

I S U G G E S T

Suggestion
AND
Osteopathy



The Progressive Osteopathic and Suggestive
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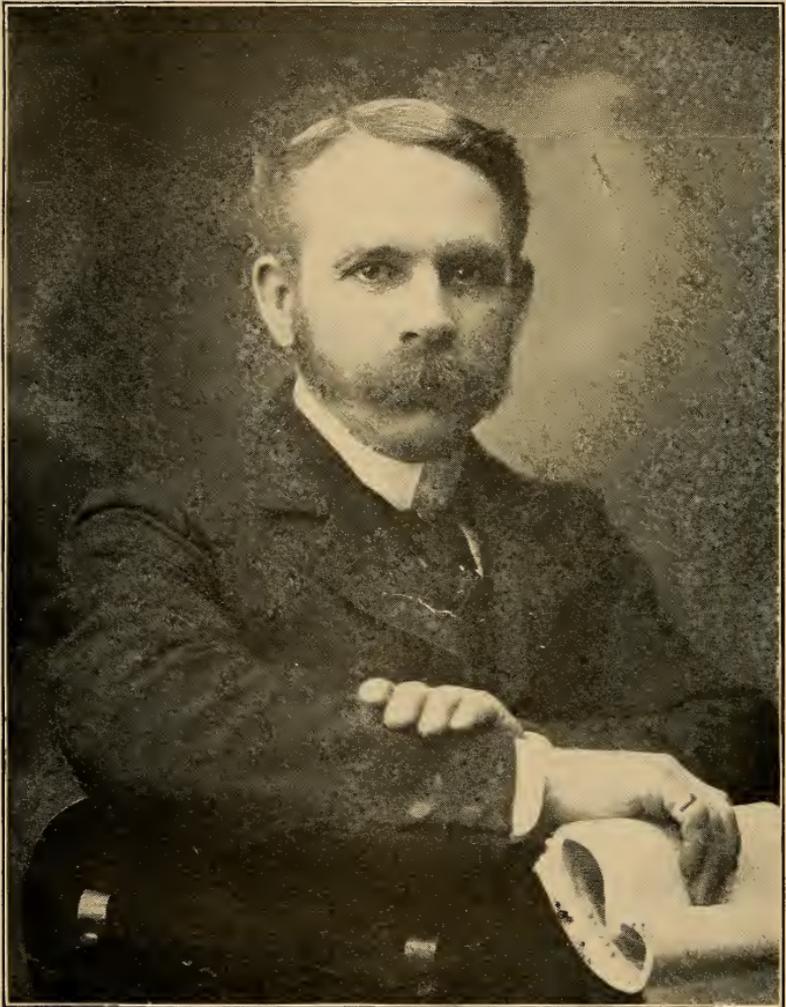
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Yours Truly
W. S. Gordon M.D.D.C.



THIS WORK IS DEDICATED:

First, to that person who is most dear to me—Mother, from whose strong spirit I first gained inspiration, encouragement, etc., and when all other earthly friends failed and hope was lost, it was she who again resurrected hope,—she who has spent her life assisting and caring for the fallen, especially in the temperance field, being one of the staunch W. C. T. U. workers.

Second, to the masses who are striving to overcome through their efforts and such loyal assistance as *MOTHERS* to obliterate evil habits and elevate themselves above their *OPPRESSORS*.

I SUGGEST SUGGESTION
AND
PROGRESSIVE OSTEOPATHY.

This volume is written for the benefit of the masses, and if read intelligently, it will be applied and it will bring health, happiness and wealth to all.

W. I. GORDON, M. D., D. O.,

President of the Progressive Osteopathic and Suggestive Therapeutic Society of the State of Ohio, Physician to Court Ivanhoe, Foresters of America, Cleveland, O.; Late President of the Columbia County Medical Society of New York; ex-Member of the New York State Medical Society, etc.; Late Physician to the Rest Sanitarium, connected with Heavenly Rest Church, of New York; and Examining Physician in Lunacy in New York State; also Examining Physician for most old-line Insurance Companies; ex-Health Officer, etc.

SUGGESTION
AND
ITS LAWS.

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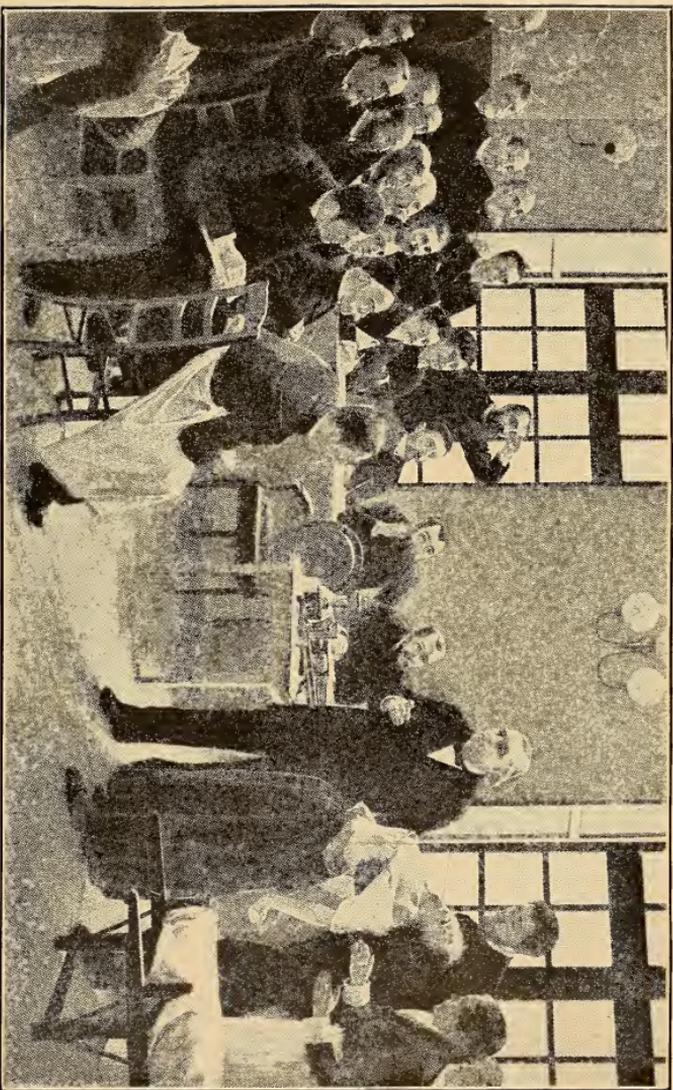
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Dr. Jean Martin Charcot's Clinic.

Noted for his researches and experiments in Suggestive Therapeutics at Salpêtrière,
Paris. Born in Paris Nov. 29, 1835. He died Aug. 16, 1893.
Author of numerous works.



PREFACE TO SUGGESTION.

Suggestion defined is impressions which are consciously or unconsciously received through any of the five senses. It is being used with a more extensive application daily, in fact, it has grown of such importance that every volume and article written upon Suggestion is being readily grasped by all thinkers. The reading public have already begun to associate the application of the law of Suggestion to themselves, and its influence is beginning to be felt by all who have studied its power, for it lifts man above his conditions, morally, mentally and physically, and brings him in touch with the highest power incorporated within himself. It is now truly stated that any child impressed by the force of Suggestion at an early age, with fair intelligence, can reach almost any height in art, literature, science, etc. The Suggestive condition is so closely allied to a natural sleep, that it was suggested that refractory children might be treated by Suggestion during sleep. It has been put to a test, and the results obtained have proven that Suggestions can be made in this way, and as good results obtained as when the patient submits and assumes a passive condition upon the Suggestion of the Operator. Habits in children of lying, stealing, swear-

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ing, and bad habits of all kinds, can be cured through the force of Suggestion when asleep.

It is the law of inspiration and through it all that ever has been or that ever will be is produced. In this volume will be found a few illustrations which are commonplace, but they appeal directly to the reader, for they illustrate the actual conditions the masses are suffering today. We call special attention to the letters embodied in Suggestion from Lawyers and noted labor leaders. They point out that it is impossible for the masses to procure justice, but we point out how, through the force of Suggestion, the great sociological problem is to be worked out. Through the force of Suggestion all enslavement of any kind and description will be effaced. The reader will note particularly the definition given of Suggestion, and it will eradicate from his mind the somewhat existing opinion that Suggestion and Suggestive Therapeutics are allied to hypnotism, mesmerism, etc., as taught in the past. Suggestion is given to the patient to the best advantage when the patient is entirely passive. He submits entirely to the control of the operator. The operator begins to suggest to the patient after placing him at rest, that by falling asleep his whole system will become relaxed and he will be able to receive impressions upon the involuntary mind. He will have no volition whatever, and the Suggestions will produce impressions that cannot be thrown off when the patient

becomes active, and every operator who now understands Suggestive Therapeutics is able to bring the patient in this condition.

Suggestive Therapeutics is the name given to the application of the law of Suggestion when used in healing. The remarkable cures that are being made daily through the application of Suggestive Therapeutics is awakening every reader and thinker to the realization that there is one basic law of cure. When Homeopathy Movement cures, Osteopathy, Manual Therapeutics and thousands of other systems were brought forward by their founders and pupils claiming a share of public patronage, the Allopathic school of Medicine claimed they were humbugs, but the rapid growth of them all, has brought us to a realization as well as other schools that they *are all depending upon one basic law*, more times violating than assisting it in healing. It is now a conceded fact, and every physician irrespective of school is loath, but must admit that Suggestive Therapeutics is the basis of all healing practices, therefore I can say that the future application of Suggestive Therapeutics in the cure of disease is unlimited. The situation regarding treatment and systems is nicely summed up in these words by Dr. Charles Gilbert Davis, of Chicago:

I must say that I am much opposed to a system which insists that a drug is necessary to rectify every physical disorder as I am to a system which teaches that the action of the mind alone should be employed for healing purposes.

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“Our doctors have been too materialistic, our so-called metaphysicians, Christian scientists and mental healers too ignorant of medicine and the law of Suggestion. The work should be combined. We cannot ignore the body. We cannot do without either food or medicine. What are the remedies? Bread and butter, beefsteak, potatoes and pure water. Show us how to do without these and then we can think of dispensing with medicine of all kinds.

I would also call your attention to the diet list and a careful study of food products that will make you healthy, also the recipes for making healthy foods. *I base the whole proposition of success and health upon nourishment to the body,* therefore any work that does not give a general information regarding what to eat and how to prepare it falls short of its sphere of usefulness. Under the *addenda of this work* we have a few thoughts which will awaken in any one who is on dangerous ground to the realization of the importance of carrying out carefully the laws laid down. The individual application of the law by any one suffering will bring redemption, and that great factor that causes degeneration will be effaced. A thorough understanding of this proposition will bring success and happiness to many homes that would otherwise be blighted.

THE AUTHOR.

INTRODUCTION TO SUGGESTION

The intention of the author is to make this subject so interesting and self satisfying that all persons will read it understandingly and apply the law to themselves. If read carefully it will educate each individual member of society in their respective duties towards their fellow men and themselves. *his* ~~themselves~~ *himself* ~~his~~.

This newly discovered natural law does now and always has governed man even from the beginning. God gave the suggestion to Adam in the garden and he acted upon it. We often apply it unconsciously; it is the basis of all education; it is a distinct Science governing men today as well as in the past ages. This law applied in the future will give us liberty, advanced education and equality. Through its application by the classes in the past the masses have suffered ignorance, poverty and debasement. This work is of great value to the physician, clergyman, lawyer and invaluable to the masses. The recognized fact by all who give it attention is that man possesses two minds. The simplest illustration and one that will be readily understood by all is the habit we have of doing our regular work and thinking about something entirely different at the time. The involuntary mind governed the

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work done, the voluntary mind acting independently thought out the problem. This shows two different minds in the same body were working singly and differently but harmoniously at the same time each mind independent of the other.

Suggestion is at the present time exciting deep interest among scientific and professional men; the masses are investigating it, widespread interest and enthusiasm are being manifested in all countries. Man's emancipation from the present conditions of life will come through this channel.

The power of suggestion should be understood by all. Its importance is beyond question. I wish every man, woman and child could realize what a part it played in the political and religious histories of the world. This power under different names has been used for ages making prophets, wizards and healers and used by them to accomplish their objects for good or evil.

Suggestion has been known under various names, such as mesmerism, etc. At the present numerous individuals are using this power and substituting other names for suggestion to mystify the people; some sects are intermingling it with religion and duping many confiding people.

Suggestion defined. It is any impression which is consciously or unconsciously received through any of the five senses. It is being used with a more extensive application daily.

Therapeutic Suggestion is a suggestion of such

a nature that when conveyed to an individual through any of his senses it arouses in his mind a chain of thought which will assist him to overcome unhealthy mental or physical conditions. The facility with which the immense majority of subjects of all ages, of both sexes, and all temperaments come under the influence of suggestions astonishes the uninitiated. It is an astonishing fact that many people imagine that they cannot be influenced by this power and pride themselves upon it, when in fact no one is exempt from the power of suggestion. Some subjects when suggested to do so, fall into a deep sleep with loss of memory. This is the ideal state for fixing impressions upon the involuntary mind, and is called Somnambulism and the subject is a Somnambulist.

This induced sleep is similar to natural sleep and the effects upon the subject cannot be differentiated from it. Susceptibility to suggestion exists in the waking condition, but it is often neutralized or restrained by the faculties of reason, attention and judgment. In induced sleep these faculties are dull, weakened, imagination rules supreme. Impressions are accepted without verification and the brain transforms them into action, sensations, movements.

The psychic state thus modified and a new state of consciousness induced renders the brain more docile, more easily moulded.

Some of the different systems using sugges-

tion under various names are known as Christian Science, Doweism, Sciolism, Zionism, Divine healing, Magnetic healing, Welterism, Mental healing, and many other isms and ologies. These systems throw about them certain mysticism and either wilfully or ignorantly deceive the people.

The Suggestive state is readily produced in some persons.

They are more susceptible on the one hand and on the other more apt to react upon the functions and the organs of inhibition. It is this susceptibility increased by suggestion, when employed, is the most efficacious method known for a therapeutic end.

The importance of suggestion both as a healing agent and Sociological factor cannot be overestimated.

Life is a mystery to us all, but the laws governing it are positive. The physical and natural states are so closely blended that transgressions of natural law effect both simultaneously, therefore a general knowledge of this science is essential to produce health and happiness.

I give some illustrations under the head of suggestion, showing how suggestion has kept man in darkness in the past and his eventual regeneration through this channel, a few illustrations under the heading Suggestive Therapeutics showing its application in the Curing and Alleviation of disease.

Suggestion is the fundamental principle of cur-

ing and healing every disease, no matter what other means are employed. The results are attained by using this law, and the physicians who understand psychology and its application for the correction of vices and bad habits, agree this law is the factor that cures. This leads us to positively state no other method is known to compare with it. This book is written in a comprehensive manner and it can be readily understood by all. It will appeal to every man who wishes to improve his condition financially, socially, spiritually and morally. A few articles of merit that have appeared at different times have been inserted for their value to the public and these authors have been given due credit for the same.

THEY WIN SUCCESS, WEALTH AND
HAPPINESS

BY APPLYING

THE LAW OF SUGGESTION.

This is the newly discovered natural law, which opens the door for solving the vital questions that are agitating and confusing society today, and its application means perfect health, freedom from disease or failure in any avocation of life.

The Enslaved Mind is Freed by Suggestion.—
Gordon.

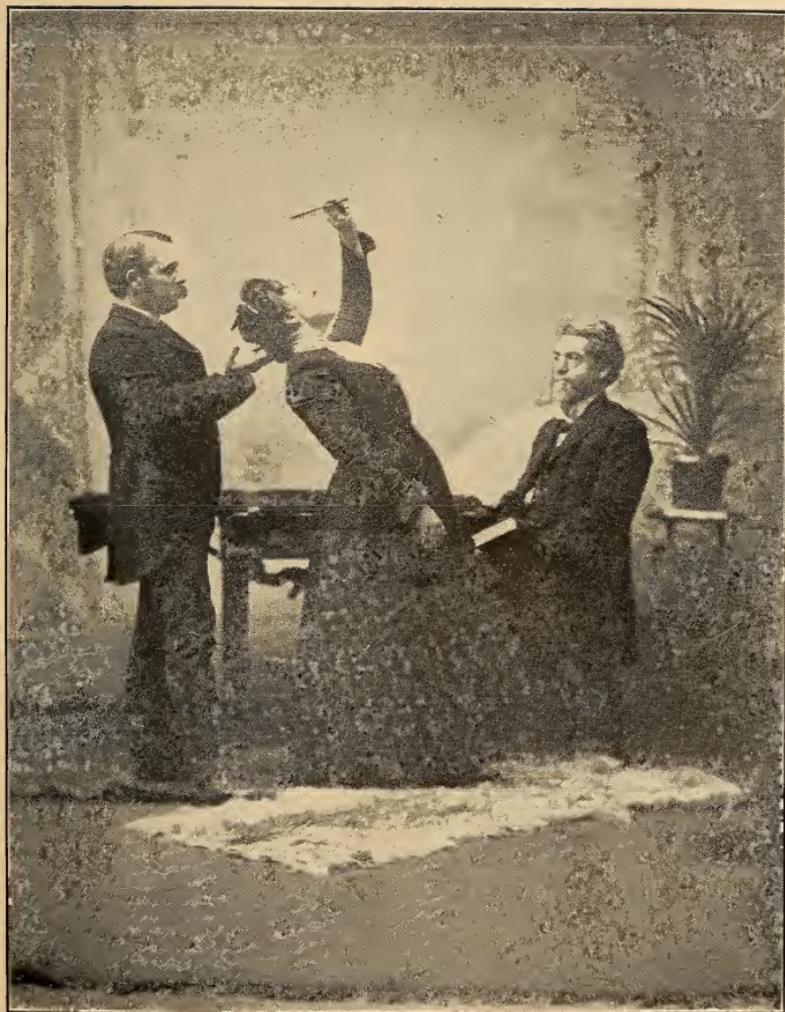
“When God lets loose a thinker in the world—beware!”—Emerson.

“What has been done by chance, Science should do by rule.”—Edwards.

“All the scientific facts of which we are now in possession were mysteries before they were discovered.”—Butler.

“From the remotest antiquity mankind as a whole, has always been convinced of the existence of a personal spiritual entity within the personal physical man.”—Mittra.

“As soon as we seek to penetrate the secrets of Nature, where nothing is secret, and where it is only necessary to have the eyes to see, we perceive that the simple produces the marvelous.”—Balzac.



Testing for Suggestion.

Suggestion—Don't come back, but if you do, I will catch you.
You are suggestible.

SUGGESTION.

We will take up in a general way suggestion and its application in every-day life, so as to be able to grasp understandingly its adaptability to the cure of diseases, for its application in diseased conditions, the writer is most familiar with. The results attained from scientific application of this law have given results that seem almost incredible. They are certainly marvelous, and what can be said of it in disease can be said in business and domestic life.

Suggestion being the law that governs us, it should be given by good, honest people and never used except for producing a higher manhood or restoring health. *Dangerous* only when given by incompetent or designing persons who have selfish ends to accomplish.

The change produced through the medium of an operator to the person operated upon is known as the *Suggestive Condition*. This condition embraces changes in the person operated upon, through the nervous system, and can be produced in different ways almost without number. We recognize different phases, i. e., from the slightest languor in some to the deepest sleep in others. Different authors have described as many as eleven different degrees. We prefer to describe two degrees only, i. e., *Light and Deep Sugges-*

tive Conditions. The other states are simply explanatory of minor differences. Different phenomena is noted in each. We are treating and educating in suggestion pure and simple.

We know that every person can be influenced by suggestion, excepting those who have diseased changes in the brain or nervous system, making them incurable under any method. In cases where mechanical pressure of the brain causes insanity, surgery often produces a cure where all other methods fail. With these exceptions just noted, all people are capable of receiving suggestion and profiting thereby.

This newly discovered natural law has already been applied as a distinct science to most every avocation in life and especially may this be said in medicine, where it is recognized that this Natural Law is the key to be used to counteract the diseased condition of the mind and nervous system, for it is a conceded fact that our asylums are mostly filled with patients suffering originally from mental and nervous diseases, and it is already demonstrated that the scientific application of this law has redeemed patients that were diseased for years and supposed incurable under the old lines of treatment.

We can now prove that Christian Science, Mental Healing, Divine Healing, Spiritualism, Dowieism, etc., all owe their power to this new law and their cures to Suggestive Therapeutics, as this law is called when used in legitimate med-

icine. Its scope is unlimited, because its beneficial results are brought about by training the most noble part of the body, the mind or soul.

It is a conceded fact that all creeds and systems must have a foundation to build upon to exist and that foundation must be truth. The *modus operandi* of giving Scientific Suggestion is as follows:

The suggestor or operator places the patient in a suggestive condition; he then treats the mind until the suggestion becomes a part of the individual mind, and it then becomes a part of the person, therefore a governing power.

Suggestion is one of God's laws which always has been and must be the foundation of all perpetual systems; therefore, we can explain why it is that Christian Science, Dowieism, Divine Healing, Spiritualism, and different forms of religious beliefs and creeds claiming supernatural power all exist and some thrive. Why? Because they have for a basic foundation the suggestion of

TO THE BOYS AND GIRLS.

Success, Wealth, Health and Happiness can be obtained by every boy and girl who begin studying and practicing the laws of suggestion. They will be successful through life in every right undertaking. Read this book carefully. If you don't understand it ask some learned person to explain it for you, or write me, asking for an explanation of any part of the work and its adaptation to yourself.

right living and the following of natural or God's laws. We can demonstrate and prove by the laws of suggestion that their foundation rests upon this Natural Science.

TRUTH AND SUGGESTION.

Any system containing a mountain of falsehood can rest securely if built upon a grain of truth as a foundation, but no system can exist without some truth as a basis, hence it is a positive fact that through the agencies of these different creeds and beliefs many cures have been effected, but they have not attributed the cure to the proper source, therefore, a certain amount of mysticism is thrown about the cure and the misled mind attributes the cure to that particular *ism* or *creed* that was used in the production of the same, when in reality the change is due to the definite and fixed law, now known as Suggestion. Suggestion will liberate man, and Suggestion constantly given understandingly produces the desired effect. Our own Revolution and Rebellion were the direct results of the classes endeavoring by suggestion to enslave the masses.

Corporations in any form, with their laws shielding them that are procured by debasing and bribing those in power must beware. Slavery cannot and will not exist only for a limited period. The crisis is fast approaching when man will demand freedom. Liberty is man's heritage. Future enslavement of the masses must cease.

Good suggestions produce good effects; bad suggestions produce evil or bad effects. The suggestor or operator can be saint or sinner—the results are the same when intelligibly given.

How will suggestion relieve the conditions and sufferings of the masses as they now exist?

Through suggestion we educate the *mind* or *soul*, and it is only through this channel, with the proper suggestions, that we can ever expect man to give his brother his inalienable rights and gain those liberties in the future that God ordained every man to possess. Statistics show that the accumulated wealth produced by labor, aided by science and modern machinery, in the last two decades, in all civilized countries, require each man to toil $2\frac{1}{2}$ hours daily for thirty years, and at the expiration of that time he could retire. The remainder of his life could be spent as he most desired, i. e., in travel, study, art and literature or in any vocation that he might be most interested in. Bellamy, in his work entitled "Looking Backward," described the ideal condition of the future on this earth; it seemed like a dream to most readers when this work was first published; every year we see its seeming impossibilities become realities through the application of suggestion. Bellamy gave the suggestions of a higher possibility for the future of our race, and we already realize and enjoy some of the supposed impossibilities. In our time we may see the entire economic system changed as prophesied by

him. For the reader to understand the results already gained, read Bellamy's work entitled "The Twentieth Century, or Looking Backward," and he will understand how largely the wrong suggestions have enslaved, impoverished and misled man during the past ages.

Before thinking further upon this question let us take up the most vital question of importance to all persons, which is, "What is to be my future and the future of our race?" In these troublesome times, when strife, turmoil, strikes and war, with their degenerating effects, are sapping the vitals of every civilized country (so-called) on the face of the globe, it behooves the masses, as they have to produce through the products of their labor the necessary means for maintaining armies and navies and the majesty of the law, and endure the sufferings produced from these existing conditions, that they should look at this question clearly and understandingly and discover the underlying causes that prompt governments to war, and ascertain the remedy, that it may be properly applied in the future.

The law of Suggestion is as applicable to the operations of governments and nations as to the individual, for persons collectively make a nation. To understand the adaptability of this law to nations and individuals we will have to look at the basic element, which is *society*, *Society is composed of three classes.*

Generally accepted as the first class we find individual wealth, combines, trusts, corporations, etc., already securely protected by the laws of the country, which they have made or caused to be created. *They are with few exceptions the vampires of society.*

Among the second class we find skilled laborers and the mind workers. They are called the middle classes and they educate their families to the best of their ability and pay all obligations without quibbling or invoking the aid of the law to assist them in relief of obligations. *They are the salt of the earth.*

The third class is composed of the toilers, those unfortunate victims of poverty, and sometimes disease, appalling ignorance, together with its companion, vice, which generally accompanies all the evil effects of dire poverty. These unfortunate people and their conditions are due to the enslavement caused by the first class who has deprived them through debased laws the privileges of liberty. The readers of the daily press are well aware of the fierce struggle of the working classes to procure an eight hour per day system. This struggle has existed for the past twenty years, and today capital is forced to acquiesce in the eight-hour system. This concession by capital has been obtained through great privation of the masses and in some instances actual starvation, that principle, justice and individual liberty might win.

What has all this to do with suggestion? These results have been attained through suggestive education and agitation. Labor unions have, through the effects of suggestion, obtained the condition that the masses now enjoy.

Since the earliest period of man up to the present time we find Suggestionists who were supposed to be fanatics or cranks banished or ostracized from society on account of their fixed beliefs, which are often proven to be correct, and it is a conceded fact that they have undergone martyrdom to establish their own liberty of thought. Our pilgrim fathers is an apt illustration. They lived ahead of their time. These people received suggestions and acted upon them in advance of their fellow men, who, not being able to understand them, cried witchcraft, fraud, etc., and often resorted to persecution. Our own Revolution was the direct result of suggestions from the classes endeavoring to enslave the masses. Liberty is man's heritage, and this question will be settled in the near future, and corporations, with their laws shielding them, that are procured by debasing and bribing those in power, must beware! Slavery cannot and will not exist only for a limited period, because suggestion is beginning to be understood and applied it is educating and freeing the masses. The crisis is fast approaching when man will demand freedom. For us to conceive the possibility of the future reformation through the application of sugges-

tion it will be necessary for us to understand something about the mind and its functions, for through this channel the great changes will come about.

The different systems now using and dependent entirely upon this law are too numerous to mention. . .

The dominant thought of every thinker in the world: "Do two distinct personalities occupy the same body?"

We have two distinct minds, called by different authors different names, as follows:

The Voluntary and Involuntary.
Subjective and Objective,
or, Conscious and Sub-conscious.

We will use the first division, as it is less confusing and more readily understood.

Man is possessed of two minds. One we call the Voluntary mind, and the other the Involuntary mind.

The voluntary mind is the mind which results from organization, and it may be regarded as the function of the brain. It is the mind with which we do business; the mind that operates through the five physical senses. It comes, develops with, and finally dies with the physical body. It controls all voluntary motion.

The involuntary mind is a distinct entity. It occupies the whole human body, and, when not opposed in any way, it has absolute control over

all the functions, conditions and sensations of the body. While the voluntary mind has control of all our voluntary functions and motions, the involuntary mind controls all of the silent, involuntary and vegetative functions. Nutrition, waste, all secretions, and excretions, the action of the heart, the circulation of the blood, the lungs in respiration or breathing, and all cell life, cell changes and developments are positively under the complete control of the involuntary mind. This involuntary mind can see without the use of physical eyes. It perceives by intuition. It has the power to communicate with others without the aid of ordinary physical means. It can read the thoughts of others. It receives intelligence and transmits it to people at a distance. Distance offers no resistance against the successful missions of the involuntary mind. Its memory is perfect. It never forgets anything. It never sleeps. It is capable of sustaining an existence independent of the body. It never dies. *It is conceded or assumed to be the living soul.*

Now, in proper, healthy or normal conditions of life, the involuntary mind and the voluntary mind act in perfect harmony with each other. When this is the case, healthy and happy conditions always prevail. But, unfortunately, perhaps, these two minds are not always permitted to act in perfect harmony with each other; this brings mental disturbances, excites physical wrongs, functional and organic diseases.

Happily, by a knowledge of and a strict obedience to the laws of life, the voluntary and involuntary minds can be kept in harmony with each other; and when they get out of harmony, and disease and pain result, they can be brought into harmony again and perfect conditions of health restored, *all by suggestion*. "By suggestion?" we say. *Yes, by suggestion!* Let the reader keep the following paragraph before him, and be careful to properly understand it, and he will readily see how *suggestion controls physical conditions*.

The involuntary mind is constantly amenable to the power of suggestion by the voluntary mind, either that of the individual himself or that of another. Therefore, notwithstanding the involuntary mind has, when not opposed in any way, absolute control over all the functions and sensations of the body, and is entirely capable of preserving their harmonious and healthful manifestations, it is also true that improper suggestions from the voluntary mind of the person himself, or from some other person, may divert the action of the involuntary mind, *and sickness and death may be the result*. On the other hand, in cases of sickness, proper suggestions made to the involuntary mind of a patient, by his own voluntary mind or by that of some other person, will certainly result in healthful changes and complete relief from pain and disease.

Now, a careful study of the above paragraph will enable any one to fully understand how *physical changes* may be wrought by *mental influences*; how pain may be relieved and disease controlled by proper suggestions. If the involuntary mind has full control over all of our bodily functions, which is absolutely true, all that is required in order to give relief and cure disease is for us to present suitable ideas to the minds of our patients—thoughts that will result in the relief and cure of disease and the correction of vices—and our work is accomplished.

The treatment of disease by suggestion or applying it to changed conditions in every-day life comprehends the wonderful power of *mind over matter*. All people have at least a crude idea of the influence of the mind over the body, but there are comparatively few who know anything about the extent of this power. We assume that the mind is all-powerful, and that we can, by education and properly asserting ourselves, master and control every member and function of our bodies. It is all done by suggestive education. Knowledge of the law of our being enables us to master our fate. *We can make ourselves and our lives largely what we desire them to be.*

We base our efforts for the cure of disease, success and happiness in life, upon *desire, expectation* and *hope*. All people enjoy, in different degrees, a common desire for health, success and happiness. The reason all people do not equally

realize health, success and happiness is because of their mistakes—ignorance; not a lack of common intellect; but ignorance of the laws that, when observed, bring certain results, and no exceptions. There are no such things as *accidents* or *happenings*. Everything on earth is governed by immutable law, and when we obey the law, health, success and happiness are the certain rewards.

An earnest desire for any object or condition in life serves as a motor force in helping us to attain that end; but desire alone is not enough—this only opens the way; if anything can be said or done to add expectation to the existing desire, then a lively hope is enjoyed, which excites vigorous efforts for success. With an *earnest desire, stimulated by expectation and reinforced by a resulting hope*, the seeker of health, wealth and happiness is sure of *success*. On the other hand, a *feeble desire, fear of failure and despair of success will freeze the life out of any soul on earth*. "I can't" is a phrase that expresses a great deal. It is a *most ruinous expression*. "I can" and "I will" are the utterances to make if we would be *healthy, wealthy and wise*.

The fear of conditions of health or positions in life not wished for, disease, dependence and destitution—things that we actually dread—depresses us, drags us down, makes us sick, wears us out, literally kills us. On the other hand, the expectation of conditions and things earnestly wish-

ed for, and a lively hope of their immediate enjoyment, revive us, invigorate us, enable us to master ourselves, prevent disease, throw it off if it comes, and to help others to help themselves; thus through mental influences we are enabled to keep well, succeed in life, and help others to the enjoyment of the same happy conditions.

When we come to study the science of mind, of being, we find that we are, ourselves, almost wholly responsible for our conditions. *We make our own environments.* We attract to ourselves what we ourselves really are. We can have joy, or we may suffer from sadness. We can have peace, or we may engage in dissensions, quarrels and fights. We can have wealth and plenty, or we may grovel in poverty and rags. We can live in the company of good men and women, and enjoy the association of angels in heaven, or we may spend our time in gambling dens and saloons, and live with bad people and devils in hell all the days of our lives. We can enjoy good health, wealth and happiness, or we may read and study disease and destitution till we are chilled with fear, become nervous, depressed, exhausted, and die from disease, poverty and despair.

Many people keep themselves tired and worn-out fighting imaginary wrongs and conditions. We should let those who want to fight us do all the fighting; pay no attention to them. They will soon get tired, finally discover their mistakes, and

the first thing we know they will be blaming themselves. They are whipped, and they have whipped themselves. We thus protect ourselves, not by physical resistance, but by proper suggestions and behavior.

Some people grow old comparatively early in life. This is all wrong. By suggestion, aged people can be renewed in appearance and vigor. Under the influence of proper suggestions they look younger, feel younger, act younger; every function of their bodies becomes more active, and their lives may be prolonged from ten to twenty years.

It is the knowledge of the law of suggestion that enables us to master our fate, to control and cure disease. By proper suggestions, under favorable conditions, we drive away all depressing fears, increase desire, excite expectation, inspire with hope and lift people from conditions of despair and distress, poverty and want, exhaustion and disease, and start them to living a *new life*. People who are actually sick, no matter what the ailment may be, or how long it may have existed, if a cure be possible, can be certainly and radically cured by suggestion and progressive osteopathic treatment. Habits and vices are corrected under the operation of this same universal law.

But, says the reader, I cannot understand this method of cure. I cannot have faith in it; and how can I be cured if I cannot understand it nor

have faith in it? Does a cure depend upon my faith?

We can make you understand this law of cure. It is this *ignorance of the law of cure by suggestion* that makes people sick and keeps them sick. A knowledge of the law changes your method of thought, and you begin to lead another and different life. The cure of diseases and the correction of vices by suggestion is an *educational process*. I earnestly engage to instruct my patients in this law of cure, and by appropriate suggestions I persuade people to leave off their old methods of thinking and place their minds upon conditions worthy of enjoyment. I change their habits of thought, and thus renew them in soul and body. In this way *diseases are cured* and *vices corrected*. Faith—such faith as you refer to—is not required. I only require patients to possess and express a desire to be cured. I can inspire you with the sufficient *faith* and *hope* to enable you to continue the good work; and as soon as you begin to enjoy the relief coming from the *new life*, *faith increases*, *hope enlarges*, *pain and disease disappear*, and you are soon well from head to foot.

Under the law of suggestion we often find it necessary, in the treatment of stubborn cases, and for the production of anaesthesia during painful surgical operations, to place our patients in receptive condition or full suggestive condition. This is a condition of perfect rest; the whole ner-

vous system quiet; all the nerve forces equalized—no concentration anywhere; the circulation regular; respiration free and easy; and every function of the body in perfect harmony one with another. We can, by suggestion, very readily place all people, children and adults, in certain conditions of this happy state, if they will only take a recumbent posture and close their eyes and become passive.

The involuntary mind of the patient under suggestive influence is in abeyance. In this state the patient is perfectly receptive and docile, ready to accept as absolutely true any reasonable suggestion that we may make. Not that he is led to believe untruths; not at all. On the contrary, he is thus enabled to realize with his voluntary mind the actual truths we present to him. He not only realizes the truths we present, but he remembers them, acts upon them, learns from them, and practices upon them, till healthy conditions are reached. By suggestive influence we hold the voluntary mind of the patient in abeyance for the time; keep it where it will not hinder the involuntary mind from learning and executing offices proper to its sphere. By this means we are enabled to reach and cure people by suggestion that we could not otherwise approach. There are people whose previous education, environments, etc., have been too material for them to accept suggestion in the ordinary state. They will not or cannot accept it and profit from it; they are

disposed to dispute us and enter into controversy with us; and such patients cannot be cured by ordinary suggestion, Christian Science, nor any other mental-science method. These are the patients that we control by full suggestion. Under full suggestive influence we can persuade them to accept our advice and obey our teachings. We always act in harmony with their desires. We cure them by persuasion and education, not by methods based upon subjugation. *Desire is our foundation for certain success.* All we require of such patients is a desire to be cured; then, no matter what his peculiar notions about methods of cure may be, we place him in a receptive condition by suggestive influence, drive away all his doubts and fears, inspire him with faith and hope, and he accepts our teachings, realizes the truths we give him in the enjoyment of relief from pain and freedom from disease.

We have the advantage of all other mental methods of cure, for this reason: We utilize all possible moral, hopeful, cheerful, encouraging and educational measures, the same as they do, and can absolutely cure anybody of any disease, in the ordinary waking state, by our methods, that any Christian Science or any other mental science healer can cure by his methods; in addition to this, we can, by the aid of full suggestion, handle and cure patients by our methods, and can perform surgical operations under their influence,

that none of the above named systems of cure can even approach.

Again, Christian, Divine and Mental Scientists are greatly divided as to the laws under which they think their cures are performed, some claiming that it is Divine interposition, others that it is personal magnetism, and some one thing and some another. And in their treatment of diseases their advice is given in a general kind of a way, and many assertions are made by them regarding the condition of patients, such as telling them that they are not sick, that there is no such thing as disease, etc., which appear ridiculous to educated people, and which we think might be better unsaid. Not that they do not cure many people, for they do cure; but while our methods are even more effective than theirs, they are free from the above cited objections. We never deny the existence of disease and say there is no sickness; but we assert, positively, that the disease is amenable to cure, and that recovery will be the result of our treatment. And our treatment of *diseases* and *the correction of vices* by suggestion are entirely free from all religious or sectarian elements. Our cures are all performed upon demonstrable scientific principles under the universal law of suggestion, and are alike acceptable to all people—Jews, Gentiles, saints and sinners. Not only so, we make our suggestions as direct as possible; that is, in treating different patients we are particular and careful in finding out as nearly as we can

what is the matter with each patient, and what he thinks his ailments may be, and then we adapt our suggestions directly to each patient's particular condition, as well as to his general system. By our methods of direct suggestion we claim that we can more effectually engage the patient's mind, and help him to concentrate all of his mental efforts in the proper direction for the production of good results—a cure or success in any direction. In fact, when it comes to the practical application of our methods to the cure of disease, there is but little similarity between them and other mental methods of cure. Suggestion, as acknowledged, taught and practiced by masters in this science, is a peculiar method of cure, *unlike any other*. That it is a success is no longer a question. It is an absolute victory, and takes rank as a leading method of education and cure among the highest authorities of America and Europe.

A few illustrations drawn from every-day life regarding the effects of suggestion in the past and its results upon the future of man, will be given.

Suppose we look about us and take as an example almost any family we know of, we will find the results about as follows:

FIRST ILLUSTRATION.

Mr. B.'s family, which consists of the parents and three sons, the sons named respectively John, Henry and James. These boys are one year apart

in ages; John, the eldest, is twelve, Henry eleven, and James ten. The parents want to make a future for their boys, and they may discover, after due consideration, that Henry has shown, up to the period of deliberation, the greatest adaptability for learning. Therefore, the parents began to suggest to him the chances in store for him, by application and their efforts; the other two boys receive the suggestion that every effort of theirs, combined with those of their parents, are necessary to educate Henry, and they all toil and struggle to gain this object. Eventually Henry becomes educated, receives his sheepskin, becomes a professional man and elevated socially above his two brothers, who have been forced to deny themselves through suggestion and through its effects. They will be compelled to plod along through life. The world wonders why Henry, being so brilliant, the other two brothers never developed in any special direction. Is it to be wondered at? When we consider the results of *continued suggestion extending over a period of years*, and its effect continually acting against their developing as God intended they should? They were created almost or wholly equal, and each should have been developed by stimulating suggestions, to have occupied their appropriate sphere. The results of this faulty and existing training possibly, places one brother in the classes and the whole family, working that this end might be accomplished, are left among the masses,

thus establishing a disparity in ranks and affluence.

SECOND ILLUSTRATION.

EXAMPLE IN BUSINESS SHOWING THE IMMEDIATE RESULTS OF DIRECT SUGGESTION.

A man may be financially distressed. One thousand dollars would tide over the trouble. Not being able to meet the demands, and fearing the loss of business, social standing and finance, he cannot help worrying. The appetite fails, the mind and body failing to receive proper nourishment, become impoverished. Sleeplessness, nervousness and all the other symptoms arising from impoverished nerve supply become apparent, if this condition is allowed to or does exist. The mind becomes unbalanced and the person eventually becomes insane; if only a short time of worry has existed and a friend knowing the trouble loans the desired sum with a suggestion that he has perfect confidence in this friend and states, "You can pay this at your first opportunity," the conditions are immediately changed, the nervous and physical system resume their natural conditions and the temporary symptoms vanish; if this trouble has existed for some length of time the mind has suffered to such an extent that it may require skilled services to combat with the diseased conditions and assist nature to re-establish herself.

THIRD ILLUSTRATION.

A man in business on Brenton street, this city, Mr. C., says: "I began to study suggestion and its laws about one year ago. Prior to that time I had been unsuccessful in business ever since my failure in 1893. Since the failure I have just made expenses and lived. This year from the aid of auto-suggestion I have cleared \$800 and everything is coming my way." He says: "I am auto-suggesting to myself continually, i. e., *success in every undertaking.*" Before this past year I was afraid of failure again, hence hampered myself.

The results obtained in this instance have been and are being obtained in others, if the law of suggestion is adopted by the person needing the same. I could enumerate indefinitely along this line, regarding the results of suggestion in business.

FOURTH ILLUSTRATION.

Women are enabled to reach heights from the stimulus of suggestion in art, literature, social life, etc., never dreamed of before taking auto- or direct suggestion. Such leading characters as Queen Victoria, who always suggested to herself and her subjects a pure life; Francis Willard, Susan B. Anthony, Mrs. George Gould, Mrs. Henry Ward Beecher are striking examples of this law, and many others that would be readily

grasped by the reader from his or her own observation.

FIFTH ILLUSTRATION.*

SHOWS EVIL SUGGESTION TO DEFRAUD.

EVIL SUGGESTION AND ITS RESULTS.

When such eminent labor leaders and profound thinkers as Eugene V. Debs, and the others whose letters I have quoted, with unanimity proclaim that it is now a certain impossibility for the masses to obtain justice in a court of law, there must be some truth in their assertions. The

*The only excuse for burdening the reader with this case in detail is to give an actual result of the way justice is distributed. Therefore we would ask the readers to carefully read the efforts made to gain justice in this case, for it shows the way justice is meted out to those who have an honest cause but do not have a strong financial backing or the influence of some trust corporation or political pull to obtain justice in our courts. Man's liberty is throttled and with the position assumed by the classes, arrayed as they are against the masses, this condition will always exist. Selfishness predominates. If the masses will take any given case, such as cited in James Reynolds' letter, and make it a personal matter in their union, and individually and collectively bring *every man to account who does not deal out justice, then*, and not until then, will men who sit on the bench supposed to deal out justice be afraid to give a decision with such evidence before them as was given in these two cases; that is, Reynolds' case, cited in his letter, and my own.

political pull—the reciprocity principle, by which the man with the wealth says to the man in power, “You legislate in my favor and we will be equal sharers in the arising profits”—plays an all too important part in the equity proceedings of the day.

That which reaches us at our own door seems of the most importance. Allow me to briefly give an exemplification of the truth of the injustices harbored and nurtured in the courts of “justice.”

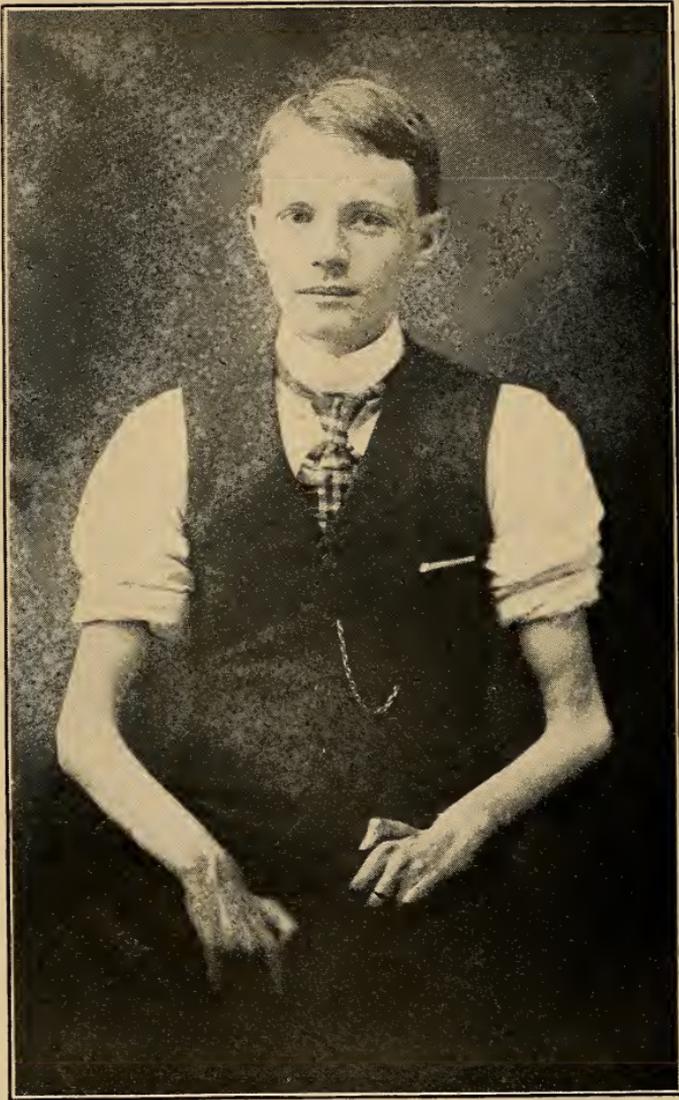
Thoroughly disheartened at his inability to obtain relief from his dreaded malady—locomotor ataxia—a man, whom we will designate as Mr. W., came to me for treatment. Three years previous one physician had treated him seven weeks, but with no success. His second essay to obtain his health through the advice of another physician was equally fruitless. The third physician with whom he consulted was his family physician. He pronounced the disease as incurable. It was with this flattering record that I began to treat him.

He was anxious to be under my care, but not having the necessary cash to pay in advance was of the opinion that it would be obligatory to defer the treatment one month. He alleged that he would not have the money until that time. Not being suspicious and having faith in his integrity, I arranged with him to pay within the month when convenient. To this he agreed. I can as-

sert with positive assurance that no other special arrangement than this was entered into.

After a month's treatment he and his wife testified that he was benefited to such a marked extent that he was enabled for the last eight days to abstain from using tobacco in all forms, and that he gained generally. He had been an inveterate user of the weed for years and it had been one of the main producers of his disease. Capt. W. claims that his son was not benefited. His object is apparent to all.

At the end of the month's treatment I sat at my desk and handed Mr. W. the bill. He examined it, folded it up and put it into his pocket, and I asked him when he would take care of it. He answered he would see. His father, Capt. W., *suggested he thought it was no cure, no pay.* That is the first I heard of it, and I repudiated it immediately, and he so testifies. Mr. W. did not mention no cure, no pay at this meeting, nor at any time until after he made a written statement to that effect to the Post Office Department, where he was employed, although he was the one to pay the bill. After this meeting at the Post Office Mr. W.'s wife told me that Capt. W. was hard upon them regarding money matters. He had loaned her husband \$300 and wanted his money as fast as he could get it, and they were trying hard to pay him so as to become independent of him, and were paying as fast as possible, and that is the



Brother and sister suffering from
Case of A. C., this city.



Hereditary Locomotor Ataxia.
Case of R. C., this city.

reason they could not pay over \$10 per month at present. Now, Capt. W. being away from home, I called upon Edward W.'s mother, but she refused, as she claimed, to impoverish herself to help her son, and absolutely refused to assist or pay one cent toward assisting him. They had done all they would.

I told Mrs. W. Jr. had I known Capt. W.'s incentive and their financial condition, before her husband made a false statement before the Post-office department, I would have accepted the offer her husband made me and assisted them. He returned home after making the proposition of \$10.00 per month, *until cured*, the remaining \$15 per month to be paid in a lump sum when cured, and according to his wife's statement he said, Dr. Gordon would not accept this offer, therefore there was nothing more for him to hope for, and he might as well get all the comfort he could from the tobacco and began to use it immediately and upon the day of the suit, in court, he was expectorating tobacco juice very generously.

Proverbs 26 and 11. "As the dog returneth to his vomit so a fool returneth to his follies."

This elucidates *suggestion* and the power of withdrawing it. The suggestion given to Mr. W. was as follows: That when you leave this office, you leave your manhood behind you. I further stated I would not treat you now under existing circumstances for \$24.99. It is \$25.00 or nothing. The facts as now known and proven

are that Capt. D. did not accompany his son on the first visit to the office (although he swears to that effect) but a Mr. D., a brother-in-law, did. He could not be located when the suit was pending. Later he was found and interviewed. I was introduced to Mr. D. by Mr. W. on the Sunday he began treatment as his brother-in-law. Others have also recognized since the suit Mr. D. as the party who accompanied Mr. W. on his visit to the office. One party conversed with him over one-half hour. He acknowledged the conversation but eventually endeavored to deny being here, but it would be impossible, as the elderly gentleman informed him, to forget a man over six feet tall. Others have recognized him as the one who came into the building on that day. The author does not feel satisfied that the justice acted impartial, as the evidence shows the basis of the contract was \$25.00 a month without any reference to a cure, but if he had continued a cure would have been possible. Again, defendant's evidence is contradictory throughout. The justice allowed the defendant, W., three continuances to procure witnesses. When the plaintiff asked for one continuance it was not granted, furthermore taking advantage of his position when he delivered his decision, in favor of the defendant, he claimed that Mr. W. had been inveigled into taking treatment by a man he designated as a stool pigeon. There was no evidence shown to warrant such a supposi-

tion and I know it was false in entirety. Further facts are shown of his shielding Mr. W. at my expense in Attorney Burrow's letter. The question would now arise in the minds of the right thinking person, who have not had experience in *legal trickery*, why not now take the parties who swore false up for *perjury*. The legal decision given as to the advisability to doing so was, *When a person swears false once, they will do so again*, and they would now swear that originally they *swore to the best of their knowledge and belief*. Upon reconsideration, they *find they were mistaken*.

Mr. W., being employed at the Post Office, I placed the matter before the Postmaster, after conferring with Mr. W. and the Capt. He informed me he would not report Mr. W. at Washington, as one who would not pay his bills and warned me that it would be poor policy to try to collect it, because Mr. W. and the Capt. would swear it was a no cure no pay case.

It would be useless to go further; in fact, this was a warning of failure. I remarked, "If there are 100 witnesses to perjure themselves I shall give them the chance." I then sought the court. Later the case came in court before a Republican Judge. The Postmaster's warning came true. Even the costs were saddled upon me.

To a disinterested spectator the entire court proceedings would have the appearance of a travesty on justice. Capt. W., Mr. W. and wife

all swore that I never acquiesced in, countenanced or in any way understood it to be *on a no cure no pay basis*. They all insisted, but I never answered them. The three were perfectly willing to swear that they had spoken much in the presence of me concerning the no cure no pay arrangement. Yet they would not swear that I had heard it. Odd! isn't it? The court proceedings were another exemplification, as stated before, of the assertions of Debs and others. No opportunity in the court for a poor man under existing conditions. Political intrigues and the chicanery of those in power is to be dreaded by the poor man when he essays to have his wrongs adjusted in court.

The full evidence in the case of Mr. W. is pregnant with real live truth as to facts which corroborate the basis of suggestion. The evident concealment of truth which even their evidence shows exists adds fuel to deception, and exposes the leverage of political animus. With these facts before us we must conclude it is adding insult to injury for the monied man to tell the masses to resort to the law for justice. Honest lawyers state that it cannot be gained on account of political pulls.

This is a highly interesting case from a *suggestive*, legal, sociological as well as a physiological standpoint, for it shows the force of suggestion from these standpoints. The *universal law of suggestion* is the good the operator suggests

to the patient, builds him up, and makes both doubly strong. In the case of Mr. W. the strength that had been imparted to him for one month departed immediately as shown and reverts to the operator. Note.—He retains his money and debasement and we our manhood although defrauded.

By carefully reading this report of my efforts to obtain justice, the necessity of united action even in personal litigations will become evident to the reader.

The evident trend of thought in the world now is to enjoy full liberty and justice.

The suggestive power inherent in the masses, when understood, will correct the wrong which now exists in courts of justice in every branch, injustice often emanates from the most obscure officeholder, who often pampers to the dominant influence of politics. The mental acumen of the artist, mechanic, architect, scientist and all producers of labor are now beginning to join hands and influences to correct the deception of political parties who are aspiring to places of trust and honor; in the future they must consult the intelligent voter, who holds his ballot as a convincing argument to office seekers. Capital has always been employed, but the man or set of men who fail to consult the power of production must run a risk in the future of securing the necessary amount of skilled labor to comply with the demand. The politician who expects to win must

also look to the men with ballots to deposit, who will make or unmake him politically.

SUGGESTION TO THE MASSES.

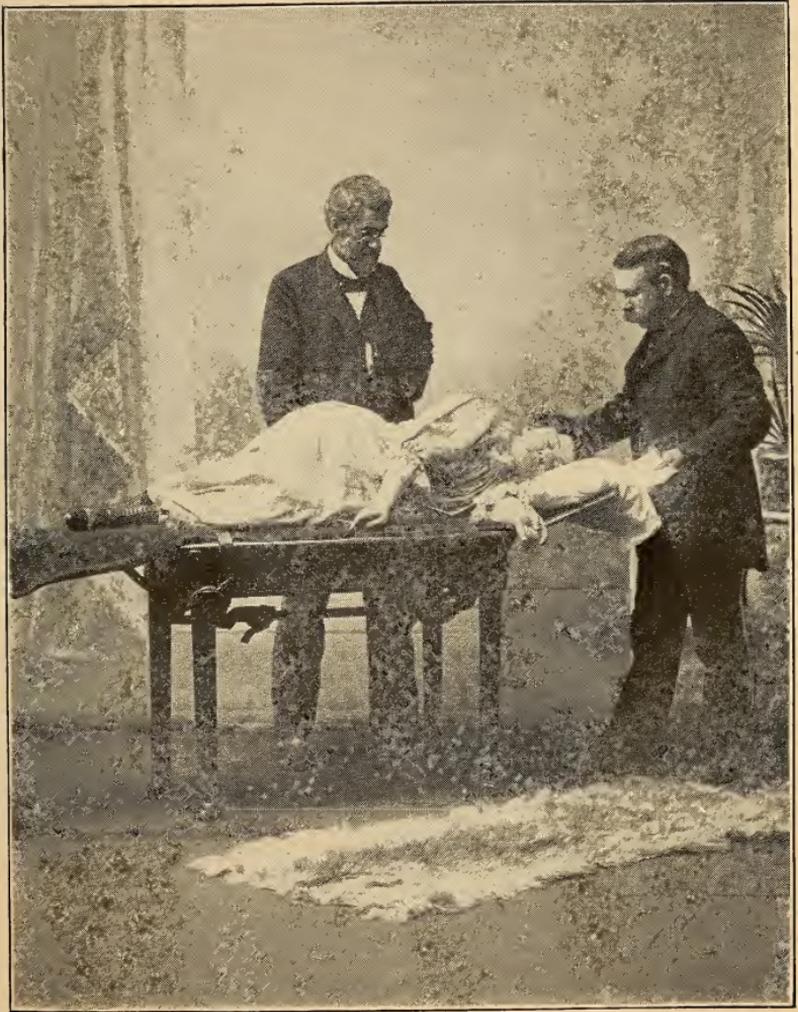
Let each individual suggest liberty of thought and action in every right undertaking, pledging themselves under no condition to allow any corporation, trust or individual to control them or require any service that will injure a fellow man.

When the above suggestion becomes a part of each individual man, then the demand for liberty will be granted.

Cleveland, O., Feb. 6, 1901.

W. J. Gordon, M. D., Cleveland, O.

Dear Sir: As you are undoubtedly advised, the case of G. vs. W. was decided against you. It is very evident that your faith in the testimony of Mrs. W. was ungrounded, for she certainly testified very strongly to the fact that she had, together with her husband, met you on the night that you called at their house and talked with them about treating defendant, and both Mrs. and Mr. W. swore positively that Mr. W. informed you that he would not pay out any more money for doctor bills; that he did not feel like putting any more money into something that he was convinced was hopeless. Of course, we can only draw our conclusions from the discrepancies in the testimony of the defending parties. Mr. W. and his wife both testified that although they had



Giving Suggestion to the patient, impressing the
involuntary mind.

repeatedly told you they would not pay any more money for medical treatment, you did not answer them, nor did you by voice intimate that you were aware of this contract, and they swear you told them you charged \$25 per month and did not state *No cure, no pay*. I believe the court, in rendering his decision, based it upon the implication, with their statements that they would not pay, that your acting in going on and treating defendant was acquiescence in the matter.

The only place where two of the three witnesses testified alike was in regard to the conversation at the house. Defendant testified that on the Sunday following the meeting at the house, he and his father met you at your office and his father said to you that he was glad you had agreed to take the case "no cure, no pay"; that at the time he said this, you were standing beside the operating table; he, defendant, was at the other side of the table taking off his coat and vest, and his father stood at the end of the table, and you did not say anything; that you did not answer him. You will remember we separated the witnesses so that they could not hear each other's testimony. The father testified that during this conversation he was seated on a chair at the east side of the room; his son was on a lounge and you were standing near the operating table; that the son was not undressing and had not started to undress. Then again, on the day you presented your bill, the son testified that when he

got the bill his father was with him, but was in a hurry, and that he took the bill, folded it up and put it in his pocket and did not say anything; that his father saw him get the bill, but said nothing. The father said the bill was handed to him and that he said, Why, I thought that was "no cure, no pay"; that the three were standing together.

Now the court says that the defendant's memory is poor and that he is apt to be mistaken. He has filled a position for eight years, drawing a salary of something like \$100 per month, was very clear and concise in his testimony, so it looks to me very much as though some one were lying. He certainly is not so mentally incapacitated that he could not remember a conversation had some two or three months ago, especially when it was important to him.

Another peculiar thing is that he came into the office afterwards and offered you \$10 per month to continue the treatment, when they were so emphatic in their statements, at the beginning, that they would not invest any more money, as they had no faith. Again, at the end of thirty days, according to their testimony, they were willing to pay something for further treatment, while they claim at the beginning they were not willing to invest a dollar. Surely they must have been encouraged, and I believe if you had not been so emphatic in your statement that you did not care to do anything with people who were able but

not willing to pay, they would have been willing to pay \$25 per month and continue, but your quick denunciation of them drove them away.

Of course, this is my opinion, but after trying a law suit and taking the testimony of the parties, a lawyer is, I believe, as competent to form an opinion, and an unprejudiced one, even where his interests are on one side, as is the judge, who is supposed to be impartial. I have every reason to believe that the court was conscientious in its judgment, although I do not agree with it. It was a case where they swore you out of court. (Suggestion).

Yours respectfully,

G. H. B.

Terre Haute, Ind., April 1, 1901.

W. I. Gordon, Esq., Cleveland, Ohio.

Dear Sir:—Your favor of the 30th ult. has been received. In reply I have to say that under the present system it is impossible for the working class to secure justice in the courts or elsewhere. Congress, the legislatures, the courts, the army, the navy, and all the powers of government are controlled absolutely by the capitalist class in their own interest. The courts, to whom you specially allude in your interrogatory, are just as dependent upon, and amenable to the capitalist class as are the enslaved workers, and

quite as subservient. Only the very foolish regard our courts as anything but the adjuncts of capitalism. Not a single vital decision has ever been rendered against the capitalist class in the United States Supreme Court and none ever will be. The capitalist class owns and controls the means of production and distribution and this makes them the ruling class of the land. All government is administered in their interest, so that we have class government, and its power over the working class is absolute.

The working class can obtain justice only when the capitalist system is abolished and the means of production become the common property of all. Then capitalist government, which is simply coercion of the many workers by the comparatively few capitalists, is supplanted by socialist administration in the interest of all. This is the mission of socialism and it is as certain to be fulfilled as the eternal march of the planets in their shining course about the sun.

Yours very truly,

EUGENE V. DEBS.

P. S.—You are at liberty to use this letter as you may think proper.

Cleveland, Ohio, March 29, 1901.

W. I. Gordon, M. D., Cleveland, O.

Dear Sir:—In reply to your question whether the poor man now can obtain justice in our

courts, I would briefly say not under our present system. It is impossible. We are living under conditions fostering the interests of the capitalists, closely backed by a government inimical to the interests of the poor man because of the conflicting interests composing it. From now on the wage earner will become conscious of his interests in society, and wipe out through a class, conscious, political organization the evils forced upon him by unjust industrial and economic conditions. The change will come no sooner. That political organization is now under formation.

Yours truly,

ROBERT BANDLOW,

Mgr. Cleveland Citizen.

Cleveland, O., March 30, 1901.

W. I. Gordon, M. D., Cleveland, O.

Dear Sir:—In reply to your question whether a poor man can obtain justice in our courts I would briefly say, not under our present systems. I will illustrate a case that came under my observation last summer during a strike here. A young man applied to me for assistance to obtain justice. He had been brought from Rochester, N. Y., under the pretense of receiving a better position than the one he had and was told there was no dissatisfaction or strike in the shop where he was to be employed. He was located by the

corporation that interested him in coming at the Metropolitan Hotel. He went to work and found upon entering the shop that there was a strike on and the men who were employed were being fed and taken care of in the shop. He manfully protested against working under such conditions, and rather than lose his manhood he left the place and returned to his hotel and anticipated returning home. The hotel authorities informed him that his trunk was held for railroad fare. He felt indignant and went to the court for justice. He was able to produce for the court two witnesses who corroborated his statements, but in face of the evidence, the justice told him that he would prefer to believe the statement made by the man representing the corporation, that he knew there was a strike on when he came and that he came under those conditions. It is needless to say that he did not obtain justice. This case, and many other instances of the same kind have led me to the conclusion I stated at the onset. I attribute the lax condition of the law and the defilement of justice to this cause: the masses are deceived at the polls, men are placed in power who are supposed to be impartial in the dispensation of justice, they are placed there by the capitalists, therefore under no considerations can a poor man under existing conditions procure justice. JAMES A. REYNOLDS,
Business Agt. Mechanics' International Ass. of
Machinists' Unions.

Cleveland, Ohio, April 1, 1901.

W. I. Gordon, M. D.

Dear Sir:—In reply to yours of March 29, will say:

I know of no way in which the working class, possessing no capital, can secure justice in courts which rest upon a social system in which capital is regarded as the supreme power, an authority that must be obeyed—when property rights are placed above human rights. In the struggle for wealth, and to keep the wolf of poverty from the door, every man's hand is at the throat of his neighbor, and it is quite natural that courts, and those who compose the machinery thereof, should be imbued and influenced by the commercial spirit, instinct and tyranny of capital. Judges and juries must consult their own welfare under the competitive cut-throat system, and as a result the class that has no money or wealth is bound to remain the under dog in the unequal fight.

In my opinion, when Socialism is introduced, and the so-called vested right of capital in the tools of production is transferred to the government, and thus all men are enabled to enjoy economic freedom, and opportunities to work will be guaranteed to all men, who will receive the full product of their own toil, instead of about one-fifth as now; and when the parasitical class will be compelled to produce wealth for itself, injustice will gradually disappear, because all will enjoy liberty and equal rights to apply

their labor power in the store-house of nature. Give men the chance to work and own the social wealth produced by their own labor, without sharing, or "dividing up," with drones, and they will provide themselves with beautiful houses, with better education, encourage morality and all things that make life worth living. Poverty and degradation will disappear and there will be little use for courts or stupid politicians to "pass laws" by the thousands to be broken through ignorance or necessity.

A prominent attorney once said that 95 per cent of cases in courts are due to invasion of property-rights. Now give all men the property they produce, as Socialism proposes, and there will be little desire to invade, rob and swindle others.

MAX S. HAYES,
Cleveland Citizen.

Cleveland, O., April 1, 1901.

W. I. Gordon, M. D.

Dear Sir:—In reply to yours of March 25, will answer: Under no conditions at present is it possible for the masses to obtain justice.

The independence and honor of the individual citizen and the freedom of the masses is tampered with by the political chicanery, collective robbery and defiled justice in all communities and large cities. Trusts, combines and single

politicians who seek the influence of the leaders, who dispense opportunities in office to uphold and sustain designing tricksters and arrant wrongdoers in places of trust, which places are often used to thwart the honest efforts of the masses who endeavor to secure their just dues from some of these very officers who have been elevated to office through the ballots of the masses. We are warranted in making this statement, based upon the opinion of eminent lawyers of this city and elsewhere, that it is almost impossible to obtain justice in a justice court. And practically this is the only court that the masses can apply to for justice. Therefore we can readily understand that it is necessary to avoid political parties and machines that are nominating such men to office, the nomination practically means an election, in favor of the predominating political party in each section.

With these ideas impregnated into every individual, re-enforced daily by continual suggestion, given either direct by the leaders of the masses or auto-suggestion by each individual, it will soon become the ruling power among all right thinking people. Extreme wealth cannot exist. Poverty will be unknown except in history. Man must insist upon full liberty and accept no substitute.

If each individual will hold these truths uppermost in their thoughts, thereby educating the involuntary mind, until they are dominated by

force of habit to do justice to their fellow men, selfishness will be eradicated. Corporations, trusts, combines will be forced to disband and liberty and justice will reign supreme and man's heritage will be gained and enjoyed within the next decade.

MORGAN WOOD, D. D.,

Pastor of Plymouth Church, Cleveland, Ohio.

SUGGESTIVE LIFE FOR THE MASSES.

BY EUGENE V. DEBS.

It was in the year 1886 that Martin Irons, as the chairman of the executive board of the Knights of Labor of the Gould Southwest Railway System, defied capitalist tyranny, and from that hour he was doomed. All the power of capitalism combined to crush him, and when at last he succumbed to overwhelming odds he was hounded from place to place until he was ragged and footsore and the pangs of hunger gnawed at his vitals.

For fourteen long years he fought single handed the battle of persecution. He tramped far, and among strangers, under an assumed name, sought to earn enough to get bread. But he was tracked like a beast and driven from shelter. For this "poor wanderer of a stormy day" there was no pity. He had stood between his class and their oppressors; he was brave and would not flinch;

he was honest and would not sell. This was his crime, and he must die.

Martin Irons came to this country from Scotland a child. He was friendless, penniless, alone. At an early age he became a machinist. For years he worked at his trade. He had a clear head and a warm heart. He saw and felt the injustice suffered by his class. Three reductions in wages in rapid succession fired his blood. He resolved to resist. He appealed to his fellow workers. When the great strike came, Martin Irons was its central figure. The men knew they could trust him. They were not mistaken.

When at the darkest hour Jay Gould sent word to Martin Irons that he wished to see him, the answer came, "I am in Kansas City." Gould did not have gold enough to buy Irons. This was his greatest crime. The press united in fiercest denunciation. Every lie that malignity could conceive was coined and circulated. In the popular mind Martin Irons was the blackest hearted villain that ever went unhung. Pinkerton bloodhounds were on his track night and day. But through it all this honest, fearless, high-minded workingman stood immovable.

The courts and soldiers responded to the command of their masters, the railroads, the strike was crushed and the workingmen were beaten.

Martin Irons had served, suffered for and honored his class. But he had lost. His class turned against him and joined in the execration of the

enemy. This pained him more than all else. But he bore even this without a murmur, and if ever a despairing sigh was wrung from him it was when he was alone.

And thus it has been all along the highway of the centuries, from Jesus Christ to Martin Irons.

Let it not be said that Irons was not crucified. For fourteen years he was nailed to the cross and no martyr for humanity ever bore his crucifixion with manlier fortitude.

He stood the taunts and jeers and all the bitter mockery of fate with patient heroism, and even when the poor dumb brutes whose wounds and bruises he would have swathed with his heart-strings, turned upon and rent him, pity sealed his lips and silent suffering wrought for him a martyr's crown.

Martin Irons was hated by all who were too ignorant or base to understand him. He died despised, yet will he live beloved.

No President of the United States gave or tendered him a public office in testimony of his service to the working class. The kind of service he rendered was too honest to be respectable, too human to be popular.

The blow he struck for his class will preserve his memory. In the great struggle for emancipation he nobly did his share, and the history of labor can not be written without his name.

He was an agitator and as such shared the common fate of all. Jesus Christ, Joan of Arc, Eli-

jah Lovejoy, John Brown, Albert Parsons and many others set the same example and paid the same penalty.

For the reason that he was a despised agitator and shunned of men too mean and sordid to conceive the lofty motive that inspired him, he will be remembered with tenderness and love long after the last of his detractors shall have moldered in a forgotten grave.

It was in April, 1899, in Waco, Tex., that I last pressed this comrade's hand. He bore the traces of poverty and broken health, but his spirit was intrepid as when he struck the shield of Hoxie thirteen years before, and when he spoke of socialism he seemed transformed, and all the smoldering fires within him blazed once more from his sunken eyes.

I was pained but not surprised when I read that he had "died penniless in an obscure Texas town." It is his glory and society's shame that he died that way.

His weary body has found rest, and the grandchildren of the men and women he struggled, suffered and died for will weave chaplets where he sleeps.

His epitaph might read, "For standing bravely in defense of the working class he was put to death by slow torture."

Martin Irons was an honest, courageous, manly man. The world numbers one less since he has left it.

Brave comrade, love and farewell!

THIS GIVES A DESCRIPTION OF THE FEELINGS OF THE WORKINGMEN TOWARDS CAPITALISTS AND THEIR DONATIONS:

New Castle, Pa., March 26, 1901.

Following the action of the Trades Assembly, division 89, Amalgamated Association of Street Railway Employes, adopted a resolution protesting against the acceptance of a gift. A committee to whom the matter had been referred at a previous meeting reported the following:

"That such donations are inimical to that independence American manhood is assumed to possess (on general principles) and especially so in this case, when such flagrant injustice has been done to those whose toil is represented in every dollar of the money thus tendered. It was well said by a delegate that 'between the lines of the books thus obtained one could easily see the sweat and blood of thousands of workers, and on the margins of every page the tragedy of Homestead.'

"To erect such a library here and by its silent or its partisan, outspoken influence induce our children to look upon it as a logical, necessary and unavoidable method of obtaining certain benefits, tends to destroy in their minds any idea of national justice or human rights and make of them willing supplicants at the mercy of this system of corporate greed which deals out a part of the sum in charity it originally appropriated

from the producers to whom it alone rightfully belongs, which sum if they had fully received would have enabled them to have owned a library instead of now being, as are all others who are similarly robbed, the objects of charity.

"It would be something like a semblance of justice if these donations were made to the widows and orphans of Homestead. We, therefore, condemn this library move as an insult to him it is said it will benefit most, the workingman; he does not want charity, but justice."

There were six men killed during the Homestead riot.—Cleveland Press.

N. B.—The city of New Castle, Pa., has rejected the above offer made by Andrew Carnegie to erect a library.

Suggest the spirit of co-operation. It seeks to secure the best possible conditions for all. It is the spirit of human brotherhood, equality and liberty. It is the ethics of Christianity as taught by its founders. Under universal co-operation the right of every human being to food, shelter and raiment would always be recognized, and the necessaries and comforts of life would be distributed for use, and not gain.

CONCLUSIONS.

With these illustrations before you, which will appeal direct to the reader, for he or she will be able to verify them from past observations, we

must conclude *Success, Wealth and Happiness* are open to all who adopt *suggestion* as their guide. The examples and the results in Illustration No. 1 are entirely due to a *faulty education*; these instances have existed for ages. In our forefathers' homes these methods of education have been given as depicted in the above illustration No. 1, and the same conditions exist in many homes today, and the only way to adjust it in the future is to impart to each member of the family a *suggestive education of equality and adaptation*. When it is realized that a lack of equality in the family has been and is often now due to the lack of right suggestions in *educating* the young, *then and not until then*, will parents do justice by their children.

The sharp dividing line between the masses and classes will be obliterated through *suggestive, education of equality*. *Man will be free* and the enslaved conditions that have existed for ages will be a matter of history only. These illustrations show some of the different phases and applicability of this science to domestic, social and business life.

Illustration No. 2—Shows how a person can be almost on the verge of insanity and recover immediately when conditions are brought about to relieve the trouble.

Illustration No. 3—Shows the way a man can be a success although he may have been a failure for years. The inspiration within himself culti-

vated and continually impressed upon the involuntary mind by the voluntary mind produces what we call habit, which in cases like this one means success.

Illustration No. 4—Shows that leading women have always suggested success to themselves and through its continued influence character is built up, position is gained, and a recognition is obtained through the influence of the continued operation of Suggestive Stimulus.

Illustration No. 5—This illustration shows clearly how a wrong impression given to a party, especially when it is of financial value for them to depart from the line of honesty and truth, that it is generally acted upon as it was in this case by all men who have not been taught strict honesty. This also shows how unjust the laws are and how impossible it is for the masses to obtain justice on account of political chicanery. It also shows the force of Suggestion, for in this case the patient immediately returned to his filthy habits and gave up his highest ideal life of being a man capable of controlling himself. The masses will draw an inference from this case that to obtain justice it means they must collectively work for one end and throw down all party lines except that party that gives a logical and beneficial proposition.

These few illustrations will clearly show how adaptable this law is to every avocation in life and if properly applied it means success in every undertaking. The different letters preceding these

conclusions are from the hands of some of the best known labor leaders and they have fearlessly given their opinions. Other men at the head of labor unions supposed to be working for the advantage of the laboring men refused to place themselves, their excuse being they were afraid it would hurt their re-election for the office they now fill. This shows clearly one fact, and that is, the working men must be perfectly sure of the leaders who are at the head of their orders and organizations, if not, they will find as I have found that any man who is afraid to give his unbiased opinion in behalf of the cause he is representing is a dangerous man and unfit for the position. *Suggestion..* See that these leaders are not re-elected because their re-election means working into the hands of capitalists and enslaving the masses, whom they are supposed to be representing. (They are the wolves in sheep's clothing), and such hypocrites have been the cause of enslaving the masses for generations.

THE MIND AS A DYNAMIC FORCE; OR,
THE HISTORY OF SUGGESTION IN
PAST AGES.

BY GEO. R. PATTON, A. M., M. D., LAKE CITY, MINN.

Most of this article is so concise in description of the past history of natural cures, it is printed almost in entirety.—Read before a meet-

ing of the Wabasha County Medical Society at Lake City, Minn., July 12, 1900.

Suggestion enables the mind to control the body.

Suggestive healing is the power of mind to control matter. When a mind has been regularly and thoroughly trained with this power to overcome the ills of the flesh is beyond computation. All medical practitioners admit the power of suggestion in the cure of disease, but very few of them admit that when this power is developed by that course of training, which is known as Suggestive study, that every other form of healing sinks into insignificance as compared with it.

The fact is, the mind has absolute and perfect control over every part of the body, *if it only knew how to use it*. The mind is finer than the body, and is positive to the body. The body being thus negative to the mind, is under obedience to it.

Permit me to state that by the phrase "the mind as adynamic force" I refer to and include all degrees of suggestion, as well as the various affective faculties of the mind, or those states caused by sympathetic action upon the brain, such as faith, confidence, belief, imagination, emotions, hope and the like. Any or all of them may become active over the bodily functions. Just here let me add a suggestion relative to the probable *modus methendi* of the mind as a dominant therapeutic force. Any initial or primary impres-

sion may be transmitted from the cerebral cells into the filaments of the sympathetic nerve distributed in the unstriped muscular fiber of the capillary arteries. As diseased states are presumably acute or chronic congestive conditions of the organs and tissues, it may follow that the changes ensuing in the calibre of the capillary arteries may so modify the nutritive and vital processes as to effect their cure.

As instances of mental impression acting upon observable functions through the capillary circulation, as revealed to the sight, I will mention blushing or pallor of the face, depending on the theme presented to the thought; the mouth watering on the thought or sight of tempting food; the flow of tears from words or thoughts that excite grief; nausea or vomiting from a sickening spectacle; sexual excitement from obscene thoughts or lascivious sights. Instances might be multiplied. Is it not a fair inference, indeed, is it not reasonably probable, that through the vaso-motor nerves the internal viscera may be subject to like effects through mental impressions, and that thus acute, as well as chronic, congestive ailments thereof may be favorably influenced, or even cured thereby?

Herodotus tells us that the Babylonians, Chaldeans and other nations of antiquity had no physicians and used no medicines. Even when the practice of healing passed from the East into Egypt and thence into Greece, it was exclusively

confined to the temples. At this period it was the universal belief that all diseases were due to the anger of the gods; and, therefore, prayers, with ceremonis of pomp and mysticism were used to propitiate heaven in favor of the sick, and all were of such a nature as to act vividly upon the imagination and emotions. These were likewise aided by abstinence, bathing, rubbing, kneading and pounding of the muscles, flexure and twisting of the joints and other physical manipulations.

May not osteopathy be only its resurrection, or its amplified imitation?

Now, these measures, in their entirety, were well calculated to arouse a new and favoring action in the nervous centers, and through them a sanative influence over the assimilative and nutritive processes, as well as upon the organic functions.

At a later period, when medicine first began to be disseminated from Greece into the outer world, while remedial agents were yet few, if a sick person died the death was ascribed to the will of the gods, but if recovery took place, it was accredited wholly to an answer to prayer or to a charm, incantation, amulet or talisman, which had now, in part, taken the place of the ceremonies in the temples as the means of cure. Here, again, we see the effects of credulity and superstition exercised through the emotions and imagination upon the ills of the body.

At a still later period in the history of medicine, magic and medicine were almost synonymous terms; in fact, the practice of medicine consisted almost wholly of the machinery of magic. A word scrawled upon parchment, for instance, would cure fevers; an hexameter from the Iliad of Homer cured gout, while rheumatism succumbed to a verse from Lamentations. These could be multiplied, and undoubtedly all were equally potent of cure in like manner.

The repulsive and ridiculous agents at one time so often and so freely given to the sick could only have been curative through a mental impression transmitted to the body; for who could take a potion from the skull of a murderer, or a tincture made from the common louse, or a pill from the dried liver of a bat, or a powder from the heads and legs of spiders, without profound emotion? Even now, new, unusual and untried remedies are often more efficient than the old and well-tried ones, and the shrewd and knowing doctor often avails himself of this fact.

At one time holy wells were to be found in almost every parish of Ireland, to which wearisome journeys were made for the miraculous powers of cure. It was the custom of the cured to hang upon the bushes contiguous to the springs small fragments of their clothing, or a cane, or a crutch as a memento of cure, so that from afar the springs could be easily located by the many colored fragments of clothing, rags, canes and

crutches swayed upon the branches by the wind. Inasmuch as the bushes for many rods around were thus adorned, the cures must have been far from few. The holy spring at Lourdes, France, may justly be accredited with cures more numerous and more marvelous than any of the other shrines of the world, vividly illustrating anew the force of the mind over the organism.

In the entire history of medicine one of the most curious illustrations of the healing power of the mind is elucidated by the "Royal Touch." It was a queer form of flummery, which consisted in the laying on of royal hands for the cure of scrofula and other diseases. It prevailed in England under various sovereigns, from the time of Edward the Confessor to that of the house of Brunswick. The practice seems to have originated in the belief that there was something divine attached to a king—a gift from Heaven, or a miraculous interposition of Providence itself in favor of the sick, through royalty as the medium.

That many thousands were cured admits of no doubt. Surgeon Wiseman, of London, the most renowned physician and surgeon of his day, says, "I myself have been an eye-witness of many thousands of cures performed by his majesty's touch alone, without any assistance of medicine or surgery, and those, many of them, such as had tired out the endeavors of able surgeons before they come hither," and he adds, "I must needs profess that what I write will little more than show

the weakness of our ability when compared with his majesty's, who cureth more in one year than all the surgeons of London have done in an age." The divinity of the "touch" was egregiously exploded in the middle of the seventeenth century by an infamous quack, by the name of Great-rakes, who even "out-royaled" royalty itself in the laying on of hands, and who was so wondrously successful that even the Royal Chirurgical Society of London expressed the incomprehensible opinion that his success depended upon "some mysterious sanative contagion in his body."

But the most consummate proof of the verity of our text is furnished by a delusion that had its origin in our own country a century ago. An ignorant blacksmith, Elijah Perkins, of Connecticut, during spare moments at his forge, welded together various metals, in an endeavor to fabricate a composition which would cure disease when applied to the surface of the body. Eventually he declared that he had succeeded, and he exhibited what he styled his "metallic tractors," really a pair of tongs about six inches long, one prong of brass, the other of steel. They were applied over, or as near the diseased parts as possible, always in a downward direction, for about ten minutes. The tractors were tried in every variety of internal and external ailments, with curative results so extraordinarily wonderful that they seemed to be affected by the direct agency of Almighty power, and not by natural agency.

The treatment was called "Perkinism," in honor of the inventor. The demand for the tractors could not be supplied. The craze raged through the New England States and spread to Great Britain and portions of Continental Europe, where hospitals were established as fountains of health for suffering humanity. Within a brief period 1,500,000 cures were reported in Europe alone. While the delusion was at its height, says Dr. Bostock, Dr. Haygarth, of London, determined to ascertain how far the effects might be ascribed to the imagination. "He accordingly formed pieces of wood into the shape of tractors, and with much assumed pomp and ceremony applied them to a number of sick persons who had been previously prepared to expect something extraordinary. The effects were found to be astonishing. Obstinate pains in the limbs were suddenly cured; joints that had long been immovable were restored to motion, and, in short, except the renewal of lost parts or the change in mechanical structure, nothing seemed beyond the power to accomplish."

I presume the reader may recall the "Blue Glass Craze" that raged not many years ago. General Pleasanton, of Philadelphia, announced that he had discovered that the rays of the sun in passing through any blue medium—as a pane of blue glass, for instance—became thereby imbued with miraculous powers of cure. He wrote a book upon the subject. The plan of treatment consist-

ed in placing panes of blue glass in the sash of any convenient window toward the sun, then requiring the invalid to sit in the sun's rays after they had passed through the blue medium. The furor became so widespread that in almost every hamlet the ailing basked for hours daily in the blue rays. From every quarters were reported thousands of cures of the most diverse nature. The glass factories turned all their energies to the production of blue glass, but could not keep up with the demand, while the price advanced to 40 and 50 cents a pane. A gentleman of my acquaintance experienced such pronounced benefit that he stated to me with grave seriousness and much sympathy that in the near future the physician's occupation would be gone forever. Another patron-friend, who was in perfect health, told me that he had fitted up a window in his residence and had been experimenting with the rays. He claimed there was something in it, for after sitting in its blue rays half an hour every morning, he felt the thrilling exhilaration of its effects in every fibre of his body throughout the day. Upon his invitation I visited his residence to test it myself. But, being a skeptic, with little faith and still less imagination, I felt only the hot rays of the sun. I remember six persons who had credulity and faith enough to buy and test the blue glass. These were cured of their ills, while those of little faith, not enough to pay out money for the glass, experienced no benefit whatever.

So it is a fair presumption that faith and credulity were requisite to success. In a few months this mania died out with as much suddenness as characterized its onset, leaving in the hands of glass factories and dealers tons of colored glass, as a fresh memento of the folly of mankind.

The marvelous influence of the mind in disease is the sole basis of the vitality and success of Christian Science. Its adherents claim otherwise, but their claim is not well founded. They virtually maintain that in answer to prayer the laws of nature are temporarily suspended or set aside by the Omnipotent, miraculous cures being wrought thereby; but where failure ensues it is due to the all-wise decrees of Providence. Observe that this is precisely what was claimed for the "Royal Touch" over two centuries ago; that is, the cure came directly from Heaven, from Deity itself, through royalty as the medium, instead of through prayer, as the medium, as claimed by the Christian Scientists; and that where failure ensued, God had so willed it.

Is not this history repeating itself?

You will note that early in this article it was stated that the ancients by prayer and other means supplicated their gods for the cure of their sick. If cured, their prayers had been heeded and granted; but if cure had not resulted, the failure was ascribed to the contrary will of their gods. Is not our Christian Science very like this again, and is not history repeating itself a second time?

Christian Science is simply an old and twice resurrected fad; it was born over 4,000 years ago, then again galvanized into life as the "Royal Touch" over two centuries ago, and now it is re-resurrected as Christian Science. But it is the same old coat, only it is turned wrong side out. You see the faded lining, but it is sadly frayed and tattered.

Will the remains of Mrs. Eddy's fanatical "ism" and her torturing gibberish, after timely burial, be shoved to the surface again to personate anew some like abomination at a later period?

History answers yes.

The well-authenticated history of the "Royal Touch" shows conclusively that the cures attributed to it were not only tenfold more numerous, but also tenfold more marvelous than those claimed for Christian Science. But, in neither the "Royal Touch" nor in Christian Science—let it be remembered—has the alleged divine intervention ever extended to a crucial test, that is, to the restoration of a lost part, such as a nose, a toe, or a finger, to convince the skeptic.

Admitting that miracles are now ever performed, it should be no more difficult to restore a lost toe than to miraculously cure a trivial functional disease. Surgeons actually restore sight to those absolutely blind in cases wherein Christian Science has uniformly failed. For instance, in cataract. Has Christian Science ever removed a cal-

culus of any kind or a floating cartilage? Our profession has approximated more nearly the miraculous than has Christian Science; for by plastic surgery we have restored to the face a nose that could scarcely be distinguished from the one that had been lost, and we do almost daily equally "miraculous" operations.

Christian Science has now become an actual and active religion to its followers. They have the same blind and unquestioning faith in it as pertains to every religious belief. Being then a faith, they are filled with enthusiasm, confidence, a fervor of zeal and earnestness, and a strong feeling of hope and certainty of cure which are the very elements that count so much in curing the body through the mind.

It may be objected that infants and small children, without the helpful aid of the mind and imagination, are sometimes cured so quickly through Christian Science that the recovery must be miraculous and in answer to prayer. In reply it may be truthfully stated that physicians are as often astounded at the sudden recoveries of small children, which are often so rapid as to make them entirely independent of any treatment put into force by the physician. Often within a few hours the acute onset, with high temperature, pain and bounding pulse, end speedily in spontaneous recovery, due to the rapidity of the recuperative forces of nature in early life.

I will now relate a few anecdotes illustrative of the subject of this article.

While surgeon of a Cincinnati hospital one of the messenger boys was often disobedient of orders. The sister superior once asked me how to punish him. I suggested putting him to bed and making him sick with medicine. My advice was acted upon with alacrity. A teaspoonful of colored water was given him every fifteen minutes. With assumed gravity, I ordered the nurse, in the boy's presence, to keep giving the medicine until he became sick and vomited. Within an hour he vomited profusely.

A physician whom I knew, and who was a wag as well as a wit, was fond of telling, in his inimitable way, his method of showing the influence of the mind over the body. If a patient came whom he thought might be remiss in paying his fee, he would stand him up facing a large placard on the wall, telling him never to take his eyes off the placard. Now, as soon as the examination was well under way, the doctor claimed that he could tell whether he would get his fee or not. If his patient remained at ease and passive, he knew his fee was sure; but if he became nervous and excited there was no fee in the case. The placard read:

“POSITIVELY NO CREDIT. OFFICE PRACTICE
STRICTLY CASH.”

While I was in California recently a friend mentioned that an intelligent relative of his was

being treated by a celebrated Chinese doctor. This relative claimed that Chinese physicians were better than our own; that they had devoted 5,000 years to medicine and had thus become so learned and skillful that they could tell all diseases without asking a single question, simply by feeling the pulse. Out of curiosity I visited this physician, ostensibly as a patient. Without so declaring myself, he knew intuitively that I came to consult him. Without asking any questions he placed his finger upon my right wrist, communed with himself for a few moments, and then gravely informed me that I had thirty-seven diseases; some in the blood, some in the brain, some in the kidneys, some in the liver, and many others in the heart and lungs. He said it would take sixteen different herbs to cure me. He volunteered the statement that he could detect 6,000 diseases by the pulse alone, and that he used 400 herbs in the treatment of the various diseases. Upon his request, I examined his portfolio containing 350 testimonials of marvelous cures, wrought among English residents of California during his seventeen years' practice on the coast. Many of them were from parties of intelligence and eminence, and were so extraordinary that nothing short of their being attested by numerous witnesses of unimpeachable veracity, could satisfy one of their truth. Now, permit me to state that I have no pulse in the right wrist, the pulse being congenitally absent; but through it he made the

pretense of locating so many diseases. This, doubtless, is the form and character of medical practice in China among the native Chinamen, and probably has been for many centuries among a population of 400,000,000. Is not the logic from the above acts irresistible, that in China the native physician cannot tell one disease from another, and that all his work is simply nonsense and guesswork? There can, therefore, be no escape from the conclusion—it follows as lucidly as a demonstrated problem in Euclid—that any benefit that may ever accrue from their treatment is wholly due to the dynamic force of the brain upon the functions of the body.

In recent years various systems of treatment have originated, dispensing with medicine altogether. Among them may be mentioned the Swedish movement cure, massage, hypnotism, Christian Science and osteopathy. This may be partly due to the known insufficiency of drugs, partly to the recognition of mental influence as a therapeutic force, and, finally, to the little fixity in practical medicine. For instance, the same remedy, administered under similar circumstances by different physicians, will have opposite effects, depending on the amount of faith or confidence reposed in the physician.

Medical faith has often unquestionably effected what the employment of regular professional aid has been unable to accomplish. Therefore I reiterate that it is a matter of paramount import-

ance in the cure of diseases, and I do not hesitate to express the wish never to have a patient of my own who does not possess a goodly stock of it.

A friend of mine, upon being asked why he did not cure his mother-in-law, as well as his father-in-law, wittily replied that his mother-in-law did not have as much faith in him as his father-in-law.

It is a matter of common observation that medical theories and remedies of a few years ago have been discarded and that others have taken their places. In fact, the practice of medicine is no more an exact science than the making of pies or doughnuts. There are fads and fashions in medicine just as there are in bonnets, and they change about as often. The laws of nature, the facts of philosophy and the unavoidable sequences of mathematics alone are immutable. Whenever the limits of nature's laws are passed, vacillation, doubt and mutability rule in all human affairs. This applies with characteristic force in medicine, in which only anatomy, chemistry and to some extent surgery are sciences.

It is my conviction that the recognition of the power and usefulness of mental dynamics, including hypnotic and all other forms of suggestion, over physiological and pathological processes, in combating disease, is unquestionably the most impressive advance in modern medicine. Mental influence alone may diminish or increase the activity of normal physiological processes to the ex-

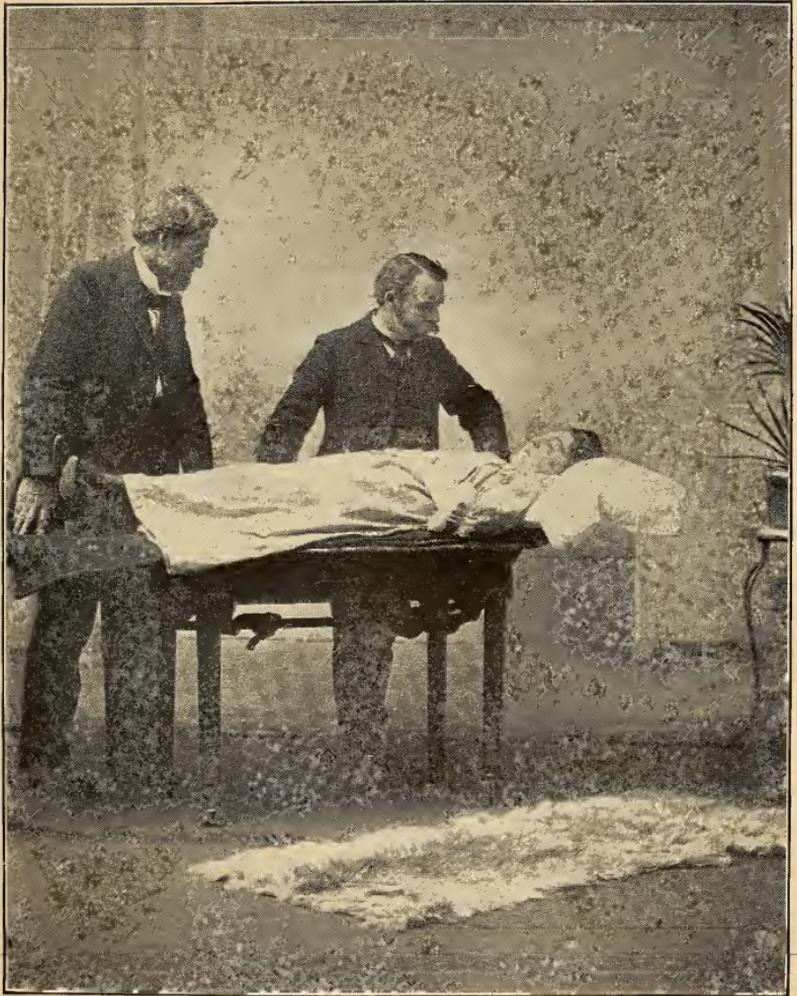
tent of removing the pathological effects of disease.

In a general way, the effect of drugs are uncertain, perturbing and distinctly disappointing. For instance, in typhoid fever, no known remedy is of any use. We must wait until the microbe tires himself out. A celebrated teacher, after an exhaustive dissertation over a case, was leaving the bedside without prescribing any treatment, when the house physician asked what he should give the patient. "Oh," said the professor, "a hopeful diagnosis and anything else you please." *En passant*, the doleful doctor will be a failure *ab initio*, while the hopeful one will prove a winner "from start to finish."

In a published address, delivered in Ohio many years ago, I coined an oft-quoted aphorism which may bear repetition here: "Never give a sick man anything that would make a well man sick."

It is a ludicrous fact that the average patient, when paying out money, expects to see some sign that he is getting "value received" in the shape of bottles and pill boxes, and so the unfortunate doctor may have no option but to deceive.

As time passes less reliance is being placed on drugs. As knowledge of disease increases, the use of medicine decreases. It is reasonably assured that ultimately the physician will become not so much the man behind the pill as the judicious adviser, the wise counsellor, gently leading the sick "into green pastures, beside the still wa-



Giving Suggestion to the patient, impressing the
involuntary mind.

ters," through paths that lead onward to recovery, assisting nature at times, if need be, with a big bread pill.

METHOD OF GIVING DEEP SUGGESTION.

First, have the patient lie down in the most comfortable position. I am very particular that there is no clothing restricting the circulation or anything tight or uneasy upon them.

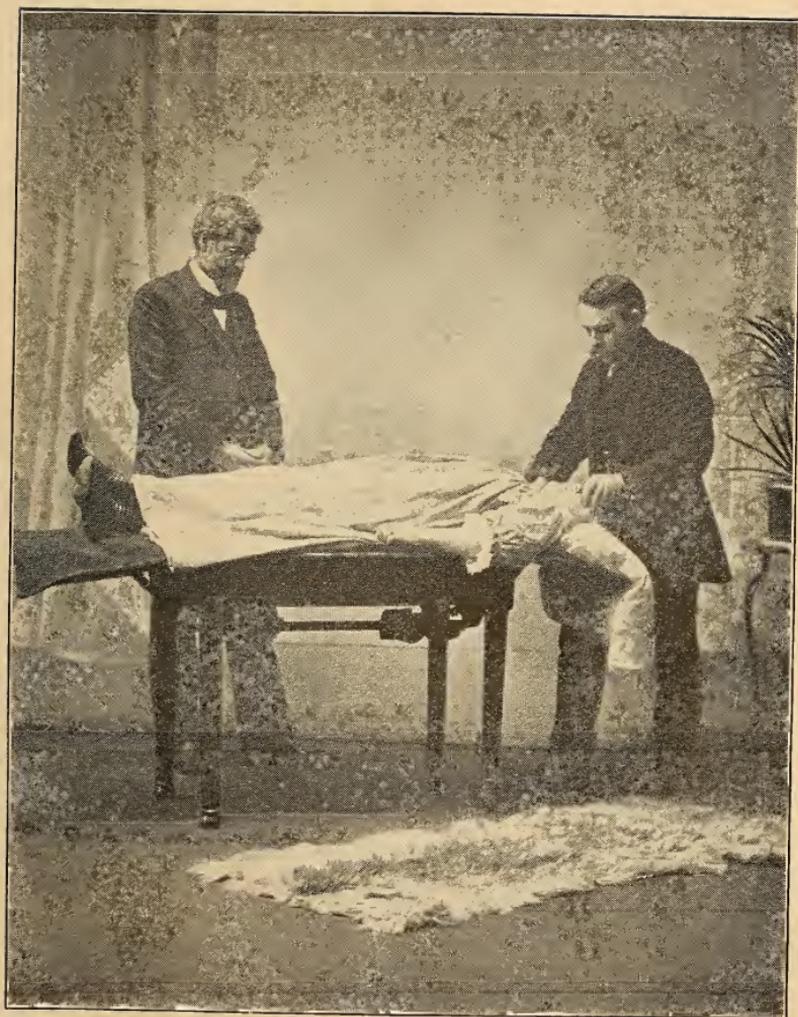
Particular attention should be paid to the fact. If the shoes are snug they should be removed, as they may divert the attention of the patient from the suggestion given by the operator.

Now with the patient comfortable in every respect, assure him that perfect confidence should exist between you and him, and remark you anticipate and expect him to become negative, and do as you wish him to, for it devolves upon you to voluntarily assist to procure the benefit that will come to you from the use of Suggestive Therapeutics, you will gain confidence from the first treatment. Then say, it is possible to cure and to relieve all people that are curable through the use of suggestion. And there is nothing hurtful or strange about it. Then I suggest that they keep *one thought alone* in their minds, *just one thought*. That is *sleep*. I then tell them to close their eyes and go to sleep. The patient at this time generally gives himself up, then I say,

"Your eye lids begin to feel heavy; your eyes are tired; you begin to wink; you cannot see distinctly; you feel weary and tired; your muscles are entirely relaxed (I lift the hand to be sure they are); your eyes close tightly." I then press both fingers over the eye lids, and say, "You cannot open your eyes, you are now asleep." At the same time I suggest that the breathing be deeper. If the patient breathes deeply, and does not open his eyes, he is in a somnambulistic state and is in the best possible condition to receive deep suggestion.

Some will not accept suggestion as quickly as others. Some will go to sleep the moment you command them. Others resist for some time. In these cases it is necessary to continue the suggestions given heretofore, varying in time to produce the suggestive condition from five minutes to one-half an hour. If the patient still, at the lapse of from five to fifteen minutes, opens the eyes, you readily tell them that you meant that they should, they are in the suggestive condition now, but not in that state that you would like to have them. After a few treatments they will become subjects for deep suggestions; if not, use the *New Method*.

In the cases that do not take suggestion by the other method readily, then the new method is to be used, employing the *voluntary mind* of the patient to assist the operator in impressing the involuntary mind, the full attention of the patient



New method of giving Suggestion.
(Original with the author.)

is required and only the sense of hearing is allowed the patient. This method of treatment so far as I know is entirely new with me and is giving me wonderful success, and I believe where full confidence is established between the patient and operator better results are to be gained with this method than in any other way. I would state that I frankly tell the patient that he came to receive the impressions from me and we will not enter into discussion, and I never allow the patient the opportunity of conversing. (See cut.)

You will observe the eye lids are kept closed by the operator, the head is lowered, filling the head with blood, giving the best possible nutrition to the brain, and impressions now received will be retained, and results will follow that will satisfy every operator. *It never fails.*

A few patients are rebellious, preoccupied and unable to give themselves up to the operator. They analyze wrong feelings, are anxious and say they cannot sleep. These patients can be controlled by commanding them to take suggestion by the new method, and within a short time confidence is fully established and the operator will be able to give them suggestion under the old method if he so wishes. All people are open to suggestion excepting the incurably insane and idiots.

Occasionally it is necessary to give a patient suggestion that you know is suggestible in the

presence of the party you wish to operate upon who is doubtful. This establishes confidence.

The old methods of using chloroform and other drugs to produce suggestion is unnecessary when the new method is used.

I would state here that the more intelligence a person has, the higher grade of society they belong to, the more they desire, the quicker they will take suggestion and the better the results.

The different degrees as given by the older authors is unnecessary to go into. It is now known that suggestion can be given with the new method in the waking state and obtain as good results as we did under the old methods.

The many degrees of the suggestive condition and the different ways to obtain those results are unnecessary and not conducive to the best interests of the profession or suggestor. First establish confidence and your work will be successful.

“THOUGHTS ARE THINGS.”

In the highway, we call Art,
 Each must take his way alone;
 Hearing only in his heart
 Urging him till life be done—
 A low voice, in stern command,
 Reaching from a better land,
 Crying, Onward, to the end—
 Till thy hopes and fancies blend
 In reality; for there
 Thou shalt find the good, the fair
 Thoughts thou worshiped—held as true—
 Had their birth as babes, and grew.

SUGGESTIONS IN EVERY-DAY LIFE.

By Evangeline Hathaway.

Nearly all the articles I have seen on suggestion have considered it in its relation to Therapeutics or Science. Of course its value is beyond measure in connection with those subjects, but I have been interested, of late, to see how practical it could be made in every-day life. The majority of us will not make much use of it in the treatment of diseases, or experiment with it for the benefit of science, but we can all apply it, if it is practical, to use in our daily work.

I am a tyro in suggestion, but having been cured of nervous exhaustion by one of the physicians of Suggestive Therapeutics, recommended in a magazine, I naturally became interested in the subject. At first, I was curious to see how easily different persons were influenced by Suggestion in trivial things. Therefore, if I saw a person walking in a certain direction I would suggest he change his mind, and go in an entirely different direction. The results differed in this, according to the object of the person. If he had some objective point in mind, which he was anxious to reach, it would be difficult or impossible to influence him, but if he were walking aimlessly, as a rule, he would respond readily to the suggestion. I tried to influence persons to change their position, to leave their seats or move to another part of the room,

and in almost every case, I would be successful.

After making these experiments for amusement simply, I began to work with a more definite purpose in view. First, I tried telepathy with one of the members of my family . In all the other instances the subjects did not know that the suggestion was being made, and thought they acted entirely on their own impulse; in this experiment the subject was aware of my intention. I would think of something in another room, and suggest she walk to it and touch it. She succeeded so well, that I felt encouraged to make more difficult tests. I would place a number of books or other articles on a table and suggest which one she should take, and later, I selected certain pages in a book for her to find. In nearly every instance, she was able to do what I wished. I have also made similar tests in mind reading with a friend who is a psychic. She will wander around the different rooms of the house, with her eyes closed, and carry out any suggestion I have in mind.

Finally, I began to use mental suggestion instead of the ordinary means of communication. If I wanted something done by members of the family, I would suggest it, instead of asking. It might be only some little thing, such as opening a window or the giving of some article, but it was sufficient to show the power of the mind. Then, I thought it would be interesting to experiment with friends at a distance.

One Sunday, I was desirous of hearing from three friends, so I suggested that I receive letters from them by a certain date the next Thursday; thus giving them just time enough to write the letters and send them. One of the letters I expected would come anyway, the other two were uncertain. Much to my delight, however, the three letters arrived. I have made this experiment a number of times, and it succeeds in a majority of cases. Sometimes, if I want to see certain persons on business, instead of writing them, I suggest they call, or in some way give me an opportunity to meet them.

Of course, if we ask a favor of some one, and he refuses to grant it, there may be two reasons for the refusal, either inability, or disinclination. In suggestion the same reasons hold true. The person may receive the suggestion and feel an impulse to do what is suggested, and be unable at the time to respond, or on the other hand, he may be one who does not yield readily to impulses, and therefore unwilling to respond. I have found that the non-success of suggestion is more often due to one of these two reasons than to the fact that the suggestion was not received or felt.

Judging from my experience and observation, I should say that suggestion can be used *ad libitum* in any line of work. I know of several instances in which music has been taught largely by the suggestive method. It frequently happens

that a person will respond to a mental suggestion much more readily than to one orally given.

I have made the most of my experiments with friends who were more or less in harmony with me. Whether or not the experiments will succeed with strangers depends upon their susceptibility.

This subject of practical suggestion is well worth our attention, and I would be very glad for others to give their experiences in this direction.

IMPORTANCE OF SUGGESTION.

Suggestion woke from out her sleep,
And flushed the Virgin face,
With Love's conception to redeem
A lost and sinning race.

All power to create is of the Universal Mind, evoked by suggestion. Responsive to Love's persuasion, during gestation, this God-force within is creating after his own image, and in its own mold, soon to receive the breath of life and complete individualization, henceforth to be its own suggestor and sponser of destiny, in the form, image and likeness of God, which is the highest mind-ideal consummated and individualized in mankind: "So God created man in His own image, in the image of God created he him; male and female created he them. And God (the Law)

blessed them, and God (the Law) said unto them, be fruitful and multiply and replenish the earth;" and so creation has and must continue ever active in response to immanent indwelling Law and suggestion, by which have come "out of the ground, and formed of dust," beast and man, embodiments of creative energy, the same as said: "Let us make man in our image;" and is still creating in conformity with the laws of procreation, "replenishing the earth" through continued creative activities, ever seeking expression, and "walking in the garden," still apprehended by such as have ears to hear and eyes to behold his Omnipresence.

Immanent, manifesting Mind and intelligence in everything invites toward the highest possible realization of ideals, which are forceful suggestives, and important proportionally, as affecting the human race; and of all suggestive power I believe the mothers of mankind possess the greatest, because of the gestative and more direct continuing force of theirs in germinal unfolding and development of being. Mothers are the nursery keepers, trainers of the unborn and guardians of the cradle, moulding with suggestive, living care, as only mothers can. Fathers may provide, protect and encourage, and assist with reinforcing love and means, comforting and strengthening the maternal thought and faith; but the greatest opportunity is especially hers; and posterity looks to her, and ever must, for first and

lasting impressions upon which to rest most the welfare of mankind.

The female character is negative and most receptive of positive influence, and hence the more amenable to suggestive means, which I believe governs reproduction as much as it affects character or anything else. And I am not sure but that suggestion is an initiative and constant force or causation affecting all forms of life, growth and development whatsoever.

“FEAR NOT.”

SUGGESTION CONTROLS FEAR.

If we take the elements of Fear and Worry and try to find some good results which mankind receives for the trouble of entertaining them, the probability is that we shall be forced to the conclusion that no direct benefit can come from this companionship. In view of this general admission, it is indeed surprising to note the tension at which some people continually keep themselves, and to watch the gradually deepening wrinkles and the woe-begone expression, which are the results of this undesirable mental state. The facts cannot but impress us deeply, and as we consider them, this question presents itself. Is there a general recognition of this phase of the law of Cause and Effect, and if so, why is better progress not made in overcoming the defect? If

the tendency to worry *can* be overcome, the field for doing good in this direction is indeed wide.

What is the cause of worry? Fear of bad results. The vital point then is to subdue this fear, and it can be done, through suggestion. Let us look for an expression from some recognized authority on the subject. Take the parable of the grain of mustard seed. Bear in mind who is speaking and weigh the words accordingly. Here is the suggestion to "have faith"—faith in our God-given powers. Note the promised results.

Let us now look around and ascertain what results are actually obtained in this every-day world when this admonition is obeyed. Since a large part of the great load of worry is due to financial troubles, we may appropriately look for an example in that direction. There is in New York City a man who less than three years ago went to the metropolis with the fixed determination to succeed; in other words, "he had faith." His whole capital consisted of \$100 and a meal ticket. He had neither friends nor influence, but in the face of this his auto-suggested success, and said: "I am going to make the biggest fortune ever made on the Stock Exchange." Without discussing the desirability of the means to an end, let us observe the result of this expression of determination. In the first place we must note that he never swerved from his intention. It was his ideal and he followed it in a vigorous manner. He made up his mind that by careful

and sound judgment—by watching for and creating opportunities—he could bring under his control vast sums of money. He was possessed by the idea, and had confidence in his ability to carry it out, and as a result he is today a millionaire.

Do you say “an exception?” We think not, unless it be in degree only. Let us then suggest success, health, wealth, education and charity.

THE IMAGINARY AND THE REAL.

By Samuel Blodgett, Grafton, N. D.

There was a story told of an ardent Adventist, in the time when the idea of the speedy coming of Christ had its greatest number of adherents, meeting Theodore Parker, and trying to impress upon his mind the importance of turning his attention to the event so certain, so near and so awful in its nature; and Mr. Parker answered him that the world's coming to an end did not interest him in the least, for he lived in Boston. Before he got home he met Ralph Waldo Emerson, and had to open up the subject that was nearest his heart to him, saying the world was sure to come to an end very soon, and that he ought to devote his whole attention to preparing for it. The sage of Concord told him that if the world came to an end it was not at all important, for we could get along just as well without it. I wish to call attention to the fact that we are entering a new

age; an age that has shown far greater improvement, and in some respects superceding, the iron age; an age that has shown far greater improvements in the arts and sciences than any preceding age. It is only natural that during the transition period some should give undue prominence to mind or spirit in the power it possesses over material substances. The swing of the pendulum, which has been standing on the mark of the rankest materialism, has passed over with many to the point where the existence of matter is nearly denied. For instance, we are told there is no such thing as sound, and there is no such thing as light, really; it being "all in your eye," or in your ear, as the case may be. Thus they make light and sound mental impressions rather than facts that are recognized through the media of eyes and ears. And we are told there is no sickness or disease, only mental impressions concerning health, etc.

If you believe you are in good health, you are well; if you believe you are sick, you are well all the same, but you have somehow received false mental impressions. Now, impressions are powerful factors, but they are not all. There could be no impressions if there were not something to give, as well as something to receive them.

Impressions come in two ways, or through two agencies; physical and mental. We have bodies, and they may be diseased or out of harmony with natural organic conditions. When they are so

out of harmony, the mind is generally unhealthy as well as the body. On the other hand, if the mind becomes unhealthy, it affects the body, and that becomes unhealthy too. The physical and mental are so connected and blended together that when one department is diseased the other is out of health also; health being completeness and harmony of everything that goes to make up the personality.

One mind can produce an effect on another that will affect the physical intensely in very many directions; can cause great perspiration, vomiting or purging, and material substances can be used to produce the same result. The one affects the body through the agency of the mind; the other affects the mind through the agency of the body.

A fact or fiction may produce the same emotion. Your sympathy may be aroused and you may shed tears at the sight of suffering, or at the description of suffering, as portrayed in a novel.

OCCULT POWER.

By R. H. Colby, Ph. D.

No question has called the scientific student to more thoughtful and thorough study of the occult powers of nature and of mind than that of power to treat disease and to drive out demons of habit and insanity. We can not deny that

“Christian Science,” “divine healing,” as practiced by Schlatter, Shrader, Dowie, Moernons, and a great host (including the power of St. Ann’s bones), has manifested to the thoughtful a power somewhere (hidden from the uninitiated), which does cure those whose faith lays hold of the suggestion that ^{there} ~~one~~ is certain.

The parties and things named have proven efficacious in thousands of instances. Now let us look for a turn key to the whole matter, without applying to the miraculous or supernatural. There are forces in nature when the right spring is touched (consciously or unconsciously), which respond in a nature cure (God given, of course), whether touched by a priest or an idiot, by prayer and anointing, or by a person of the world.

Healing by the occult forces of nature, inherent in man, as revealed today through the psychic power of the mind, has been brought into a science, with laws just as fixed as the laws of mathematics. There can be no doubt, as results show from the testimony of thousands, treated even from a distance, through the law of suggestion.

Mental Science is a study in psychic therapeutics, requiring the closest application and much time and patience; but the reward is glorious, as it not only enables man to know himself, but to cure himself. Christ and His Apostles possessed a power beyond any of the so-called healers of any day since. He used His power as Maker as well as Master.

There is now no science or faith that touches the border of Christ's Almighty power. With a word He cured the withered arm of the paralytic. But Prof. Vyndel of Dowie's college carries a withered arm by his side as a flag of defiance to the power of John Alexander and all of his zion. How soon would Peter or Paul have relieved one as useful as zion holds this professor to be?

God forbid that I should question the sincerity of all these pretenders. They unconsciously touch the potent power and succeed in curing some diseases, and call it a miracle. It is no miracle. It is nature's mind or soul cure.

Every blessing is the gift of love. "God is Love." So the gift of healing, "like the early and the latter rain," is God's gift, and like the sun "shines upon the just and the unjust alike."

It is no sign of piety to possess the power to heal disease, but it is a sign that the right spring has been touched, the right suggestion made and received. It is a natural and not a supernatural power. A power to use and control the mental faculties as thoroughly revealed by the close and thorough study of Mental Science. A greater interest should be awakened in behalf of suffering humanity. I was cured of a severe lung trouble at a distance of five hundred miles. Thanks for the knowledge of Mental Science.

Suggestions naturally are divided into two classes. Either direct suggestion, or auto-suggestion.

Direct suggestions are received from without, coming to us through the medium of our five senses.

Direct suggestions are always stimulating or depressing, depending oftentimes upon the health of the body and environments and conditions of the person receiving them.

Auto-suggestions are the results of thought, or conclusions derived from within us. By *auto-suggestions* the subject can either stimulate or depress himself. For example: The *hypochondriac* is always depressing himself, and people that are called *inspired* are always suggesting good thoughts and have lofty ambitions, therefore stimulating themselves.

THE POWER OF AUTO-SUGGESTION.

“Auto-suggestion is the great psychological miracle, and few realize the part it plays in the drama of life. It accounts for much self-deception and self-elation; it regulates the number of births among intellectual people; it renders immune from diseases, and perpetuates diseased states; it has changed non-contagious into contagious maladies; it is lord of the realm of habit; it lays bare the secret of influence—the influence of what is seen and heard, of things unsaid, of

things undone ; it explains the accomplishment of seemingly impossible feats ; it is the channel through which genius finds expression ; and it may be contended, with no small show of reason, that the subliminal self of a Stratford butcher's apprentice, under the spell of an auto-suggestion inspired in his boyhood by the pageants of Coventry, created the deathless plays of Shakespeare."

Through Auto-Suggestion almost everything is possible, and to thoroughly convince the reader of this assertion without an exhausting argument or a long list of arrayed facts, let us give striking examples of the working of this great psychological law, which means to everyone, that apply it, their lives will be made the best they can be, under existing circumstances and social conditions. The reader can reach this ideal state through its continued power working secretly but continually upon himself, examples such as Washington, Wellington, Napoleon, Patrick Henry, Lincoln, Garfield, Morse, Edison, Tesla and others. All prove this assertion. All of these men illustrious in the history of the world show clearly they were continually encouraged and held steadfast to their purpose by a strong power within them ; it is never gained without continued self-impressions producing a reliable character, therefore, these men SUGGESTED SUCCESS to themselves, and acting upon the suggestion daily, they made environments and circum-

stances. Napoleon was asked if he could win a certain battle *if circumstances permitted*. He replied immediately: "*I make circumstances.*"

The Scientific Method of gaining power through Auto-Suggestion.

Nature wisely provided a manner for every *Man to elevate himself* Morally, Mentally, Physically and Spiritually. Through the power of Auto-Suggestion he becomes master of himself. The Bible commands self-possession as follows:

"He that ruleth his soul is mightier than he that taketh a city." (Proverb 16-32).

"He that hath no rule, over his own spirit, is like a city that is broken down and without walls." (Proverbs 25-28).

The person who wishes to apply this power to themselves, and gain the benefits, will at the beginning do as follows:

Lie down in a comfortable position in a quiet room, and concentrate the mind and sight upon some fixed object, and perfectly relax the body, breathe regular, and with every breath keep the required thought impressed upon yourself.

TO PRODUCE SLEEP.

Think I am going to sleep (excluding all other thoughts). You will soon become unconscious to your surroundings and will sleep for the length of time that you fixed your mind upon sleeping before becoming unconscious. Every

reader undoubtedly has had experience as follows: Thinking continually some time before going to sleep of an unusual hour in the morning to awaken to gain some special object, they have awoke the next morning at the time they had willed themselves to awaken.

There are remarkable instances recorded in history where the Hindoos and Egyptians have self-induced sleep and remained in a condition of suspended animation for months.

To Apply Auto-Suggestion in Disease.—The person taking the position above indicated directs their attention to the point of their body diseased and impress themselves with this concentrated thought, to the exclusion of all others. I place my hand over the seat of disease and my heart will beat faster, the circulation will produce new nerve and blood cells to the part and through this effect my health will be restored. The person should continue these thoughts for at least 15 minutes every day until cured. *It is a proven fact that disease can be and is often caused by Suggestion.*

Example: Every reader is probably familiar with a similar instance to the one given here. It is as follows:

Five boys in Maine decided to try and make a teamster sick. He was driving a logging team. The first boy stopped the teamster and asked him what was the trouble, and remarked, "You look bad." He replied there was nothing the matter.

"I ate a good breakfast and feel perfectly well." The boy still insisted that he looked bad, and went on his way. The second boy met the teamster within a few minutes and he continued the same line of questioning as the first, with the same answers, but he noticed the teamster slightly paled. The teamster soon met the third boy. The third one interrogated in the same way as the other two and the teamster acknowledged that he was feeling badly, and when interrogated why he left home feeling sick, he said that the trouble had come upon him since leaving. The boy insisted that he should lie down on the load and drive, which he did. The fourth boy met him immediately after the third and found him suffering from intense pain in the bowels, but he still insisted upon driving his team. The fifth boy met him as pre-arranged after the fourth and told him that he was unable to drive and insisted upon taking the lines, which were handed over to him. The man was driven home, called a doctor and was sick for two days. *Disease can be and is cured by healthful suggestions.*

Example as shown. These facts are indisputable and all advanced thinkers who have a knowledge of the effect of impressions and the possibilities gained by training the human mind acquiesce in these facts.

Illustration of how Auto-Suggestion produces Success, in child life: *Give the child the suggestion when young what he should do.* Say

three years old. Suggest it to him daily. Furnish everything in your power that will stimulate him to think and act along that line (a kindergarten education for the future). He will suggest to himself and soon excel others of his age in that particular line of thought or action and it will be a constant stimulus to him as a boy to become proficient in the particular line of thought or occupation his parents have mapped out for him. *Parents must suggest the way*, continually impress it, and it will become a living reality with the child, and he will adopt your choice and become successful. In art, science, literature, profession or occupation of any kind take the thought of success to yourself and continually impress it, and like some of the illustrations given in the book you cannot help being successful.

The Scientific Method of gaining power through Auto-Suggestion.—Lie down in a comfortable position in a quiet room, and concentrate the mind and sight upon some fixed object, and perfectly relax the body, breathe regular, and with every breath keep the required thought impressed upon yourself from fifteen minutes to one-half hour daily, excluding all other thoughts. Any right thought or desire will eventually be fulfilled by using this method. The injustices now being suffered by the masses can be rapidly adjusted and entirely righted when the majority realize the power of Suggestion and Auto-Sug-

gestion. Every man must take this thought, i. e., *Unfettered Liberty is due each man in every right transaction.* Therefore any corporation, trust, or individual who attempts to crush it *must be downed* by collective effort on the part of the masses. Wrong conditions can not exist when the multitudes insist upon their rights. Applied Suggestion of Liberty will soon give every person their equivalent and share of this world's goods. Millionaires and Starvation will be out of the question.

SHOWING HOW AUTO-SUGGESTION CAUSES DISEASE.

Every careful observer knows that the functions of the human body may be greatly disturbed through *mental influences*; and we know that such disturbances, if prolonged, result in fixed, functional, or nervous diseases; that these functional derangements often terminate in *organic diseases*, and sometimes in *death*. Evidences of physical disturbances, increased and suppressed secretions, resulting from influences upon the mind, are witnessed by all of us almost daily. *Anger flushes the face* and retards digestion; sorrow brings tears to the eyes and wastes the tissues of the body; the sight of food excites a free flow of saliva; a young man witnesses a surgical operation at a distance of twenty feet, suddenly turns

pale and falls over in a fainting fit; a man in the army is ordered to face the enemy in battle, and he is suddenly stricken with diarrhea; a young lady is disappointed in love, and she either commits suicide or pines away and dies broken-hearted; a woman is told that her husband was killed in a railroad wreck, and she utters a scream and expires on the spot. It is useless to multiply these examples. No fact is more important for us to remember than that *mental influences* exert a *wonderful power* in *exciting* or *aggravating* and *prolonging* many *diseased conditions*, and these conditions are not *imaginary diseases*. There is no such a thing as an *imaginary disease*. This supposed imaginary disease is a real one (not always properly named by the patient), brought about or intensified by mental influences—imagination. Statistics show that physicians who practice specialties generally die with or from the effects of the disease they have been treating.

Illustrations: A man reads or hears some one talk about *heart disease*; his attention is directed to his left side; he feels the heart beat more distinctly than ever before; he tells a friend about it; heart disease is mentioned; the man fixes his mind still more intently upon his heart; he can feel it beat harder and harder every hour, and as he keeps his mind upon it he concludes that he certainly has heart disease; he quits business and applies for relief in every direction.

A woman whose grandfather died of cancer on

his face, reads about cancer of the breast; she at once examines her breast, finds a sensitive spot in one of them, as many women can do, and she immediately conceives the idea that she has cancer of the breast. She talks about it, thinks about it, and the tenderness increases till actual pain is suffered; this woman is really sick, looks sick, and cannot be reconciled till her habit of thought is changed.

It is a well known fact by careful observation in the medical profession that many persons die because they expect to die about the same age the parent they resemble most died; look forward to it, make provision for it, and when they arrive at the fixed time nature gathers them in. *We generally obtain what we expect.*

A man notices a little disturbance in his bowels, no uncommon thing in health; but he has been reading about tapeworm, or diarrhea, and he fixes his mind upon his bowels, talks about his ailment, fears a tapeworm or diarrhea, and really suffers, lays awake at night and refuses to be comforted, until his habit of thought is changed.

Another patient reads about kidney disease; he feels some peculiar sensation in his back, fixes his mind upon his kidneys, notices the amount of urine voided, observes its color, general appearance and odor, and he concludes that he has kidney trouble; it is very hard to disabuse his mind, and until his habit of thought can be changed he will not enjoy good health.

The author of this work has conversed with a number of leading physicians and they all acknowledge the efficacy of suggestive therapeutics, and they admit that the future of all medicine lies in the application of this law.

That mental activities are capable of producing chemical and anatomical changes in our bodies is a demonstrable fact. It is also true that, while properly directed thoughts are always conducive to conditions of health, perverted mental activities as certainly produce functional and organic disease. Furthermore, the practice of Suggestive Therapeutics has established the fact that by properly directed suggestions the progress of perverted mental activities may be arrested, that evil habits of thought can be radically changed, and natural conditions of health restored.

AUTO-SUGGESTION CURES THE TOBACCO HABIT.

Showing the facts regarding auto-suggestion in curing the tobacco habit.

I recently conversed with a young man, Mr. M. A., who informed me he had been using tobacco for years and had made several attempts to stop using it, the result always obtained previous to the last attempt was abstinence for a short time, then began the use of it stronger than before. He said a fellow mechanic, working

alongside of him at the bench, and knowing about my repeated efforts to stop, explained to me I had two minds, and if I would talk to my inner mind and say that tobacco was injurious to me, it poisoned the system, was ruining my health, it would soon become distasteful and I could not use it any longer. I could not believe what was told me, but thought I would try it, and began to say just what had been told me to myself, and repeated it many times daily. I noticed that the desire for tobacco began to lessen, and within one month I had no desire whatever. The smell of tobacco is obnoxious to me, and now, after a lapse of five months I have not the least desire for tobacco, and have a repulsive feeling for it, no appetite whatever, therefore it would be impossible to use it. I know the cure is complete because the desire has entirely gone.

SUGGESTIVE THERAPEUTICS.

Is the name given to the law of suggestion when applied to the healing art.

Suggestive Therapeutics embraces all the known methods of reaching and controlling diseases through the influence of the mind of the patient. These methods comprehend a complete exposition of Psychological Medicine, and the mental management of diseases upon the principles expounded and practiced by Liebeault and Bern-

heim of France, Daniel Hack Tuke and C. Lloyd Tuckey of England, Albert Moll of Germany, and Thomson J. Hudson, Parkyn, Pitzer and other able teachers and practitioners in America. The psychological treatment of diseases is thoroughly elucidated by my methods and the practical demonstrations upon patients before their friends insures their assistance.

A Suggestive Therapist never denies the existence of the disease, but from the very first he assumes to make the patient feel and know that he thoroughly understands the case; that he sees the disease exactly as the patient sees it, no matter how much else he may see. He also asserts positively that the disease is susceptible of cure, and that recovery will be the result of the treatment. He gives the patient, in an earnest, forcible manner, the suggestions suitable to his case; and, as soon as circumstances or conditions warrant it, he declares that the disease is disappearing, and finally, that it is gone. The object sought is to radically change the patient's habit of thought by arousing new mental activities in his brain, which shall do away with the old and *misdirected thoughts, establish new ones*, and restore conditions of health.

Suggestion for the relief and cure of disease may be made under different conditions and in many ways. Spoken words, gestures, social, financial, and all other environmental conditions, may become to different people so many sugges-

tions. Verbal suggestions may be made to a patient in his normal, waking state; or they may be made to him while he is in a sound, natural sleep. If one or the other of these conditions does not prove successful, then the patient may be placed in a condition of self-induced sleep. Many intelligent people will accept proper suggestions in their normal, waking state, or in natural sleep, and act upon them with profit; some children will do the same thing, and we relieve and cure many of our patients by suggestions given in a waking state. But in all cases when our suggestions are opposed by counter suggestions of the involuntary mind of the patient while he is in a waking state, we should place the patient in a receptive condition. In this state the objective senses of our patient are in abeyance, and our purposes are not so likely to be thwarted by adverse auto-suggestions.

A condition of deep suggestive sleep is occasionally required to place the patient in a receptive condition and to get the best results. It may be said that all people can be placed in receptive conditions by suggestion. This is true in a limited sense—that is, we cannot induce a deep sleep in all people; but there is not an intelligent person living that cannot be placed in a certain degree of receptivity, and profitable, successful suggestibility; and a good operator can, by repeated efforts, place a large per cent. of his patients in a condition of deep sleep and perfect re-

ceptivity. But, as above stated, a very deep sleep, or the condition of somnambulism, is not always necessary to secure good results; it is not even desirable in many cases. *Mutual confidence* and an earnest *union of wills* are the *proper relations* that should exist between *physician* and his *patient*. They are then *en rapport* with each other; the patient is in a *receptive condition*, and whether awake or asleep he will readily accept *proper suggestions* and profit from them, just like an *attentive, confiding child* will take instructions from an earnest mother in whom it trusts. All of this has reference to *verbal suggestion*. It should be remembered that the physician may not only use verbal suggestions to his patients, but he can, by a look, either encourage or discourage his patients. He can by his behavior alone so influence his patients as to materially better their condition or aggravate their diseases.

When patients generally come to understand that the cures wrought by Suggestive Therapeutics are readily accounted for upon scientific principles, and can be demonstrated by natural laws, they will not only embrace it, but they will insist on its use in their families and recommend it. Too many people, and physicians, also, suppose that I depend entirely upon suggestion to cure diseases. It should be understood that suggestion is only a means preparatory to an end. *It is therapeutic suggestion and other well known measures that cure.* Suggestion helps us to place many of

our patients in receptive conditions which enables us to make our suggestions more effective and lasting. It is a means by which we can successfully reach the involuntary mind, and fix and fasten a patient's attention upon proper methods of thought and action; the means by which we can persuade him, not coerce him, to adopt our suggestions and faithfully carry out our instructions.

Again, patients should understand that Suggestive Therapeutics is not merely a faith cure. People do not get well simply because we tell them to get well. There is an *underlying principle* upon which all successful suggestion depends. When a patient is placed in a suggestive condition—that is, when his voluntary mind, in his normal waking state, is put in harmony with ours, or is so completely occupied as to take cognizance of nothing except the efforts that are being made to cure him, or if his involuntary mind is placed in abeyance by suggestive influence,—we can then make suggestions to him that will reach his involuntary mind without meeting with any opposition. We can now produce, in a greater or less degree, such functional and physical changes by suggestion as may be desired. It should be remembered that the voluntary mind, when not opposed by the involuntary mind nor any other adverse suggestion, has full control of the functions and sensations of every organ of the body. It has complete control of all cell life, function and development. Now as we make suggestions to our pa-

tient through the involuntary mind when it is not opposed, we start a peculiar kind of mentation. Memories of various conditions, sensations, motions, functions, secretions, excretions, etc., are presented to and fixed upon the different parts of the brain, according to the character of the memory suggestions made, and corresponding mental activities are brought into service. For example, if we have a patient whose right hand is suffering from paralysis of sensation, we direct particular attention to this right hand, and premise by saying something like this to the patient, after taking his right hand in ours: "This is your right hand. Natural sensation shall come back to this right hand. All feeling shall return to this right hand. Sensation is already coming back to this right hand." We keep on repeating these same words for several minutes. The patient hears what we say. These speeches are so many sensation memories that we are sending to the brain, and if we keep on sending them in this way every day, they will arouse new mental activities in that part of the brain presiding over the functions of sensation in the patient's right hand; the cell elements in this part of the brain cortex undergo the changes required, it again properly functionates, and sensations return to the patient's right hand.

Now, this is the principle upon which all cures are made by suggestion. We transmit thoughts through the agency of the involuntary mind that convey sensation, muscular and various function

memories to the brain; certain mental activities are aroused in the involuntary mind; they are transmitted to the voluntary mind, and the required anatomical, chemical and functional changes actually follow. In this same way we can temporarily suspend the function of sensation or motion in any member of the body; or we can increase or diminish the functional activity of any of the secreting or depurating organs. Secretions and discharges of every kind are susceptible of control by suggestion. The principles upon which these things are done are plainly stated above, and we demonstrate them daily in our practice. In some cases the physical or functional wrongs are so trifling that cures can be produced in a day or two; in other cases, where the disease is of long standing, and the organic lesions well fixed, more time is required, and great care must be observed in keeping the patient out of the reach of all *adverse* or *counter suggestion*. Opposing memories, projected upon defective parts or perverted function centers, may undo or destroy as fast as we can build up by the most forcible and potent suggestions possible for us to make.

There is not a physician in the land that cannot turn Suggestive Therapeutics to good account every day of his life. It does not hinder the use of appropriate medicines, nor the employment of electricity. On the contrary, if properly made, suggestions always intensify their effects. Sug-

gestion and electricity, and appropriate specific medicines also, work in perfect harmony. What one will not cure the other frequently does, and we can occasionally use all of them to advantage in the same case.

Suggestion, as acknowledged, taught and practiced by masters in this science, is a peculiar method of cure, unlike any other. That it is a success is no longer a question. It is an absolute victory, and takes rank as a leading method of cure among the highest authorities in America and Europe.

I am frequently asked if I practice magnetic healing. In reply I always state that magnetic healing is only one of the many methods used in applying suggestion to the cure of disease; *suggestion* is at the *foundation* of and covers it *all*, and the principles and practice of *magnetic healing* in detail are included in my practice.

I am treating successfully scores of people and all kinds of diseases by Suggestive Therapeutics. It is the privilege of all people to adopt any method of cure they may choose, I only state what can be done and what I am doing, and when people come to me for treatment I spare no pains to cure them. My success has been most gratifying to my patients and to myself as well, and patients and their friends use their influence in my behalf and the benefit of persons suffering with disease.

WHAT DISEASES WILL SUGGESTION CURE?

I am often asked what diseases I treat by suggestion. My reply is: I treat all diseases; none is sent away, no matter what it may be; and if a cure be within the bounds of possibility, I engage with confidence to absolutely cure them. I prefer, however, to treat nervous diseases, chronic ailments, stubborn diseases of long standing—patients that ordinary methods of cure have failed to benefit. These are the kind of cases I cure; but I take and cure common ailments and easy cases also. *I turn nobody away. I often cure organic diseases* as well as functional ailments.

For insomnia, suggestion approaches a specific. Certainly it is the safest remedy to produce a quiet, refreshing sleep, and break up the wakeful habits of nervous people, that is known to the medical profession. Severe headaches are quickly relieved by suggestion. For chronic constipation there is no treatment that approaches suggestion. It is *the* cure for this prevalent complaint; no mistake about this; *it will cure constipation*. It readily cures incontinence of urine, especially in cases of children, where it has become a nightly habit. In all cases of sexual functional derangement and irregularities, in male or female, suggestion is entirely superior to all other measures. It is miraculous to witness the happy changes that come over patients of this class when treated by suggestion. Perversions, weaknesses of all kinds,

impotency, sterility, irregularities, amenorrhea, dysmenorrhea, menorrhagia, prolapsus uteri, backache, despondency, forgetfulness, wakefulness, dyspepsia, palpitation of the heart, are all amenable to suggestive control, and many of them are speedily and radically cured by this method alone. Rheumatism, acute or chronic, neuralgia of all kinds, St. Vitus' dance, epilepsy, stammering, neurasthenia, nervous prostration, paralysis of all kinds, melancholia, monomania, loss of voice, asthma, hay fever, writer's cramp, nervous deafness, nervous blindness, cataract, and many other stubborn diseases not coming under any particular heading, are all suitable diseases for suggestive treatment. Self-consciousness, bashfulness, fear to speak or sing in public, fear of lightning and wind storms, morbid fear of disease of any kind, and all hallucinations, are amenable to cure by suggestion. *Suggestion helps us to build character, strengthens the will, improves the memory, gives us new courage and invigorates all the mental faculties.* It enables us to overcome all moral perversions, such as lying, stealing, swearing, gambling and violent temper; and all such habits as the *private vice, drinking, smoking, chewing, opium eating, bed-wetting, clay eating, cocaine and chloral habits, finger-nail biting, thumb and finger sucking* are all amenable to treatment and cure by suggestion.

In surgery and midwifery, for the purpose of preventing pain, we employ suggestion instead of

chloroform, and in many cases with perfect and complete success. We can many times perform extensive and dangerous surgical operations, and take women through difficult labors, under the influence of suggestion, without the least pain or danger of any kind.

SURGICAL OPERATIONS UNDER DEEP SUGGESTION.

Dr. Arthur McDonland, in the *New York Medical Journal* of January 24, 1899, reports two operations. One an amputation of the breast, and the other for ectropion of the lower cystid, done by Dr. Schmeltz, of Nice, the patients being under deep suggestive influence. So profound was the anesthesia that the patient with sarcoma of the breast actually assisted in the operation by holding the arm in the proper position. Dr. Schmeltz operated without haste, removed not only the gland, but the fascia covering the pectoral muscles. The patient was gay throughout and the pulse remained good, though the face was pallid. The result was good. In the second case, during the operation, which was done slowly, the patient became pale and respiration was almost suspended, due to his condition, but the pulse remained good.

SUGGESTION CURING BAD HABITS.

It is in the curing of bad habits that all kinds of mental healing, including so-called Christian Science healing, do their greatest good, and gain their greatest laurels. In reaching these bad habits by any of the mental healing cults, it has to be done through mental effort—through the media of intellect, desire and will. Christian Scientists use mental suggestion in the treatment of disease as much as any other class of mind-cure physicians. The fact that it is the patient's own mental condition that makes the cure possible, and that the healers talk the patients into that condition, does not appear to occur to them, but it is none the less a fact. I do not wish to be understood that the physicians can not frequently supplement the vitality of the patient with a share of his own, and when he can do so this is important.

Christian Scientists may be able to reach a class who have a good deal of religious emotion more effectually than ordinary men of the world, because they are taken more fully into their confidence; but the person who realizes how and why the benefit comes in, knows his business better, and will have a more uniform success. One class of mind curers can come into closer sympathetic relations with one class of patients, and another class with another class of patients, and likewise certain persons in each class can come into closer relationship with other persons in the same



Suggestion controls the drink habit. You cannot get the cup to your lips.

class, and this, without belittling or exalting any. Real scientific healers (I am afraid the most of Christian Scientists will have to be left here) will recognize this fact, and refuse the admission of envies or jealousies that might otherwise find a lodgment. We have learned that the human mind in its best estate has powers till but recently dreamed of; but those who claim for it unlimited powers have gone wild. Some have a natural mental strength far greater than others, the same as some have greater physical strength; but the most powerful must ever remain insignificant in comparison with the all-embracing Power, the Power that runs worlds, and systems, and the universe; and our power will not be less to admit this.

The time is coming when science will admit that the power that does this is mental, the same as it now admits that the power that runs our bodily organisms is mental. It is not every one who has received light enough to accept the latter proposition, but I think every class of mental scientists accept it. They certainly admit it in logic, no matter what kind of a statement they may give.

I assume that mind exists as a reality; that matter exists as a reality; that mind acts on matter, and that mind acts on mind; that matter acts on matter, and that matter acts on mind; that man, as we know him, is a combination of matter and mind, and that every other organized entity

from the universe as a whole, through the systems of worlds—man, animal, vegetable and mineral to the crystals, are combinations of mind and matter; that each combination has objects, force and wills of their own, and that any of these combinations may become diseased. That so far as we can see, each life uses other lives to live, and frequently destroys them; that inharmonies in the organisms is disease, which may proceed from very many causes, that it is the mission of intellect in the preservation of health and the cure of disease to seek out the causes of inharmonies and remove them, and to direct the vital powers in the healing channels; that it is a delusion to think we can maintain health by the mental attitude while living the life of defiance to the physical laws of our being, as much so as to believe we can maintain health while drifting in an inefficient, fearful, weakly mentality; that by any method we can maintain perpetual youth and life in the flesh; that our powers in any direction are unlimited, and that the physical exists only in our imagination.

It is a delusion to suppose the body does not and can not suffer. While in combination with the mind it suffers from any and every abuse. If the physical is abused it feels the ill effect first, and conveys the sense to the mind. If the mind is abused, it feels it first, and impresses the body with a sense of its trouble.

While man is limited in every department and



Suggestion controls the morphine habit. You cannot puncture the skin.

faculty of his being, this is no reason why he should not use the power he has to the utmost, nor why he should not try and discover and develop powers within himself that have not previously been supposed to exist. Aspiration precedes all progress, and is the parent of it. He who does the most to encourage it is the world's greatest benefactor.

EVERY VICTIM OF A HABIT WHO SO WISHES, MAY ONCE MORE BECOME MASTER OF HIMSELF.

There are many habits that are purely of a mental nature, in the cure of which no medicinal treatment would be of the least avail, some form of mental treatment alone being required.

Nearly every movement is controlled by habit, and like the child learning to walk, we first find it necessary to think of each move, then later are enabled to perform quite complicated acts without conscious thought, simply from "force of habit," our attention at the time being fixed upon something else.

While this propensity to form habits is of great service to us in the different duties of life, it also becomes a great detriment when habits are established of an undesirable or injurious nature. The following are some of the more important habits that suggestive treatment, combined (when nec-

essary) with the proper remedies, can positively and permanently cure, and to the efficacy of which treatment many persons owe their present freedom from that most severe taskmaster—habit:

LIQUOR HABIT.—Desire removed in 24 to 48 hours. Cure in two to four weeks.

MORPHINE, COCAINE AND ALL DRUG HABITS.—Extreme cases cured, with suffering for the want of the drug.

TOBACCO HABIT.—All hankering removed and in many cases extreme dislike takes its place.

HABIT OF EATING CHALK, SLATE, STARCH, ETC.

HABITS OF SPEECH.—Including stammering, nervous loss of voice, etc.

HABITS OF SLEEP.—Sleep-walking and sleeplessness, nocturnal enuresis and all undesirable acts during sleep.

HABITS IN CHILDREN.—Lying, stealing, biting finger nails and all vicious tendencies.

HABITS OF THOUGHT.—Producing great worry, abnormal fears, mental delusions and various irregularities of the mind.

MRS. GEO. LAW, THE BEAUTIFUL MILLIONAIRE WIDOW, CURED BY SUGGESTION WHEN ALL OTHER KNOWN METHODS HAD FAILED.

The New York World, Sunday, Sept. 23, 1900, gives an interesting account of the cure of Mrs. Geo. Law through the ability of a pastor of the Gospel living at Norwalk, Conn., who was sent for to test his power of healing. The history in brief is as follows: She believed she was doomed to die and had given up all hope after having tried the best physicians in Paris without procuring relief. They had been unable to produce a healthy state of mind or body, she was continually haunted with a morbid fear of death. The pastor was called from America and diagnosed the case as one of gastritis and disease of the nerve centers. When interviewed he gave the following account of his power: "There is nothing mystical or supernatural about it. The method is a logical one of cure and founded upon Scientific Study. It is no faith cure, Christian Science, or Divine healing; it is the law of Suggestion. In Mrs. Law's case I explained to her it was necessary for her to assist me in impressing her involuntary mind. I tried to convince her that her condition would only be changed by her own assistance. I explained to her my theory and set her to work to help me keep the proper suggestions before the involuntary mind. I aroused

the involuntary mind or the mind of the soul, the mind that works while we sleep, restores the tissues of the body without our knowledge. This is the real individual.

“The proper thoughts were then suggested to the involuntary mind and kept before it; the curative process began at once, but was not noticeable in this case until two weeks had elapsed. The diseased cells were renewed and health fully restored. In this case it required seven weeks to restore her natural health. It requires three months for a complete cell change in the human body. I use mental suggestion but never hypnotize my patients. Mrs. Law assisted me to keep the proper suggestions before the involuntary mind.” The pastor was besieged by the wealthy in England and France to reside there and administer to them. He claims that gray hair can be made black in three months through Suggestion.

THE SPOKEN WORD.

Talk happiness; the world is sad enough
Without your woes. No path is wholly rough.
Look for the places that are smooth and clear,
And speak of those to rest the weary ear
Of earth, so hurt by one continuous strain
Of human discontent and grief and pain.

Talk faith; the world is better off without
Your morbid ignorance and uttered doubt.
If you have any faith in God or man or self,
Say so; if not, push back upon the shelf
Of silence all your thoughts till faith shall come.
No one will grieve because your lips are dumb.

Talk health; the dreary, never-ending tale
Of mortal maladies is worn and stale.
You can not charm or interest or please
By harping on that minor chord, disease.
Say you are well, or all is well with you,
And God shall hear your words and make them
true.

—Ella Wheeler Wilcox.

SUGGESTION CONTROLLED HIM TWO DAYS.

History written by the mother, showing the moral condition of her son as she viewed him when he came to me for treatment.

He is stubborn and does not want to study, stays away from home, is a tease, takes money wherever he can lay his hands on it. Probably other things, too; he lies and swears.

He is disobedient, will not do anything anyone tells him, and he wets the bed at night, likes to run with bad boys and is very mischievous in school. Does not pay attention to what his teacher says. Disobeys his parents.

From this information coming from a parent and the child being only ten years old, one who understands the force and utility of suggestion would hold the parents not only responsible, but will consider them guilty of neglect towards their offspring. The most feasible way of correcting and controlling the boy would be by proper suggestion, the inculcation of proper principles, and good idea with truth as a basis. Never under any consideration tell a child anything that is not true, and always do as you agree by them, extend charity, the greater of the three Christian graces, in your training of children.

Suggestion was given in this case covering the weaknesses enumerated above and the boy was placed entirely on his honor for the *succeeding two days*. Nothing was heard from this case for over two months, then I called personally upon the parents and obtained the following information. The suggestions given to the boy *kept him in line for the time stipulated, the boy did exactly as suggested to do for the two days*; the father neglected to return the boy as promised after the expiration of the time the boy was undoubtedly impressed, with his father's failing to keep his word, then the parents had their usual trouble with him and he ran away for one week. When perfect results were attained for two days one would naturally suppose the father would have promptly returned the boy for suggestion. Instead, the father asked a policeman to advise

him after the boy was returned, he advised him to send the boy to a house of correction. We can excuse the officer who so advised, for he is not expected to look into individual cases. The arrest consigns the party to the jail or some institution of public detention. All who go there are branded as compelled guests and are corrected by harsh measures, not by loving suggestion. Sometimes this is often the only way to correct degenerates to obtain the impression necessary for the first stage of regeneration. Degrading suggestions do not impart stimulation, and compelled submission will arouse belligerency. Correction by stimulation is effectual while the other methods generally fail, because the spirit of Love is lacking. The fault in this case was in the parents, the child should have received suggestion of honor, etc..

This boy was sent to a reformatory accused of petit larceny, the father being the only witness against him. Shortly after the boy was incarcerated the father found out he had been mistaken about his stealing and asked my aid to recover the boy. I was informed by the officer of the institution that he was regularly committed and it would require 14 months' perfect conduct before he could be released. If this boy had been given treatment for one month he would have been as good and noble as any could wish him to be. The results of his present company may have a demoralizing effect and ruin him for life.

When continued suggestions are given until the impression upon the involuntary mind that controls the patient, they are then kept out of temptation, the spiritual and mental desires are aroused. This comes from a proper stimulation, *the body, mind and spirit harmonize* and the effect often is instantaneous, otherwise gradual and positive regeneration. Truth germinates love and is a wonderful power to overcome evil.

SUGGESTIVE THERAPEUTIC CONCLUSIONS.

1. The vital force which heals a patient is within the patient himself.

2. The vital force is generated within the patient himself by the digestion and assimilation of food.

3. The amount of vital force generated depends on the quantity and quality of food introduced into the stomach.

4. Anything which will interfere with the necessary supply of properly selected food, or the digestion and assimilation of food, after it has been received by the stomach, will interfere with the generation of the vital healing power.

5. The digestion may be retarded, or completely stopped by certain mental states.

6. The food supply should be regulated by a correct knowledge of the requirements of the body.

7. Knowledge is stored in the mind, and that is created and influenced entirely by suggestion.

8. The creation, expenditure and control of vital healing force are directly or indirectly dependent on this science.

9. The physician should intelligently direct this healing force; therefore he must have a thorough knowledge of the effects of Suggestive Therapeutics and Progressive Osteopathy.

10. It is now a proven fact that most all cures affected for centuries have been made through the agency of Suggestive Therapeutics and Progressive Osteopathy often unknown to the physicians themselves, and the patients.

The underlying principles and laws governing these sciences have just been applied, therefore, their future in medicine is unlimited in the hands of competent physicians or persons who use them without prejudice.

11. These hygienic systems remove obstructions in the muscles and different organs, restore the proper balance, and has proven to be the most common sense method of healing diseased conditions of the body, either structural or functional. They make no demands upon the vitality of the patient, but enlist the curative powers contained in the body which readily respond when properly appealed to.

THE SCIENCE OF SUGGESTION AND
SUGGESTIVE THERAPEUTICS.

SUGGESTION VS. HABIT.

By G. H. Bradt, M. D., Flint, Mich.

Tobacco habit has much in common with the various other habits to which mortal creatures seem to be addicted.

They are acquired in innumerable ways, and although many are brought about by the continuous use of different stimulants, they all are more or less kept up by that mental factor which we so often term "force of habit," from whose grasp it is so extremely difficult for many to "break away." Those who take the "gold cure" may by the use of strong drugs have all longing for intoxicants removed, but how small a per cent remain cured? What is the reason? The craving is gone, but their mental resistance toward liquor (will power) has remained in that same weakened condition, with the result that although the desire has vanished, still when some slight occasion arises, they again place to their lips that soul-destroying curse, and then realizing what they have done, abandon all hope and sink a few notches lower in the scale of degradation than before this effort at release.

No matter how brilliant a mind a man may have, he will readily admit that his will power

is very weak on one point, and is when opposing a firmly established habit. Will simply removing the desire cure him? Rarely. He must be mentally changed to make a permanent cure.

Can this be accomplished with all persons? The science of psychology has proven that the mind of every human being is amenable to the "law of suggestion," while the great value of suggestive therapeutics is only just being realized by the majority of the medical profession, the author of this short article, in common with many other progressive spirits among the fraternity has for years studied and investigated the wonderful influence of the mind over the body and has appropriated the knowledge thus gained to great advantage in the treatment of the various habits and diseases to which humanity is so liable.

HOW TO THINK HEALTHFUL AND AVOID DESTRUCTIVE THOUGHTS.

SOME NEW THOUGHTS AND THEORIES

By Eld. J. S. Flory, Bridgewater, Va.

In meditating on the saying, "Thoughts are things," and on the Bible quotation, "As a man thinketh, so he is," there seemed to rush to the threshold of my conscious mentality a bevy of ideas sleeping to find place and order.

It is not always best to force ideas to harmonize with some one's theory that has gone before. To be content with established theories means stagnation, or a limit to progress. But he who reaches out and hangs new thoughts, new theories and new developments on the halyards of the great ship Progress, is in time recognized as a benefactor. Had Edison remained content as an imitator of what others had thought and done, things of great value now known would yet be slumbering in the silent unknown. There are, in the involuntary mind of every sane mind of every sane man and woman, things akin to the great Author of our being. Infinite intelligences lie slumbering there. Thought—ever restless thought—if its efforts be turned from the outward to the inward the unknown may flash out in such glimmerings that to catch and hold them means getting hold of the things God only knows, but His creation may know. There is not an invention on record that did not have its outcome from the great reservoir of eternal truth. It is a realistic saying of the wise man, "There is nothing new under the sun." In the mind of God there is nothing new. Delving into the deep mine of omnipotent verity enables the investigator to uncover and bring to light things old as eternity, but to man they are new discoveries—that and nothing more. Asking pardon for what seems to be a digression, I return to the subject of new thoughts and new theories.

It seems to be proven beyond a doubt that to fear with great dread a disease, or to become absorbed with the idea, a trifling indisposition is the commencement of some prevailing epidemic, the thing dreaded becomes a reality. Or, as is now taught, and with much show of truth, that to think a thing and hold to it, the same thing becomes a part of the individual.

Again, we have those who teach that different phases of temperament, or abnormal conditions of the mind, such as anger, lust, envy, ill will, etc., produce certain kinds of diseases. If this be true, is it not a logical conclusion that the various disturbances of the mental organism have much to do with the kind of disease that takes place, and that each disease has germs peculiar to its own organism, and that these germs are the outcome of infinitesimal fragments of blood or nerve life force, that assume separate organisms; and that the mentality has all to do with what nature the germ assumes?

Then it is apparent that the germs originate in the human organism. They may be ejected from the body and become incorporated into other bodies, but the new theory we originate is that there is a possibility of the germs originating from within, and when found in the body, where is the scientist that is able to tell whether typhoid fever germs in a patient came from without, or originated within? That is the question, and it is a question worthy of earnest consideration;

and if true, as indicated in our schools of Suggestive Therapeutics, we have new food for thought. We are inclined to the belief that new discoveries along this line will result in a brilliant triumph for the science of Mental Therapeutics.

ILLUSTRATION OF THE DAMAGE CHRISTIAN SCIENCE IS DOING.

A. C. Hubbell, of Brooklyn, prepared this morning to institute criminal proceedings against Mrs. Parmelia J. Leonard, C. S. D., High Priestess of the Christian Science Institute, at No. 160 Montague street, Brooklyn, and her son, F. H. Leonard, known as the "healer," for the part they played in the death of his wife, Mrs. Augusta Hubbell, who died on November 5, from appendicitis.

Mr. Hubbell charges that his wife was deluded to her death and that owing to the "mummery" and "fraudulent tricks" of the "healers" she was kept from sending for a regular physician until it was too late to save her.

Following his wife's death Mr. Hubbell, overcome by grief, was taken seriously ill and his home in Kingston avenue was broken up. He was taken to the house of a friend and while he lay there his charges against the Leonards were denied by the Christian Scientists. Willard S. Mattox, of the Christian Science Publication

Committee for New York, stated that Christian Science could not be held responsible for Mrs. Hubbell's death; that Mrs. Leonard and her son did not have the case and that Mr. Hubbell's story was untrue.

Mr. Hubbell has in his possession a bill from F. H. Leonard which reads as follows:

Brooklyn, Oct. 31, 1900.

Mr. A. C. Hubbell, Dr.,

To F. H. Leonard, C. S. B., No. 160 Montague street.

For services rendered in treatment of Mrs. Hubbell, \$3.00.

I rejoice with you over your wife's quick recovery, and with her for her brave reliance on God in her extremity.

Faithfully yours, F. H. LEONARD.

Three days after this bill was received by Mr. Hubbell his wife died.

Mr. Hubbell states that to please his wife he went to the Christian Science Institute, and, after telling them that he believed the whole thing a fraud, asked them to send a "healer" to his wife.

Leonard appeared that night about 8 o'clock. Several hours later Mr. Hubbell states that he went into the room and found his wife tossing in agony and Leonard half asleep in a chair. Half an hour later Leonard left and Mrs. Hubbell asked her husband to pay his bill. Mr. Hubbell told him to send his bill and it would be paid.

From that time until within an hour of his wife's death, when she realized that she had been imposed upon and begged for a physician, a "healer" was constantly at her bedside.

All these charges have been denied by the "healers." Mr. Hubbell is still ill, but he placed the matter, together with the documentary proof before the criminal authorities, and will proceed against the Leonards criminally. Failing in this, he will instruct his lawyers to take the strongest possible civil action.

THIS CASE OF INSANITY CURED BY
SUGGESTION AND OSTEOPATHY
TREATMENT.

There is no subject connected with our profession and humanity in general in which such strides have been made as in the treatment of insanity through the combined application of Suggestive Therapy and Osteopathy.

This case and its history is presented with pleasure to the readers of this volume, for they will readily grasp how it was possible to gain the result accomplished in such a limited time after failure covering six months' treatment under the old methods depending upon drugs to obtain a cure, and the patient was left in such a hopeless condition that the only advice given the wife and friends was as follows: He is incurable; place

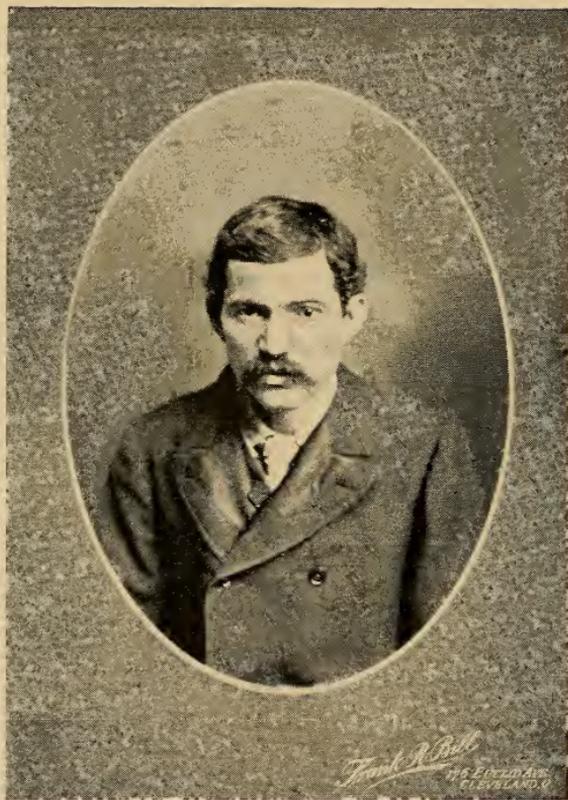


Photo No. 1.

Suggestion given of disease. Three weeks after treatment
was begun.

Suggested from condition shown in photo No. 2.



Photo No. 2.

Suggestion given that health had returned, two minutes
after photo No. 1 was taken.

him in the asylum and do not spend another cent for treatment. This advice was given by the attending physicians.

History of the case: Joseph T., age 31 years, Hungarian, wood finisher, always been healthy up to the time he was taken sick. He was admitted in Lake Side Hospital in January, 1900, suffering with an acute attack of pneumonia accompanied with typhoid symptoms. After two weeks' treatment in the hospital he was taken home. He gradually recovered physically to that extent that he was able to be up and about at home. He acted strange, slept poorly, appetite perverted, sometimes ravenous, other times lost. The attending physician informed the family that he was insane. At times he was very unmanageable, becoming excited without provocation, after which he would lapse into a lethargic condition from which he was aroused with difficulty. He did not attend to the calls of nature and the case became chronic. The wife and family were tired out with the strain of constant watching. He spoke occasionally about dying and seemed to be brooding over his troubles all the time. It had been impossible to eradicate this fixed delusion of death from his mind. Eight different physicians had attended him before he came under my care. On August 26, 1900, a consultation of the attending physicians was held and the wife was informed he was incurable and the only thing now left to be done was to incarcerate him in the

insane asylum for life. Through a friend of mine the wife was induced to bring him to me for consultation. On the 28th of August the patient was brought to my office for examination. I examined the case carefully and decided he could be cured, and gave them assurance to that effect. They made arrangement for treatment and began treatment on the following day. I gave him treatment twice daily, Suggestive and Osteopathic. After the third week he improved so rapidly I regretted not having a photo taken at the beginning of treatment. Therefore, the only way suggested to me at that time was to *suggest him back* as near as possible to the original condition. The accompanying photos show the result obtained. These photos were taken inside of two minutes. This patient entirely recovered in seven weeks and resumed work and has continued work up to this time. At the beginning of treatment he weighed one hundred and eighteen pounds; he now weighs one hundred and fifty-two pounds. The results obtained in this case is a great victory when taking into consideration two of the attending physicians were experts in nervous diseases, but not *Suggestive Theraputists*. The future for this combined treatment is very flattering and through it a great majority of nervous insane patients will be reclaimed. Osteopathy cures the body, Suggestive Therapy cures the mind.

Suggestions of all health were given this patient and told that he had *suddenly relapsed* from condition shown

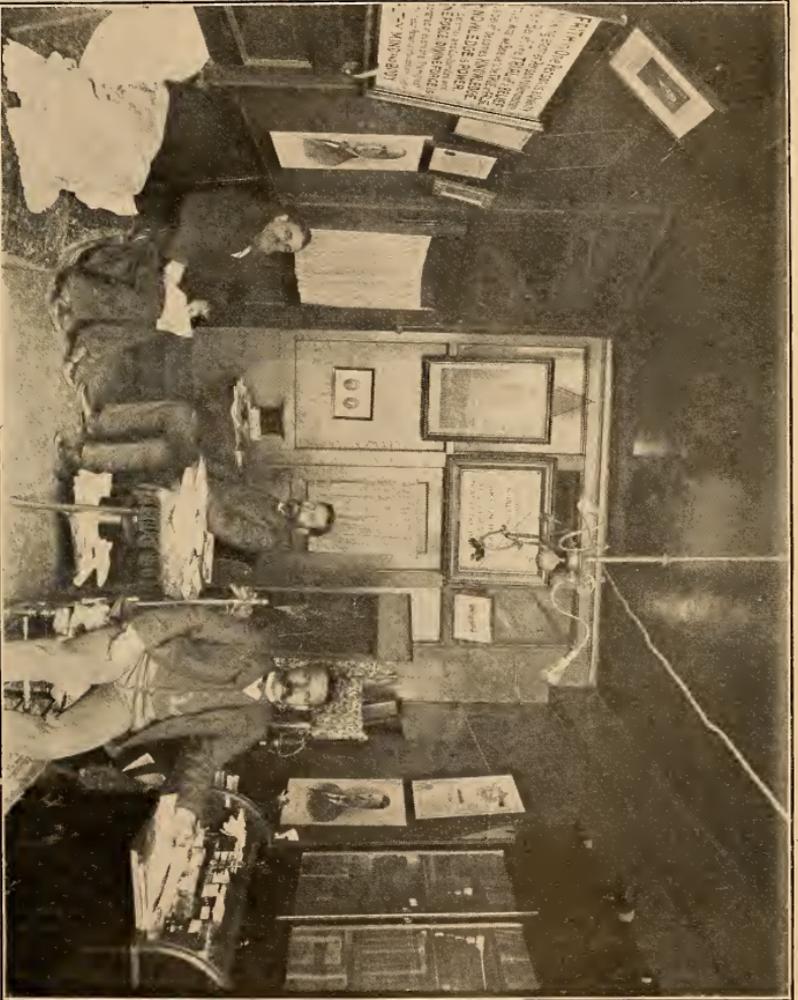
in Photo No. 2 into the condition he was in when Dr. W. I. GORDON accepted the case *three weeks before*. Photo No. 1 shows the condition he was originally in. At that time his attending physician and a great many other consulting doctors of this city, said he was incurable and must go to the Insane Asylum for life. He was five months under the care of different physicians before August 28, 1900.

Health Suggestions were given the patient immediately after Photo No. 1 was taken; he washed and combed and sat for a new picture to give to his wife and parents; within two minutes this photo was taken. Hope returned, disease banished, and the contrasted pictures show what this Science can do for you.

THE PATIENT MUST DESIRE HEALTH.

One of the most important elements in the cure of disease is Desire. What we are and what we will become come through Desire. This may seem peculiar to many, but when we understand that any individual sufferer who has a sincere and fixed desire to be cured from any disease can be, for they are eventually cured, the exceptions are few. One half of the people do not have a sincere and fixed desire to enjoy good health. When these people are taken ill they become easily discouraged and make feeble attempts to recover, but repeated failures occur, especially when they base their entire faith upon a drug instead of nature. There are other people who are so indifferent to become healthy that they make no effort, they lose all con-

centration of mind and in this case a restoration is only possible from repeated suggestions to the involuntary mind, and again there are others who enjoy ill health; they dwell upon it constantly and become an intolerable nuisance to every one they come in contact with. The belief of chronic sickness seems to be so thoroughly implanted in some regarding diseases that it is almost impossible for them to be aroused from their condition. If they had lived in the time of Christ, they would question the genuineness of His cures. Any one who sincerely believes and desires to be cured, his wish will be gratified. People seem to doubt oftentimes the evidence of their own physical senses, and they attribute cures to all sorts of conditions and circumstances rather than the true source. The incentive of life is desire, and when desire ceases death ensues. The distinction between man and beast is: The desire of the beast is constant and uniform. Man being progressive, his desires are neither constant nor uniform in any settled direction. He desires more and more each and every day. It is a conceded fact that every desire for good is implanted in man for fulfillment, and it is possible to fulfill, therefore we know we must have desire and out of desire springs all things.



Dr. Gordon's office. Center figure was incarcerated in Newburg Asylum most of the time for 16 years. Rescued by Suggestive Treatment.

TELEPATHY.

Telepathy is variously designated as Transference of Thought, Mental Suggestion, Mental Impression, Mind Reading, the power of projecting thought. This inherent power is active or dormant in every one, which is called by some authors the invisible workings of the soul or involuntary mind, through which he is enabled to communicate or perceive mental impressions, thoughts and influences independent of the voluntary mind.

Telepathy is the communication from one mind to another mind, or thought from one person to another by a resident power inherent in the body. Telepathy is the act of conveyance of thought from one to the other person independent of the sense organs. Transference of Thought, Mind Reading, Suggestion, Mental Impression, the affinity of Forces must exist in the invisible power contained in the physical sense organs, but not necessarily held restrained in the corporeal organism. The senses of the physical body receive from without and impart to the psychic force within the person.

The mysterious existence of physic force or cause and certainty of the action of mind upon mind or mind in harmony with mind and the certainty of mind and soul without bodies is admitted by a large portion of the race. The result of living bodies who have put themselves into proper condition for communication by mind or

telepathy is wonderful. The communication of soul or mind with soul or mind in a short distance or at great distance is called telepathy. The soul or mind need not be separated from the body to accomplish the transmission of ideas or rather the conveyance of intelligence from one person to another while in the full organism or body. The transmitter is the impressor of his thoughts upon the passive subject and thus communication is established and telepathy is the connecting line between the two points of distance, which may be long or short. Thought, like electricity, does not need wires for transmission, and distance is no impediment. A thought generated in New York may enter the mind of Japanese a few minutes afterwards. The principle is in perfect harmony with the established laws of nature of material and immaterial existences; it may be named mind and soul influence.

The soul is an organism of psychic, not of material forces, as the body, and therefore cannot be analyzed as in chemistry. It might if it were material. It is not subject to dissolution, because of its spirituality and the impossibility of destruction or obliteration.

Physical activity intensified and centered upon another mind with force will impress a desired communication, even in the construction of his body, the involuntary mind placed to receive the impressions and is the receptacle for the same.

The suspension of body forces and the domination of psychic force is termed Clairaudiance. Scientific deduction forces the conclusion that it is an evident truth existing in the corporeal body and that instances can be given where minds have given impressions and others have received as quickly as by a flash, or the telephone, or from the electric wire, with as great a force and with as much accuracy.

Mental suggestion, thought transference, mental impression, and mind reading are evidences of a spirituality either dormant or active, as it may be. The power originated by God in the creation of the body and the introduction of the soul of the Almighty into the body of Adam as the original progenitor was immutable and reaching to Eternity. The powers of the inherent forces receive through the material body knowledge from without and through these channels impart to passive affinities or kindred likenesses knowledge. Telepathy conveys the thought from the sender to the receiver, leaving impressions which are mostly enduring. The wonderful formation of the body and the blending of the spirit and body taxes the capabilities of the body and mind forces to discover and conform to the natural laws which control or regulate the universe.

The discovery of the wireless telegraphy and its application is a modern wonder. The discovery of telepathy and its actual employment

by the inherent powers is far more wonderful, and instances can be cited without number that telepathy has existed since the beginning, but like the wireless telegraphy is just understood and utilized.

TELEPATHY.

BY G. H. BRADT, M. D., FLINT, MICH.

Telepathic experiments during natural sleep may be demonstrated in various ways. The method that is liable to bring the most certain results is for the operator to gain the attention of the sleeper without arousing him to consciousness, and then guide his thoughts much the same as if the subject had been given Suggestion in the ordinary manner. To gain the attention of one who has relapsed into a natural sleep, the operator should quietly take up a position beside the couch of the sleeper, and in a low whisper say something like the following: "Now, William (or whatever the name may be), "you are not going to wake up, but you hear every word I say." Repeat these words to this effect over and over again, gradually raising the voice until you realize that your voice would be sufficiently loud to awaken the subject under ordinary circumstances, but in this instance he still sleeps.

You have no doubt, got his attention. To test which fact raise his hand and tell him that he will

hold it up. If he obeys you, then you are certain that even though asleep, he hears your voice and will act upon your suggestions. It is often preferable to allow the percipient to rest a moment after suggesting what information he will obtain, and awake him without asking him to say a word, but first commanding him to remember his dream. This he will do if so suggested. It is well known that those who habitually talk in their sleep may be questioned about the location of lost articles and in reference to other information unknown to the sleeper, or in some cases unknown to even the questioner, and are frequently able to give accurate answers to the wonderment of all concerned. The agent may send a telepathic message by impressing the same on his mind just before falling into a natural sleep, and the same to be carried out during his slumbers.

Telepathic experiments in the waking conditions may be developed along many lines. One of the simplest methods is to blindfold one person, and then hold up or throw upon a bare table a certain card or article in sight of the others present, who concentrate their minds on the same object. The recipient giving the first impression that flashes before his mind. Then again an article that is known to the percipient may be hidden by the company when the former is in an adjoining room. The percipient who may or may not be blindfolded, is now called in and by

following his strongest impression he usually finds the hidden article.

A good method to carry on a telepathic experiment between two persons is for the agent to write the message with pencil and paper. At first some small number, and when the agent's mind is well concentrated upon the same, the percipient is asked to give the desired number, the latter given the first number that enters his mind. As proficiency in the art is attained in the place of writing some number, the agent will select some animal, bird or other class of object.

A simple manner of developing the telepathic or subjective sight in the waking condition is to look steady at some object, preferably something bright, until the eyes grow heavy and tired. Then close them and place hand over both eyes, producing quite firm pressure upon the closed lids and eye-balls. The latter being held immovable, as if staring on some familiar face or scene, now concentrates the mind. The blackness of night first meets the gaze, then there appear various colors, lights, sparks, etc. As these colors come and go, changing in a kaleidoscopic fashion, there will appear in the background, as the colors break away, a dim outline of some form, and as this is watched closely there will develop a more and more distinct picture of the desired object.

If anyone fails to succeed in the above experiment he should persevere longer and with fixed gaze before closing the eyes, in fact induce, if



SECTION

relating to
THE TEMPERATURE
of the SEASONS &
THE DISEASES
CONNECTED WITH THEM

The changes of the season mostly engender diseases, & in the seasons great changes either of heat or of cold, & the rest agreeably to the same rule.

Of natures (temperaments?), some are well or ill-adapted for summer, & some for winter.

Of diseases & ages, certain of them are well or ill-adapted to different seasons, places, & kinds of diet.

In the seasons, when during the same day there is at one time heat, & at another time cold, the diseases of autumn may be expected.

South winds induce dullness of hearing, dimness of visions, heaviness of the head, torpor & languor; when these prevail, such symptoms occur in diseases.

But if the north wind prevail, coughs, affections of the throat, hardness of the bowels, dysuria attended with rigors, & pains of the sides & breast occur. When this wind prevails, all such symptoms may be expected in diseases.

When summer is like spring, much sweating may be expected in fevers.

In autumn, diseases are most acute most mortal, on the whole. The spring is most healthy & least mortal.

Autumn is a bad season for persons in consumption.

With regard to the seasons, if the winter be of a dry & northerly character, & the spring rainy & southerly, in summer there will necessarily be acute fevers, ophthalmies & dysenteries, especially in women, & in men of a humid temperament.

If the summer be dry & northerly & the autumn rainy & southerly, headaches occur in winter, with coughs, hoarse-nesses, coryzae & in some cases consumption.

But if the autumn be northerly & dry, it agrees well with persons of a humid temperament & with women, but others will be subject to dry ophthalmies, acute fevers, coryzae, & in some cases melancholy.

Of the constitutions of the year, the dry, upon the whole, are more healthy than the rainy, & attended with less mortality.

All diseases occur at all seasons of the year, but certain of them are more apt to occur & be exacerbated at certain seasons.

possible, a semi-auto deep suggestion.. Remember, all this phenomena can be governed by suggestion, and there is no danger of the subject going to sleep entirely if they suggest to the contrary.

As this experiment progresses, the pictures may make various changes. At times being clear, and then again nearly fading away.

THE FATHER OF MEDICINE.

Hippocrates lived 400 years before Christ, and his sayings and writings are used to-day, also the application of his theory is still substantiated by most physicians. He is known as *the Father of Medicine*. Different authorities vary in regard to his age, but he is supposed to have lived to be 109 years old. He was the first to take active stand against mysticism and what would be known to-day as divine healing. He separated the priestcraft from healing, and, being of strong personality obtained unparalleled results unknown up to that time, he had a large following.

He appreciated and taught that it was necessary to apply natural law to the human body and depended principally upon diet and hygiene to accomplish a cure. He used some medicine and advocated different measures to diagnose disease, some of which are used at the present time.

His was a system of inductive philosophy. He

has expressly recorded this as underlying all his practice, thus convincing the people that, however the disease may be regarded from a religious point of view, they must all be scientifically treated as subject to natural law. He also bases his practice upon the theory of the existence of the spiritual restoring essence principle, then the *Vis Medicatrix Nature*, the management of which the art of the physicians consisted.

The peculiar style and methods of his are held to be conciseness of expression, great disposition to regard all professional subjects in a practical point of view; to eschew all methods and modes of treatment having vague abstractions. In the section relating to the temperature of seasons can be formed an opinion of his superior judgment and his strong character. He divorced medicine from religion, and from that time to the present day each one has held their separate places in the upbuilding and uplifting of man. His name will be remembered forever.

PHYSICIANS' SUGGESTIVE METHOD OF HEALING BY MAIL.

It is a system that all physicians can adopt who understand suggestion and its laws. This treatment is a system of healing which if carefully followed will change the condition of the patient in a scientific manner in a very short time. The

For full particulars regarding physician and nurse's diplomas see pages 319 and 320.

The

Progressive Osteopathic & and & Suggestive Therapeutic

Institute of Cleveland, Ohio.



Be it known to all to whom these presents shall come, that the Progressive Osteopathic and Suggestive Therapeutic Institute grants this

DIPLOMA

to ANDREW BENJAMIN BROOKENS and confers upon him the degree of Diplomat or Doctor of Osteopathy and Suggestive Therapeutics, with all the rights and privileges thereunto pertaining. He having completed and creditably sustained an examination in the Course of Study in this Institution, and having furnished satisfactory evidence of a thorough knowledge of the Science and Art of Progressive Osteopathy and Suggestive Therapeutics.

Signed and sealed this SIXTEENTH
day of FEBRUARY A. D. 1901



J. H. Merrill
Registrar.

H. S. Gordon
President.

The above Diploma can be obtained through a mail course of study.

The

Progressive Osteopathic & and & Suggestive Therapeutic

Institute of Cleveland, Ohio.



Be it known to all to whom these presents shall come, that the Progressive Osteopathic and Suggestive Therapeutic Institute grants this

DIPLOMA

to ANNA B. OSTRANDER and confers the degree of Trained Nurse in Osteopathy and Suggestive Therapeutics, with all the rights and privileges thereunto pertaining. She having completed and creditably sustained an examination in the Course of Study in this Institution, and having furnished satisfactory evidence of the required knowledge of Nursing in the Science and Art of Progressive Osteopathy and Suggestive Therapeutics

Signed and sealed this FIRST
day of MARCH A. D. 1901

A. R. Wentzell
Registrar

H. B. Gordon, M.D., D.D.
President



This Diploma can be obtained through a mail course of study.

proposition extended to all sufferers is a purely simple one. It means the application of the natural law known as Suggestive Therapeutics, suggested by the operator to the patient. The patient is appealed to and thus becomes entirely passive and receptive. *The mind controls the body.* Therefore through the exercise of the will power all curable diseases can be cured. Each patient will soon understand through the impression given, he can govern himself, and all organs of the body are willed to perform their usual functions of duty. By repeated and constant efforts of the will the patient gains health and happiness and this is brought about quicker and more satisfactorily when aided by direct suggestion made by a competent operator. It may be a surprising statement to make to some people, but it is nevertheless true. The power to heal disease is not incorporated in man. There is an immutable law which governs all beings and things. This law operates constantly through man. He receives it either consciously or unconsciously. The full knowledge of this law gives us mastery over disease and adverse circumstances and conditions of life. This knowledge constitutes our power. The lie principle is beyond our control and is constantly acting through us. We are using it either consciously or unconsciously all the time. It is known as the vital spark, life principle, vital principle or the law of God. With his voluntary mind man registers the thoughts and impressions

gained from observation from the five physical senses. The involuntary mind in continually operating upon the organism, keeps the heart in motion, the lungs inhaling and exhaling, the skin and kidneys constantly throwing off the impurities of the body, equalizing the function of the liver, and harmonizing with the voluntary mind.

It is a well recognized fact that mental emotion will retard digestion, and therefore in this condition these two systems the voluntary and the involuntary mind are not working in harmony. *Therefore it is the object of the healer to equalize these two systems and bring them into harmony with each other.* By a proper observance of the natural laws, you will be enabled to throw off diseased conditions, rebuild the system, and gain self-mastery under this method quicker than by any other known way. The patient is asked to cooperate with the healer and have perfect confidence and become entirely passive. When the patient assumes this condition he is prepared to accept suggestion, and the law will act quickly, the imperfect actions of the organs become perfect, pain is relieved and the constant aid given and accepted gives the patient confidence, and he is enabled to overcome not only disease but financial, social, and other difficulties that surround him. The restoration of health depends entirely upon the patient himself. As to his attitude towards accepting suggestion. If suggestions are accepted and obeyed the perfect condition of

health, happiness and prosperity are within the grasp of all. By violating or transgressing the suggestions given the patient will recover slower in accordance to the attitude assumed. Recovery is possible in some cases after the first treatment. This treatment teaches the patient the law of life and he will in the future comply with it, for there is no other way that he can retain health and happiness. For ages men have learned to lean upon others for help. This method teaches man to be able to lean upon himself. The operator applies his knowledge and transfers it to the patient. Through the application of this law all persons who are distressed with trouble and diseased conditions may be the possessors of strength, happiness and prosperity.

All physicians must depend upon this law and many have recognized its adaptation in practice and we are instructing them in its application, and in the future all physicians will be required to understand this law thoroughly. At the present time some of our leading medical colleges are incorporating chairs of Suggestive Therapeutics, and literary colleges are adopting a course in the law of *Suggestion* for through its application man's full liberty is to be gained.

To those who do not understand the full power of the application of this law it seems almost marvelous that cases of drunkenness, the use of tobacco, some forms of deafness, and blindness, rheumatism, nervousness, and other weaknesses

are overcome. Supposed chronic conditions cured.

What is this mysterious force that heals? This force is the vital force or life principle. Call it whatever you may, if used and directed by a trained will, it will heal all those diseases that are curable. We do not underrate some medicines but we feel with slight exception like Oliver Wendell Holmes, who said: "The human family would be better off if all medicines were thrown into the sea, but it would be death to the fishes."

All people have this life force, and generate it every minute of their lives. But they do not generate it in sufficient quantity, or if they do, they do not know how to keep and use it in the cure of their own diseases and the surmounting of obstacles. It leaks away from them involuntarily and thus they get sick, weak, impotent and incapable to carry on the struggle for position or wealth.

All of the different mind healers depend upon sending or giving Suggestions to the patient and their pretensions as advertised are abominable. Avoid all healers and pretenders who claim new discoveries, etc., in the healing science. They are known to be frauds by the Journals advertising them. Why do they advertise them? From the beginning *God gave the Law of Suggestion to man* and the law *has been and always will be operative*. Christ led a Suggestive life that all should copy after. He gave Suggestions of heal-

ing by laying on of hands and mental methods. We do not claim that any living man can do what Christ did, but we do know that the basic law used by him to cure is the *only law of cure*, therefore it is time, the medical fraternity irrespective of school admit its existence and educate their patients to understand it. When the time comes, which is not far distant, then the physician's power to heal will be almost unlimited. He will not depend upon drugs alone, but he will use all nature's resources and adopt them to his patients. Advanced thinkers and practicing physicians claim that unmolested nature will produce an antitoxin to counteract and destroy all diseased germs.

We would call attention to the work of Thomas J. Hudson, L. L. D., entitled "Psychic Phenomena," which is probably the best authority on this subject. He favors the use of telepathy as a therapeutic agent. He says: "The best possible condition for the conveyance of therapeutic Suggestion from the healer to the patient is attained when both are in a natural sleep. He states that Suggestions can be communicated by an effort of the will on the part of the healer just before going to sleep. It is a conceded fact that many patients are being healed through these methods. These methods have been adopted by Christian Science magnetic healers, mental healers, hypnotists and others and used in the waking state and the basis of all their methods is *Suggestion*."

All these different systems require the patient to become receptive to the instructions sent them, to lie down at stated intervals during the day and become thoroughly relaxed and have their thought fixed upon the healer and think of the instructions sent them by mail. They are to be in this receptive condition, thinking of health and the instructions, from 15 minutes to one-half hour three times daily. They are required to fix their attention on the afflicted part or organ diseased and by so doing an increased nerve and blood supply will be sent to that part. We can readily understand how concentrated attention, thinking of health, impressed with the importance of adopting natural laws must necessarily benefit every one diseased, especially when they drop all care, anxiety, worry and fear, and absolutely rest. This is the rule given by a noted Magnetic Healer. Hereafter have a purpose in everything you do. Let every breath of air you breathe be breathed for life and health; every drink of water that you take, have in it the purpose of bringing to you life and health, as well as the things you eat. Determine that hereafter all these acts shall be performed with that express purpose. You need not think of this but once, and every subsequent action will carry with it that purpose.

Briefly: Hereafter eat, drink, breathe, rest, for the purpose of bringing into your life health, strength, courage, good. And just as sure as you do this, assuming the passive attitude referred to

above, our wills together will make you strong, successful and happy.

This chapter covers more actual truth and scientific healing than can be found in all the books on Christian Science, Divine Healing Animal Magnetism and other unscientific and mystical works.

DISTANT TREATMENT BY SUGGESTION AND MEDICINE.

It has been found that, under the law of suggestion, we can treat many people and ailments at a distance. In fact, distance appears to offer no resistance to my success in the cure of many diseases. And when we come to realize the fact that thoughts are things, that no thought can be projected without producing an effect, and that no thought that we send out ever comes back to us barren in results, we need not wonder that we can cure disease at a distance by suggestion. It is only required that we bring our patients *en rapport* with us. When we can do this we can then engage with them to assert our mastery over all negative conditions, and by our power of thought, as we have trained ourselves, *we can help any patient to engage the forces in his body to relieve pain, remove any deposit, or heal any disease from which he or she may be suffering.* This is all done under the recognition of the won-

derful power of thought, and demonstrated in the application of the law of suggestion, by bringing into perfect harmony the voluntary and involuntary minds of each patient.

People who desire to be treated by suggestion and cannot very well leave their homes for treatment, are given full instructions through correspondence, and I engage to cure them at a distance by suggestion and generally without any medicine.

Hundreds of people are availing themselves of this method of treatment, and it is successful. Nobody should neglect to grasp this opportunity; it will cure, and anybody can be cured by this practice.

Suggestive treatment cures oftentimes as well when sent to the patient through the medium of correspondence as it does when given directly by the operator to the patient. I send them strong, healthful thoughts of being cured by following out the laws of health, and those suggestions act upon their depleted systems with wonderful power and vigor. A communication is sent every week to each patient, keeping him constantly under the influence of the wonderful powers of suggestive treatment. Through the continued treatment the good becomes strong enough to control the body and all its functions, throwing off disease. There is scarcely a disease in the whole category of diseases that is not cured or relieved by this treatment.

The most intelligent and honest physicians that have lived have lost all confidence in medicine alone to cure, and have pronounced the entire system a snare and a delusion, and not worthy to be called a science at all. Read the following extracts from some of the world's greatest doctors:

John Mason, M. D., F. R. S., says: "The science of medicine is a barbarous jargon."

Prof. Mott, the great surgeon, says: "Of all sciences, medicine is the most uncertain."

Dr. Marshall Hall, F. R. S., says: "Thousands are annually slaughtered in the quiet sick room."

Prof. S. M. Goss, of the medical college, Louisville, Ky., says: "Of the science of disease very little is known; indeed nothing at all."

Sir Astley Cooper, the famous English surgeon, says: "The science of medicine is founded on conjecture and improved by murder."

Dr. Hufeland, the great German physician, says: "The greatest mortality of any of the professions is that of the doctors themselves."

Dr. Talmage, F. R. C., says: "I fearlessly assert that in most cases our patients would be better without a physician than with one."

Dr. Abernethy, of London, says: "There has been a great increase of medical men lately, but upon my life diseases have increased in proportion."

And I say, no wonder; when we see of what stuff the doctors are made. In a small village that I know, in one season a half dozen of the

most trifling boys in town were picked up by their parents and run through a medical college simply because the parents were at their wits' end to know what to do with them. They had become the terror of the place by their dissolute ways, and something had to be done to get them out of the community. So they were sent for two winters to a medical college and came out just what a full half of them do—licensed murderers, with legal authority to prey on the unoffending and ignorant people, whose unfounded belief in the medical profession renders them easy dupes.

Prof. Gregory, of the Edinburg Medical College, has the honesty to say: "Gentlemen, ninety-nine out of every one hundred medical facts are medical lies, and medical doctrines are, for the most part, stark, staring nonsense."

Dr. Kimball, of New Hampshire, says: "There is doctorcraft as well as a priestcraft. Physicians have slain more than war; the public would be infinitely better off without them."

Dr. Mason Good says: "My experience with materia medica has proved it the baseless fabric of a dream; its theory pernicious; and the way out of it the only good thing about it."

Dr. Cogswell, of Boston, says: "It is my firm belief that the prevailing mode of practice is productive of vastly more evil than good, and were it absolutely abolished mankind would be infinitely the gainer."

Prof. F. B. Parker, of New York, says: "Instead of investigating for themselves, medical

men copy the errors of their predecessors, and have thus retarded the progress of medical science and perpetuated error."

Prof. Jamison, of Edinburgh, Scotland, says: "Nine times out of ten our miscalled remedies are absolutely injurious to our patients."

Sir John Forbes, physician to Queen Victoria's household, says: "No classification of disease or therapeutic agents ever yet promulgated is true, or anything like truth, and none can be adopted as a safe guidance in practice."

Dr. Alexander Ross, F. R. S. L., of England, says: "The medical practice of today has no more foundation in science, in philosophy or common sense than it had one hundred years ago. It is based on conjecture, improved by sad blunders often hidden by death."

Prof. Magendie, of Paris, says: "Oh! you tell me doctors cure people. I grant you people are cured. But how are they cured? Gentlemen, nature does a great deal; imagination does a great deal. Doctors do devilish little—when they don't do harm."

Dr. Benjamin Rush, of Philadelphia, says: "I am incessantly led to make apology for the instability of the theories and practice of physic. Dissectors daily convince us of our ignorance of disease, and cause us to blush at our prescriptions. What mischief have we not done under the belief of false facts and false theories? We have assisted in multiplying diseases; we have done more, we have increased their fatality."

Suggestion and Progressive Osteopathy.

Dr. Ramage, F. R. C. S., of London, says: "How rarely do our medicines do good! How often do they make our patients worse! I fearlessly assert that in most cases the sufferers would be better off without a physician than with one. I have seen enough of the malpractice of my professional brethren to warrant the strong language I employ."

In speaking as I am doing of the failure of medicine to cure, I am not trying to injure the thousands of honest though ignorant doctors who really believe in it and do the best they can with it. But I will say this, that the majority of practicing physicians have become case-hardened to the fact that medicine is not a certain cure for anything.

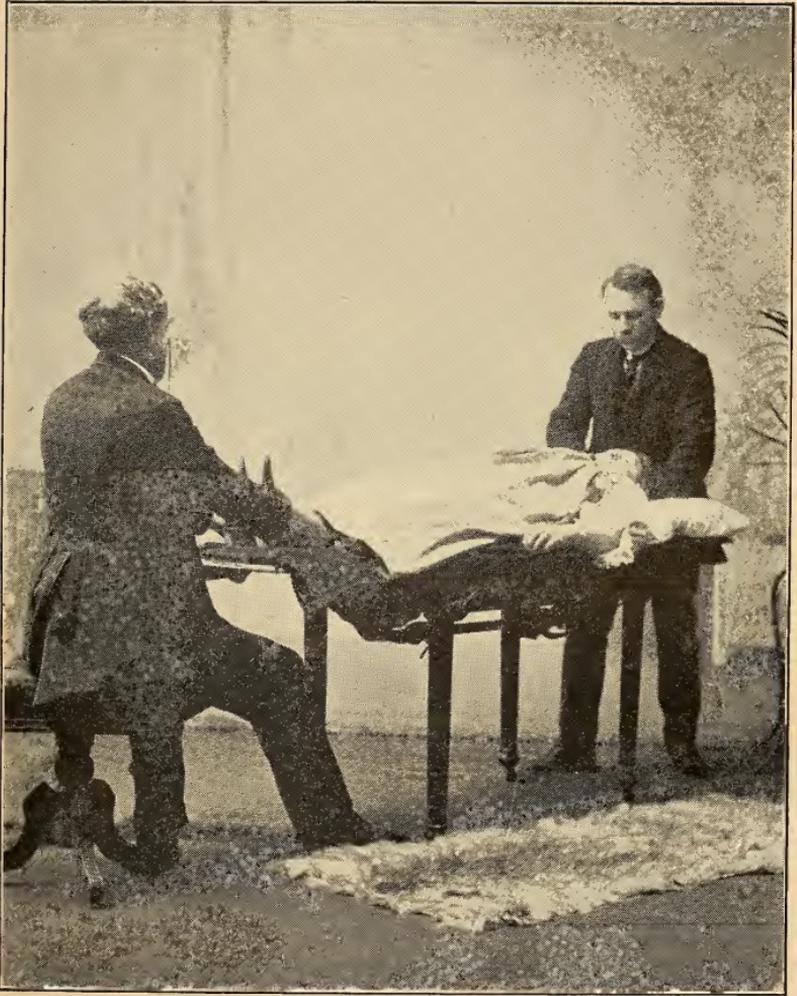
THE SCIENCE OF
PROGRESSIVE
OSTEOPATHY
AND
ITS APPLICATION.

PREFACE TO PROGRESSIVE OSTEOPATHY.

Progressive Osteopathy is the new system of healing that embraces all natural methods used by the Osteopaths, together with all natural and scientific methods that have proved curative or beneficial to the human family up to date.

The Medical profession, judging Osteopathic Practice from the name, denounced the system as a fraudulent one and did not give it consideration or a thoughtful investigation. The graduates from the Osteopathic Colleges pretend the knowledge taught and imparted in the four branches that the different states require them to stand an examination upon, is far more exacting than the same course in other colleges. This is absurd; *therefore*, The Medical Profession, knowing to the contrary, became intolerant, The Medical Profession can rest assured that their knowledge in Anatomy, Chemistry, Physiology and Physical Diagnosis is equal to that imparted to any Osteopath from an Osteopathic college up to date; therefore, any M. D. can study the *manipulations* and practice the system more scientific and accurate after studying this volume and our mail course than those making absurd pretensions from *Osteopathic Colleges*.

Osteopathy is a word coined by a zealous practitioner in Missouri, who systematized a method of manipulations which equalized the circulation, nerve force, stimulated muscles and through their



Separating the bones of the spine (vertebræ), allowing the blood to circulate freely between the bones.

combined action brought perverted nature back to herself. The many cures that were effected through this method soon gave it an established reputation. It is now recognized as a practice of scientific manipulations indorsed to cure certain diseases, prominent among which are supposed incurable ones. Progressive Osteopathy is far more reaching. It combines the work of the Osteopath together with the well-known principles of regular medicine and uses vegetable medicines where there has been no regular proven system of manipulations yet discovered to cure the diseases in question. The value of this treatment has been indorsed already by thousands, and its future, combined with Suggestive Therapeutics, means a system of healing that outrivals all systems of the past. Why? Because it embraces natural methods and uses mostly vegetable products.

INTRODUCTION TO PROGRESSIVE OSTEOPATHIC TREATMENT.

The word Osteopathy is not appropriate. It is misleading, as it signifies bone disease. This name was given to a fundamental principle of manipulations as practiced by a zealous practitioner a few years ago in Missouri. He claimed to have systematized a method of manipulations that gave good results, using the bones as levers to stretch the muscles, relieving blood pressure

and regenerating nerve force and correcting deformities. He imagined, or at least tried to make others believe that he had discovered a new method of healing. Chinese and Egyptian history shows that this system was used before Christ, and it is used by them at the present time. I was surprised very recently while giving an osteopathic treatment to a wealthy German to hear him exclaim, "Why, Doctor, I had this treatment given me some years ago in Germany." It is given there as one of the natural cures. This science, under different names, together with suggestion, embraces all natural and scientific methods of natural healing. Ling, the Swedish gymnast, gave to the world a systematized method of movements, the Ling system, that proved so successful in curing disease and correcting deformities that the Swedish Government fostered his system and built a college that taught students his method and began to graduate students as early as 1813. Different systems of manipulations have been adopted by governments the world over for physical development in the army and navy. History shows that Aesculapius was the inventor of the art of manipulation and health and youth were retained through this method.

Progressive Osteopathy is a science of healing, using all scientific and known measures to attain the cure of disease, but it is not Massage, Electricity, Faith Cure or Christian Science. This system meets the requirements of every intelli-

gent physician or observer of the signs of the times. We cannot fail to note the wave of desire upon the part of the people for a system of healing without the intervention of drugs. While I do not believe we are yet in a position to dispense entirely with drugs or surgical operations, I do know that thousands of chronic cases are cured without medicines. All progressive physicians in Osteopathy today use medicine to relieve acute pain and in cases that require it, but the cases are so few that it may well be said Progressive Osteopathy is the drugless science of medicine.

From four to five hundred years before Christ Iccus, and later Herodotus, reduced bodily exercise to a system. Herodotus made it a branch of medical science to preserve health and cure disease. Among his pupils was the famous Hippocrates. From that time on at different periods up to the present time various systems and methods have come in vogue to cure disease by natural methods, but the mysticisms of the past in regard to medicine have hampered physical development and the cure of disease, but it is now understood that it requires the continued exercising of our muscles and brain to produce health and *in no other way* can it be maintained. We find in Progressive Osteopathy embodied all the necessary manipulation and exercises to place supposed incurables in the line of health.

Progressive Osteopathy appeals to the intelli-

gence of the people and to every conscientious, straightforward physician who studies it understandingly and he is not excusable for not using it when conditions exist requiring natural methods to cure, for this method alone will cure where drugs alone will fail, and intelligence demands natural treatment in the future.

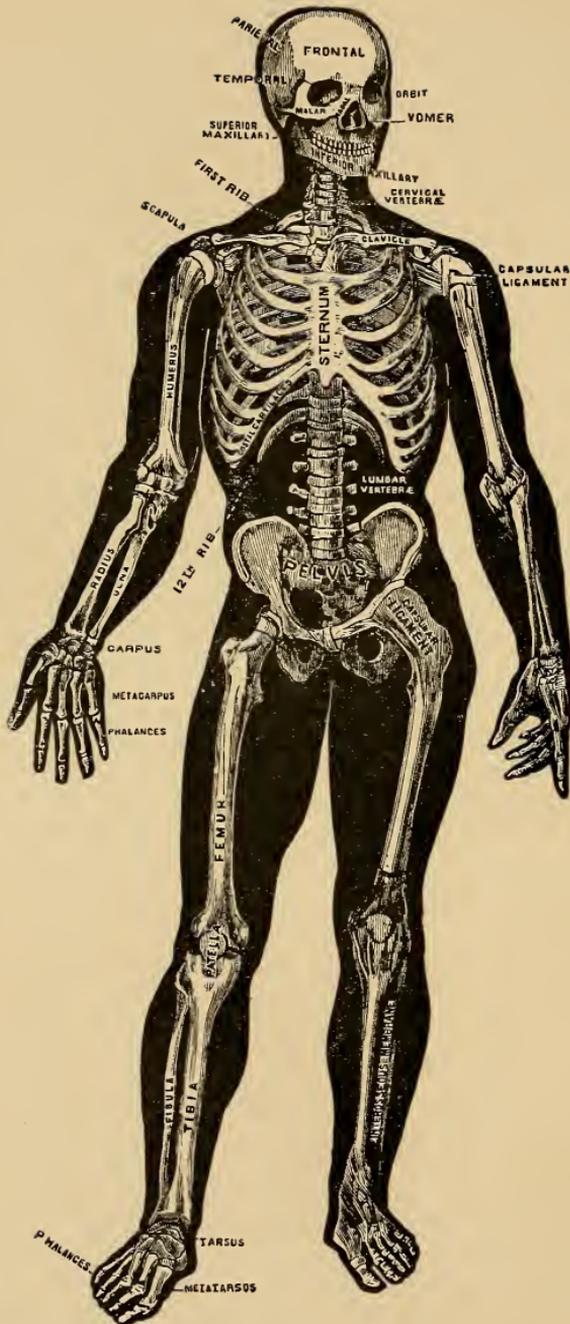
This abbreviated work on Progressive Osteopathy gives a comprehensive and general knowledge of all that is necessary for the average person to learn, in fact it covers the ground sufficient for any operator after taking up this system to apply it to cure disease. Intelligent people will readily understand it is the only surgical procedure which nature herself requires. This system of healing, assisted by applying the instruction given under Hygienic Health rules in regard to the restoration of health, will bring comfort, happiness and beauty into every home, relieving and curing patients that were supposed to be incurable for years. It is an exceptional case where we are required to use medicine, but when required, we use it all times and it should be given under the supervision of physicians *who are duly qualified* to prescribe it, and the *qualifications necessary* is the thorough study of medicine and graduation in a regular medical college.

N. B. No harm can come from the manipulations alone when intelligently applied, but the use of drugs requires profound judgment and skilled training to apply them successfully.

Progressive Osteopathic treatment is making rapid advances, having departed from the abbreviated plan of Osteopathy alone, because Osteopathy, as taught in the colleges up to date is *still inefficient* to meet the *requirements in some acute diseases and accidental cases*. This system utilizes all natural forces together with *proven remedies* for the cure of disease. Progressive Osteopathic treatment never injures a patient, always builds him up, and if the case is curable, it is cured by this method, reinforced by scientific suggestion, when *all other methods* fail. Most medicines are poisonous to the body, that is, oftentimes they will make a well person sick. I believe that anything that will make a well person sick will make most sick persons sicker. It is a conceded fact that progressive osteopathic treatment given to a well person increases his nerve force and gives him a clearer mind. It is nature's stimulant. By carrying out the instructions given in the general treatment any person can soon become skilled enough to practice in all ordinary cases in their own homes, but if it is a grave case, a physician who has studied Progressive Osteopathy should be called, for he will be able to use all natural resources and to apply medicine to each individual case, where the Osteopathi who knows nothing about medicine would be unable to prescribe. The law rightfully interprets in most states that osteopathy alone is not the practice of medicine. The writer, being

a regular graduate in medicine and having carefully read all the various works on Osteopathy up to date conscientiously, states that there are acute diseases and existing conditions where it would be folly for any family to depend upon osteopathic treatment alone. The future will produce a more thorough system which can be applied to relieve *all diseases*.

Having treated a large number of chronic cases for years, we find those who are tired and discouraged with all kinds of remedies and treatments and have given up all hope of ever being cured, find under this treatment almost always relief and cure, therefore we can assure the sufferers relief and in most cases a cure, if they will place themselves in a position to apply natural law and take natural treatment. We observe that among the common people, and oft-times the educated, there is a gross violation of the natural law, and unfortunately for these sufferers physicians in the past have not felt under obligation, because they were not paid for it, to educate them to hygienic treatment and hygienic surroundings. This is evident as proven in most chronic cases by the persistent continuance of habits which have, in most cases, been the sole cause of producing and perpetuating their malady. It has been the practice to palliate the symptoms, believing that the disease could not be eradicated. A change of habits has a great tendency to assist this system in healing.



X-ray picture of the human skeleton. Each bone named.

This volume is presented to the different professions and masses, all who will be greatly benefited by the application of the sciences described herein. By applying them they will be pleased with the results and will be led to conclude that drugs *as a rule* should be *eliminated* from the practice of the physician. The time is not far distant when the healer will be the adviser of hygienic rules, warding off disease and placing the masses in condition to enjoy and retain perfect health. This is the future physician's position in society.

THE MACHINERY OF MAN.

The frame work of man, or the skeleton, consists of two hundred distinct bones articulating with each other in perfect harmony in health. Some are so arranged as to allow freedom of motion, others are limited, while some are fixed and immovable. On these bony structures we have prominences for the attachment of muscles and ligaments, and many openings in the bones for the entrance of blood and lymphatic vessels. The skeleton, for convenience of description, is divided into three different sections.

The Head. Within the head is contained nerve cells, gray matter and nerves. All impressions received from within and without are received and retained by the brain cells for future use. Through this great center, together with the spi-

nal cord, all parts of the body are kept in perfect harmony in health. Therefore it is of the greatest importance that our mind should receive the right impressions because our whole destiny depends upon it. *The Head* is made up of twenty-two bones, eight in the cranium and fourteen in the face. (2). *The Trunk* is composed of fifty-four bones, twenty-four in the spinal column, twenty-four ribs. The sternum root, or breast bone, hyoid or (the bone at the right of the tongue) the pelvis four bones. (3). *The Limbs* of the upper extremity contain sixty-four bones, and of the lower extremity sixty bones.

Our Lungs contain over two million air cells which must be completely filled with pure air some time during the 24 hours. This is accomplished by deep breathing (see cut) of full inhalation. Where deep breathing is practised Lung diseases cannot exist. *Skin is composed of over 7,000,000 pores and 20 miles of sewerage.* This system of sewerage must be kept in a healthy condition or disease and death will result. The boy who was covered with gold leaf to appear like a golden angel, died in a few hours, which shows the importance of keeping the skin healthy and clothed so the air can come into contact with the skin.

The Physician from the Standpoint of a Trained
Nurse, February, 1901.

Reply to an article published in a former Journal of Osteopathy, "When will Osteopathy reign supreme" is easily answered thus, when osteopathic physicians convince the people that they are working for the good of humanity. When they identify themselves with forward movements not for gain only, but for the prevention as well as cure of diseases. When they realize that the opportunity to treat a "prominent banker" in some small town isn't all there is to be desired. When they realize that a physician needs more than meer skill in manipulation. In other words when they *excel* in care and treatment of the sick.

The osteopath has a glorious opportunity to make himself an ideal physician. He has the experience of others by which to profit and a wonderful curative power at his fingers ends. He must lead a pure life, do earnest work, gain knowledge, and success in his profession.—Emeline Tappen, D. O.

HOW TO TREAT DISEASE OSTEOPATHICALLY.

1. The operator can work best with the patient lying upon a table or some unyielding surface, a table 2 feet 2 inches high, 2 feet wide and 6 feet long, leather upholstered, meets the requirements best for an office. The physician's chair or operating table meets all requirements. Or a common table with the same dimensions with two small pillows for treating chronic cases in their own homes, will meet the demands. Acute cases can be treated upon a couch or bed, and if necessary, upon the floor. Any operator who has a desire to relieve or cure a patient that has to be treated at home will meet the requirements in each individual case. The operator should always avoid using the ends of the fingers as much as possible. The palmer surface is better, thus avoiding all risk of annoying the patient or cutting the flesh with the finger nails. A stronger treatment can be given if these directions are followed than by any other method. (Caution.) Pressure over any inflamed surface, contracted muscles and tendons or nerve centers must be given methodically, i. e., careful and steady, always observing the effect it is producing upon the patient, gradually increasing the pressure each treatment until the desired amount is reached to produce the desired result. Chronic cases should be treated every other day. Acute

cases daily or every four hours if necessary. In dangerous cases special hourly treatments are given.

2. There is no exposure of the patient in treating. Remove sufficient clothing to enable the operator to apply treatment thoroughly. If a lady, she should remove all outer clothing and put on a loose robe. (Every osteopath should have one or two for this purpose.) A gentleman can remove outer clothing. It is scarcely ever necessary for him to remove trousers for treatment at the office.

3. This treatment consists of scientific manipulations, therefore to obtain satisfactory results it is necessary to observe the following directions in each treatment.

Manipulations must be given in most cases, in a careful, gentle manner; this allows the muscles to fully relax. All patients can assist the operator by using their will to relax the muscles excepting where chronic contraction of muscles and tendons and ligaments exist.

Progressive Osteopathic manipulations stretch the muscles, nerves, blood and lymphatic vessels all at one time, thereby freeing and removing all impediments to the circulation of the vessels and restoring nerve wave or power to the part which is obstructed. These obstructions often result from minor accidents, such as cuts, bruises, inflammations, sprains, etc. There are thousands of ways for disturbing the equilibrium of the hu-

man system in these times of haste and progress.

Each thorough treatment assists nature to equalize all forces—it is nature's tonic, stimulating the entire system, adjusting it to itself in a natural, common-sense method.

GENERAL TREATMENT.

Rule 1. 1st. The patient should lie on his back. Begin with the leg and thoroughly manipulate the muscles from foot to thigh by gentle pressure. Then grasp the ankle with the right hand and the thigh with the left and rotate inward with the fore leg flexed upon the thigh three times. Then rotate outward in the same position three times, with the leg still flexed, press well down upon the abdomen three times. Then slowly and steadily bring the limb to full extension three times. Use this method for both limbs.

With one hand on each side of the thigh begin close to the body and move the flesh to the bone from side to side, continue down the leg to the foot. Then have the patient turn upon his face and bring the legs back slowly so that the heel touches the buttocks. In cases of chronic rheumatism or contracted muscles it may take months before the limbs can be thoroughly manipulated as herein shown.

2. Then manipulate the abdomen thoroughly, beginning on the right side near the hip and by gentle pressure knead along the right side up to the ribs, then across the abdomen under the



Reducing a dislocation of the spine.

stomach and down the left side of the abdomen to the hips. Then gently manipulate the other parts of the bowels. The time required being about two minutes, sometimes in obstinate cases one-half hour is required, depending entirely upon the case.

3. Gently slap with the flat of both hands over the chest and back until the blood comes to the surface, then knead gently on the same surface.

4. Then take the fore arm, and flex upon the shoulder three times, using full rotation with that arm both upward and forward, keeping the muscles on a stretch. Thoroughly manipulate the external muscles of the hands and arms. Treat the corresponding arm in the same manner.

5. Generally it is advantageous to knead the chest by using the palm of the hand on either side of the chest and knead as a housewife would bread, five times. Then turn the patient on either side, begin with the lower part of the neck and stimulate along the spine its entire length, using increased pressure each time, making three distinct manipulations on each side of the spine at each treatment.

6. Place the patient on his back, grasp the fore arm at the wrist and bring up the arm slowly, all the time asking the patient to inhale deeply. (See cut). This will entirely fill the chest with air. The patient should hold the air as long as possible, then exhale slowly. This should be

done three to ten times. Then give instruction for deep and shallow breathing practice three or more times each day, and the patient should be warned to take from ten to fifty deep breathing respirations.

7. Stimulate the neck similarly to the instruction given in treating the spine, manipulating the muscles thoroughly. (See cut.)

Place the hand under the chin and other hand under the back of the head, pull gently and rotate the head from side to side. This cures some of the worst cases of neuralgia of the face because it frees the circulation and nerve force in those arteries and nerves that supply their region. Bring the head forward, putting the ligaments nuchae and the muscles of the back of the neck and upper part of the spine on the stretch, hold for one minute. This also cures wry neck and materially assists in correcting round shoulders.

8. Stimulate the nerve centers under the ear and back of the ear, using firm, deep pressure.

9. Stimulate also over the eyebrows, over the nose, and over the lips by deep pressure and manipulation.

Use the arms and limbs as levers, stretching all muscles to which they give attachment and moving the flesh and muscles from side to side the entire length of the limb stretches and softens those muscles, thus permitting a free flow of the fluids and nerve forces to these parts, a stoppage of which means disease in some of its varied



Freeing the circulation in the neck

forms. One thorough treatment of an arm or leg will often instantly cure, and almost always relieve an acute case of any nature in the extremities, and a very few treatments, administered one each day, will *cure* any acute case. Chronic cases can be usually cured by a continuation of the treatment, every other day, for from two to six weeks, even after all other methods have been tried and failed.

Move and soften, by deep manipulations and by rotating the spinal column as much as possible, all the muscles of the spine. The spinal cord is the great trunk from which springs the spinal nerves, and is contained in, and protected by the upper three-fourths of the spinal column, which is very flexible, consisting of many separate bones, between which is placed the elastic intravertebral cartilage. As the spinal nerves which control the different muscles, organs, etc., escape from the spinal cord through openings or foramina in the different sections of the vertebral column.

Have the patient on a stool; place your knee between the patient's shoulders, hold the patient's wrists and raise the arms slowly but strongly high above the head, pressing hard with the knee and lowering the arms with a backward motion. The patient should inhale, filling the lungs to their utmost capacity while the arms are raised, *exhaling* as the arms are lowered.

In all cases where the action of the heart is too

rapid, place one hand on each side of the neck, the fingers almost meeting over the spines of the four or five upper cervical vertebrae; press gently two or three minutes upon the vaso motor centre. A pressure at this point causes the arteries to relax, thus increasing their caliber and slowing the action of the heart.

Always begin with a very light treatment and increase in strength with each treatment daily until a point is reached where it would be unwise to treat with more strength. The operator must use good judgment as to how strong or light a treatment should be given to produce the best results.

The patient should always feel refreshed and relieved after each treatment.

MOVEMENTS OF THE MUSCLES

Movements are classified *as active and passive.*

Active movements are those that the person performs by voluntary muscular contraction.

Passive movements are those that the person takes no part in whatever, allowing the operator to move the whole or any part of the body.

Passive movements are divided into flexion, extension, and rotation, also manipulation of the muscles, as stroking, kneading, pressing, percussing, vibrating, etc. These movements are all a part of a special system of Progressive Osteopathic Treatment.

THE TREATMENT OF MUSCLES.

The treatment of muscles is of great importance, for we find embedded in them nerve and muscle fiber, lymphatic, blood, arterial and venous vessels.

This treatment is to be applied daily as a rule, sometimes every other day, and there are some cases that require treatment but once per week, depending entirely upon the case and the judgment of the operator. In cases of blood or lymphatic congestion it is necessary to stimulate by manipulating and rubbing towards the heart. In cases where there is a lack of nutrition, for example, neuralgia in the heart, wasted muscles, etc., then it is necessary to perform the different manipulations and kneading, percussing away from the heart.

The length of treatment depends entirely upon the case and should extend in time varying from five minutes to one hour. The operator must always use judgment as to the condition of the patient. The different movements may be mentioned as stimulating, quieting, and pergative. The position of the patient may be either standing, sitting, lying, kneeling, hanging, all depending upon what may be required to accomplish.

First we will take up kneading. Kneading may be either surface or deep kneading. Kneading is performed by placing the hands on either side of the limb, allowing the fingers to glide over the muscles and the thumb being a fixed

point beginning at one point of the body; example, in manipulating a limb, begin at the extremity and work towards the body.

Percussing.—Percussion is performed with the edge of the extended fingers which are kept loose and with a quick motion of the wrist joint the fingers are flung across the muscles from the shoulder towards the hand, etc.

Stroking is best accomplished with the flat of the hand and slight pressure, beginning with the extremity of the limb and working towards the trunk.

Pressing.—This can be done with both hands, going over the limb or part affected quickly with slight pressure.

Vibrating has been described fully elsewhere. *Muscle rolling* is of great utility to increase the circulation and is performed as follows:

Grasping the limb with the palm of both hands and making a quick alternate pushing and pulling motion.

SPECIAL TREATMENT.

Arm Rotation (Sitting).—The operator takes hold of the patient's shoulder with one hand and of his elbow with the other hand, moves the arm forward, backward, and down and reverse, so as to describe a circle of the shoulder-joints, from 3 to 5 times each way.

This increases the circulation and limbers the

shoulder-joint, and has a beneficial effect on the chest and head.

Forearm Rotation (Sitting).—The operator, standing behind the patient, the latter resting his back against the operator's chest, then takes hold of his arms just below the elbows and moves them in a circle forward, upward, sideways, and down from 5 to 10 times.

This expands the chest and has a great effect on the respiration and the circulation.

Shoulder Rotation and Chest Lifting (Sitting).—The patient sits on a stool or box, and the operator, standing behind, takes hold under and in front of the patient's shoulders, moves them upward, backward, and down, at the same time pressing his chest against the patient's back. Repeated 5 to 8 times.

This is a mild effective movement in weakness of the lungs and heart, as it deepens the inspiration followed by a stronger expiration, thereby stimulating the flow of venous blood to the heart.

RESISTIVE MOVEMENTS.

Hand and Finger Flexion and Extension (Position as in rotations).—Resistance is made alternately by the operator and the patient. This develops and strengthens the muscles of the forearm, hand, and fingers, and increases the flow of blood to them.

Arm Flexion and Extension (Position).—The

patient first stretches and bends his arm, in the elbow-joint, during the resistance of the operator, "active passive." Then the operator stretches and bends the arm, during the resistance of the patient, "passive-active." Repeated from 3 to 6 times.

This develops and strengthens the flexor and extensor muscles of the arm and increases the circulation.

Neck Flexion and Extension (Standing or Sitting.—The operator places his one hand on the back of the patient's skull and resists him when he bends his head backward as far as possible; practice the same procedure by placing hand on forehead of the patient by bending forward. Repeated three to six times. This acts on the muscles of the neck and the upper part of the back and on the blood-vessels and nerves of the neck and throat. It assists to strengthen the upper part of the spine and is very valuable in cases of round shoulders.

Back kneading, vibration and friction is applied from the base of the skull downward and from the spinal column outward to the sides, all over the back. An important movement in connection with these is to put the heel of the hands on the spinal column at the neck and apply a rapid shaking movement, letting the one hand slowly glide downward to the end of the spine. The whole manipulation should always be fol-

lowed by long and slow friction on both sides of the spinal column.

These movements increase the circulation, stimulate the action of the nerves, and have a very soothing and quieting effect.

PASSIVE MOVEMENTS OF THE HEAD.

Head Percussion, Vibration, and Friction.—With the edge of the hands percussion is applied from the forehead and backward to the neck, three to five times. Then a rapid percussion is given alternately, with the finger-tips of both hands, all over the forehead and temples, the crown of the head, and the neck, four to eight times. Then one hand is placed on the patient's forehead and the other is pressed with the inner edge on the neck just below the base of the skull, and shaken in a very rapid manner. Repeated three to five times.

Now a circular and vibratory friction is applied with the finger-tips several times over the forehead and temples and backward to the neck, finished up with straight frictions by both hands and fingers from the middle of the forehead out to both sides, and backward and down the neck. These movements are very useful in cases of chronic headache, facial neuralgia, insomnia, etc. Time about two minutes.

Head Rotation.—The operator places his one hand on the patient's neck, and the other hand on his forehead, and slowly moves the head in a

circle, three to six times, one way, then as many times the other way.

This frees the blood-vessels and nerves of the neck and throat; it is a great stimulant to the brain in cases of weariness, brain fag and exhaustion.

Spinal Nerve Compression.—The operator presses with his fingers first on the one side of the spinal column and then on the other side from the neck and downward. Repeated three to six times. Relieves backache and stimulates the nerve centers.

Back percussion is applied with the edge of both hands, alternately from the neck and downward on both sides of the spinal column. On the upper part of the back, from the shoulders to the lower end of the lungs, the percussion may also be applied outward to the sides. Repeated four to six times. This has a very stimulating and strengthening effect on the nerve-centre.

Trunk Rotation.—The patient sits astride over a box or lounge, while the operator, standing behind, takes hold of the patient's shoulders and moves his trunk from the waist, describing as large a circle as possible, first to the left, then to the right, the patient being perfectly passive. Repeated six to ten times each way. This has a



Treating the spinal muscles and nerve centers.

beneficial effect on the spine and the portal system.

Stomach Vibration.—Press operator's lightly bent fingers under the patient's ribs on the left side and applies a rapid vibration on the ventricle; the hands should be moved as as to apply the vibration all over the left hypochondriac. Repeated three to six times, and followed by a stomach friction.

Useful in cases of dyspepsia and chronic catarrh of the stomach.

Bowel Vibration (Lying).—The operator, standing on the right of the patient, puts both his hands on the patient's abdomen, and by "a rapid pushing and pulling motion of his hands an effective vibration is applied to the whole bowel. Repeated two to five times. Very useful to assist kneading in constipation, bowel indigestion.

Lower Bowel Vibration (Lying).—The operator, standing by the side of the patient, presses his hands on each side of the patient just above the hips and applies a very rapid alternate pushing and pulling movement with the hands (reciprocating vibration). The hands must be firm and not glide. Repeated three to six times at short intervals.

This has a very stimulating effect on the liver and stomach and on the lungs and the diaphragm.

Bowel Concussion (Lying).—The operator's both hands are placed on the patient's bowel, and a pressure is made. Then the hands are quickly

taken off, allowing the abdomen to spring back like a rubber ball. Repeated two to five times. This strengthens the abdominal muscles and the digestive organs.

Lower Bowel Traction (Lying).—The operator preses his hands on each side and under the loins of the patient, and pulls his hands forcibly forward, just above the hips. Repeated three to six times.

SPECIAL SPINAL TREATMENT.

Tender spots along the spine require additional treatment. There exists in these cases a congested condition over some nerve center, which controls some distant organ, muscle or nerve.

1. This treatment will free and re-establish existing impediments in blood or nerve force, by equalizing the circulation, and nerve force the wasted and diseased muscles dependent upon the nerve center involved grow rapidly and when a patient suffering from paralysis, contracted muscles, unequal circulation, dropsy, cold feet, etc., feels the regeneration coming from his treatment immediately, he, like the legislators of twelve states, will say this is the system of healing we endorse.

5. Move by deep rotary manipulations slightly outward and upward all along each side of the spine. Rotate the spinal column as much as possible, remembering the spinal cord is the great nerve center, from which springs almost all the nerves that control the body and limbs. The



The new treatment for spinal diseases. Filling the spine with arterial blood. Especially indicated in all nervous diseases.



importance of stimulating and adjusting the nerve centers is daily impressed upon us all. The spinal cord is protected by separate bones that often need adjustment. The cartilage between these bones often need rest. When they do need rest it is necessary to have the patient in a reclining position for a few days. To separate the bones, place the patient on his back and place one hand under the chin the other under the back of the head and draw in a direct line until the whole body moves.

FLUSHING OF THE SPINE.

This is the new method that bids fair to do more to cure cases of Paralysis and nervous diseases when the lesion is located in the spinal cord, than any other treatment has in the past. To illustrate: A patient of mine with locomotor ataxia was told by a number of physicians that there was no hope or help. When the patient came under my observation he had all the symptoms of locomotor ataxia. The disease had existed over four years and after five months' treatment the case is cured. In other cases of Spinal paralysis and nervous diseases, origin unknown, it is giving satisfactory results and improvement invariably from the first treatment.

This operation is performed thus: Place the hands around the neck, the thumbs pressed firmly over the carrotted arteries on either side of the throat (see cut), and the forefingers pressed heav-

ily over the four lower cervicles. This will dilate the arteries by forcing an extra quantity of blood throughout the spine. So marked is it that the patient may become almost bloodless in the face with the limbs sweating, i. e., if held for five minutes. The patient will feel first unusual heat and fulness then a heavy sensation or weight, sometimes slight pain along the entire length of the spine inside of two minutes. This treatment to be given about two minutes. It is curative in hysteria, neurasthemia or nervous prostration, Saint Vitus Dance and other nerve affections dependent upon disorganization and diseases of the spinal cord.

VIBRATION.

Vibrations are fine shaking movements, in which the whole or part of the palmer surface of the fingers is used. The benefit derived from this treatment always depends upon the manner in which it is administered. This treatment is applicable in lung diseases, in most cases nervous stimulus is required, therefore we cannot be too particular to vibrate correctly. Place the hand lightly upon the patient, using no pressure. The movements at the elbow are flexion and extension, while those of the wrists are adduction and abduction. The vibrations are produced through a succession of quick individual movements. There should be no straining of the muscles in the operator's arm, or strong contraction of the



Freeing the circulation, using the bones as levers.
Treating the leg.

muscles of the hand, arm or shoulder. When given correctly, with the hand on the anterior surface of the thorax, the vibrations can be easily felt by the other hand placed upon the back of the patient; while with a stiff hand and arm no motion can be distinguished upon the back. The test to show how delicately vibration should be given is to vibrate a tumbler of water upon a table. If vibrations are correctly made, the water will not move from the side of the glass, but simply move in the center.

PROGRESSIVE OSTEOPATHIC HYGENIC HEALTH RULES AND DIET LIST.

As Prescribed by W. I. Gordon, M. D., D. O.

The diet shall consist of plain food in moderate quantities. Stale Bread, White Fish, Poultry, Tripe, Mutton, Beef, all game (except Hares), Vegetables, if found to agree, such as Cauliflower, etc., Rice, Macaroni, Eggs, Light Farinaceous Puddings, Sago, Arrowroot and Tapioca; plenty of raw fruit (except Grapes and Oranges), Soda or Seltzer Water and Coffee. *To be avoided* Spiced or cured meats, such as Ham, Tongue, Sausages, Hares, Rabbits, Pork and Veal; any Vegetable causing Wind or Flatulence, Fats and Potatoes, Salads, Cucumbers and Pickles, Fried

Dishes, Pastry, Shell Fish, Nuts, Cheese, Jams and Marmalade; Beer, Tea, Port Wine and Strong Spirits. Do not drink liquids with your meals, as it dilutes and weakens the digesting gastric juice. On rising in the morning drink from half to a full tumbler of warm water it dyspeptic, if not, take cold water.

1. Arise immediately upon awakening every morning.

2. Take a sponge towel or cold plunge bath immediately after getting out of bed, rub the skin vigorously until it glows or reddens. This arouses the vital functions. Wash the feet and lower parts of the body, especially the latter, before retiring. Both health and cleanliness demand this on the part of both sexes and all ages. It is wonderful how uncleanly some otherwise decent people are where they do not expect to be seen. The health and strength of the different systems and organs are greatly promoted by this daily cleansing, it does much towards promoting health in general and assists to overcome weakness in both sexes.

3. A hot or tepid bath at bed time promotes sleep.

4. Take a brisk walk before breakfast or attend to the various duties your occupation requires before eating. Force yourself to sing or whistle while walking or working. This will establish cheerfulness.

5. Eat breakfast after returning from a walk

or attending to duties. It is a good rule to always earn our breakfast. While eating remember to hold this thought, *I am eating for health and strength*. Be cheerful and you will soon be able to digest and assimilate all healthy food products. *Chew the food thoroughly before swallowing*. This is the first act in digestion and very necessary.

6. Stop bad practices and avoid bad company. These are often the direct cause of disease.

7. Remain out doors as much as possible.

8. Avoid violent or tiresome exercise, but exercise or work daily in the open air.

9. Keep your bowels regular by applying progressive osteopathic manipulations.

10. Eat regularly and moderately. Every grown person should drink within the 24 hours eight full glasses of liquid, preferably water; i. e., two to two and one-half quarts.

11. Avoid all intoxicants and if tobacco is used, do so moderately or stop the habit entirely by using the force of suggestion.

12. Keep good hours at night. Retire if possible at 10 p. m. and rise at 6 a. m. Be sure to have *pure air* coming into the sleeping apartment, always remembering that *pure air never injured* anyone. We can live for 4 or 6 days without water, 40 to 60 days without food if we have air and water, but only about 3 to 5 *minutes without air*. This shows the great importance of air in diseased conditions where

it is more necessary than when in health.

13. Avoid pastries, sweets and all products of the hog.

14. Use Progressive Osteopathy to cure the body. Use Suggestive Therapeutics to cure the mind. Together they form all curative agents ever known.

15. Always remove all underclothing upon retiring, especially that which has been next to the body and put on clean underclothing or night shirt or wrapper to sleep in. The body throws off poisons through the skin during the day when we are active. When sleeping the poison is *taken up* again if the same garments are used to sleep in.

16. Dress comfortable but not too warm, thereby excluding all air from the body. The free sunlight of heaven as it comes without cost to all like water, can be had without money, it should be used in every way possible to retain health. Light colored clothing is more conducive to health than dark clothing; the nearer to white the better.

17. White transmits light, black absorbs it. What the human body needs is light. Heat and light from the sun dispose to health and cheerfulness and add longevity to life. The fullest wisdom of the individual should be used to obtain good results. Purity seeks light, lives in it, and grows strong. The reverse is true of darkness.

18. Avoid any great excitement or indul-

gence of the sex passions, however honest, legitimate or lawful. You have reason to be particularly guarded and careful in this respect. If you suffer from weakness, debility or pains in the back or loins, especially in the small of the back, across the back part of the hips—or if you experience any nervous weakness, be cautious.

18. Suggest health to yourself continuously and adopt the above rules and regard instructions about Diet and health and happiness is yours.

RESUME OF HEALTH RULES.

Keep the body neat and clean and dress according to seasons. Accept the weather as you find it and make up your mind that God so ordained it. There is no day made when a person cannot enjoy the open air. Say you are well, you do not feel tired, you are strong and be cultivating these thoughts continually, and it will soon be a reality. Never speak of food as digestible and indigestible. Eat what you like within reason always suggesting to yourself that it is going to build you up, give you strength and health. Make others happy and forget yourself. Be hopeful and banish conditions to procure failure. Faith, truth and charity are the real stimulus of the mind. There is but one life force in the universe and you are part of it and you cannot be separated from it during life. We may fast a day without inconvenience, but never allow a day to pass with-

out adding some thought to your mental storehouse. Say you are well, insist upon it to every one, and your mind and bodily functions will become perfect, and it will soon become a living reality.

RESUME OF PRACTICE GOVERNING HYGIENIC MEDICINE.

First: The healing power is inherent in the body.

Second: Disease is a remedial measure. It is nature's process of purification and repair in its efforts to equalize the nervous, muscular and other systems of the body.

Third: Remedial agents are forces and substances found in nature that are component parts of the human system necessary to it to restore or retain health. Nature's medicines are Air, Water, Sun, light, Manipulation, rest, food, earth, sleep, clothing and emotional influences and chemical and surgical applications.

Fourth: Very few drugs are necessary. What is most necessary is the adaptation of natural law.

Fifth: Health is maintained principally through partaking of necessary food and nature's medicines to supply the system.

SUN BATH.

All animals and vegetable life require the sun to thrive and be healthy, therefore the sun bath is

always efficacious. The sun bath is the exposure of the naked skin to the sun, generally the whole body is exposed. It is a splendid tonic and assists to cure in all diseases. If it is necessary to expose the whole body at one time, it is generally advantageous to cover the head or use some suitable cover to protect it from the rays of the sun. It is better to begin with ten minutes every day until a half hour is taken. At the end of each sun bath, patients should sponge the body in tepid water, rubbing down well. It is necessary for all persons that are sick or diseased to spend as much time as possible in the sunlight, at least six hours out of every twenty-four. If confined indoors, we can take sunlight from the windows, but it is always better if possible to be out and get the sunlight and fresh air together. The sun penetrates better through light clothing than dark; therefore it is advantageous if possible to wear light colored clothes. The natural law of the transmission of the light is, it passes quickly through a light colored object. Dark colors absorb light. It is surprising the amount of endurance a person can stand with light colored clothing in the summer and be unable to stand the same with dark clothing.

THE MUD BATH.

The author is thoroughly convinced of the importance of this natural method of cure to assist in relieving poisonous conditions of the body. The

mud bath is taken by covering the whole body or any part of the body with soft mud from ten to thirty minutes. We have numerous mud baths in our own country which are the mecca for patients suffering from skin and venereal diseases. All foreign countries have mud bath resorts, especially Germany. Its mud baths are noted ones. Clay is the earth most generally used. The soft clay is spread over the body and allowed to remain from ten to twenty minutes, depending upon the amount of poison in the system, required to throw it off daily. At the termination of the bath the skin should be thoroughly cleansed and rubbed. There is probably no better method of treating skin diseases than this method. The efficacy of the mud bath in throwing off poisons of the system is best shown by giving a history of the case which came under the author's observation some years ago.

The history is as follows:

Mr. R., farmer by occupation, one day while walking over his farm which was located in the Berkshire Hills, Massachusetts, accompanied by his dog, he heard the dog growling savagely at a distance. He hurried to the dog and found him confronted by a huge rattler. The dog was an expert hunter and had often killed the snakes before. He jumped for the snake but failed to catch him in the right place and the snake fastened his fangs in the body. Mr. R., with the aid of a club killed the snake, and immediately start-

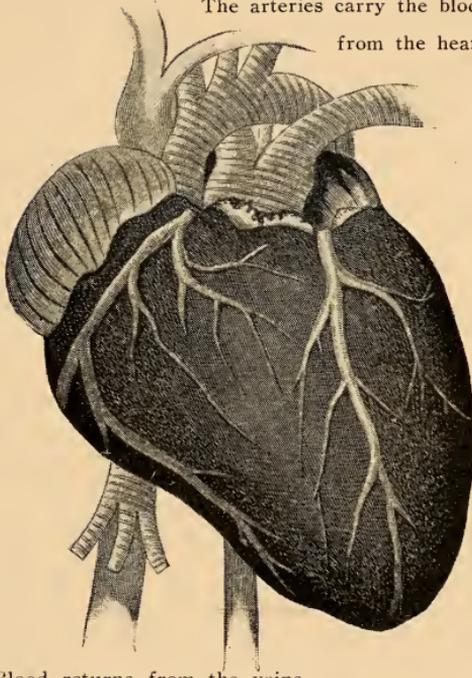
ed back home. The dog swelled rapidly and walked with great difficulty, but before arriving home they passed a mud puddle. The dog waded into it, laid down with just his nose protruding from the water. He laid there three days and nights. He came out at the end of the three days, to all appearances as healthy as before the bite and lived to be old. He would not attempt to kill a snake after this experience. Mr. R. himself had a tendency to exhibit his powers in snake charming and handled rattlers much to the surprise of his audience, without fear, being always able to catch them so that they were unable to bite him and they were generally fed well and kept in a sleepy condition. About one year after the dog was bitten, Mr. R., while handling a snake, made a mistake like the dog and he was also bitten. He was given all the whiskey they had in the house, taken into a wagon and driven to the nearest hotel, and filled with stimulants, but he died within a few hours. He had been bitten once before but recovered promptly. These examples show the difference in results. The dog's restoration was hygienic medication or nature's method to restore health. Farmer R.'s result was man's efforts to cure with whiskey. *The system of hygienic medication* is both scientific and practical, and it is necessary to be understood by all who desire health. It has become so important that all our educational text books of all descriptions and kinds generally contain a few rules of guidance for the benefit of the student.

THE HEART.

The heart is a hollow muscular organ of a conical form placed on the left side of the chest between the lungs enclosed in a sack called the Pericardium. It corresponds outside of the chest at the apex beat or place where it hits against the chest to a space between the fifth and sixth ribs three-quarters of an inch to the inner side and one and a half inches below the left nipple. The heart is placed behind the sternum and projects farther into the left than into the right cavity of the chest.

In the adult it measures 5 inches in length, $3\frac{1}{2}$ inches in breadth, and $2\frac{1}{2}$ inches in thickness. There is a slight difference in the weight between the male and female, the average weight is 10 ounces. It continues to increase in weight, breadth, and thickness in most people up to an advanced period of life. The heart itself has four cavities, separated by very intricate valves so pertinently and wonderfully constructed that it is almost beyond the conception of man to understand them, and they have never been duplicated in mechanics. On one side of the heart the blood is received from the veins and on the other side it is pumped into the general system. The natural heart beats in the adult person when not under excitement is about sixty times per minute but under excitement or muscular effort it may reach eighty or ninety beats without any damage

The arteries carry the blood
from the heart.



Blood returns from the veins.

The human heart.



to the person. The movements of the heart are entirely controlled by nerve centers. They are connected with the sympathetic ganglia of nerves. The action of the heart is involuntary, but the heart can be controlled voluntarily by and through nervous impulses. The heart plexus is composed of the following nerves: branches of the vagus, branches from the superior laryngeal, branches from the inferior laryngeal, branches from the lung plexus, also branches from other different sources. It will be observed that the nerves of the heart can be controlled by direct pressure from without, reaching them through the various centers, especially those which come from the region of the neck and the upper part of the spine, therefore a knowledge of the nerve centers in this region enables the operator to either slow or quicken the action of the heart. It has been proven that stimulation of the nerve centers in the neck and along the spinal cord quickens the action of the heart, and deep steady pressure on the same nerve centers slows the action of the heart. Therefore, in fevers and in cases where there is great rapidity of action of the heart we slow the action of the heart through these centers and in most cases are able to reduce fever in a short time.

The Blood Vessels: The blood vessels are divided into three systems, the arteries, the capillaries, and the veins. These different systems

are connected and are simply the different parts of one entire system with the heart as the center.

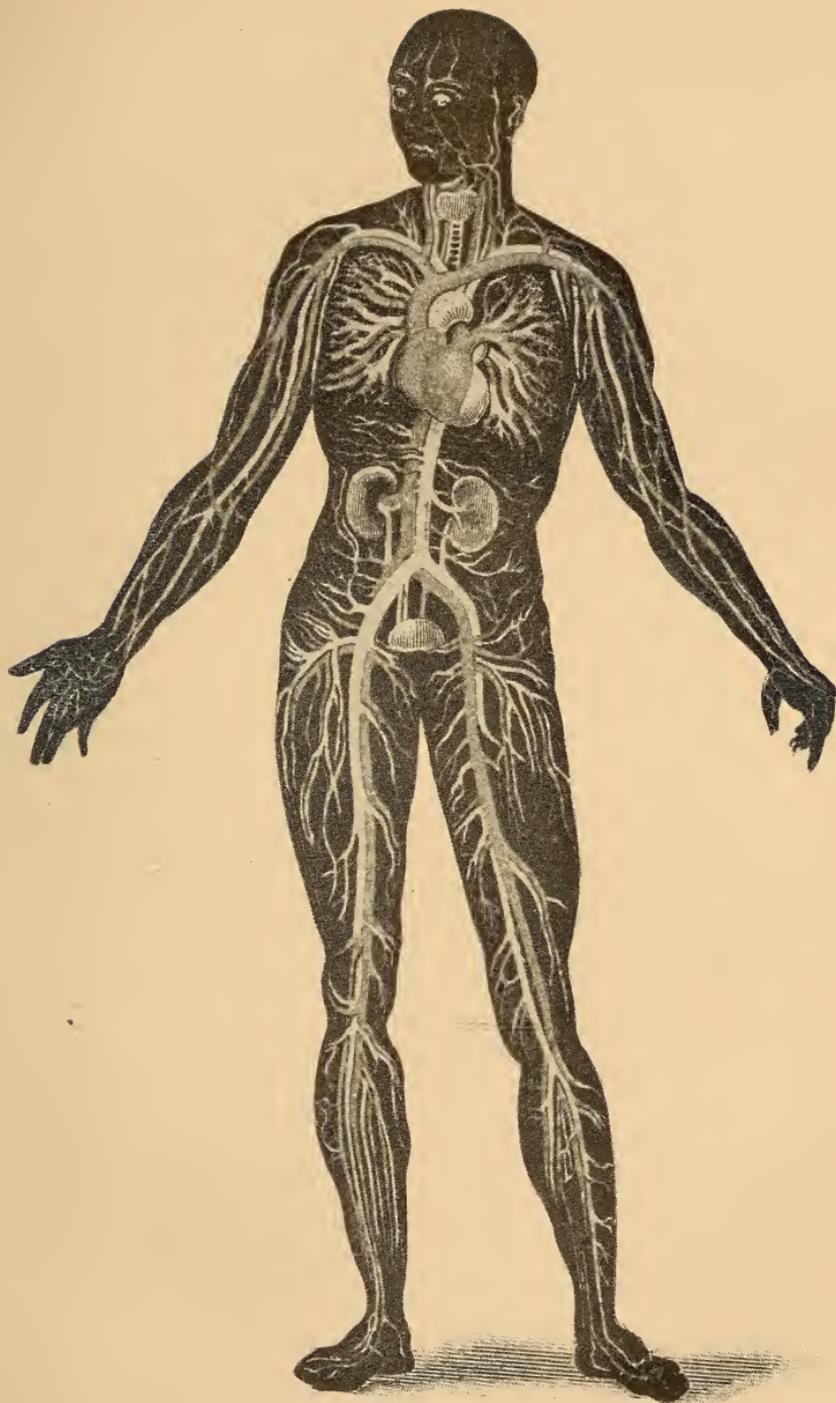
The arteries are those vessels which carry the blood from the heart to the smaller vessels and capillaries. The largest artery of the body springs from the left side of the heart, gives off branches, divides and sub-divides throughout the entire system.

The capillaries are the minute blood vessels which form the connecting link between the arteries and veins. They supply the various tissues of the body with blood.

The veins arise from the capillaries, gathering and converging together and receiving the blood from all sections of the body until larger channels are formed that convey the blood to the right side of the heart. You will note that the blood leaves the left side of the heart, passes through the arteries into the capillaries; changes in the blood have been taking place, the waste tissue has been taken up and the devitalized tissue and waste products are then carried through the veins, to be re-oxygenated in the lungs, until again ready to supply in the circuit that element which is most necessary to life.

HEART DISEASES.

There are two divisions of the diseases of the heart; one is functional, the other organic, due to many causes, to some of which we will draw your special attention.



Showing circulation of the blood. From the heart into the various organs, arteries and veins.

Organic heart disease is a condition in which some changes have occurred, either to the structure of the heart itself or to the valves, and when this change has occurred there is no medicine that will reach it. The only rational treatment under these conditions is hygienic treatment stimulating the heart and the whole system, keeping it as nearly natural as possible. This gives the patient the best possible chance for a long life. While not giving in detail the many conditions which produce organic heart disease, we will make this statement that the only thing that can be done is to live right and to get the system in the best possible condition. When this condition does not exist the general treatment will place the entire system in as nearly natural a condition as it is possible to place it, thus assisting nature to equalizing the circulation and not retarding or forcing unnecessary work upon the heart when it is already diseased or out of repair. By following out this and the hygienic health rules and taking a treatment every other day the patient gains a condition which is called heart compensation. Seemingly he is all right and lives for years even though he has organic trouble. This will be all it will be necessary to say about organic heart disease, for if these conditions are carried out the patient is placed in a position to become comfortable and make a good fight in life.

Feeble Action of the Heart or Heart Weakness. This trouble results oftentimes from general

weakness. At others, it occurs as a secondary condition from diseased conditions in other organs. Most feeble hearts are caused by a weakened condition of the system often due to habits which devitalize the system and the result is the heart suffers as well as the other organs. The principle symptoms of heart weakness is a tired sensation attributable often to an uneasy feeling in the region of the left side over the heart, sometimes palpitation, at other times bounding pulse attract the attention of the patient, especially when retiring. It often keeps the patient in suspense and insomnia becomes a fixed condition. In these cases follow the general treatment together with special treatment, massaging over the left side of the chest every other day for a period of from one to three months will generally suffice to cure this disease. Special attention should be paid in giving general treatment to the tender spots to be found along the upper vertebrae. The treatment should be mild but thorough.

Cardic Hypertopathy or Enlarged Heart. This condition is often due from an original hurt or some particular exertion which may have caused an increase of the muscular fibers of the heart without any organic disease. In those cases where there is an excess of muscular action of the heart and pressure of the vasa motor centers will produce an equalized action. The symptoms are as follows: Rapid, irregular action, pulse full and strong, rushes of blood to the head, shortness of

breath upon any great exertion, and in extreme cases ringing in the ears, insomnia, palpitation, and occasional paroxysmal cough.

Valvular Diseases of the Heart. In diseases of the valves of the heart nothing can be done to again restore the valves to their natural condition, but a great deal can be done by right living to prolong life and make life comfortable. The first thing to take into consideration are these questions—"Is the body in the best condition for long life? Are the eliminations and secretions perfect?" If not, they must be aided by hygienic living. Take general treatment every other day, in some instances every day, until the system is as nearly natural as it can be. The patient will live comfortably and life will be prolonged. The circulation should at all times be kept equalized and the patient avoid undue muscular exercise.

Neuralgia of the Heart, or Angina Pretoris, caused by obstruction or deficiency in the nerve or blood supply to the organ and consequent changes resulting.—Aetiology. The symptoms of this disease are well known to every one who has witnessed or suffered the intense pain that comes on without any warning over the region of the heart, often extending to the shoulder and arm, irregular pulse, severe paroxysms of pain, drawn features, inability to move, etc. Treatment: All these symptoms require complete rest. The general treatment should be given in these cases. As a rule the conditions of some remote

organ is at fault, often the symptoms are felt inside the heart. The loss of nerve supply to the heart is caused by it. The many other diseased conditions of the heart can well be summarized under general treatment. Give massage vibration over the left side of the chest, stimulation over the vasa motors, and strict attention to the Hygienic Health Rules. Anodynes may be necessary to control pain.

THE LUNGS.

Inasmuch as we can live only a few minutes without air* it is of the utmost vital importance to man that the lungs should be kept in perfect condition. It is now a conceded fact that with proper care of the lungs and body it is almost impossible to contract lung diseases, and when contracted by applying natural laws to the cure of the same the disease is quickly eradicated. The lungs are the two principal organs of respiration placed on each side of the chest, separated from each other by the heart. Each lung is divided into two lobes, the upper and lower. The right lung is heavier and larger than the left. It is broader, owing to the inclination of the heart to the left side. We find it is also shorter by one inch. The right lung is about two ounces heavier than the left. Both lungs are conical in shape and present an apex, base, two borders and two surfaces for examination.



Expanding the chest by deep inhalations.

The apex extends from the root of the neck about an inch and a half above the level of the first rib. The base is concave, broad and rests upon the diaphragm. Its circumference is thin and fits into the space between the lower ribs and the diaphragm and extends lower down behind than in front.

Borders of the Lungs.—The anterior, or front, border is sharp and thin, overlapping the front of the heart sack. The posterior border is broad and round and received into the deep concavity on each side the spinal column. It is much longer than the anterior border and projects between the ribs and diaphragm.

Surfaces.—The surface is smooth and shining and marked into numerous spaces, which indicate the lobules of the lungs. The area of each of these spaces is crossed by light lines. The inner surface is concave in front, presenting a depression corresponding to the surface of the pericardium and behind a deep fissure which gives attachment to the lungs. The outer or external surface is smooth and convex corresponding to the cavity of the chest being deeper behind than in front.

Substance.—The substance of the lungs is a light porous, spongy texture. It floats in water, and crepitates when handled, owing to the presence of air in the tissues it is very elastic.

The lungs are composed of an external serous coat, a subserous tissue, the lung serous coat is

derived from the lining of the chest (the pleura), it is a thin, transparent membrane and invests the entire organ to the root. The structure of the lungs is composed of tubes, nerves, air cells, tissue and blood vessels.

Cells.—We have over two million air cells surrounded by involuntary muscular fibers.

Air Tubes.—From the large tube in the throat which enters the lung, we have divisions and subdivisions of the tubes until they become so minute that they end in the air cell.

The lung substance (parenchyma) is composed of lobules connected by tissue. Each lobule is composed of a small bronchial tube and its air cells, together with blood vessels, lymphatic and nerves.

The air tubes and cells are lined by mucous membrane; it is in the air cells that nature exchanges the waste products of the body and absorbs oxygen.

Now the nerve supply of the lungs is from the anterior and posterior pulmonary plexuses, formed chiefly by branches from the sympathetic and pneumogastric. The smallest branches of this nerve reach the air cells. It is necessary to take into consideration the complicated nerve and blood supply of the lung, and it depends entirely upon a free and unobstructed circulation to have perfect health. Osteopathically these nerves and blood vessels are controlled by the pressure or stimulation in their spinal centers, and it is a con-

ceded fact that more has been accomplished in this direction up to date for the relief and cure of lung troubles than any one single measure alone. Serious lung troubles are often cured by manipulation and freeing muscles of the spine from the first to tenth dorsal.

The questions of vital importance to the progressive Osteopathy are: 1st.—Has this patient full expansion of the chest. Second.—Is the blood supply right; and Third—Is the nerve supply free. Taking into consideration the results which occur from the retardation or the shutting off of the nerve and blood supply of the lungs, we can realize why it is that this treatment is so satisfactory. First, it requires a free nerve force to stimulate the muscular fibers which supply the different parts of the lung and its blood vessels. By proper stimulation the nerve centers of the lung lining (mucous membrane) it stimulates secretions, relieves congestion, and facilitates throwing off of disease germs. We use various manipulation to assist in equalizing the circulation and by pressure upon the vaso-motor center in the upper neck we can control fever. By stimulation or pressure upon these centers we produce satisfactory results in acute and chronic bronchitis and other lung complication of long standing. The judgment of the operator must always be used as to the amount and the duration of each treatment.

Air Defined.—That invisible, inodorous and tasteless fluid which surrounds the earth. It is elastic, possessed of gravity, easily moved, rarefied and condensed; it is essential to the support of animal and vegetable life, and constitutes what we commonly call the atmosphere. It was formerly considered an elementary body, but modern chemistry shows it to be composed of oxygen and nitrogen.

Air. Air is composed of oxygen and nitrogen. The oxygen in the air is the element necessary for life, the life of every animal. There is no other element on our earth present in such large quantities as oxygen. It has been calculated that not less than about one-third of the total weight of our earth is made up of oxygen. It is found in a free or uncombined state in the atmosphere of which it forms about one-fifth of the weight of oxygen, and most of the rocks and different mineral constituents of our earth contain oxygen in quantities varying from thirty to fifty per cent. It is found as one of the constituents of most animal and vegetable matter .

Oxygen was discovered in 1774 by Priestly in England and Steele in Sweden independently of each other. Its true nature was soon afterwards recognized by Savoisier of France, who gave it the name Oxygen. Oxygen means generated of acids, derived from two Greek words.

All animal matter requires oxygen to live. The human family require it in larger proportions

than all other animals on account of the great demands made upon the system, both mentally and physically. Therefore it is of the utmost importance that we should have a pure air supply at all times, both night and day.

At the present time all physicians who are making a specialty of lung diseases insist that their patients have plenty of fresh air. A consumptive patient today is kept in tents or freely ventilated apartments twenty-four hours in each day, located in some section of the country where pure air is to be obtained. The importance of fresh air is obvious to every thinker for the maintenance of health. It is of more vital importance than any other element. Therefore in the cure of diseases there is *no remedy*, combination of remedies or exercises that were ever made or prepared that will be equal to this great remedy of nature, Oxygen. It is given to us without money and without price, and all who desire it can receive it, for even in the most densely populated cities there can always be found breathing spaces.

ASTHMA TREATMENT.

First. Give general treatment.

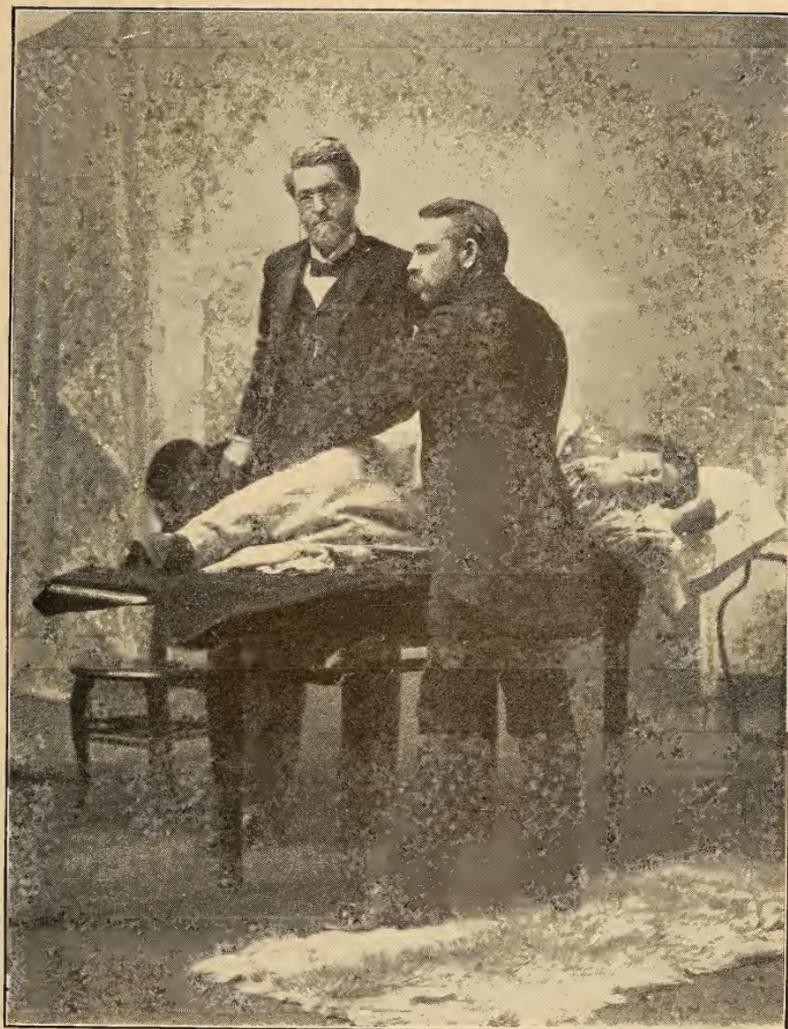
Second. Place the patient on the back, with a pillow under the head. With the left hand take the patient's wrists, and place the right hand under the shoulder, slowly drawing the arm upward high above the head, pull steadily and strongly for a moment; at the same time with the fingers press steadily on the angle of the ribs. Lower the arm slowly, the elbows passing below and to the side of the table. Move the fingers down the spine one inch, to the angle of the next rib, and draw up the arms as before; repeat until you have raised the four or five upper ribs. This operation also stretches the intercostal muscles.

The patient will now be seated upon a stool. The operator places his knee between the shoulders, grasps the patient's wrists and raises the arms slowly but strongly high above the head, pressing hard with the knee and lowering the arms with a backward motion.

Each time, as the arms are drawn upward, the patient should inhale, filling the lungs to their utmost capacity, exhaling as the arms reach their normal position.

Standing beside the patient, with one hand upon each side of thorax, press the ribs upward and forward, holding them in this position while the patient fills the lungs with air.

Place the patient upon the back; and, with the



Treating the lower part of the spine.

fingers of one hand pressing upon the angle of the first rib which is depressed, with the other hand pressing outward and downward upon the cartilages of the ribs that are thrown forward towards the sternum. The patient filling the lungs to their utmost capacity, and raising his arms above the head, then bringing them down slowly with a backward motion, the elbow pressing below the edge of the table, at the same instant pressing hard with the fingers upon the angle of the rib, and with the other hand upon the cartilage which is thrown toward the sternum.

Place the hand lightly over the lungs and vibrate gently for two minutes over that portion of the entire lungs and bronchial tubes, and very materially aids in reducing congestion and inflammation, therefore assists nature in the recovery of the patient. After vibration a marked change is noticed in the breathing, congestion is relieved, inflammation is reduced. Instant relief is often experienced after the first treatment, and a continuation of the treatment seldom fails to effect a cure.

All coughs, colds on the lungs, short, difficult breathing, and pleurisy never fail to respond quickly to the asthma treatment. Some authors claims 75 per cent, others 50 per cent.

This treatment should occupy about fifteen minutes and be given in acute and stubborn cases each day; in milder forms every other day is sufficient. Asthma sufferers should avoid meat,

greasy food, all stimulants and condiments, tobacco and drug poisons. Observe health rules religiously.

DISEASES OF THE KIDNEYS.

THE KIDNEYS.

The kidneys are two in number, situated in the back part of the abdomen, and their action or purpose is separating from the blood materials which, when dissolved in a quantity of water, also separated by the kidneys from the blood, constitute the urine.

They are situated one on each side of the vertebral column, behind the peritoneum, surrounded by a mass of fat and loose areolar tissue.

Their upper extremity is on a level with the upper border of the last dorsal vertebra, and their lower extremity is on a level with the third lumbar. The right kidney is usually a little lower than the left, on account of the size of the liver.

The kidney is flattened, and presents, at one part of its circumference, a hollow. It is larger at its upper than at its lower extremity.

Each kidney is about four inches in length, two or two and a half in breadth, and a little more than one inch in thickness. The right is somewhat shorter, though somewhat broader, than the left.

The weight of the kidney in the adult male

varies from four and a half to six ounces. In the adult female, from four to five and a half ounces.

Relations.—Their posterior surface is in relation with the crus of the diaphragm, the eleventh and twelfth ribs, and the quadratus lumborum and psoas magnus muscles. The right is covered in front by the right lobe of the liver, the descending portion of the duodenum, and the beginning of the transverse colon. The left lies behind the fundus of the stomach, the tail of the pancreas, and the upper part of the descending colon.

At the hilum of the kidney the relative position of the main structures passing into and out of the organ is as follows: The vein is in front, the artery in the middle, and the duct or urethra behind and toward the lower part.

Blood-Vessels.—Considering the size of the kidney, it is most abundantly supplied with blood. The renal artery, arising from the abdominal aorta, divides into four or five branches, which pass into the kidney at the hilum. These branches, surrounded by connective tissue continuous with that of the capsule, continue to divide, and pass between the papilla to reach the bases of the pyramid on the limit between the cortical and boundary zones, where they form incomplete arches. From these horizontal trunks, the interlobular or radiate arteries run vertically and singly into the cortex, between each two medullary rays, and in their course they give off on all sides the short undivided blood vessels afferentia, each

of which enters a Malpighian capsule at the opposite poles from which the urinary tubule is given off.

Nerves.—The nerves of the kidney, although small, are about 15 in number. They have small ganglia developed upon them, and are deprived from the renal plexus, which is formed by branches from the solar plexus, which and lower and outer part of the semilunar ganglion, and aortic plexus, and spermatic plexus, a circumstance which may explain the occurrence of pain in the testicle in diseases of the kidneys. They accompany the renal artery and its branches, but their exact mode of termination is not known.

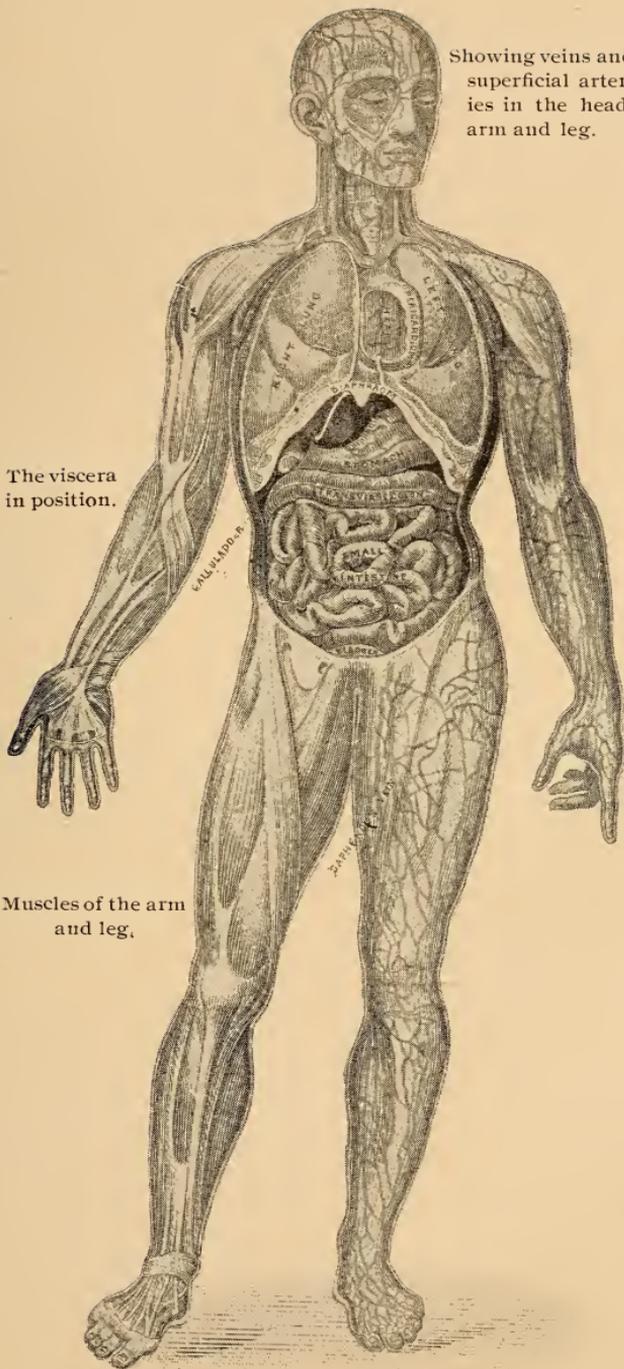
Nerve—Influence on the Kidneys.—With regard to the influence exerted by the nervous system on the renal secretion, there can be little doubt that here, as in other glands, the process is under the control of the nerves. Many of the conditions which cause increased secretion have no effect upon the general blood-pressure, so that if the increased flow be brought about by the vaso-motor mechanism, it must be by means of nervous channels altering the blood-flow in the special arteries of the glands. In some emotional conditions, such as hysteria, an unaccountably great amount of urine of very low specific gravity is evacuated.

The principal renal vaso-motor fibers leave the spinal cord by the anterior roots of the tenth, eleventh, and twelfth dorsal nerves.

Showing veins and superficial arteries in the head, arm and leg.

The viscera in position.

Muscles of the arm and leg.



In regard to the effects of the vaso-motor nerves, we know that section of all nervous twigs going to the kidneys causes great congestion and an immense increase in the secretion. This undoubtedly depends upon the sudden rise in pressure in the glomeruli owing to the dilation of the arteries.

ANASARCA, OR GENERAL DROPSY.

(An abnormal accumulation of serum in some serous cavity of the body, or a diffusion of such fluid through the cellular tissue.)

SYMPTOMS.

It is of two distinct varieties, for, besides its occurrence in the meshes of the loose tissue beneath the skin, it may take place as a local dropsy in any of the natural cavities or sacks of the body, and is named according to the parts involved.

Partial dropsy is always due to excessive venous repletion, and this over distension of the small veins is the result of some mechanical impediment to the venous circulation. Dropsy due to obstructed portal circulation may be recognized by the following symptoms: It begins in the abdomen; difficult breathing follows, but does not precede the dropsy. There is a tendency to vomiting, diarrhea, and piles; further, the spleen becomes enlarged and there are varicose veins on the right side of the abdomen.

Dropsy at first partial, but afterwards becoming general commences in the feet and extends upward, and this is also due to excessive venous repletion from obstructed venous circulation.

Dropsical swellings are soft, inelastic, diffused, and leave, for some time, the indentation made by the pressure of a finger. In chronic cases and when the swelling is very great the skin becomes smooth, glassy, and of a dull red or purple color; and where the skin is less elastic it becomes livid or blackish and troublesome, even gangrenous or sloughs may form.

In treating dropsy, of whatever organ, it is necessary to use such treatment as will act on the kidneys and skin and excite them to increased activity; the result of this activity is to diminish the fluids which have created in one or another part of the body and remain there unabsorbed, and cause them *to* be taken up by the kidneys or thrown off by the skin, and thus carried out of the system through the natural outlet. Any remedy that accomplishes this object effectively cures dropsy occurring in any part of the body.

2. Place the patient on his side and move all the muscles of the spine very deep from the tenth dorsal to the last sacral vertebra. This will excite the nerves which control the kidneys to renewed action, thereby enabling them to separate the immense amount of water about to be poured into them from the blood. Treat both sides similarly.

2. Give treatment to flush the spine being very careful not to use treatment over three minutes.

In a very short time, usually from three to six days, the kidneys will begin to act very free, throwing off the decomposed and watery particles of blood, while in from three to twelve weeks the patient will be entirely well, i. e., if organic heart disease does not exist or great changes in the kidney cells are not present.

The numerous cases of dropsy cured by this method will satisfy anyone.

A remarkable case of dropsy cured by this method was a woman who had been given up by other physicians. The lower limbs and the abdomen were badly swollen. Water was exuding from the limbs and they had bursted in two places. The abdomen was so badly distended that it seemed as though it would crack open. After two weeks' treatment, the dropsy entirely disappeared, her limbs regained their lost strength and she exercised and worked in her house like a new woman.

CHOLERA MORBUS

Is an inflammation of the stomach and intestines, the result of indigestible food, irritating the mucous lining of the stomach and bowel.

THE SYMPTOMS.

Cholera morbus is a violent purging and vomiting, attended with griping and a constant desire

to stool. It comes on suddenly, and is more prevalent in the late summer and autumn. This disease often proves serious when proper measures are not used in time for curing it. It is generally preceded by heartburn, sour stomach and flatulence and other symptoms of acute dyspepsia, with pain in the stomach and bowels. After these symptoms come on, excessive vomiting and purging of green, yellowish or blackish colored bile, with distension of the stomach and violent griping pains. There is likewise great thirst, with a very quick, uneven pulse, and often acute pain over the abdomen, particularly in the region of the navel. As the disease advances the pulse often sinks so low as to become almost imperceptible; the extremities grow cold and cramped and covered with a clammy sweat, the urine is scanty and there is at first rapid heart action and eventually palpitation, hiccoughing, sinking spells and convulsions are the signs of approaching death.

Causation of this disease.

It is caused by indigestible foods. This disease is often cured instantly by Osteopathic treatment. This statement may be surprising to many practitioners, but treatment that produces the results always assures the practitioner, and continued assurance based upon experience, leads us to have great faith in it. Every one should study this treatment carefully, but only the profession of all schools but the laity should understand it

thoroughly so as to be able to properly apply it. Some Osteopathic practitioners claim inflammability in the treatment of this disease. Inasmuch as this volume will come into the hands of all classes of practitioners we would suggest that they study this method carefully on account of its applicability in all cases this treatment carefully applied gives satisfactory results, it will give them far better results than drugs alone and it is so simple that even the laity can grasp it. It generally gives immediate relief.

That the reader may gain a correct understanding of this great principle, we will return to the anatomy of the machinery of the human body, comparing the cerebro-spinal cord, the brain, and the nerves to a telegraphic system, we will trace the cause of cholera morbus and the excited condition of the digestive organs directly to the brain. It will be wise, in this connection, as some of our readers may not be very familiar with anatomy or physiology, to sketch briefly the process of digestion.

Food, when taken into the mouth, undergoes two processes, which are inseparable and simultaneous in action, being mastication and insalivation.

In the short time occupied by the passage of the food through the esophagus no special change takes place. In the stomach the food is mixed with the juices of that organ, and is converted into chyme. The chyme begins to leave the stom-

ach through the opening into the bowel (pyloric orifice) soon after gastric digestion has begun, some passing into the bowel (duodenum) in about half an hour. The materials which resist gastric secretion or are affected very slowly by it are retained many hours in the stomach, and the pylorus may refuse exit to such materials for an indefinite length of time, so that, after causing much uneasiness, they are finally removed by vomiting. Many solid masses escape through the pylorus, however, when it opens to let out the chyme.

The small intestines is a convoluted tube, varying in length from twenty-five to thirty feet, which gradually diminishes in size from its commencement to its termination. The power which forces the food and chyme through this long convoluted tube is muscular action called the peristaltic action and is controlled by the "main battery," the brain. A wave of contraction passes from the pylorus along the circular fibers so as to look like a broad ring of constriction, progressing slowly downward. The longitudinal fibers at the same time contract so as to shorten the piece of intestine immediately below the ring of constriction, and also causes a certain amount of rolling movement of those loops of intestine which are free enough to move. In cholera morbus this peristaltic action becomes increased to an alarming extent. Food has been taken into the stomach, to remove which a great amount of

nerve power is required; and when it is finally expelled, and the current still on, we have a machine running away with itself. We are as yet unable to determine the precise cause of Nature failing to apply her brakes, and check the current at the proper moment, but we have succeeded in locating the point on which a slight pressure of the hand will slow up the machine.

The great splanchnic and right pneumogastric nerves form the solar plexus, or "great abdominal brain," and control the peristaltic action of the intestines. The pneumogastric has a more extensive distribution than any of the other cranial nerves. Passing through the neck and thorax to the upper part of the abdomen it is composed of both motor and sensory fibers, and the pharynx, esophagus, stomach, and heart with motor-fibers. It emerges from the cranium through the juglar foramen, passes vertically down the neck within the sheath of the carotid vessels lying between the internal corotid artery and the external juglar vein as far as the thyroid cartilage. Thus it will be seen that it can be reached by a strong, steady pressure on the right side of the windpipe as it is commonly called, in the lower part of the neck. The right splanchnic nerve will respond to a pressure close to the spine between the sixth and seventh ribs.

While this treatment will cure cholera morbus, and was arrived at by studying man as a machine from a scientific standpoint, a much simpler

method, producing the same results, will be given of treating these diseases.

TREATMENT.

1. Place the patient on a stool, the operator standing behind. The operator now places his knee on the spine, just below the last rib, grasping the patient's shoulders, and draws him gently but firmly backward as far as possible. Let all motions be slow, allowing the patient time to relax the muscles. Fifty per cent of all cases will be cured instantly by this one move. In aggravated cases, where the patient is bedfast, while lying on the back, place one hand under each side, the fingers pressing on each side of the spine just below the last ribs, and two or three times slowly raise the patient until only the shoulders and pelvis touch the bed.

2. Press lightly with the palm of the hand on the umbilicus (and stronger as the patient becomes accustomed to the pressure) for one minute.

3. Hold the vaso-motor center for two or three minutes, and your patient is out of danger. It is very seldom that anything further than one backward movement is necessary.

The writer has cured himself and others instantly by using this method.

DISEASES OF THE SPLEEN.

THE SPLEEN.

The spleen is located on the left side (see cut page 265); it is the largest and most important ductless gland. It is undoubtedly related to the vascular system, yet its anatomical relations to the stomach and physiological relations to the liver may allow it to be described as an accessory to the digestive tract. There is usually but one spleen yet observation shows it may be congenitally lacking, or may be multiple. If more than one they are called accessory or supernumerary spleens. They may be connected with the spleen proper by thin bridges of splenic tissue, or only by a portion of the capsule. They are usually wholly isolated and situated in the apron or covering of the bowl, or in the pancreas on a branch of the splenic artery; frequently one or two are in the region of the hilus. They are of different sizes, about the size of a hazel nut, red to almost black, in color, and of a rounded form. The spleen varies with the same individual, with sex, degree of fullness of the portal vein, state of health, or disease, and with the influence of certain drugs. It is enlarged in all infectious diseases. It may be so large as to reach the pelvis and weigh many pounds.

The spleen is situated, under cover of the ribs, on the left side, being separated from them by the diaphragm, and above by a small portion of

the lower margin of the left lung. Its position corresponds to the ninth, tenth, and eleventh ribs.

Blood Vessels. The splenic artery arises from the celiac axis, it is large, affords extensive blood supplies, dividing at the hilum into five or six branches, each supplying different parts of the organ.

The splenic vein carries the blood after it has been acted upon by the cells, and empties into the portal vein.

Nerves.—The splenic nerves are derived from the semi-lunar ganglion of the solar plexus and the right pneumogastric, forming the splenic plexus.

Function.—All authors differ regarding its entire usefulness. Leading authorities regard the spleen as a prominent source of white blood-corpuscles, which seems to be proven by the enormous number of them found in the blood in cases of leucocythemia as well as by the fact that they are more numerous in the region of the spleen than in any other part of the body. It is a very vascular organ, capable of very great distension, and becomes, in a passive way, a sort of safety-valve in relieving the portal system. It is also regarded as an organ in which many of the red blood corpuscles undergo degeneration when their usefulness is impaired. Its entire usefulness has not been satisfactorily determined.

SPLENTIS.

(Inflammation of the spleen.)

SYMPTOMS.

Nausea; vomiting; increased respiration; elevation of temperature; pain and tenderness in the left side over the region of the spleen.

TREATMENT.

1. Place the patient on the side; beginning at the upper part of the spine move the muscles upward and outward, thoroughly, the entire of the back. If any tenderness or abnormal temperature is discovered give extra treatment over affected surface. Treat the opposite side in a similar manner.

2. Place the patient on a stool; the thumb of the right hand on the angle of the eighth rib, with the left hand draw the left arm slowly but very strongly above the head, with a backward motion; place the thumb upon the angle of the next lower rib; raise the arm; repeat, until the eleventh rib has been treated in a similar manner. This portion of the treatment usually gives immediate relief.

3. Place the patient on the back; over entire surface treat thorough and gently with deep pressure two to four minutes. Also vibrate the spleen two or three minutes.

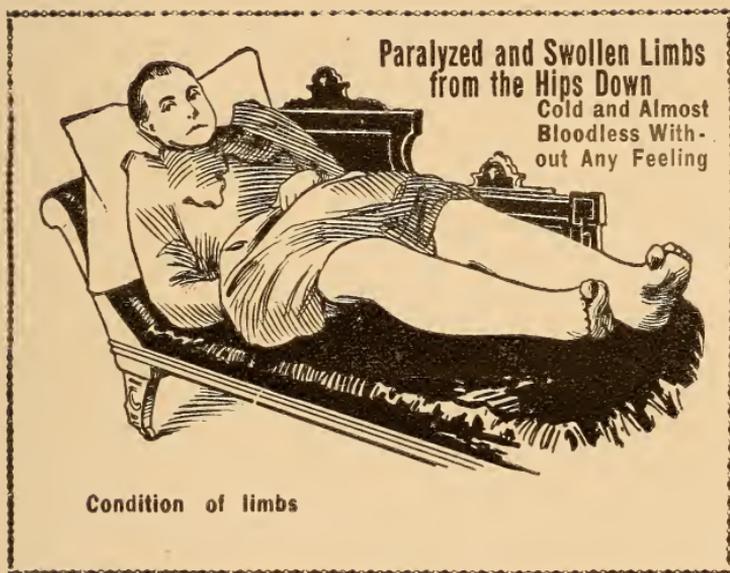
4. Place the hands on the sides of the neck,

fingers almost meeting over the upper cervicals; press gently three or four minutes upon the vasomotor to reduce the fever.

This treatment will occupy about fifteen minutes, and should be given each day.

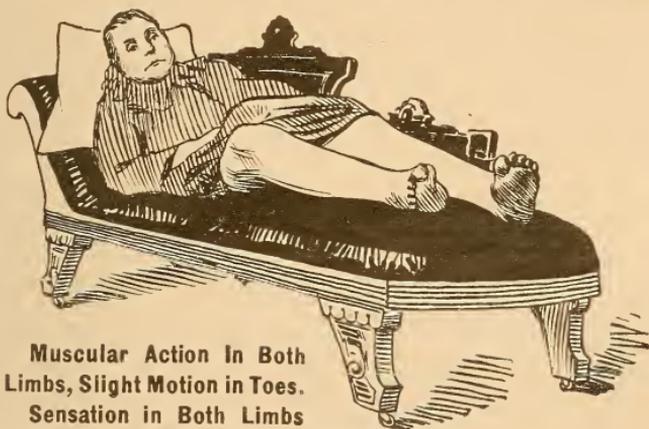
Note.—The above treatment will prove curative in all diseased conditions of the spleen.

If you wish good health the spleen like the liver must perform its function, therefore occasional manipulation and vibration are efficacious in supposed health.



Case of Mrs. C. M.—Locomotor Ataxia for 20 years.

Showing Muscular Action Gained After 5 Days Treatment



**Muscular Action In Both
Limbs, Slight Motion in Toes.
Sensation in Both Limbs
Perfect, Swelling Slightly Reduced.**

Condition after 5 days' Progressive Osteopathic Treatment.

**Showing Muscular Action
Gained on 10th Day**



**Sensation Perfect, Swelling
Reduced and Able to Draw
Both Limbs Almost at a
Right Angle.**

Condition after the 10th day of Progressive Osteopathic Treatment.

RESULTS OBTAINED AFTER DISEASE
HAS EXISTED 29 YEARS.

The report of this case is as follows:

Mrs. C. M., age 51, paralyzed 29 years from locomotor ataxia, had undergone various treatment in hospitals and private practice and never received any benefit. At the time she began to take Progressive Osteopathic treatment she had given up all hope for five years.

Cut No. 1 shows the condition of the limbs at the beginning of the treatment. Cut No. 2 shows condition of the limbs after five days' treatment. Cut No. 3 shows condition of the limbs after ten days' treatment. The muscular contraction, as shown by drawing up the limbs, was done entirely by the patient's own efforts; she had not used her muscles for years.

N. B.—In all cases of *Locomotor Ataxia, Paresis, Spinal and General Paralysis*, also those *vague nervous diseases and affections that cannot be classified or clearly understood*, being the result of nerve change or cell degeneration, they should first be given general treatment, then follow by *special spinal treatment* (see page 224), concluding treatment by flushing of the spine (see page 227). This full treatment is original with the author and is giving grand results.

GENERAL TREATMENT IN OSTEO-
PATHY INDICATED IN THE FOLLOW-
ING DISEASES.

Those diseases requiring special treatment have been taken up separately. Those diseases that are and should be treated by general treatment are as follows: Different throat affections, loss of voice, nervous affections of all kinds, goitre, wry neck, pleurisy, neuralgia of all kinds, rheumatism, gout, dislocation and stiffness of joints, sprains, paralysis, piles, catarrhal affections, deafness, headache (sick and nervous), granulated eye-lids, weak eyes, all forms of stomach and liver trouble, kidney affections, bowel, spleen, rectal and uterine troubles of all kinds, i. e., painful, suppressed and excessive menstruation, irregularities, acute and chronic diarrhoea, constipation, gall stones, nervous prostration, locomotor ataxia, atrophy of muscles and organs, eczema, varicose veins, milk leg, dropsy, prostatic affections, fretfulness, peevishness, restlessness, wakefulness, sciatica, St. Vitus' dance, etc.

Osteopathic principles successfully reduce fevers and inflammations. Dislocations, deformities of long standing of the various bones, growths, swellings and tumors yield readily in the hands of a progressive Osteopath.

In any case of a lack of development of muscles or the wasting caused by disease, calling for

special treatment, it will be given under the heading of "Special Treatment." Resistive Movements are of great value in increasing the circulation to a part, stimulating the nerve force, and is being appreciated more each and every day. The patient in this way is interested and influenced to use his own will power and energy to perform a cure. The conditions given by the operator are as follows: The patient is required to resist the operator whenever it is considered necessary in special treatment.

CAREFUL STUDY OF FOOD ARTICLES
WILL KEEP YOU HEALTHY.

Proportion of Protein, Starch and Fats may be found by consulting the following table. Only the leaders are given:

Meats (not canned).—Smoked ham heads the list at 24 per cent. protein, no starch, 36.5 fat.

Fish.—Salt cod takes the lead. 27 per cent. protein, no starch, 22 fat.

Eggs.—13.5 per cent. protein, 1 per cent. starch, 11.6 fat.

Cheese.—28 per cent. protein, 1 per cent. starch, 23 fat.

Legumes.—Dried beans, 25.1 protein, 48.3 starch, 1.6 fat. Lima beans head the list in starch, 60 per cent.

Green Vegetables.—Cabbage contains the most protein (5 per cent.), 7.8 starch and 5 fat. Sweet potatoes lead in starch (25.2 per cent.). Irish potatoes, 21.8. Parsnips, 14.5. Onions, 10.5. Carrots, 10.

Fresh Fruits.—Bananas lead both in protein (4.9) and starch (19.2).

Dried Fruits.—Dates take the lead in protein (6.6), while figs take the lead in starch (60.5).

Nuts.—Peanuts lead in protein (28.3), chestnuts lead in starch (69 per cent.), and hazelnuts in fat (62.6), the walnut a close second in fat (57.4).

Grains.—Barley, 17.70 protein—38.31 starch.

Oats 17.6 protein—65.8 starch. Wheat, 16.5 protein—56.25 starch. Maize, 13.65 protein—77.74 starch. Rye, 11.92 protein—60.91 starch. Rice, 7.40 protein—86.21 starch.

The proper proportion of protein to starchy matter should be about 1 to 7, according to some authorities, and, to others, about 1 to 3. Remember that the protein makes muscle, bone, nerve, blood (whether animal or vegetable protein), and that the starches make fat, and that fat makes heat.

GRAHAM BREAD.

To one quart of Graham flour, one teacupful of rye flour, one teacupful of wheat flour, half a teaspoonful of salt, two or three tablespoonsful—according to taste—of molasses, and a piece of butter the size of a walnut, add one and one-half pints of lukewarm water, or milk in which a cake of compressed yeast has been dissolved, and mix all thoroughly together. Set in a moderately warm place, free from draft, to rise. When well risen, add one tablespoonful of wheat flour, knead well, place in pans and set to rise. When well risen, bake in a moderately quick oven. About forty-five minutes will be sufficient to bake. If mixed over night, use half a cake of yeast.

BROWN BREAD TOAST.

Comparatively few persons are aware of the delicacies of brown bread toast. It is exceedingly appetizing and easily digested. But the brown bread which produces nice toast is made quite differently from the usual kind. Take one cup of wheat flour, one cup of rye meal, one cup of yellow corn meal, one teaspoonful of salt, three tablespoonsful of sugar, and one cake of compressed yeast, dissolved in a little warm water. Mix with milk, which has been scalded and cooled, until it is of the right consistency to shape; when light put into pans, let it rise again and bake one hour. The next day it can be sliced and toasted. Make a cream gravy and serve hot.

GLUTEN BREAD FOR GENERAL USE.

Dissolve one cake of compressed yeast in a small cupful of lukewarm (not hot) water. Pour one-half pint of lukewarm milk into one pint of lukewarm water, and to this mixture add one tablespoonful of shortening—butter or lard. Into this pour the water containing the yeast, and add sufficient Gluten Flour to make a stiff batter. Set to rise, and when light, add one or two tablespoonsful of sugar, according to taste, one teaspoonful of salt, and enough Gluten Flour to make dough as soft as can be handled. Knead

well, make into two loaves, put into pans, and set them to rise. When well risen, bake in a moderately hot oven for about 40 minutes.

GLUTEN BREAD.

Containing no Starch, and Therefore, a Suitable Article of Diet for Dyspeptics or Sufferers From Diabetes.

To Make One Loaf:—Take one and one-half pints Gluten flour, one pint lukewarm (not hot) water, in which half a compressed yeast cake has been previously dissolved, and one small teaspoonful of salt. Mix all together and beat thoroughly with a spoon. The mixture must not be kneaded. Set to rise, and when light add one tablespoonful of Gluten flour. Beat again, put into a pan, set to rise and when light, bake in a moderately hot oven for about 55 minutes.

TIME FOR COOKING MEATS AND POULTRY.

The following list of foods, with the time required for cooking them, will be found valuable. In every case where the temperature is given Fahrenheit is meant.

When boiling meats, cover with boiling water, boil rapidly for five minutes, then reduce the

temperature to 180 degrees and cook twenty minutes to each pound. The meat must be completely covered with the water.

In making stew where the meat is cut into small pieces it is better to brown the meat either in a dry kettle or with very little fat; then make a sauce and allow the meat to cook for two hours in the sauce.

For broiling, select only tender pieces, both of beef and mutton. In beef, the sirloin or porterhouse steak is preferable. In mutton, either rib or loin chops.

When baking, have the oven very hot at first to sear the outside of the meat; then cool it down and bake with the oven at a lower temperature. In this way the meat will be rendered tender and juicy.

An eight-pound turkey with stuffing should go into the oven at 400 degrees for half an hour; then cool the oven to 280 degrees and roast for two hours longer. Without stuffing it will require less time. The oven must be hot at first (400 degrees) for half an hour; then roast the unstuffed turkey for an hour and a half at 280 degrees, basting every fifteen minutes.

A four-pound chicken, if stuffed, will bake at 400 degrees in half an hour; at 280 degrees it will require two hours. The same sized chicken unstuffed will require the first half hour in a hot oven; then the oven cooled down to 280 degrees for an hour.

A tame duck stuffed with potato, placed in the oven at 360 degrees, will require an hour to brown. It should be basted every ten minutes. The oven may then be cooled to 230 degrees and the cooking continued for two hours.

A goose must be cooked according to its age, and as it is difficult to select a young goose unless one is experienced, allow a goose four hours. Put it into an oven at 400 degrees for thirty minutes; then cool the oven to 230 degrees and cook slowly, basting frequently.

BEEF AND MUTTON REQUIRE A HOT OVEN.

Ribs of beef should go into a very hot oven (400 degrees) until thoroughly seared on the outside; then cool down the oven to 260 degrees. The fat will then begin to melt, and you should baste the meat every fifteen minutes. Allow fifteen minutes for each pound.

A small roast weighing four pounds will heat through quickly; consequently, it should be quickly seared and baked for only three-quarters of an hour.

An eight-pound leg of mutton should go into a hot oven (400 degrees) for half an hour and then be cooled to 280 degrees, and cooked for fifteen minutes to each pound.

In boiling a leg of mutton, plunge it into boil-

ing water and boil rapidly for five minutes; then cool the water to 200 degrees, at which temperature it should be allowed to simmer twenty minutes to each pound.

COOKING CEREALS AND MAKING MUSH.

All cereals should be put into boiling water, stirred until they begin to thicken, and then allowed to cook slowly without stirring until they are thoroughly done.

Oatmeal, rolled wheat, rolled barley, and cereals of this kind are better cooked in a double boiler, while the wheat preparations, as wheatlet, farinose, farina, and materials of this character, should be sprinkled dry into a saucepan of rapidly boiling water and cooked for thirty minutes. Cook Irish or steel-cut oatmeal for at least four hours. It is better to have it cooked over night. Rolled oats require at least an hour; rolled wheat, one hour; rolled barley, one hour; Indian mush, at least two hours; graham mush, one hour, and the wheat preparations, thirty minutes.

Water boils at sea level at 212 degrees, consequently neither milk nor water will boil in a double boiler—in fact, the temperature rarely reaches 200 degrees, which is sufficient for cooking custards and cornstarch mixtures.

To Pasteurize milk, put it into bottles and cork. Put the bottles in water at a temperature of 155 degrees, and keep them at that temperature for thirty minutes. Milk should never be allowed to stand in an open vessel after boiling.

To sterilize milk, put it into bottles, fasten the bottles with cotton plugs; put them into a steamer or a sterilizer and steam continuously for an hour and a half. Allow the bottles to cool. Do not remove the plugs.

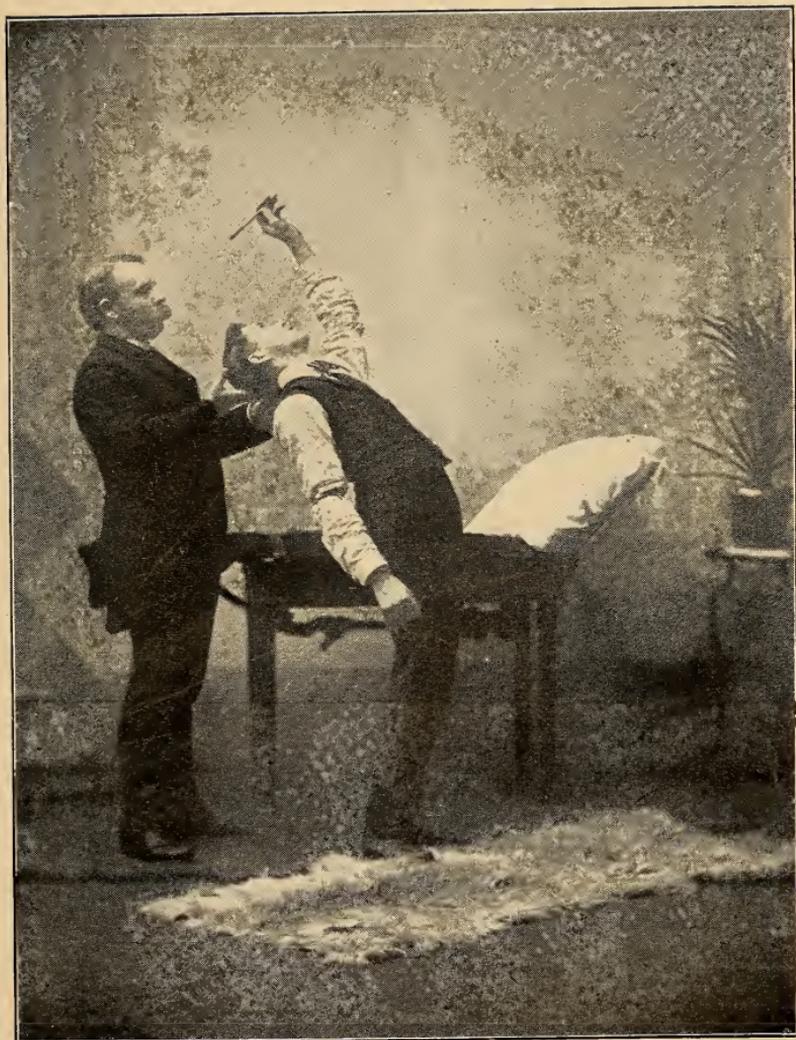
How Long to Cook Vegetables.

THE time required for cooking green vegetables is as follows:

Green peas, young and fresh.....	15	minutes
Green peas, old and not so fresh.....	30	"
String beans.....	45	"
Lima beans, young.....	30	"
Lima beans, older.....	45	"
Cabbage, whole head and hard.....	2	hours
Cabbage, sliced.....	30	minutes
Cabbage, chopped fine.....	20	"
Cauliflower and broccoli.....	30	"
Cucumbers, cut into quarters.....	30	"
Squash, pared and cut into blocks.....	20	"
Tomatoes, peeled and cut for stewing.....	30	"
Tomatoes, baked whole in a slow oven.....	30	"
Onions, young.....	45	"
Spanish onions, whole.....	2	hours
Spanish onions, cut into eighths.....	1	"
Okra	1	"
Green peppers, stuffed and baked.....	1	"
Green peppers, stewed.....	30	minutes
Celery, stewed.....	30	"
Spinach	10	"
Brussels sprouts, fresh.....	30	"
Kale	45	"

All white and underground vegetables are, as a rule, rich in woody fibre, which is softened by gentle cooking in soft water. As salt hardens the water it should be added when the vegetables are partly done. The following table, if carefully followed, will be found satisfactory:

Potatoes of medium size should be boiled until they can be pierced to the center easily with a fork, which will require	30	minutes
Potatoes cut into cubes or balls.....	10	"
Rice, Carolina.....	30	"
Rice, Patna	20	"
Beans, winter or old, soaked over night, cooked slowly.....	2	hours
If for baking, cook until the skin easily cracks.		
Peas, old or split, soaked over night and cooked	2	hours
Lentils, soaked over night and cooked	1	"
Sweet potatoes, medium size.....	30	minutes
Turnips, white, cut into blocks.....	20	"
Turnips, yellow, cut into blocks.....	45	"
Carrots, sliced or cut into dice.....	1	hour
Parsnips, cut into halves.....	1	"
Beets, new	45	minutes
Beets, old	4	hours
Salsify, sliced	45	minutes
Salsify, quartered	45	"
Artichokes, cut into slices.....	30	"
Asparagus	45	"
Green corn, after it begins to boil....	5	"



All persons except fools and idiots are suggestible.
Showing suggestibility. If you come back I will catch you, but
try and stand straight. You are suggestible.

SUGGESTION AND SEXUAL SCIENCE.

ADDENDA.

SEXUAL SCIENCE.

Scientific and thoughtful investigation into the abuse of sexual communion is now being applied to discover and correct wrongs. The generating power of the male and female is the vital force in the individual and the most noble power when not prostituted. By cultivating the mind and the training of thought it has been proved that the vital fluid can be re-absorbed and used to build up the body and thus the greatest advancement is attained. The injunction and rule is, "Be pure and true." This rule can become a reality through suggestion and progressive osteopathic treatment.

DEGENERATION AND ITS CAUSE.

The human family generally has or should have for an inheritance a good constitution, but some are not so fortunate as others in this respect; but even the latter can become strong in muscle, strength and vigor. Men who lack nerve force and muscular power, persons who have failed to attain strength and perfect manhood or woman-

hood, those who are unconsciously undermining their physical constitutions by self-pollution, remember that nature has given you a start, and by taking care of your body you can make it powerful. You were intended to be strong, but excesses are making you weaker instead of stronger. Stop and think of the consequences; *do not get discouraged*; do not lose hope if you want to be successful, for you will have battles to fight and if you are not strong enough to be on top you will be crushed. It's a case of the *survival of the fittest*. Thousands of people, young and old, are daily losing the vital fluid, often unknown to them, and as a consequence their brain and nervous system is being slowly and surely undermined, and diseases such as *insanity, idiocy, softening of the brain, epileptic fits, St. Vitus' dance, incurable impotency* and *paralysis* are being constantly invited. This waste is a terrible drain upon the system, saps the very foundation of life, impoverishes the blood, weakens the nerve force and robs the body of the elements of manhood. This waste nature never tolerates with impunity. The evil result may not come this month or next, but *it will come* sometime unless proper means are used for checking it and supplying to the system the ingredients that have been wasted, as has been proved by the experience of thousands in the past.

SECRET VICES AND MARITAL EXCESSES.

are some of the principal causes of all the nervous

diseases and weaknesses not classified as diseases. This vice is the cause of a great many homes being destroyed, the body and soul impoverished, and in time the mental faculties of those addicted to it are undermined and destroyed. The victim loses his moral faculties, acquires a dull, silly, embarrassed and effeminate exterior, becomes indolent, troubled, nervous. Whenever he finds himself in company *memory*, *pride* and *vivacity* abandon him, and all that is trouble and misfortune in the world seems his portion. The last crisis of melancholy and the most frightful suggestions of despair commonly end in hastening the death of these unfortunates. Not all offenders are visited so severely, perhaps even a small proportion of the whole number die in this manner; yet those who persist in the practice will sooner or later surely be included. Let no one delude himself with the false assumption that he can be *exempt* from this *universal law*; *there can be no exemption*, and those who seem to escape carry the punishment for the remainder of their lives and never live to attain old age, and frequently fall victims to some grave nervous disease, the germs of which they owe to this detestable vice, or an acute malady which they cannot resist will cut the thread of their existence in the prime of their manhood, and eventually impotency exists as a result of these vices and excesses.

IMPOTENCY

is a symptom usually of some physical condition.

The term must be carefully distinguished from sterility. The two are often associated in the same individual, but they are totally distinct. This very distressing and aggravating complaint is caused by loss of vital fluid. The brain and general health become involved, the victim standing upon the very brink of physical and mental ruin, being *well physically* but *dead* sexually.

This article is designed to educate the young of both sexes, of the evil of self-pollution, also adult persons who have indulged in sexual excess in later years, thereby destroying the soul, mind and physical system, making life unbearable, hence they live a perfect *hell on earth*, a disgrace to themselves and a burden to their family. The *insane asylum* or private sanitarium eventually becomes their home.

The degeneration now existing in the human family is astonishing, and due in many cases to the above mentioned cause alone, i. e., sexual excesses and early indiscretion; therefore, it is a duty for us to co-operate and save those unfortunates found in all classes, young, middle and old-aged, who have been so short-sighted or unfortunate as to begin this *pernicious practice* which eventually becomes a fixed habit; it devitalizes rapidly, destroys the reason and wrecks the body.

The *alarming increase* of this disease among the young of both sexes, sapping their vitality at the beginning of life, has alarmed and awakened physicians, parents, guardians and teachers to the re-

alization of the importance of educating the young in this important direction.

WHAT IS TO BE DONE.

You will agree with me that it is a duty we owe the young to properly impress them in this direction before the habit is formed, if already formed, the case must be properly treated and science has demonstrated that the most reliable cure to depend upon is to be obtained through the agency of *suggestive therapeutics* and good reliable nerve food medicine. This impresses the involuntary mind which controls the body and eventually produced a lasting cure, building up mind and aiding by well adapted nerve food medicine which strengthen the body. Most parents fail in this, the most important vital part of their children's education, to impart the necessary principals and laws governing this part of their organism, the warning which should have been given them is often withheld either through ignorance or neglect.

Man has perverted nature and the results are enfeebled minds and bodies. *Hundreds of thousands of people*, who were strong and nature intended them to be strong, healthy, robust, full of life and vitality, are today suffering from the effect of early pollution or later excesses.

The *vital fluid* or creative force is generated at puberty in both sexes and is intended to be used by nature in building up the system and not to

be used for *creative purposes* until a suitable age is reached.

The only statements given us that have any intrinsic value are those that contain in them a proposition that can be put to a trial or tested. Faith in one person is only a quality that will allow another person to demonstrate their belief (i. e., we believe you can *be cured with progressive Osteopathic and suggested therapeutic treatment*). The trial of a belief always proves what we believe to be true, or else it proves to be false, and in either case it changes belief into knowledge and *knowledge alone is power*. *Truth* is eternal, co-existent and co-acting with divine force, divine mind and creative life. To know the truth completely is to become *entirely free*. The creative force in the human economy is sex force, the same force which perpetuates the race is that which perpetuates or regenerates or rebuilds the human body. The creative force produces mind and body and experience teaches us that all power to create or destroy is in the mind. It can be fearlessly stated that all diseases of the mind and body are the results of *ignorance* or *wilful abuse* of divine or natural laws. We must learn to interpret the laws of health and by careful instructions and applications of proper methods a cure results. It is fair to assume that all diseases are curable, for all vitality and curative powers are incorporated *within the body* and *not without*. The effect of impaired

mind and body due to *outraged nature* are too well known to enter into. *The vital question is, "Can I be cured?"* and I unhesitatingly say "yes." Remember that we get sick because we disobey law. As we disobey law and apparently escape penalty for a time, so we may, through the aid of treatment, recover from the effects of disobedience even while the disobedience is still going on. It is only apparent, however, and comes from whipping the life sources into renewed action; but just as certain as there is disobedience and law to be disobeyed, just so certain is a relapse inevitable. Permanency of results comes then from learning where the law leads and obeying. The physician or healer who neglects to find where the patient is traveling counter to law and teach him the necessity of a change in his life of thought and action here, is not going to have permanent results, however successful he may be in whipping the tired forces of the body and mind into a renewal of effort and apparent cure. A cure in the true sense of the word can result from obedience alone, and then it will occur no matter what means are used to bring this obedience about. We see that permanency of results depend upon suggestion, not on the treating, which latter only helps roll the cart through the mud, but does not point the way out of it. Let us stop being fools and acknowledge frankly that a cure is a cure and relief is relief, no matter where it comes from, and *that to suggestion we owe permanency.* Let

us acknowledge that the life principle, whatever it may be, is the real agent of healing, and that all else is but assistance or hindrance, or, in other words, opportunities.

We will acknowledge habits as a despot before whom we desire to bow. Let us ask first, is suggestion useful? What would it do for me as a thinking and social being if I lived this idea. What would be the effect if today I threw myself into this with my whole weight, or, if of no use to me from my view point, what may it do for the lives of those who can accept it? If these questions can be answered in the affirmative—if there is even a measure of usefulness,—then it should be conserved. Then there is a positive truth in the idea, however obscure to you. Let us apply the power of suggestion to the many methods of handling disease and not attempt always to be guided by past treatments. Your future with suggestion means *self confidence* in every undertaking, health, position, and affluence and a complete mastery over vices and habits of all kinds, i. e., tobacco, alcohol, morphine, kleptomania, etc.

Dormant faculties and marvelous powers are latent in everyone and we can insure their awakening and development through suggestion.

In meditating upon suggestion, its effects and possibilities, I am unable to think of a thing, physical or spiritual—not the effect of a suggestion.

Man himself, with all his transcendent powers and capabilities, is simply an aggregation of re-

sults suggested by something preceding his advent. Nature is like story-telling—one good thing always “suggests” another. Man, it seems to me, necessarily suggests something higher, but before that something can be realized, man must reach his highest possibilities of development. It would seem this must be in the way now pointed out by psychic science, the key to which is suggestion.

Chronic diseases are those prevailing diseases that other methods of treatment have failed to cure. This does not necessarily mean they *cannot be cured*. In suggestion we have a method that cures all curable diseases not requiring manual treatment.

Prof. Thomson J. Hudson, in his book, “The Law of Psychic Phenomena,” says in speaking of the involuntary mind: “It must be acknowledged by all who have witnessed, under test conditions, any of the physical phenomena, that there is a dynamic force residing somewhere that is capable of moving ponderable objects without physical contact and that this force, whatever it is, or from whatever source it emanates, possesses *intelligence*, often to a remarkable degree.”

If the reader has carefully followed the line of *new thought* and realizes what possibilities are within, and how easily he can bring himself to

that higher plane of manhood by following the methods given, the Author will be satisfied. That man's possibilities are unlimited with suggestion as his guide is beyond question.

FINIS.

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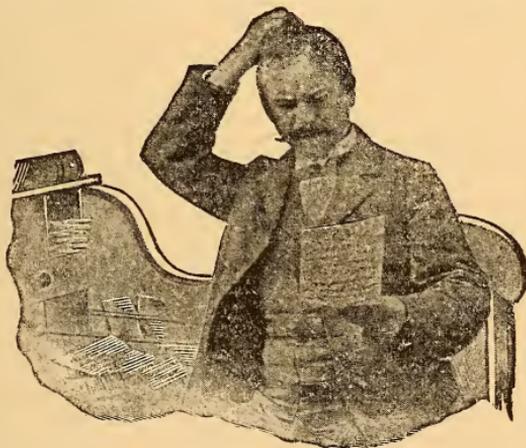
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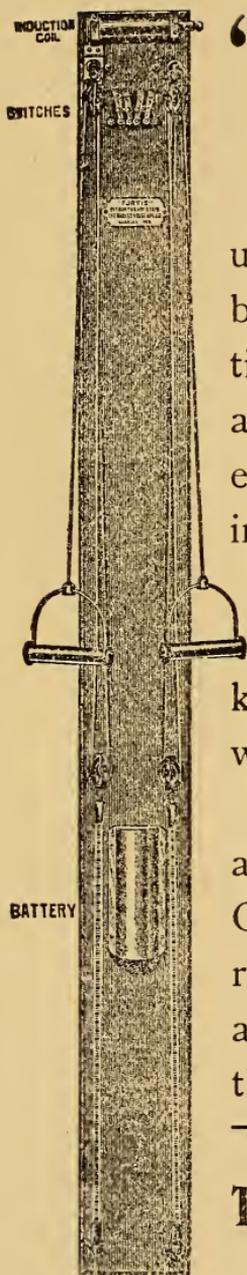


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Symptoms Indicating Use.—The symptoms of nicotine poisoning are too well known to all users of tobacco to require any special attention. About the first that is noticed is twitching in the muscles of the upper eyelid, and extending to different muscles of the body. The heart then begins to suffer, and irregular action comes on which attracts the notice of the person using tobacco, and he finds it often impossible to lie on the left side, and at times heavy breathing comes on, nervousness, loss of sleep or insomnia, loss of appetite, craving for stimulants, and a general feeling of uneasiness whenever the nicotine poison becomes partially eliminated from the system.

Directions for Use.—Dissolve the Tablets in the mouth very slowly and retain secretion as long as possible and then swallow. Begin by taking from three to five Tablets each day, continuing the use of tobacco, gradually increase from one to two Tablets daily, lessening the amount of tobacco used each day. Increase the number of Tablets each day until twelve are taken each day, at the same time decreasing the tobacco. Continue the twelve for a few days until the desire for tobacco or other drugs become lessened. Then gradually decrease the number of Tablets each day, stopping the entire use of tobacco. By following these directions, lessening the number of cigars, cigarettes, stogies and other forms of smoking or chewing tobacco, the cure will be accomplished. The Tablets eliminate the poison gradually and no inconvenience or strain will be experienced and a cure will be effected. Use the Tablets at any time through the day or night when desired, never taking over twelve in one day. Existing desire is generally entirely lost inside of a month, but if at any time the desire returns to use tobacco have some Tablets with you and take one and the desire will be satisfied. The same directions will apply to morphine, alcohol, chloral and other habits.

Directions to regulate the Tobacco Habit if you do not care to stop entirely.— If you begin to feel the effects of nicotine in the system, but do not wish to stop the use of tobacco but wish to keep the poison from accumulating in the system and doing harm, use the Tablets to throw off the poison. To regulate the habit or reduce the amount used take a Tablet when you feel the desire for tobacco, and you can cut your tobacco down easily fifty per cent. in one week.

SUGGESTION.—Always remember when taking a tablet, to THINK HOW IT ACTS, it throws off the poison and builds up the nervous system. It will make the sight, taste and smell of tobacco disagreeable and obnoxious to the user in a few days. Keep repeating to yourself how it acts and say if I follow directions, a cure will be permanent. This medicine and suggestion will cure the habit in the WEAKEST WILLED PERSON, AND

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