to birth—to move a limb or turn the body to a more restful position.

In the condition called somnambulism, the subject will rise, dress and visit his work, climb scaffolding and critically examine some special parts of the work and even talk and state what should be done to perfect the building, climbing difficult ladders, walk stringers and avoid objects in the way as though conscious of sight and danger, and all done with eyes tightly shut, and Cerebral brain perfectly unconscious of all done and said, as he will return, undress and go to bed, next morning know nothing of what he has done and be mystified when told of it. Now, we claim all this is done by the third brain acting directly through the ganglionic nerves on the latent Cerebellum.

All unconscious cerebration comes from organic brain and produces more than half our movements when awake, and all during slumber.

Cut a ganglionic nerve and congestion of the parts supplied by that nerve will ensue, while cutting a sensory or motor nerve will not produce such phenomenon. This is absolute proof that circulation is controlled by ganglionic nerves.

Then again, to show that the ganglionic nerves control magnetic aura, apply galvanic current to outer part of cut nerve and you restore normal circulation and the congestion will at once subside.

When we retire to our couch to sleep, if the Cerebral brain is active and disturbed by or through business transactions, we cannot sleep because the active brain relations keep up a rapid circulation in the Cerebral brain, but when the mind has become calmed to a normal condition the Organic brain withdraws the activity of the circulation and slumber comes to the relief of the organ.

The Cerebellum is the motor brain and acts as a central station to switch the magnetic aura to the special nerve dictated to by cerebral thought. It being latent and a negative organ is dormant except when vivified by the magnetic aura of cerebral ode force. But as soon as the ode force from the Cerebrum is liberated this negative organ receives the odic force and becomes a motor power to perform the will of the positive Cerebrum, and thus we have the power to perform our arduous duties through life.

There are other motions of the body which do not come directly from thought, but which are through the ganglionic ode force being sent directly through the nerves to the Cerebellum, which acts automatically. This is called "Unconscious Cerebration." All of this is produced independently of thought. This can well be established by a study of children and their actions. This is all that we will say of the Cerebellum.

Lastly, we come to consider the Cerebrum, which is the last brain to develop in man, requiring months and often years before true cerebration is perfected. The Cerebrum is the storehouse of magnetism and thought; the seat of education; the fount from which the soul of man can express the depth of mind culture to the edification of others. It is a positive organ, hence stored with positive ode force. Cerebration is by molecular action of its convolutions; the storehouse of all knowledge, the seat of the soul.

Magnetism or Ode Force is hard to define. We cannot analyze it, yet, we all know that it has a force and produces thought and will power of the Cerebral brain—acting through the Cerebellum—all that which mankind is capable of performing. This, we think, is the rationale of the phenomena.

We will next show you the source of Magnetism by saying that all things which live must consume material food, from which exhausted Nature can reinforce expended power. The Genus Homo consumes a greater variety of food than any animal tribe. His development of brain capacity has created a great desire for many kinds of food stuff, and we claim that magnetism is the ethereal principle of food, and like electricity cannot be analyzed. Some authors claim it to be stored sunshine or ode force generated by storing the force of the sun's rays. While

much may come from this source, we think that protein from protoplasm furnishes the most important part. By the formation of nucleated cells the whole organization is vivified.

There is a law of Nature which we think well to consider here in regard to positive and negative.

1. That it requires both to form a generating battery.
2. That the force generated by positive goes to the negative, but never from negative to positive. Hence it is easy for the positive Cerebral brain to throw its strong positive magnetism upon the negative Cerebellum. Thus we have discovered one of the laws controlling this odic force. The dynamo has positive and negative poles, and produces static electricity by dynamic power from atmosphere. The galvanic fluid is produced by positive and negative forces and is gathered by destruction of chemicals on zinc and carbon. But we must hasten, for our space is limited.

We will recapitulate, so as to make more plain, by saying that we are possessed of three brains and three corresponding sets of nerves, viz.:

1. Organic, which is the first brain of man; acts through the ganglionic nerves.
2. Cerebellum, being the second brain; controls the motor nerves.
3. Cerebrum, the sensory brain; acts through sensory nerves and conveys all feeling, the seat of thought.

That the Organic brain through the ganglionic nerves carries the magnetic aura of food and stores it in the Cerebrum.

That the Cerebellum is a latent organ only when stimulated by the cerebral thought force, which vivifies it to activity to do the will of the Cerebrum.

And now we will proceed to give you evidence to verify all the claims we have made.

I was the accoucheur, in 1874, at the birth of a child which tipped the scales at ten pounds; that was destitute of brain, no Cerebrum, no Cerebellum, no Medulla Oblongata. There was no skull from above the orbital arch and the occipital prominence. The Dura-mater, Arachnoid and Pia-mater formed a sack to fill out the shape of a head and was filled with serum. It lived but a few hours, during which time it was very active. It opened and closed its eyes, would follow the light by sight, cried lustily, breathed naturally, sucked its hand, and swallowed catnip tea; its heart beat regularly, and circulation was good, as was also respiration. After death we let out the serum and removed membranes. The skull was but an empty space, no brain even when examined by lens.

The spinal column in cervical region was also deficient of any brain matter. Now, here was a strong, vigorous child at birth, and yet not an atom of brain. Action of life without a cause—by the teachings of Anatomies and Physiologies we knew this to be an impossibility. We cannot have actions without cause. The body was well nourished, plump and strong. This case alone we think is sufficient to set aside the teachings of our colleges on Reflex Action.

The only way to rectify error is by setting forth cases to prove, step by step, wherein the teachings fail.

By investigation, dissection and research, it has become clear to my mind that in the case above referred to the Organic brain was the sole cause of all the manifestations of life, it being the only brain matter. How could it be otherwise?

I have learned of many more cases like the above, born without brain, one in Cincinnati that lived for six months, yet without brain, and performed all the functions of life. Scoop all the brain from a frog and it will swim and show other signs of life. Decapitate a fowl—lay down the body until the nerve shock passes—and it will begin a series of great exertions lasting for a minute or more. Where does this action come from? Certainly not from the brain, for the head lies on the block gaping and dying by itself. Take a man and break his neck and it requires minutes for the heart to cease acting. Decapitate a man and stay the blood and his body will live for minutes, while his head dies instantly. I will now refer you to another case in my practice which occurred many years ago. The State Geological Surveyor came to our section to survey and make estimates on some coal lands. He stopped at a country hotel over night, and in the morning the landlord ordered the hostler to hitch up a team and take him to his work. The team—"for want of use"—was high spirited. He hitched to a three-seated spring wagon, removing center seat. The seats were held in place by iron pins in wooden slats on each side of the body—"which were well worn and loose." When all was ready, the surveyor was in the rear seat. The boy took his place and hit the team with the whip, which gave a quick spring forward, upsetting the rear seat backward, and the surveyor fell on a small stone,—which protruded about two inches above the earth—striking on third spinal vertebra—the first one below the atlas and axis—breaking off the lamina on each side the spinal process, driving the bone in upon the Medulla and causing a perfect paralysis below the fracture. While the feeling of the face was natural, he said that all below was gone to him. He had no pain except a numb feeling

at seat of fracture. When he drank water or ate soft food and swallowed, he said it appeared to leave him. Now in this complete paralytic condition, his respiration was normal; his heart beat with its usual rhythm, all the organs appeared to act as usual. *I asked him to hold his breath. He tried hard, but could not.* Now in this case, we think that all the phenomena of life were carried on by Organic brain. The lack of power to hold the breath, we take as absolute proof of this fact. He lived from Monday morning at 7 o'clock to 8 o'clock Friday night, a space of one hundred and nine hours. Such evidence as this cannot be ignored. We must accept the phenomena of life as it is proven by scientific research.

(To be continued.)

HOW FAITH CURE HEALS.

By MABEL GIFFORD, Needham, Mass.

The laws of life are one. They operate in the material world by means of material substance; in the mind world by means of mind substance; in the spiritual world by means of spiritual substance.

Life is one, and the substance of the material, mental and spiritual planes of existence is but different degrees of life. There are continuous and discrete degrees. There are degrees of development in the mineral plane; there is also a stage when life passes up from the mineral expression to the vegetable. Progression in the mineral plane is made by continuous degrees; progression to the higher plane of the vegetable creation is a discrete (continuous progression, but a distinctly different plane of life) degree. Life in the vegetable world progresses in continuous degrees until it reaches a stage where it takes a discrete degree and expresses itself in the animal plane.

So it is with the mind of man in its progression in the material, mental and spiritual planes of life. Now life must manifest itself to each human being in that stage of development where he is. A man cannot understand a language he has not learned, nor sense what he has not developed his senses to sense with. The man who has lived in the material senses wholly cannot sense the mind plane. He must take a discrete degree and begin to live in the mind plane. Likewise a man may progress forever in the mind plane and find no suggestion of the spiritual existence. He must develop his senses above the mind plane to become conscious of the plane above it. The mind plane is more correctly the psychic

plane, for the mind develops consciousness in each plane. The psychic plane is the objective plane of thought, and the material plane is the material covering of the same, as the mind plane is the mind covering of the spiritual plane.

Life has its own true forms of expression which it ever seeks to manifest in the different planes, and does manifest when left free. The ignorance of man leads him to believe that life is only energy which he must give form to, and he gives it such forms as please him. As he is not wise and does not know what forms of life are in harmony with his nature and possibilities of development, he makes sad work of it. If life were not persistent in seeking to manifest its true forms the world would soon be in hopeless disorder. Inharmony is painful to man, because it resists life. By this sign he can know when he finds what is in harmony with his nature; that is his true being. Pain in the body, mind or soul is the resistance of false thoughts to the true. Life is truth and falsity is death. We die daily in the false thoughts we hold; we suffer, because life insists upon manifesting itself in us and restoring us to our true condition; we find eternal life when we know truth; not when we hear it, but when we see it with our inner eye.

Life is forever progressive and never ceases to lead us on. It will never leave us, and sooner or later we shall come to our true development. Whether that progression be joyful or painful it rests with us to decide. To go the ways of death is continual torment; not to resist life, but to welcome it and seek to follow its guiding is to go singing on our way, "with joy to draw water from the wells of salvation" and find "the peace that passeth understanding."

NUMBER SIX.

STUDIES IN SPIRIT RETURN.

By CHARLES DAWBARN, San Leandro, Cal.

Telepathy, or an interchange of thought by strictly mental process, may be a fact in Nature, but I have never been quite satisfied with the alleged proofs. A score or more of years ago I lost a dear friend who had promised to return if it were a possibility, either direct to myself, or through some developed medium. And when dying he told his daughter that she would soon hear from him through me, as he was pledged to "come back."

For all these years, and through mediums in both England and America, my old friend has been silent. His name has usually

been held in my mind with a marked expectation that I would hear from him, but was never uttered aloud. I believe that if I had once uttered his name in the presence of any medium it would have been caught up by some invisible listener, and would presently have become a familiar "test" to greet me through every "gate ajar." So the reader will see I have reason to doubt that telepathy is the all important factor in so-called spirit return that has been claimed for it. And I think every intelligent investigator has been perplexed by the absence of some loved one he had a right to expect would eagerly return whenever an opening was presented. So I deem it wise for the editor, the reader and myself to make a careful study of the conditions under which any and every case of "spiritual return" must take place. And I will take my silent, dear old friend as my text, and assume that he has become a wise and progressed spirit, ready to fulfil every promise that Natural Law will permit.

That my old friend has now a "shape" which is invisible to mortal sense is our starting point. But being freed from the gross aspirations, tastes and desires of mortal life the gap between mortal and spirit has become immense. The solid ice is easily transformed into invisible gas by the application of heat force, and can be raised beyond our power of recognition of the original molecule. It is quite certain that everything connected with my friend's individuality will also have changed. Nothing of his "ice" experiences can be repeated in "gas." That must include his relations with me, so far as they were expressed through the old dense matter. He cannot now see at the vibration necessary to the old eye, nor think at the vibration of his mortal brain. His old senses have not only thus expanded beyond our present comprehension, but, judging by the effect of the law of evolution, his new conditions will certainly have evolved new senses, that is, new methods of expression for his Ego. It is certain this must affect his memory of every experience in earth life, including even his promise to me. And yet Spirit Return will be founded on memory in every case; and only through memory can we get any proof of the identification we are seeking. So a little study of memory becomes necessary, and we presently find that, as a matter of detail, it is of little consequence. We further discover that memory produces a lasting general effect on the Ego, which effect we call "consciousness."

Here are two devoted sisters, one 60 and the other 80 years of age. They have shared each other's experiences through a long life. The youngest has not the least recollection of the devotion

of her sister when nursing her as a child through measles, whooping cough, and perhaps smallpox. The detail has passed away, but it has merged into a mutual consciousness of undying love. And every experience of life, embedded in memory, must sooner or later fade away. It is only a question of time. The detail disappears, the consciousness remains. The appearance we call "individuality" is itself only one of these details, presently to be forgotten. Here is a sister with half a dozen brothers, four of whom leave home as they reach manhood, and disappear into the outer world. Each carries a memory of that sister by which he must identify her, or not at all. When she is a woman of 50, one of the brothers remaining at home dies, and it is now, as an old couple of 60 and 80 that the last brother is waiting with his sister for the call to another life. Wherein comes the possibility of recognition of identity by any memory of features in such a case? Each brother has a different recollection of his sister, and the details have faded with the passing years.

We have been told by mediums, posing as mouthpieces for the invisible, that such identification is to be manifested for each by a clever piece of spirit acting. She will, as a spirit, when she is meeting her brothers, pose for one as a girl of 20. Another will see her as she was at 30. Still another greets her as the woman he knew at 40. Thus she will be kept busy playing the actress in this absurd drama. And if the old memory be a matter of consequence the play must be repeated through all eternity.

The student now begins to see that what we call "memory" is just a temporary limitation of consciousness; and that to suppose that spirit must carry for ever a weight of little memories is to shackle her to her own past. It seems impossible for some, such is the force of education, to realize that memory is itself transitory, providing an Ego is progressing. It has to be left behind. When this is asserted by an independent thinker we hear a piteous wailing cry of "I want to remember and be remembered when I get to spirit life." I reply to such a one, "You acknowledge you have forgotten childish details of your experiences, yet you are still a man or a woman. Earth life is the childhood of spirit, and its details must be left behind if you are to grow. But you lose nothing. If out of memory you have evolved love, that love remains. If out of various memories you have evolved, revenge or the spirit of murder they remain too. Memories vanish, but they are embedded in consciousness."

This very brief exposition has, I think, shown the importance of a right conception of the part played by memory to every student of spirit return. Memory is just as much an eternal fact

as consciousness. The child remembers the loving caress of yesterday. Tomorrow he has forgotten it. But everything is eternal. There is nothing transitory in Nature. Let that child grow up to manhood, and then some day drown into unconsciousness. Every atom of his organism is convulsed. They are not the atoms of his infancy, which have long since flown. But they can repeat the old vibration, so he suddenly, and for an instant, beholds the old scene, and feels that long forgotten caress. It is as when the reader strikes C on his piano. Certain atoms immediately vibrate. Some day, away yonder in Australia, he once again strikes C on another piano. Other atoms respond, but it is C which reappears. Everything which happens is imbedded in molecular vibration. That is Nature's memory. Unless you repeat the vibration memory is silent. So the advancing spirit has all that stands for his old experiences of love, and ever sparkling in his present consciousness. We have seen the absurd impossibility of recording details. If you greet that spirit you will find the same old love, but glorified. In the name of common sense I ask what more does any mortal or spirit need? Yet when we begin to apply this great truth to Spirit Return the old ignorance and limitation rises up and pointing to the unfortunate student, cries "Crucify him. He is destroying our precious memory." Is it not time that Spiritualists began to study their own phenomena down to its roots, and so discover what it means, and what it really is?

I will now return to my old friend, who promised to come back, but never has. We saw in a previous article that, unless abnormal to spirit life, it must be naturally impossible for him to greet any mortal. But even then, both mortal and spirit will be abnormal, and all they say and do will be abnormal, too. This might account for the absence of my freind, who probably found there was nothing abnormal in his new spirit shape. And he may have concluded that it would be wise not to attempt to send me second-hand messages as "tests" or proof of his spirit return. But on the supposition that he may presently learn how to become abnormal, what must be the effect upon him of these natural obstacles that block his path? If his old memory of detail has merged into consciousness how is he to get it back again?

The obvious answer is that he must repeat the old vibration. But that is impossible to him as a spirit. Yet Spirit Return is an acknowledged fact, and old time memories are often recalled. Something unusual must have happened. What that was, and what it is, will be the subject of another article.

(To be continued.)

A STRANGE EXPERIENCE.

By A. C. HALPHIDE, M. D., Author of "Mind and Body, the Theory and Practice of Suggestion," 3458 Wabash Avenue, Chicago.

Some time ago I wrote of some experiments I had made in telepathy, and now I want to write of a little experience I have had since. The question was raised at that time whether telepathy was a lower or a higher faculty, one that we have passed through in our evolution, or one that we are reaching by the same process. That thought transference is possible with animals seems to be proved by the phenomena I have lately witnessed.

I will relate it just as it occurred: I was in a cigar store and while conversing with the proprietor a gentleman entered, accompanied by a Scotch collie dog. The proprietor said:

"Dr. Halphide, shake hands with Mr. Clason."

"I am glad to meet Mr. Clason," I said, shaking his hand, "because I have heard of him and his dog, and have wanted to see them."

"Yes," answered Mr. Clason, "the dog is a well-known animal, much more widely known than myself."

"Will you exhibit her for me and let me get an idea of her powers of mind reading?" I asked.

"Certainly," he replied. "Bozzie," he called to the dog that had curled herself up in the sunshine on the floor, "wake up and go around the store and come back and tell this gentleman how many men there are present."

The dog got up and deliberately walked around the store and came back and sat before me and barked nine times without any further command, which was the correct number of persons present.

The owner then asked me to write a number on a slip of paper and let him see it. I wrote the number 7, and, after looking at it, he said:

"Bozzie, the doctor has written a number on this paper—what is it?"

The dog immediately barked seven times.

"Now to prove that it is thought transference and that I make no sign to the dog," said Mr. Clason, "you will step with me behind this partition and give me any number that you wish, and without seeing the dog I will call to her and she will give us the number you dictate. So we went behind the partition and I held up my hand, indicating the number 5. He then called to the dog, while I peered out between the curtains:

"Bozzie, what is the number this gentleman has given me?"

The dog at once barked five times. It seemed that there was no question about the dog's ability to read the mind, but in order to make myself sure I made another test for myself. Mr. Clason had said that the dog could answer questions for me as well as for himself, so I took a coin from my pocket dated 1883, and, after Mr. Clason had told the dog to look at me and answer such questions as I might ask her, I said:

"What is the last figure of the date of this coin?" The dog gave three barks.

"What is the first figure?" I continued. The dog gave one bark.

"What are the two middle figures?" The dog barked eight times. I was convinced.

"The dog can tell the denomination of money," Mr. Clason announced. So I threw a 25 cent piece upon the floor, and the dog picked it up and dropped it into my hand. Then I asked her:

"What is the denomination of the coin? Answer in two figures." She immediately barked twice, paused, and then barked five times. Mr. Clason then took five dice from the counter and threw them on the floor and ordered Bozzie to pick them up one by one and tell him what number of spots was uppermost. The dog picked them up as directed, and correctly announced the number of spots on each. Bozzie had a litter of eleven puppies a short time ago, and now has at home six of them, so when Mr. Clason asked her how many puppies she had had she answered "eleven," and when asked how many she had at home now, she replied "six."

"Doctor, the dog can tell your age," Mr. Clason stated. "Write it upon a slip of paper and then ask her to tell you what it is in two numbers, and she will tell you." I wrote down the age and the dog correctly announced the two numbers "3" and "8" in her language of barks. Just then a lady came into the store, and Mr. Clason asked Bozzie:

"How many ladies are there present?" She at once announced "1."

"How many gentlemen present wear glasses?" he asked her. She hesitated a moment, and then barked twice. There were two of us present who wore glasses.

"How many Jews are there present," he asked her. Immediately she barked once.

"How many Irishmen?" She barked three times.

"How many old men?" She barked once, in each case giving the correct answer.

"The dog is good at mathematics," Mr. Clason said, and he gave her an intricate problem in mental arithmetic which I do not recall, but he said that I might also give her one, and so he directed her attention to me, and I said to her:

"Bozzie, multiply 3 by 5, add 3, divide by 2, subtract 1, divide by 2 again and give me half of the result. The dog immediately barked twice. I gave the example so rapidly that several present were unable to follow me and we were all very much surprised at the readiness with which the dog gave the correct answer.

I have given the account of the exhibition as nearly as possible in the language and the order in which it occurred, and I make no attempt to explain the psychology of the case further than to state that in my judgment it is an example of telepathy. I shall study the dog further and report.

(To be continued.)

THOUGHT.

By FRANK C. LECHNER, Timmons ville, S. C.

While we may not be able to analyze thought, we can at least study its character. It is important, however, in any event, that we proceed from a correct basis.

A glance over the field of mental philosophy, as it has existed, in the past, and as it exists in part today, brings into view many ingenious systems. But with no better basis to rest upon than the shifting sands of speculation, none of these systems has been able to withstand the sweep of the centuries—all of them have, in greater or less degree, suffered disaster or crumbled into ruins.

How is this to be accounted for?

Broadly we may say, and it will perhaps not be disputed, that the decay of an idea is, as a rule, more to be attributed to an error in the first dimension than to anything else. If first principles are laid down with a sure hand and on a secure foundation, we may work on the superstructure with boldness and confidence, and the castles we may thus build, if consistently anchored, need rarely be found floating in the air and in the clouds, at the first telling stroke of Time as he passes by.

But can it be said that on the average the psychic investigator pays a just regard to the facts that make up the articulation of his theme, facts that must be reckoned with in any and every investigation that is made?

Take, for instance, that simplest of truths which states thought to be a product of the brain. How many do we find among those who go prospecting in the thickets and jungles of metaphysics that keep within the bounds of this proposition? And if the number be few, how many even of these can we cite who do not spend the costly years in looking for a breach in the wall, then with violent hand making the breach they look for and, finally, going over and through, hop-skip-and-jump, into the vast suburban grounds of fancy?

Yet it scarcely needs assertion, when once we admit thought to be an entity flowing from the brain (and who will not admit so much?) that it must perforce be like the brain material in its limitations and qualifications, since it is an axiom that the stream cannot rise higher than its source.

And if we exploit thought-force by confining the operation within the pale set up by nature, why labor to break through barriers and enter Thimblefinger's country?

As to the essence of thought and what thought is, that is a problem which may easily be put into type, to be stared at. As yet the answer has not appeared, in type. The effects of thought, however, around and about and upon us, we do both know and see continually. And with effects logic may always profitably busy itself, to inquire into, if not to ascertain, the cause or its workings.

Taking the matter up, then, in a rational way, we readily perceive thought to have a three-fold character; first, in its positive form, being that power which is capable of creating or producing an impression; second, in its receptive form, that power which is capable of receiving and holding an impression; and, third, in its executive form, that power which is capable of carrying an impression to its legitimate or ordained conclusion.

Who will not at once see in such an arrangement the absolute key to all the vexing and intricate problems of life in its various departments?

Stepping down, for example, from the plane of human activities to the vegetable kingdom, let us notice the germinating and growing plant. What lesson do we learn? Here we find thought conveyed, as shown by the form of the design in evidence; we find thought impressed or received, as shown in the body of the design, and we find thought executed, as shown through the operation of the design.

Now it will not do to watch the development of the plant and say it obeys an instinct. Instinct, akin to mind, is a meaningless term, a myth; and it would be as reasonable to say that the vegetable grows under the auspices of Jupiter and its moons as to declare it is by instinct.

In reality there is no mind—there is no instinct; these are ideas foisted upon us by the theorists and dreamers of old. But there is a brain; and from it proceeds thought; and thought controls the universe.

But returning from the kingdom of the herb and coming back, whether by evolution or otherwise, to man, what have we?

Virtually a copy of God, made by God; first, an organism designed by Divine Thought, impressed with Divine Thought, and operating under this impression; and second, an organism capable of doing these very things, in a limited way, designing by thought, impressing by thought, and obtaining results by such impressions.

In the vegetable world we find the cell moving in fixed courses. This is called law; but why should it be called law? Would it not be better to say that this is training?

In the first place, the cell was designed, then created and impressed, then launched into life to execute the impressions it received. In this latter process there occurs no cessation; and a constant repetition of the same act constitutes training.

In the higher spheres of being we see the identical plan in force, except that to a volition that is fixed is added a volition that is sovereign. Here the plank from your platform, "Mind influences matter," fits in like tongue and groove. (To be sure you should not say mind, but thought.)

In the human body, as in the plant, the volitions that are fixed represent the training of centuries, perhaps æons, of the thought they embody or impersonate; but in the human body, as it is not in the plant, there stands royally over all, the will, to command and do, in the things pertaining to the kingdom it rules, according to its own good pleasure, and not another's.

We have then in man a creature that is in part God-given, bound to a Thought inexorable and Divine; and in part so free that he may actually go to the Devil if he chooses.

Briefly, to sum up all, and to hasten now to a conclusion, we discern the agency that is at once the essential and the ultimate of force everywhere to be Thought; and in the noble animal that walks erect on the earth in the pride of the rich endowment this bespeaks to him, the source of Thought is the brain.

Thought thus being a material product, in so far as we can determine the matter, and in so far as it appears to our comprehension, becomes necessarily subject to material limitations. By this is meant that human thought cannot transcend the material, cannot go higher than that refinement of the material, the human brain, can qualify it to go, which is certainly not higher than itself.

But as an emanation of the material, not matter inert but matter in living form, its nature is first positive or creative; second negative or receptive; and third, through its power of receptivity, executive. Or to reverse the order, we might say it is first and second receptive and executive—this in its lower applications which are subject to, but not capable of, positive power; and third positive, but including the other qualities, as in man.

The writer would be pleased to hear of phenomena, whether normal or so-called normal, which the foregoing classification will not explain.

THE HEALTH CLUB.

SECOND MEETING; SUBJECT, "OLD AGE."

Chairman, MR. HAGGARD.

Chairman: Almost a year has elapsed since we met in this room to discuss without prejudice our theories relative to perpetual youth. I may say that the echoes of that meeting yet reverberate adown the corridors of the months, resonant with blistering discord. It is no fault of your chairman that you have not come together again in little less than a year. Shame on you, ye stiff-necked and cataleptic members of the World's Health Club of Harmonies and Delectable Thought! It devolved upon me, your divinely appointed chairman, president and, forsooth, secretary, to prepare a report of that first remarkable meeting and to present it to the world in the pages of the JOURNAL OF SUGGESTIVE THERAPEUTICS. It is an odd thing, indeed, and a painful one at that, to remember that not one cent of material recompense has come my way in return for the labor which I gladly and lovingly expended upon the task of preparing that report. In the present instance the members of the Health Club who intend to take part in this debate will kindly take note of the fact that separate envelopes will now be handed out by the usher in which each member will enclose the amount he or she is prepared to allow the secretary for his services in reporting the present debate. Kindly write name and address very plainly upon the envelope, and after gratefully and gladly enclosing the offering, be good enough to seal the envelopes and lay them upon this table. (Impressive pause, during which usher distributes envelopes; members hesitate.) I may add that while the report of this meeting will be strictly impartial, I shall make a point of examining the envelope of each member just prior to writing a resume of his remarks. (Members enclose

amounts and seal envelopes hastily.) Bear in mind, gentlemen, that the amount of each bequest is a matter of absolute indifference to me personally. (Members reopen envelopes and deliberate.) It is a point which cannot be ignored that a star set opposite the name of any member signifies that the offering tendered was suggestive either of parsimony, excessive poverty or militant effrontery. (Members reseal envelopes and deposit them upon table.) Gentlemen, for these unsolicited tributes to one who is indeed proud to be of service in any position, even the most humble, so the cause of this club be furthered, I thank you. In enabling and perhaps encouraging you to give freely, I have intentionally done you a service, since my theory of the perpetuation of youth is that it is attributable wholly to gracious and generous thoughts, of which the gracious and generous gift is the inevitable sequence. I will not further detain you with my views upon this question, but call upon my ingenious friend, the editor of this JOURNAL, to read the paper which he has prepared touching the subject of "Old Age." After the reading of the paper a full and free discussion will be in order. Silence, please, for the reading of the paper.

The Editor: Mr. Chairman and members of the World's Health Club of Harmonies and Delectable Thought: In presenting this paper upon the ever interesting subject of "Old Age" I must preface the reading by calling your attention to the condensed significance of the matter contained. I have strong views, gentlemen, upon the misery to which a human being may be subjected by the infliction upon him of long manuscripts and unnecessary elaboration of argument. I have, therefore, endeavored to be telegraphic in brevity, mosaic in construction, and algebraic in accuracy. Ha! Ha!

The Chairman: The honorable gentleman is amused?

The Editor: At times, sir, I greatly enjoy my humor.

The Chairman: Had you added that you also attempted to be Passaic in New Jersey the meeting would no doubt have shared in the honorable member's inexplicable mirth. Kindly proceed.

The Editor (reads): Old age is decay. Decay is destruction. Death is dissolution. Youth is growth. Youth is production. Youth is repair. Thought is creation. Thought is destruction. Thought is potential life. Thought is potential death. Thought creates. Thought destroys. Thought is spirit in activity. Life is thought's expression. Habits of thought kill. Man destroys himself. Man kills himself by the daily im-

post of his deteriorated thought. Man reconstructs himself by reinvigorated thought. The youth lives and loves. He enjoys; he believes; he has no memories. He lives in the now. The man remembers. He lives in the then. His memories kill him. He does not repair in excess of decay. He plots and plans and worries and fears and decays and dies. Let him hope and believe and enjoy and be glad and love and triumph. So shall he repair again his flesh in excess of decay. That is rejuvenation. Thought creates. A thousand years is not too great an age for a man. That is all, Mr. Chairman.

The Chairman: And quite enough, sir. A thousand years, you said?

The Editor (with warmth): I said a thousand years!

The Chairman: Yes, indeed. The paper is before the meeting for discussion.

(To be continued.)

PERPETUAL YOUTH.

By HAGGARD.

Some men are doomed to waste their lives in the endeavor to present new and curious facts to the consideration of their fellow-mortals.

Of such am I, and the only recompense for my labor which I ask is that some one shall later appropriate my ideas and promulgate them as his own.

A few months ago I wrote a new and æsthetic departure in culture, "The Pursuit of Ugliness," for this journal. Today there is in New York a cult having that end in view, which gives no heed whatever to the fact that its very life depended upon a combustion in Chicago of bone and cerebral matter, grey, producing thought, philosophy-weaving thought.

New York could not have *originated* anything so wonderful. The east elaborates, analyzes, reconstructs. But it is in the west that things are *born*.

Again, some years past I discovered that a physical expression, typifying an emotion, as for example, a curving mouth, representing a smile, would, if worn with earnest intent, absolutely remove feelings of anger from the mind, and I named my discovery "The Perpetual Smile." It was carefully pointed out that no matter how angry or disturbed a person might be, if he would practice faithfully this molding of the lines of his face into a certain posi-

tion, the memory-reflex would be sufficient to subdue and overcome the mental disharmony and bubbling laughter reign where erst the heat of anger scorched the soul. All these things I told you, and many more, even cautioning you against permitting a woodenness, born of lack of interest, to creep into the artificial smile. A year later—a year later, my brothers—I found my rose-leaf thought transplanted to a cumbrous, quasi-scientific article by an eastern psychologist, a college man. Said I not that the east could but elaborate?

The feeblest wit is that conception of humor nourished by the medical journals. When I accompanied the editor of this journal to Minneapolis in the spring of '98, I wrote a poor, weak jest upon suggestion as the basis of all philosophies and systems of healing. It is living yet—ah me, it is still being nursed by tender hands and transplanted, roots and all, from one medical journal to another, and only last month I found it claiming California as its home. Maine, Pennsylvania, New York, Ohio and many other states have done it honor, but its author, its parent, is in Chicago. It is disingeniously attributed by these pilfering magazines to "a jolly correspondent." Think of it! They say, "a jolly correspondent writes," etc. Liars! I was not jolly when I wrote it. It is too feeble. It impressed me as dismally bad. But it is good enough for other medical journals. Too good, in fact.

The last blow has been aimed at me by the hand of one in whom I trusted. Years ago I conceived the idea that if thought could energize, and I knew it could do that, and if thought could depress, and I knew it could do that also, then thought, in the form of memory, was responsible for the chemical change in the body, which we call Age. In other words, thought is both creative and destructive, and we, the lords of creation, are slowly and steadily destroying ourselves by day and night.

Today I find that there are new religions, new doctrines of perpetual youth and magnetic healing, which are founded upon this concept.

My name does not appear upon the covers of their rituals. The word "Haggard" is not emblazoned in gold lettering thereon, nor am I given credit in a few well-chosen words of thanks in their prefaces.

Sometimes I think that I have a proprietary interest, without emolument, in half the ideas of the world. But profit-sharing owners do not think so. I shall spend my life, nevertheless, in weaving exquisite fabrics for others to hawk about the market

place, and when I am dead I pray you give my body to be burned and scatter the ashes to the breeze, saying softly:

"The dust of one who knew little regret, little sorrow, little unhappiness, little joy—the dust of a dreamer—dream-stuff!"

THE PARABLE OF THE OYSTER.

(Copyright by Haggard.)

Once upon a time a young osyter got a morsel of gritty sand lodged between his shells, and try as he would he could not get rid of it. Every effort he made was fruitless; the sand stuck tight and it irritated the oyster not a little. Every time he thought about the sand he waxed wrothy and every time he waxed wrothy he projected a little fluid against the sand grit, which day by day assumed a more spherical form and a more beautiful hue until in due course of time a pearl of the finest was developed. Then the man who owned the osyter pried him apart and took out the pearl and it became a valuable ornament. But the oyster was sold to a boarding-house for soup, and the oyster shells with their exquisite tints of mother o' pearl were thrown away and trampled into the mud.

Note 1. There's a good deal of mother o' pearl about Christian Science.

Note 2. Some of it's only fit for soup.

Note 3. But the pearl is there just the same.

Note 4. Any oyster can make a pearl if he's got sand in him.

HYGIENIC DIETETICS.

BY HAGGARD.

Whenever I am feeling so well in body that it seems sinful to be compelled to walk on earth, I go to the Pure Food Cafe to have a little of the conceit taken out of me. I go for two reasons: First, to mortify the flesh and develop humility, and, secondly, to wake up my spiritual nature by companionship with those pale, earnest, noble souls who follow hygiene in cooking as the martyrs of old followed the sign of the cross. I love a man who has honest convictions. If it were necessary to pick out twenty good men and women to carry to the bitter end some forlorn hope, some task requiring courage, pertinacity and an integrity that nothing could shake, I would choose them, without fear of making a mistake, from the habitues of the Pure Food Cafe. You cannot buy these people. They have convictions. They are not to be bought or

influenced. They eat anything that is put before them, caring nothing for flavor, so they are assured that the dish has in it nothing of flesh or dead meat. Seated at my table was an old gentleman, very shaky and nervous. His hand trembled as he examined the menu, and he muttered occasionally in his beard. The waitress asked him what he would have. He said he would have "A Mortimer's Dream." The dish in question was marked 35 cents. I asked him if he could inform me what a Mortimer's Dream was, and he replied politely that it was a delicious confection, but he was not posted upon the ingredients. "I, too," I said, smilingly, to the waitress, "will essay the dream of Mortimer." "Are you a stranger here, sir?" the old gentleman inquired. "I am not here as often as I should be," I said ambiguously. Seeing that he looked puzzled, I added: "I come here about once a week to chasten the flesh." He smiled sadly. "Ah, yes," he said, "so many people find this diet merely a source of amusement; something upon which they may sharpen a wit that is somewhat dull of edge naturally; something that will pass the time. But the day is fast approaching, sir, when purity of food shall be no less sought than personal cleanliness, and when purity of food and purity of character shall be known to be one and the same thing." His eye flashed and his voice rolled sonorously. The waitress returned at this moment with two "dreams," and after tasting the dish before me I ordered poached eggs on toast. My companion eyed me with disfavor. "You do not enjoy the dish?" he asked, with eyebrows uplifted. "Perhaps you would prefer a dead pig or some cow flesh?" I said that I was willing enough to risk all upon the simple product of the hen. He laughed scornfully and our table became the center of attention. My companion looked round the room and seemed to find satisfaction in the general interest. "He would prefer," he said, in tones of threatening thunder, "to risk all upon the simple product of the hen! He would prefer to slaughter two innocent birdlings; to boil the life out of two embryonic chicks for the purpose of satisfying his appetite!" He groaned aloud. This made me anxious to speak. I was not angry or disturbed, but I wished to say something. I said: "What is a Mortimer's Dream made of?" Some one replied, "Nuts!" A ribald person at the end of the room called "Chestnuts!" but he was immediately frowned down. "Nuts and what else?" I asked. "Vegetables," they cried in chorus. "What right, what possible right have you," I asked, "to boil the life out of a cabbage to satisfy your miserable gluttony? You—you there—you have a flower in your button hole! There are flowers on the table! What right have you to kill flowers for your personal pleasure and

selfish satisfaction? Which is the greater crime, to quench the light of a rose or to wring the neck of a hen? Which is most fit to carry within itself a soul which is immortal, a lily or a hedgehog? You are foolish people. You are inconsistent. You mean well, but you ought not to eat; I do not quite know whether you ought to breathe, because by breathing you destroy many millions of living creatures daily. You do not seem to understand that in pursuing your quest in the direction of pure food you have begun at the wrong end. You are duping yourselves and being duped by many interested manufacturers of burnt breadcrumbs and peanut compounds. You are consuming vast amounts of inferior foods which are being named for you by such people as this Mortimer whose dream is so difficult of digestion. Instead of swallowing these facetious imitations of foods and drinks, why don't you begin to really live simply and economically? I could spend a dollar at this cafe and still be hungry and ill fed——!"

It was a rash remark. The proprietor had a vein of sporting blood in him and he announced emphatically that if I would agree to eat a dollar's worth of Mortimer's Dream he would make me a present of the cafe and fixtures. He certainly had me, and I withdrew crestfallen.

SUGGESTIVE THERAPEUTICS.

PUBLISHED MONTHLY BY

THE PSYCHIC RESEARCH COMPANY

TIMES-HERALD BUILDING,

CHICAGO.

TRAVEL NOTES.

By THE EDITOR.

DES MOINES, IOWA, April 10.

It seems to me that this town is all hills and dust! The wind bloweth where it listeth, and if they ever try to raise hogs in this

Shall be here for some time yet, with the idea of establishing a school of psychic science in this city. There is a fine college of osteopathy here with a membership of 300 students, and the town has every reason to be proud of them as a body, and of the faculty. The business manager of the Psychic Research Company traveled up here to attend my first lecture. He said he was much interested in the new theories advanced to account for many things which had hitherto been mysteries to him, and how long would I guarantee to stick to my present opinions? I said, until such time as some one worked out a better hypothesis, and not a moment longer. I crushed him to the earth by adding:

"Whoever shuts his eyes to the fallibility of his theories and deductions, holding fast to worldly and disproved doctrine because, forsooth, he had once embraced it, is no friend to progress, no friend to science, and no friend to truth."

The business manager said that was first-rate, and took the next train back to Chicago. If your JOURNAL does not reach you on time hereafter, persecute him with reproaches; he is without excuse in taking a holiday, even to hear me lecture, having indeed

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The women have a flushed and rather rugged look, due, as I find by observation to the fact that they become expert mountaineers.

Their daily routine, so far as physical exercise goes, is as follows:

Ride ten yards upon a wheel; push the wheel up a precipitous cliff; rest awhile; mount again and careen swiftly down the other side; look out for the cars; dismount; lie face downward in the sand till the typhoon has swept by; go home by train; hang yourself over a line, and get a practical carpet man to beat the dust out of you.

You see readily that this sort of thing is wearing to the nerves of an effete Chicagoan.

However, they treated me kindly in the matter of audience, and I talked to them of personal magnetism and perpetual youth, and concentration and will power, and of man, the microcosm; of polynostic philosophy, and many other things of which I hope much.

They were more than kind, they were cordial; and at no time was there any hint of the tar barrel and the cost of feathers. We live, indeed, in a most tolerant and enlightened age.

It's great fun lecturing. It's a good way of seeing the country and meeting those who are in sympathy with the new thought.

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I wish you adieu for another month, my good friends. Turn your faces to the east in the morning, draw in a deep breath to the full extent of abdomen and chest expansion, raising the arms slowly above the head with muscles tense as you inhale; hold the breath for five seconds; then exhale slowly, relaxing the muscles as you gradually lower the arms. Do this seven times every morning, and it shall be well with you physically and mentally.

THE CURE OF ALCOHOLISM.

Part III.

By THE EDITOR

The treatment that it is necessary to follow in the cure of alcoholism is precisely that which pertains to the cure of the tobacco, cocaine, morphine or any other habit or mania which fastens itself upon humanity. Man is so much a creature of habit that if the strongest of us passes in review before him his past experiences he finds that he has given expression in the course of a day to a multitude of habits which he has formed and which are

in the main either neutral in character or injurious. I take the position that any habit which engrafts itself upon a man can be broken if the right stimulus be found to interfere with the mental condition existing, which mental condition is responsible for the *feeding* of the habit. I argue that the human being is a creature of habit and by the mere fact of his dependence upon environment and outside suggestion he is compelled to constantly form and reform his habits and that a bad habit is one which has possessed him to the extent of injuring his control over himself. A non-injurious habit, that is to say a neutral habit, may be exemplified in the following manner: A is very fond of walking. During one of his walks he carried a stick with him. It entertained him while he was walking to have something in his hand to swing about. The next time he went out for a walk he again took the stick with him. The third time he went out for a walk he left the stick at home and was conscious of a want. The fourth time he took the stick again and has now formed for himself the habit of carrying a stick when he goes out for a walk. Thus we see that while the habit in itself of carrying a stick is not in any way injurious, it is none the less due to a psychological or mental condition which A has produced in himself. It is purely sub-conscious in its origin, but it assumes when fully developed a control over conscious thought. We are coming now to a very important point in the analysis of any habit whether of carrying a stick or of consuming alcohol. That habit which first begins as a sub-conscious craving, as a sub-conscious, almost indefinable need, gradually increases and expands its grasp upon the mind until it includes both the conscious and the sub-conscious thought in its scope. In other words, a man who is the slave of a habit cannot see an inch beyond the habit. It absorbs everything else in perspective, and distorts the true relationship of phenomena psychic or physical. Consequently the judgment of one who is the victim of a habit becomes unsound and he gives evidence both of colossal selfishness and of many other deplorable qualities which in the days of his freedom from his vice were not supposed to have existed in him. Yet a habit is so far from being a disease that it may be said actually in itself to be only the cause of the disease. Celebrated neurologists have affirmed that inebriety is a disease. You can readily see after tracing this habit up to its source, a *memory reflex*, that the habit of inebriety is in itself an existing fact and the effects of the habit of inebriety are, as might be expected, abnormal, inharmonious, and frequently diseased conditions. If you remove from the individual the cause of the habit, namely the memory reflex, the serious results which have occurred in the form of psychological

charges will be first palliated, then relieved, and finally cured. Last month you were shown how to teach your patient to breathe, and this month it is only necessary to add a few general directions in order to close this series of papers upon the cure of the habit. The greatest power in the human mind, and that which should control every function of the body, is the will. But we are become in our daily life so much creatures of habit that the will is permitted to remain inert and the functions of the body are carried on by an automatic, sub-conscious, abdominal, or spiritual intelligence—call it what you please. As a matter of fact the will can and should be educated to take complete control of every function of the body. Even the act of breathing, which is of the most vital importance to the life of the individual and is now performed sub-consciously or automatically, should be consciously performed. The breathing itself should be brought under the control of the will, and as every faculty of the human mind grows by exercise, it will be found that when you educate your patient to use his will even in the matter of breathing, to use his will in the matter of centering his attention upon some object or some memory for ten, fifteen or thirty seconds at a time, to use his will in the simple affairs of life, matters which are usually performed without receiving any *conscious* direction of the intelligence, if, in a word, you interest him to the extent of developing his attention or exercising attention, you are thereby adding to and strengthening his will power. The exercise of the quality or the use of the quality must be developed. To develop will power you must teach your patient how to use it. You must tell him how to extend his breathing from half a minute to a minute for one complete inhalation and exhalation. You have been shown how the practice of abdominal breathing by stimulating the action of the semilunar ganglia at the pit of the stomach removes nervousness, removes pain, and breaks up any physical inconvenience that may arise from the relinquishing of the habit.

But it is not sufficient to remove suffering from each patient. You must know how to continue to interest him. You can only make him secure by teaching him the steps one by one in the development of will power so that he shall be able to fortify himself if at any time during your absence there should come upon him an inclination to return to his habit. I think that nine people out of ten who are accustomed to treat cases of alcoholism and dipsomania, and who have noted with regret the lapses that occur, are too much concerned with the idea of making rapid cures. They do not seem to grasp the principle of permanency in any cure. The story of Naaman, the Syrian, is peculiarly applicable.

The victim of the drug habit feels with Naaman that it would be a fine thing for the healer to strike his hand over the place so that it should be well. But it is the part of the healer or doctor to show this patient that in a sudden and rapid cure there is not necessarily any permanency, but that if the steps leading one by one to that cure are thoroughly understood then permanency becomes a part of it, then it is impossible for the patient to be caught unawares by a sudden craving and thus be led to resume the habit of which he supposes himself to have been cured. Unless the patient is thoroughly impressed with the thought that the power to cure himself is resident in himself and that all the operator can do is to stimulate that power to manifest itself, he is weak where he should be strong, and dependent where he should be independent. The history of ninety-nine out of a hundred cases of relapses is briefly that the patient upon such and such a day after his cure was assailed with the thought that life was a melancholy business whichever way things turned, that in the old days, when it was possible for him to find solace and forgetfulness under stimulants, a pleasanter condition of things was present than when he was compelled to endure existence without any compensating uplift. In other words, this man is giving expression to what we call "the blues," and "the blues" illustrates a state of mind which is certain to continually recur in patients who have been cured or are being cured of any habit. Like every other mental condition "the blues" should be under the control of the will, and as soon as you can teach your patient that he is not compelled to feel despondent longer than he chooses to permit despondency to take possession of his mind you have taught him by the most forcible illustration possible that his cure is founded upon rock, in other words, that it is permanent and will endure. If you strike your hand over the place and say, "You are well; it is gone," even though your words should be literally fulfilled, you leave your patient in the condition of one who is defenceless against recurrent attacks of irritating memory. Teach your patient how to breathe and teach him to center his attention upon his will, and you have in your hands a key to the cure of all nervousness, of anxiety, of worry, of fear; the key to the cure of every habit that ever beset the human race.

(Concluded.)

...The Letter Bor...

MATERIALIZATION.

NORFOLK, VA., March 15.

Editor of SUGGESTIVE THERAPEUTICS—

If the article by Sir William Crookes in the March issue of SUGGESTIVE THERAPEUTICS be a record of facts it is indeed a wonderful proof of an unusual materialization.

Is there any reasonable hypothesis of materialization? My theory is that every individual has an atomic basis; that when conditions permit this organic atom incorporates a body. Given an organic atom and inorganic atoms in a proper state of equilibrium and a body is organized, the stability of the body proportionate to its time of growth. The organization is nearly instantaneous. For instance, in an animal the proper glands secrete a fluid which is utilized to organize the spermatozoa, perfect life bodies with organs complete, even if embryonic. It hardly seems probable that these are formed by exterior manipulations, and if not they must be formed by an interior organizer, the organic atom. A complete individual is materialized in a moment; its growth is limited by environment.

Tyndall's experiments on chemical reaction of light show an unusual form of materialization. A glass receiver was exhausted and a small amount of air carrying hydriodic acid or other vapor was injected. Under the action of a shaft of light this vapor would be precipitated in liquid spherules so fine as to elude the highest microscopic power. The cloud would take definite form, geometrical figures, flowers, etc. Once it took the form of a fish, nor could this have been a chance form as clouds sometimes take, for after bringing in a friend to view it he says: "I looked in wonder at this extraordinary highly organized creature for nearly two hours. The cloud was so tenuous that objects could be seen through it with no diminution. I believe that the atoms or molecules floating in the rarefied air were in such a state of equilibrium that the organic atom could influence its state of cohesion. Diatomic atoms would give geometrical forms, plant atoms would materialize the sex organs or flowers. To be orthodox, we might call the organic atom a soul or spirit of which 'millions could dance on the point of a needle.'"

These experiments have only been tried to show the effect of light. If I were able I would study these manifestations, using a large receiver, and if perchance a human being should materialize it would be a proof scientific enough to satisfy anyone. The photographs of demonstrations of Hindoo fakirs fail to show what is seen by observers, which proves their materializations are illusory.

The experiments which I mention and those by Sir William Crookes could not be so classed. When we get spirits that we can photograph we are on a scientific basis. W. E. HERMANCE.

Whether you and I may be as fortunate as Sir William Crookes in handling the spiritual form I have no means of knowing, but I think we cannot doubt that the great scientist knows truth from error and could not well be deceived by a simple girl for a period of more than two years. Your letter is most interesting and instructive. Let us hear from you again.—Ed.

SUGGESTIVE THERAPEUTICS.

Editor Suggestive Therapeutics.

Dear Sir: Responding to a summons, I found Mrs. J. S. lying upon a couch at her home, gasping for breath. Mrs. S. told me that she had been suffering from headache for two hours and had taken a "headache pill"; shortly after ingestion of the pill, the headache ceased and a feeling of numbness crept over her, her heart failed and she almost lost consciousness. Examination revealed a small, weak pulse, a pale and anxious countenance, cold extremities and general cyanosis.

Learning from the husband of the woman that they had just moved into the house, that his wife had worked very hard during the day, that she had begun to menstruate about noon and was nearly exhausted when she took the headache pill, I at once began suggestive treatment.

Knowing that I would be required to prescribe some medicine, I placed a minute quantity of dilute hydrochloric acid in a glass of water (just sufficient to give the water a slightly acid taste), and, taking a seat beside the patient, told her *that she would feel better in a few moments.*

"Why don't you give me a dose of the medicine?" asked Mrs. S.

I told her that it would be ready for her in a short time, *to lay aside all fear and rest quietly.*

In offering suggestions for her relief, I dwelt upon the point *that the headache pill contained nothing that would injure her*

heart; that she was gaining strength; that the heart's action was improving; that her hands and feet were warmer; that the entire circulation was improving, and that she was rapidly approaching normal condition.

The effect was truly marvelous. Within ten minutes from the beginning of the treatment, the pallor and anxiety disappeared from the face, the hands and feet were warm, the heart's action normal, and after taking a teaspoonful of the acidulated water, patient wished to leave the couch and sit up. Inquiry elicited some interesting facts concerning this case: Mrs. S. informed me that the headache from which she suffered was severe, but that the pill had relieved it within two minutes; the relief was so prompt that *she feared* that she had taken something that would eventually injure her heart.

The pill was heavily coated with gelatin and would not dissolve in the stomach in two minutes; therefore, the untoward effect was experienced before the pill could possibly have produced it, and was due to *fear*.

Auto-suggestion caused the trouble, while direct suggestion brought relief.

WILLIAM C. DOBSON, M.D.

Harrisville, O.

SUGGESTION VERSUS VACCINATION.

JOSEPH, ORE., March 25, 1900.

Editor SUGGESTIVE THERAPEUTICS, Times-Herald Building, Chicago.

Dear Sir: During the past winter that much-dreaded disease called smallpox has attacked many in this place. Some cases very mild, others violent. One Mr. O. Hall was said to be the most violent case of any. The patient's father, A. M. Hall, nursed him through his sickness. In rubbing him to stop the itching, a cut on Mr. Hall's hand came in contact with the virus, making inoculation as perfect as could be. Yet contrary to the usual precedent and expectation of the town's people, Mr. Hall did not have the disease.

Mr. Hall has been one of a class of twelve students in Mental Science, of which I have been leader, the past winter. He put it to the test and practiced "Auto-suggestion," and a positive attitude, with success.

DR. CARLOS WRIGHT.

DIVINITY OF MAN.

CROWLEY, LA., March 19, 1900.

Editor of SUGGESTIVE THERAPEUTICS—

Dear Sir: I have read the letter of Dr. Aylesworth in February number of your journal, your questions thereon, also his reply and your comments in March number. I do not know that I can shed any light on the question or confer any benefit on anyone, but conscious of earnest, even intense, desire to perceive, accept, and, if I may, impart truth to others, I would like to offer a few thoughts, hoping that you will find space therefor in your next issue.

First, a word personal: I am not a member of any organization of men styling itself a church, and those bodies that arrogate to themselves the title "orthodox" would doubtless repudiate my views with much greater vigor of language than I do theirs, but I do believe the Bible to be incomparably the greatest book on earth, an exhaustless mine of wisdom, of knowledge of the past, present and future —nay, more; I believe it to be of divine inspiration. I believe also in an eternal, infinite, creative spirit, whom we call God. I merely state my faith; I do not hope for space to give the evidence whereon it is based. I am willing and anxious to believe that all men desire to accept and believe the truth; in fact, to say a man does not is equivalent to calling him a fool, since our refusal to believe does not alter the fact, it will still remain the truth, and by it we must stand or fall.

If I have rightly apprehended the tenor of your writings, you believe in God, a being of infinite power and wisdom, the author of all created beings, and that the man Christ Jesus was a great and wise teacher, and among the purest and best if not *the* purest and best of human kind. I trust I have understood you aright.

I believe your position as stated in your comments on the doctor's letter utterly untenable. Your own powers of logical reasoning will force its abandonment if once your thought is awakened and directed to a fair and truth-seeking analysis of the subject. You say "there never was, never will be a miracle." What is a miracle but an event for which there is no known natural cause? The immaculate conception, the raising of the dead, the healing of the lepers, are such events, and they are events established by irrefragable evidence.

Christ could not have been mistaken as to the performance of those acts. He claimed to perform them solely by the power of God. The apostles and others who witnessed and who testified to events in the life of Christ, miraculous and otherwise, could not

have been mistaken. If they saw the dead raised, the lepers cleansed, the waves of the sea stilled, they knew it. If they testified falsely, to what purpose? It only gave them social ostracism, persecution, stripes, imprisonment, and in the end violent death, and no good could come to them in this world or in a life to come as a reward or result of giving false testimony.

Christ testified, not only once, but many times, to his pre-natal existence, to his divine nativity, to the derivation of all his power from God, the infinite All Father. If these claims were false he was not a great teacher, he was not a wise, a good, a pure, a true man, but he was a base and vile deceiver, who, in being crucified and cut off from a life of deceit and black iniquity, was justly and wisely dealt with, and Pilate, Judas, the Jewish priests and the scribes and pharisees who compassed his death were and are worthy of all honor.

You say, "The true significance of Christ's life is lost as soon as he is endowed with miraculous attributes." I reply, the true significance of Christ's life is never perceived until he is apprehended as a manifestation of God in the flesh to reveal God to man, to redeem man from death, to save man *from* sin (not *in* sin), to reconcile man to God (*not* God to man), and to serve as our example of a life of righteousness. Observe, I do not say Christ is "the very and eternal God." Himself says, "My father is greater than I," and the Bible says he is the image of (to show forth to man) the invisible God, the first born of every creature. As my son is man because begotten of me, a man so, and only so, is Christ God, because begotten of God. This view is not orthodox, but is strictly scriptural, and harmonizes much that is otherwise unintelligible.

F. L. WEST.

Excellent spoken, but you do not attack my position that man is divine. You are merely repeating my own beliefs, already expressed, that man is of God, or, in other words, a God imperfect. "I and my father are one!"—ED.

CURE OF THE FEEBLE MINDED.

BLANDINSVILLE, ILL., March 27, 1900.

Sydney Flower, Esq., Editor SUGGESTIVE THERAPEUTICS, Chicago, Ill.—

Dear Sir: Although I am not a professional man, I am greatly interested in those subjects of which your journal treats and am glad to say that I get more information and enjoyment from it than from any other periodical of its kind.

My purpose in writing you is to ask of you this personal favor—that you will give me your opinion on the following matter:

My brother, seventeen years old, is feeble-minded and always has been, although I believe his affliction was aggravated by a fall which he received when about six years of age. His case is not as bad as some, he being able to understand things as well as an ordinary boy of six or seven years. From this vague description would you judge that hypnotism, magnetic healing, Zoism or anything of the kind would help his condition in any way?

Hoping I have not intruded too far in making this inquiry of you, and thanking you in advance for the favor, I am, yours very truly,

R. W. C.

How does he rest at night? If he sleeps normally his cure should lie in development of latent and clouded faculties by hypnotic suggestion. Hypnotism is indicated here.—Ed.

CONTROLS HIS HEART BEATS.

Nevada, Mo., March 15, 1900.

To the Editor:

The journal, SUGGESTIVE THERAPEUTICS, is broad in its scope, comprehending the good from all sources, broad in its culture and broad in its sympathies. It calls out a kind of fraternal feeling, and that prompts me to send you these lines for your journal's social correspondence department.

We have here in this city a singular phenomenon. Prof. I. W. Leatherman, a gentleman of intelligence and culture, and an earnest investigator of psychic phenomena, has acquired the power, at his will, to make his heart beat slower or faster, and to stop it entirely. He does this in a perfectly conscious state without the aid of hypnotism, apparently, while standing. He has great power of concentration and his mind consciously controls his body. He has developed this control over the heart during the last three months, though eight months ago he declared he could take an emetic without vomiting, and a physician administered a teaspoonful of lobelia without its affecting him in the least. These are wonderful because they are acquired powers. If any of your 100,000 readers can beat this I should like to hear from them.

Respectfully yours,

C. M. ARNOLD.