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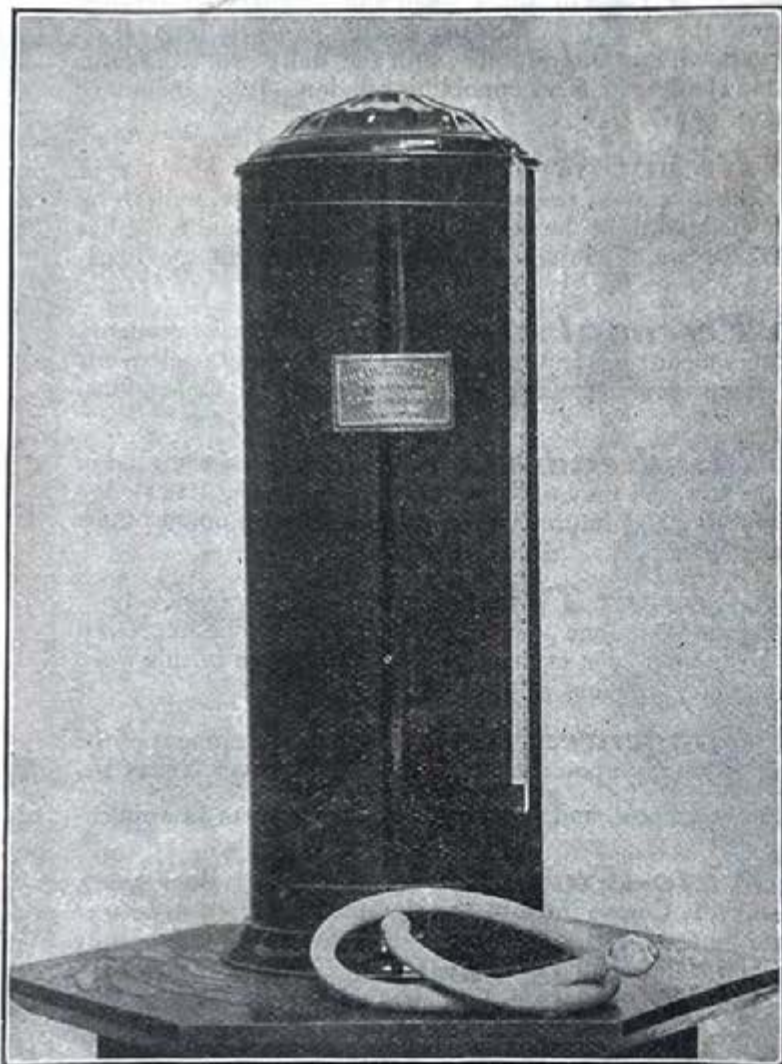
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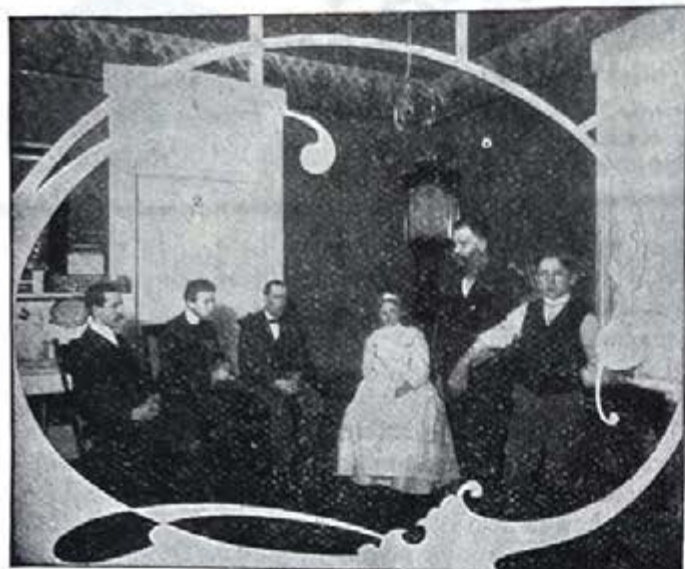
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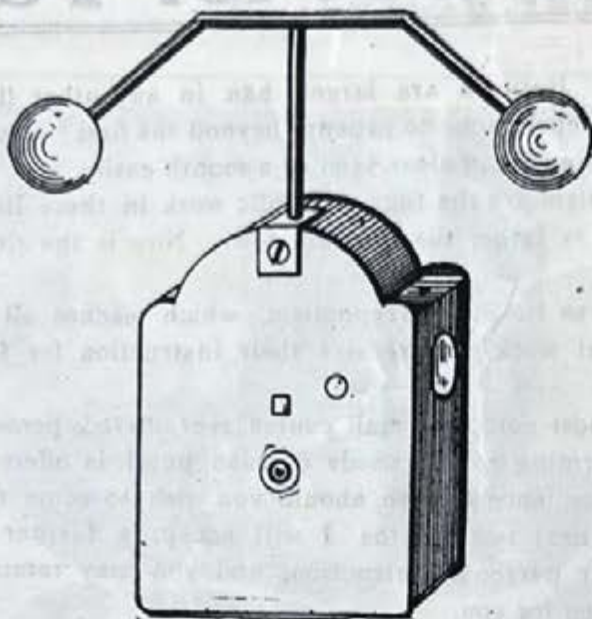
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No. 5

Editorial Notes.

To our Readers. You have insisted that this magazine shall come to you in its present form; you will have none of the large, 16-page periodical, which we designed solely for your delight. Well, take it as you will have it. We shall spare no pains to make it the most valuable of all the New Thought magazines. But, remember that, inasmuch as we seek first to please you, our reader, we can do very little without your cordial personal recommendation of our journal to your friends. Have you any idea of how much it would mean to us if you were to send us in one—just one—new subscriber every month? Statistics are beautiful things. Look now at these figures: We start with 30,000 readers in the merry month of May. Each reader sending in one new subscriber each month gives us 60,000 at the beginning of June. Doubling that for each succeeding month, we have at the beginning of the new year no less than seven million six hundred and eighty thousand subscribers—these secured at only the cost of a few minutes' conversation on your part once a month. Incredible, but true. You see, now, of what great importance to us your cordial cooperation will be. We will do much to make you our friend as well as our reader. We will give you in this magazine, not only all the findings of the Psychic Club, but all the information so jealously guarded by the keepers of the mysteries of magnetism, occultism and mysticism. We will have the best writers we can get upon physical, mental and psychic development, and our labor will fill an aching void. In return, remember what we ask of you—your personal recommendation of this magazine to one friend each month. Don't let him get away from you. Take his subscription and send it to us yourself. Don't let him get away. The tendency of a man is to procrastinate. Stay with him till he renders unto you the sub-

scription price—and make him a member of the Psychic Club, also.

The New York Fiasco. The medical profession in New York has been much exercised lately by reason of the activity of certain pestilent people calling themselves Christian Scientists. It seems that these Christian Scientists have had the temerity to cure patients of divers ills which did not yield to the pills and potions of the regulars. Therefore, the latter brought action against these faith-curiers to debar them from practicing their arts upon the timid and defenseless public. But the action was thrown out of court, and the medical monopoly was throttled for the time being.

Now, it behooves us to wake up to this threatening danger. We must take sides on this question, and we stand or fall on this:

It is no part of the duty of a state government to instruct the individual how he shall be treated for the cure of any disease.

There is no such thing as a science of medicine. There is disagreement in the ranks of the physicians themselves. They have contumely one for the other; ridicule one for the other; abuse and contempt one for the other.

Their schools of medicine are waging war upon each other. Why do the heathen rage? It is because they imagine a vain thing. Each thinks he is right. Each thinks he knows it all. Bah! They are only beginning to learn something when they realize that they know nothing.

Therefore, why should the people be compelled to take their healing from a body of men who are not even agreed as to the virtues of the medicines they employ?

You see the barbarous inconsistency here! Let the schools of medicine first cease their strife and in common council agree upon a basic standard of therapeutics for the treatment of the sick.

It will then be time enough for them to proclaim to the world that the healing art can be safely entrusted to them alone.

And when they have finally ceased their bickerings, and can make solid front against us, it will still be a very easy matter for us to prick the joints of their harness and prove that there is only one physician in the scheme of nature—namely, Intelligence.

Magnetic Treatments.

BY B. L. RAY, M. D., DADE CITY, FLA.

Will you kindly allow me a small space in the columns of your very instructive journal and I will answer my critic, Dr. W. Yates of No. 4306 Calumet avenue, Chicago, who thinks I am mistaken in this remark, "Never wash your hands before beginning treatment." I am always thankful to have anyone criticize my remarks, for every theory, of any weight or benefit, comes by actual experiment, and no one has a perfect liberty to advocate a theory but he who has proven it to be true in practice.

I claim, after a successful practice of magnetism for over fifty years, that my point above referred to is a fact. It is not an unfounded assertion, as the doctor will observe by reading my article in the September issue, page 162. There I gave my *modus operandi* for the cure of warts, wens, goiters, calouses, and also told your readers how to generate electromagnetism in the hands, and showed them how to cure cancers, ulcers, old sores, etc. He will readily see that the remark is or is intended to be confined to these diseases, and if the doctor will wait full two hours after washing his hands before endeavoring to cure these enumerated diseases, he will be successful every time without doubt.

Again, fresh washed hands do not generate as much moisture when brought in contact with the patient's skin. I also observe that the left hand produces more moisture than the right, and I find under my system of healing that a dry treatment does not yield a due amount of benefit. The necessity then for moisture is apparent, and that moisture must spring as a necessary consequence from a powerful will in forcing the animal electricity into the nervous system. The moisture opens up the communication and acts as a conductor in transmitting the magnetic wave from the operator to the patient.

In difficult cases to diagnose, I am often bathed in perspiration from head to foot, and my patient, too, sweats profusely, particularly when high fever exists, though this condition is rarely produced except where the operator has charged himself with electromagnetism in the third degree. These are three degrees of power which anyone can attain.

In curing erysipelas, place both hands on the parts and hold them in contact with the patient's skin until quite moist, then rub with right hand in the direction the veins are running. Repeat this several times.

Dreams and Dreaming.

BY CHAS. H. CONNOR, CATHARINE ST., PHILADELPHIA, PA.

As my former brief note, upon dreams and dreaming, seems to have awakened a widespread interest, perhaps a few notes taken from my psychic experiences will prove interesting. First, an early morning dream. It was early on a Thursday morning. I "dreamed" that it was Thursday, and being due up-town at 7 a. m., I was hurrying on my bicycle. As I reached Eighth and Spruce streets a wagon was in my road, and I turned sharply to avoid it, only to be met by another cyclist. I made another sharp turn, avoiding him, and the town clock struck seven. Awakening, in my haste, the "dream" was forgotten, but when I reached the corner named everything occurred just as I had dreamt that it did, and brought the dream to mind again.

About a month before the late Spanish-American war was declared one night I had retired but a few minutes, and, though my eyes were closed, I had not yet fallen asleep, when there appeared before me a harbor, and numerous troops proceeding towards it.

As, doubtless, your Riley investigation proved most interesting to your readers, I beg to relate a little of my spiritualistic experiences. After sitting in a "circle" a while, I get two kinds of impressions—that of some one going over me lightly with their hands. This is particularly noticeable about my head. Secondly, I feel a drawing, generally upward, that is magnetic in character. I can only express it by saying that I feel like iron filings look, when they are under the influence of a magnet. This feeling at times becomes so strong as to cause my whole body to vibrate, to "tremble like an aspen leaf," in which case it proves weakening, devitalizing, leaving a sense of chilliness, though during its course, beads of perspiration may stand out on my face.

With a word about a curious feature of astral projection, I will close. Sitting in these circles, with closed eyes, on one occasion I saw the main street of the town of Woodbury, N. J., which was eleven or twelve miles from where I sat. I was conscious of being at both places at once; and my going thither was like floating rather than walking. The curious feature about it is that seeing involved a sense of feeling, of contact. To see clearer, was to draw nearer. Will, and the effort to see clearer was sufficient in itself to propel me towards the objective point.

A Method of Inducing Deep Sleep.

BY GEO. H. BRAINARD, AUBURN, NEB.

I have never written for publication, but will tell you about the case of a child I have treated by hypnotism. The mother of this child took treatment of me in March, 1900. I also gave her a course of lectures on Suggestion, Magnetic Healing, Osteopathy and Massage. I found her a very peculiar patient. On one occasion she said to me, "Will you please look at my eyes, Mr. Brainard. I have had a constant pain in them for several days. See if you can see anything the matter with them?" I at once arose, crossed the room and looked her straight in the eyes and said: "No, I cannot see anything the matter with them. They look all right." From that time the pain disappeared. I asked her about it afterward, and she said I looked so fierce and wild it frightened her. This woman has been sick all her life. She will sit, at times, and look at one object for an hour at a time, though usually of a bright, happy disposition. I give this brief description of the mother thinking, perhaps, it will help you in answering my question in regard to the child.

In regard to the child's case, I first saw her in April, 1900. She at that time had a constant cough, skin of a yellowish-brown color, very delicate in appearance, bowels constipated at times. Had been taking quinia sulph. for a year and a half, it being the only thing that would check the cough. She would spit up blood, and at night the blood and mucus would gush from her mouth and stain the pillow. This occurred every night for a year and a half, before I treated her. I hypnotized her and gave her suggestions to stop the cough, caused her to take full deep breaths, also gave suggestions to overcome the constipation, and used manipulations or massage on the abdomen. She went very readily into the light stage of hypnotism. I never tried to force her very deep. She was completely cured of the cough in two weeks. Has had no trouble since. I then had her mother treat her. I did not see her again until December, 1900. She then looked very well, indeed; skin pink, cheeks red, bowels regular and chest well developed. Her mother told me that she had always talked to her while in the hypnotic sleep and wanted me to put her to sleep and see what I thought of her. I did so, using passes and suggestion. I pressed her eyelids gently for about a minute. I also placed one hand on her forehead and another over her stomach for about two minutes. I continued with suggestions and passes for about fifteen minutes. I then carefully raised her eyelid and found the eyeball well turned up. I then tried to

get her to answer me, but she would not. I tried for several minutes, using persuasive suggestions to induce her to speak, all to no avail. I then let her rest for several moments and then awakened her. It took me fully fifteen minutes to awaken her. I used very forcible suggestions. I have done this many times since, but she has never awakened in less than fifteen to twenty minutes. I have had two other similar cases. I have always tried to get subjects as deep as possible. I have never cared for stage work, but have always been interested in hypnotism as a means to place people in a suggestible condition. I never look the subjects in the eyes, but have them close their eyes, and take them by the hands, holding them from ten to fifteen minutes. I then make some passes and some suggestions. I do not consider a patient hypnotized until he is asleep, and so sound that when you lay your hand on him he will not awaken. I have treated a number of patients and have never failed in inducing the deep stages where I have tried for any length of time.

I was a druggist before I took up this work, and was in poor health at the time. I have almost completely cured myself of numerous supposed or real ailments since; therefore, I am very enthusiastic over the work.

Have studied Christian Science, Mental Science, Divine Healing, but none of them seem to "touch the spot" as Hypnotism does.

The Zoist.

BY LAURA S. R. MCCARTHY, CONSTABLEVILLE, N. Y.

Thou who would'st follow Him—the
spotless One—
Must tread the heights, unfaltering
and alone.
No shrine of love thy yearning heart
may own
To sweeten morn and bless when day is
done.
Upon thy soul must lie, from sun to sun,
The burdens of a world, whose pite-
ous tone
Hath to the unheeding universe made
moan
Since hearts have beat and ocean tides
have run.
With fast on mountain, and in valley,
prayer;
Sore tempted, yet unyielding; tender,
true;
Thy clear-eyed vision ever reaching
where
Heaven's border-land doth meet our
skies of blue.
Sure recompense, unfailing and divine—
Wisdom, and peace, and love shall all
be thine.

The Merriman System of Magnetic and Physical Development.*

BY "QUEX."

"Hips firm! Heels raise! Knees Bend!" rings out a clear voice, as well rounded, as symmetrically developed as all else pertaining to Miss Dorcas Merriman, A. B.; and the long row of girls bend and rise and sway and "charge" and "lunge" in military obedience. That is what the chance visitor to the gymnasium at the University of Chicago will see and hear five days a week this summer; that is what the evening guests at the Chicago Club of the National Association of Business Women chance upon weekly; for Miss Merriman is not only "A. B.," but instructor in gymnastics at the University of Chicago, at the National Association of Business Women, at the Noon Day Club, at Trinity Church, at—the list is too long, and one wonders how one small woman can do so much, can give forth to the world so much vitality as must be demanded in this overlapping exercise of her profession and yet retain the magnetic personality, the quick, undiminished vigor which Miss Merriman embodies.

Miss Merriman shakes her head naively, when asked how she does it, and offers no solution for what seems to her a simple problem—for what is her profession, the teaching of gymnastics, but the education of the body to perform the greatest amount of work with the least fatigue, to generate the largest amount of magnetic force with the least expenditure? She has not only learned to be mistress of herself and her vital forces, but to direct others, and, as she stands before one, easily, in her trim gymnasium suit, one sees in the perfectly proportioned body the grace of carriage and magnetism of manner, the irrefutable testimony to her philosophy of life.

Miss Merriman studied under Dr. Anderson, Professor of Gymnastics at Yale, and afterwards taught under him. She was later for three years Instructor in Gymnastics at Lewis Institute, Chicago, which position she left to become connected with the University of Chicago.

There could be no better authority as to the best methods of physical development, upon which depends, in large measure, that elusive quality we call "magnetism."

Miss Merriman's definition of "personal magnetism," that quality whose influence we continually feel, and whose

influence we can exert if we intelligently work for its control, covers a large field in a few brief words.

"Personal Magnetism," said Miss Merriman, as we sat discussing this absorbing subject, "is *Reserve Strength* in a physical, mental and spiritual sense." It would be difficult to find two words which more completely embody the principle of personal magnetism—*Reserve Strength*.

Take the magnetic currents in other relations and see what principle governs them. In the application of electricity to material uses, let us suppose that the circuit in which the current flows is broken—what happens? There dangles a live wire, and the electrical force, *all uncontrolled* and aimless, spends itself uselessly. *The power is there, but it cannot be utilized.* That is waste. By the establishment of the circuit the current flows round and round, and again and again, and the waste is minimum.

There is a point to fix on. We must keep the circuit in ourselves from being broken, retaining the vital power, instead of allowing it to escape haphazard and uncontrolled.

Proper clothing—silk underwear, especially for its insulatory power—will do much to take care of this during the day, especially if at periods of rest we are careful to apply a caution given in a former number of "The Journal," crossing the ankles and palming the thumbs in the closed hand, thus completing the circuit and retaining in the body our vital force.

At night, see that your bed is properly insulated. You know how telegraph wires are protected from waste of the current they carry—they are cased at intervals in glass insulators. The same principle should be applied to the bed upon which you sleep. See that it is insulated by the use of glass castor balls.

So much for the retention of power. But we must acquire a reserve force which can be drawn upon to supply the unavoidable expenditure of power which daily occurs; so that our normal forces may remain undiminished, else our vitality, our magnetic power, becomes daily less and less.

We must possess the trinity—physical, mental and spiritual "*reserve strength*." "Avoid one-sided development," is Miss Merriman's earnest warning. "It is the bane of modern existence."

That quality we call magnetism is neither physical, mental nor spiritual, alone. It is the creation of all three.

Huge muscles and an iron body are of material use; they profit the "hewers of wood and the drawers of water," but they do not imply a magnetic personality.

"One-sidedness is the greatest enemy of personal attraction—personal mag-

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*Copyright by Dorcas Merriman.

netism, as you say," said Miss Merriman. "The more one develops one faculty to the neglect of the others, the greater the loss in general power. If one exercised the right arm continually and severely and left the rest of the body inactive, the result would be a disproportioned and less attractive body. Mind, body and soul control this power we recognize as magnetism, and there must be a symmetrical development of all three."

"And there," adds Miss Merriman, smiling, "you want to remember that the more you *exercise* the body, *concentrate* the mind, and *expand* the soul's horizon, the greater grows the power of each. You did not grow strong by husbanding your strength, but by using it. Remember that."

Physical development and mind concentration can be practiced at one and the same time.

After much practice of physical exercise there is developed a faculty which instructors in gymnastics call "muscle sense"—the faculty which enables the right arm to carry on one set of exercises while the left arm is going simultaneously through an entirely different form of gymnastics. "Muscle sense" is the result of development of the concentrative powers of the mind. The mind has fixed itself steadily upon the work in hand, concentrating its forces, until it has grown skilful enough to grasp simultaneously these two, or sometimes three and four, conflicting activities, while the muscles have, through industrious application, assisted by what is called the "spinal memory," learned to obey instantaneously the suggestion of the mind.

We have asked Miss Merriman what she considers constitutes a perfectly-formed body. Miss Merriman has replied, decisively: "For a woman, finely poised head, well rounded throat, straight shoulders and full chest, firm bust, rounded, supple waist, rounded and tapering wrist, unobtrusive abdomen, full upper leg, well developed calf of leg, arched instep. With these should go a fine carriage, grace of movement and sparkling vitality."

Here Miss Merriman paused to explain: "'Straight shoulders,' it must be understood, does not mean *square* shoulders. It is the reverse of round shoulders, and simply means that there is no exaggeration of the normal curves of the spine. The normal curves are beautiful. It is only the abnormal curves which are to be avoided; such as show in round shoulders, or lateral curves. If the spine is in its right position, the position of the body, as a whole, will be correct, because everything depends upon the spine."

The perfect woman must have no sharp corners. The line of beauty is a

curve. Proper attention to physical development will smooth away the corners, fill the hollows and build up the curves. "Sometimes we have too pronounced a curve," suggested Miss Merriman, demurely. "For instance, the abdomen may be far too prominent and yet describe a curve." The best standard by which to judge of perfection in form is the relation of each part of the body to every other part. In the ideal body, a line drawn the length of the trunk from the throat between the breasts down the middle of the body should describe the arc of a circle, the upper and lower ends of the arc perpendicular to each other.



THE FUNDAMENTAL POSITION. FIG 1.

Is it not strange to reflect of how much the circle is the basis in nature and how much more significance it must possess than that of beauty? The earth itself is a circle, its motion upon its axis is circular, its revolution around the sun is circular. The sun, which possesses the vital generative powers, light and heat, is circular. *Electricity, the magnetic current, moves in a circle.*

In the practice of her profession Miss Merriman has two missions, one to secure the proper development of the normal body and its forces, the other to

tered (and it can be taken in connection with the rotary exercise just given) try one a little more difficult. The fundamental position is the same, flat on the back.

"Raise the right leg slowly, without bending the knee, until it is at right angle with the floor; lower gradually. Again raise, lower. (Figure 4.) Repeat this four times. Then go through the exercise with the left leg; then with both. (Figure 5.) Remember the knees should not be bent. After one has become accustomed to this exercise, it is an excellent idea to inhale as you take the upward movement, and exhale for the downward movement; that is, while one leg is raised and lowered four times.

"These exercises induce intestinal activity, as the intestines are virtually 'churned' by the upward and downward motion of the leg, causing, first, contraction, next extension of the abdominal muscles, and increased peristalsis

the streets. How few have that portion of their body in harmony with the rest, and with how many it is almost a disfigurement.

"Now this exercise," says Miss Merriman, slipping gracefully into a horizontal position, "is one of the simplest prostrate exercises. Please observe the position. Lie face downward, heels together, toes touching, soles of feet at right angles with the floor, arms folded beneath the chest. This will elevate the head and shoulders. Now, arms still folded and resting on the floor, raise the body clear off the ground for its entire length, with no support but the toes and forearm. (Figure 6.) As you raise yourself, count one, two, three; remain in position, one, two, three; resume basic position, one, two three. Try it and notice how the muscles of the abdomen are called into play.

"But right there," says Miss Merriman, smilingly resuming a more ordinary position, "let me caution the pupil

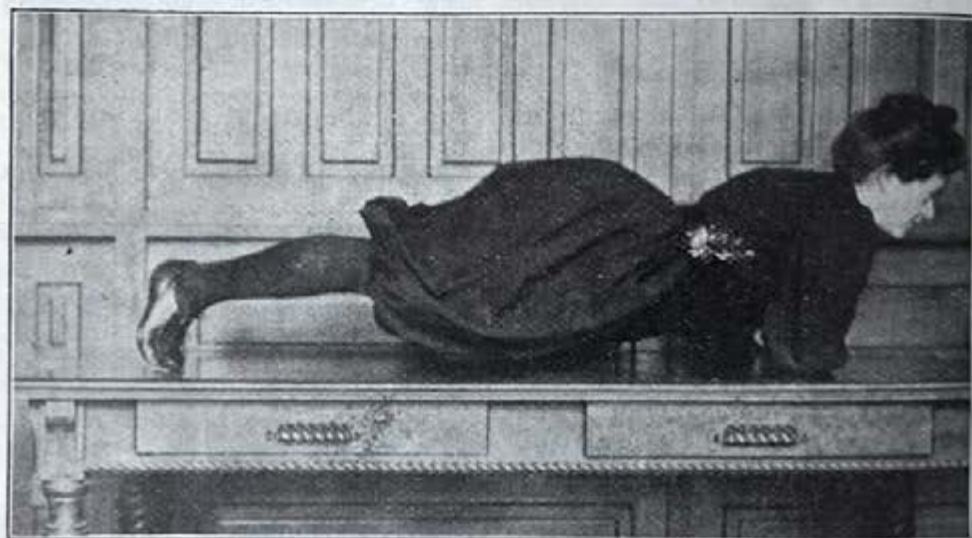


FIG 6.

of the intestines. Conscientious practice of abdominal exercise will have more effect upon constipation than drugs.

"The next time you feel inclined to take a liver pill, try a dose of abdominal gymnastics instead. You will be surprised at its efficacy and gratified to feel that your body has needed no aid beyond what itself could give.

"Peristalsis is such a hard word," objected the interviewer, timidly. "I do not believe we all know what 'peristalsis' means."

Miss Merriman laughs unbelievably, and said: "Oh! peristalsis is the natural action of the intestines. I simply mean that this exercise aids that action, or induces it where the intestines themselves may be beginning to 'sleep on duty.'

"It is so important that proper attention be given to abdominal exercise," emphasizes Miss Merriman again. "Notice the men and women one meets on

To get the best results from exercise moderation must be observed. When exhaustion is allowed to occur the vital forces are being wastefully expended. Do not exercise to the point of exhaustion or you will break down where you seek to build up. Especially is this true of the abdominal exercises, which can be made even harmful by over practice. Make small beginnings and increase as you find the muscles exercised gaining in strength and endurance. The exercise just given should not be indulged in more than four consecutive times daily for the first two weeks' practice.

"All exercises given for the abdominal muscles strengthen the walls of the abdomen, reduce its size or prevent abnormal increase and correct the faults of prominence and flabbiness.

"See, here is another exercise for the abdominal muscles which is also invaluable as a corrective movement for faulty positions of the head and shoulders. It will overcome round shoulders,

flat chest and an inclination to drop the chin toward the chest.

"Assume the fundamental position. Place the hands on the hips, head back, chin in. Now bend the head backward at neck; next, the body between the shoulders; and, last, the body at the



FIG 7.

waist line. (Figure 7.) Count one, two, three, four as you go backward. Reverse the action, slowly assuming the upright position. The greatest exercise is in the return motion, as it is going against gravity. The return contracts the abdominal muscles, making this an excellent exercise for the reduction of superfluous flesh in that portion of the body. It also exercises the waist muscles, giving suppleness and strength.

"The beginner should now bend more than the neck and upper part of the back and should not attempt to bend at the waist line. Its corrective value lies in the bending of the neck and upper part of back, so that beneficial effects are secured without bending at the waist line. As the student acquires ease in the practice of this exercise he may aid the bending at the waist line.

"There is still another exercise which is excellent for the abdomen," says Miss Merriman, "but it is quite a difficult one and should be practiced sparingly by the beginner. Do not essay it more than three consecutive times, once a day, for some considerable time or until experience proves that you are strong enough to increase your work. It is impossible to lay down a hard and fast rule which shall fit everybody, so that something must be left to the discretion of the pupil. He must begin prudently, test himself cautiously and increase his labor slowly. The position taken is flat on back, hands under head, or hips, or arms extended at side. Place the heels together under some heavy object, a dresser or like piece of furniture. Now rise to a sitting position without bending the knees or raising the heels from the floor, arms and legs remaining neutral. The beginner may let the head lead, and *should* do so for a couple of weeks, at the end of which time the head should be thrown backwards, the chest heaving in the upward movement. With the head leading, the exercise is not especially difficult, but when the head is thrown back it is a severe exercise. Figure 8 shows the body coming up, the head thrown back."

"Should all these exercises be practiced daily and in succession?" Miss Merriman was asked.

(To be continued.)



FIG 8.

Concerning the Bogus Phenomena of Spiritualism.

BY RALPH E. SYLVESTRE, 25 E. ASHLAND
BOULEVARD, CHICAGO.

In the last number of the JOURNAL OF MAGNETISM I was much interested to observe an account of a "Spirit" picture produced at the home of Miss Bangs in Chicago, and vouched for as to its genuineness by Mr. Quinlan of Evanston, Ill., and witnesses in the person of Mrs. Francis, wife of the editor of The Progressive Thinker, and others, although I had previously read the same article in another publication.

I was still further interested in the comment by Sydney Flower at the end of the article to the effect that, while he had no doubt of the ability of mediums to produce "Spirit"-portraits, he had never yet been able to get a portrait upon a canvas which he brought with him to a seance, and which he did not allow to pass out of his hands during the sitting. I agree very fully with Mr. Flower in the stand which he takes in the matter of producing these "spirit"-portraits. In the course of a life devoted to investigating phenomena of all kinds, I have posted myself pretty thoroughly in all methods by which this and other phenomena of a so-called spiritualistic nature are produced. I produce the same effect in so-called "spirit"-pictures as that made by any medium who advertises that he or she can produce "spirit"-pictures upon a canvas unaided by mechanical contrivances, and I produce same by perfectly natural means. It is my business to know how these things are done, and it constitutes a part of my calling to be in a position to sell this knowledge to others. I have been a steady advertiser in the JOURNAL of Suggestive Therapeutics, and later in the JOURNAL OF MAGNETISM, chiefly because I found its readers were determined to have facts at any cost, and I was able to supply them with means and methods whereby these so-called "spirit" phenomena are produced. It is because I have such confidence in the desire of the readers of the JOURNAL OF MAGNETISM to get the facts, irrespective of any theory or dogma, and not from any desire to advertise my business in the reading pages of this magazine, that I make the following offer:

I will give one hundred dollars (\$100.00) to any charity if through any medium I can secure a picture upon my own canvas, which does not leave my sight or possession—and which is not produced by the aid of mechanical or natural means.

No one would be more pleased than I to bear testimony to the truth of genuine phenomena, and in the course of

my life I have found much along the line of telepathy, etc., which is subject apparently to a law beyond the evidence of the five senses, but while I have no prejudice against spiritualism as a belief, I have a very strong objection to accepting the phenomena of spiritualism as being produced by the spirits of the departed.

I shall take pleasure in furnishing for the special information of the numerous readers of the JOURNAL OF MAGNETISM samples of "spirit"-pictures taken with the camera, together with a short description of same and how they are made, in the form of an article for a later number of the JOURNAL OF MAGNETISM.

How to Hypnotize a Barnyard Fowl.

BY LEWIS R. HILLIER, GLOUCESTER,
MASS.

Stand the bird on a chair or table, and smooth down its feathers a few moments; then make passes before the eyes and down the beak. As soon as the bird becomes quiet, grasp its legs firmly and lay it down on its side, with its feet extended over the edge of the chair or table. Care should be taken to place the wings in a natural position. Hold its feet a few moments after you have laid it down, and straighten out its neck, laying it against the board. Press firmly on its legs a few moments and then take your hands away, and it will lie quietly in that position and be perfectly hypnotized.

It would be advisable, at first, to draw a chalk line and place the bird's head in a position where his eyes will be very near the line on which he will concentrate his attention and remain passive. After you have hypnotized him a few times, however, you can dispense with the chalk line. A bright object, such as a glass marble, may be used in place of the chalk line, producing the same results.

The bird will awaken at any loud noise, but if you use the same subject for all of your experiments, it will soon become used to all sorts of noise and you will have to snap your fingers at it and tap it on the foot to remove the influence.

A hen or a rooster will hardly ever shut their eyes, but will stare around and act just as if their feet were tied. When experimenting in a quiet room, however, even when the fowl was standing up, sometimes it would close its eyes, droop its wings and begin to gently sway, but that is as near sleep as I have ever seen them get.

In a short time, the "subject," that is, the hen or rooster (a rooster is the best

for this work) will become so tamed that you can stand him on a chair and dress him up, and he will not become frightened.

The State of Catalepsy.

BY PROF. W. F. BUMMERT-ELMUR, LA CROSSE, WIS.

My aim has been to find a means of ridding life of one of its horrors—premature interment!

"The Sleep of Death!" The connecting link between the tomb and life. "Let us live while we live," cries the man who sees much in earthly life. But I would add, "Let us die when we die," or, interpreted, let us teach ourselves and friends to distinguish between life and death.

But these remarks, I fear, are tainted with the musty odor of mystery. While we do not *know* what lies beyond, let us be sure that we know something of the attending phenomena.

Ordinarily we see the deep sleepers in the hypnotic show. The traveling hypnotist, for the sake of advertising, usually places a boy in a store window, where he is hypnotized and sleeps for a period of from one day to a week. The results are practically the same. To the average student of hypnotism this seems, and is, dramatic. I did not pay any particular attention to this stage of the subject until I commenced to do similar work myself. I have been placed in a sleep for a period of ten days. During that time I lost about five or six pounds in weight. That is natural. The body will waste if it does not receive nourishment. There is no such thing as keeping the organs from working. Their action may be lowered and they may have no perceptible action, but it is there, and the system of waste and repair is carried on as in the waking state.

In writing upon this subject for THE JOURNAL OF MAGNETISM I have been requested to give data regarding the physical and mental conditions of this sleep. In the one or two day sleep there is practically no difference. But when the sleep is prolonged for a week or more, the following conditions are to be noticed:

The first suspension of normal action is to be noticed in the bowels and kidneys. In the sleeper who has been in this condition a great number of times, this condition is brought about almost as soon as he is asleep, but usually in the new subject, attention has to be given to these for a time, after which they will take on the condition of inaction. The pulse rarely shows change in this state. It is regular and normal, but the breathing is easy and deep.

The second condition is a decrease in

the pulse beat; hence the slower action of the heart. With different subjects, this beat varies. I have seen it get very low; down to thirty beats a minute, but this is not an ordinary case.

Following this depression of the pulse is a cold condition that is very noticeable in the extremities. The hands and feet often become quite cold and, in most cases, it is necessary to keep the sleeper well covered.

After a sleep of this nature the sleeper will feel the usual hunger, and, if care has not been taken, he will feel exhausted. This is generally due to his cramped condition. He must lie in an easy, relaxed position and be turned from time to time so that no one portion of his body is compelled to bear his weight.

A good, strong, healthy subject might be kept in a cataleptic sleep for hours, or even days, without noticing any ill effects—that is, for a time. But the constant rigidity will soon bring about unfavorable physical conditions, leaving the body cramped for hours after awakening.

The sleeper is not open to the same effects as the ordinary being; that is, the man or woman in the waking state. The sleeper will not feel the cold or the heat to the extent of the conscious man; he will not show signs of pain where the waking man would scream. Yet, for all that, bruise a sleeper and he will suffer the same physical scars that his conscious brother would suffer. Put him where he would catch a draft and he would be apt to contract a cold, although this could be allayed to a certain extent by hypnotic suggestion. Bring something very hot near him and he would likely awake or would suffer if still sleeping.

Here is where we reach the borderland. Perhaps hypnotism could be carried to that extent wherein the breathing could not be detected. The respiration is suppressed in the lethargy of the deep sleep of days' duration. Were the constitutional conditions of the subject right it is even possible that he would be termed dead and in this condition, were the operator not near, he might be buried.

On account of the rarity of detecting cases of this nature, and because there would be little opportunity to practice even though the hypnotist felt certain of suspended animation, little can be said regarding the mode of treatment to be followed in a case of this type.

But we will take a few cases that have occurred in which the functions of the body were carried on so slightly that well-trained physicians were willing to call it "death." In Oshkosh, Wis., some years ago, a lady was taken sick and gradually sank, until, after considerable consulting among attending physicians, there seemed no hope of her living. One

night she died—at least the doctors said that she died. But her husband was not going to give her up that easily. He believed that she was sleeping—the sleep of a living death. Despite the requests of his friends, he would not allow the announcement of her death to be published or arrangements to be made for the funeral. His determination was of the right quality. His arguments enlisted the services of some of the neighboring women and they set to work to revive her. They gave her brandy and kept hot applications on her feet, but she did not move. Still, to the husband, there was not the appearance of death written in her face. Hours and hours they worked, one by one deserting the task as the fancy of a maniac. Two or more days she lay in this trance and, when only one or two remained to aid him, the husband brought his wife back to life. He kept hot irons near her. One burned her badly. This is probably the cause of her awakening. She never knew of her escape from a living tomb.

Another case occurred in St. Louis not more than a year ago, when a woman managed to quiver an eyelid just prior to her funeral. Still the doctors had proclaimed her dead! These cases are not of rare occurrence. Associated Press dispatches tell us every now and then of cases in which some slight sign betrayed the life principle still there. If these cases are detected frequently is it probable that the percentage of those that come to light is large? Is it reasonable to expect that one case out of ten is detected? No, nor one case out of a hundred. We are told occasionally of graves being opened and the occupants found in turned positions, features distorted and hair torn out. Are these fairy tales? If there was one among us not subject to death, he might scorn the idea. But we all have to die. You or I or anyone may be the victim of a living tomb. These conditions do not always warn us. So, I say, be sure that death has entered your home before the form of your dear one is taken away. If, under the influence of hypnotism, the heart beat can be reduced, the action of certain highly important organs depressed and the general condition altered, why is it not possible for some mental and physical condition to seize any of us and produce the same thing?

In death itself there is nothing to fear. No matter what the cause, there will come an unconsciousness and beyond that no man can truly say.

Until that death comes, the being lives, he is mortal. If you are his brother, his father or his mother, protect him from the living grave. How are we to tell? By the discoloration of the flesh. Look at the palms of the hands and back of the ears. If it is discoloring, death has

claimed the clay; if it is absent, there is still a chance that life lurks behind the calm exterior.

Where there is a sign of life, there is hope. Where there is life, there is unlimited hope. Though its glimmer may be faint, look searchingly for it.

If that is done, there will be no fear when our own forms are chilled and our voices hushed by the *Sleep of Death!*

A Criticism on Spirit Manifestations.

BY FRANK C. LECHNER, TIMMONSVILLE, S. C.

Referring to your interview with John Benton, and the developments generally which you recently witnessed at the Riley seances, it occurs to me that the souls of the departed are eking out a rather miserable sort of existence in the spirit world, if your disclosures are to be taken as a criterion.

Mr. Benton's claims to the contrary are not sustained either by the facts, such as they seem to have materialized under your investigation, or by the test of logic.

It is a trite maxim that, in all progress, the higher embraces the lower. We advance by increase; and what we are to-day is the sum of all that has gone before in our experience. If, therefore, we are to move on a higher plane, after entering the spiritual state, it can only be by virtually and verily "climbing Jacob's ladder;" that is, we must go up bodily, from the basis or standpoint to which our earthly career has brought us, leaving nothing behind that belongs to our soul-life.

In the case of Mr. Benton's spirits, these requisites are not fulfilled; and as a consequence his representations in the premises are clearly and logically false.

We are supported in this assumption, in fact, by the entire performance of the spirits themselves, and the conditions that must be created to get any performance from them at all.

First—They must have darkness—at least semi-darkness—for their manifestations. But darkness is ever found associated, not with high but with low and base circumstances.

Second—They cannot endure the light of day at all, and cannot be induced to appear during an electric disturbance in the atmosphere, when the lightnings flash their fierce light "from pole to pole." But light is the prominent feature characterizing that Celestial City towards which all are traveling that would move on higher and higher planes.

Third—They rise from the earth and go down to earth again when disappearing. Does that argue for a higher or lower plane?

Fourth—They can only manifest by employing the insentient life-force of a human being willing to stoop to their level. We poor mortals can do better than that at any time, and all the time.

Fifth—They do and say and write exceedingly silly things, such as would quickly consign them to our lunatic asylums, if perpetrated on our plane of existence to any considerable extent.

All of this, and much more of the same tenor, goes to establish the fact almost beyond question that John Benton either wilfully or ignorantly misrepresents things as they really are in the spirit world, when he states that the shades of the departed "move on a higher plane."

And there is nothing strange about it. The Rev. Father Hogg no doubt was right when he wrote on one occasion to your seance circle: "Go home; you are working against God's laws." It is not unlikely that he meant this admonition for the spirits as well as for the Riley gathering. It was considered against God's laws when the witch of Endor, who was probably a medium, raised up Samuel for Saul's benefit, though it proved all but a benefit to the big warrior. Samuel was a good spirit, too, and complained because he had been disturbed; but I do not think as much can be said, first to last, of the Riley spirits. They appear to be, in the main, quite evidently law-breakers; and just the kind of spirits that might be expected to indulge in a thing so out of the regular order as attempting to materialize before curious and wondering denizens of the flesh, when occasion offered. It is plain, indeed, that the Riley spirits (and the same may be said of all spirits who prank with mediums) were of an inferior class, who would swallow a lie as big as a camel without choking; and I am of the opinion of the Rev. Father Hogg entirely, that the whole business is against God's laws.

But, speaking of the materializations you witnessed, do you realize, Mr. Flower, that you have obtained in that exhibition most convincing evidence of the final resurrection of the body? For,

if these poor, weakling spirits which you saw were able to build up a personality and give it all the semblance and some of the faculties of life, even if for a few moments only, shall not the Good Spirit be able to build up all of us at the last day? Before your eyes they patched together Uncle George Washington and Abraham Lincoln, you declare. You do not for a moment suppose that the forms so boosted together were the real George and Abraham, do you? I will warrant you, Mr. Flower, that if you were to ask those mischievous spirits that appeared at Riley's to put up an effigy of your own self, they would be able to do it quite as readily.

However, this materialization feature is really very interesting and instructive. Referring again in this connection to the resurrection of the body, this, as taught in the Bible, is regarded as quite unscientific. But science believes facts. Suppose you establish that spirits can produce material forms, need there any longer be a scientific doubt of the resurrection, or, as St. Paul puts it, "mortal putting on immortality?" Science, you will observe, places credence in vastly more unreliable things. It has, for instance, taken in at a gulp the plausible theory of evolution. It has done this just as a young mocking-bird swallows a worm—with mouth wide open and eyes shut. It does not consider that this theory of evolution is knocked flat at one stroke, a very simple one, by the mere application of the sex question. Please let some Darwin explain how *Male* and *Female* were evolved; and how "the herb bearing seed after his kind" came jogging along.

I do not believe in the Darwinian evolution; and I scarcely believed in the resurrection of the body; but since carefully reading your account of the Riley seances, which I accept as a faithful record, I am become quite confirmed in the latter faith. And I think that when thus we are rehabilitated, then, and not until then, will we be in shape and position to move on "higher planes."

So, you may congratulate yourself, Mr. Flower, that you have rendered one doubting soul a most valuable service.



The *Psychic Club* OF CHICAGO.

A private order of cultured men and women interested in the Powers of Mind, the New Thought, and Experimental Psychology. Special privileges to members. Annual dues, \$1.00. Upon receipt of \$1.00 a membership card entitling the applicant to full privileges of the Club for the year 1901 without any further payments whatever, will be forwarded by return mail, together with a list of special advantages accruing to members.

ACCOMMODATIONS. For the use of members a large room in The Auditorium has been fitted up as library, reading-room and rest-room. This room is open from 8.30 a. m. to 5.30 p. m. The library will be found well stocked with books devoted to psychic investigations. Our friends in the country will bear in mind that we are glad to receive gifts of cloth-bound books for the library, and will make suitable acknowledgment of same.

CORRESPONDENCE DEPARTMENT. THE JOURNAL OF MAGNETISM is the official organ of The Psychic Club, and will report on all papers of importance presented to the Secretary. Business correspondence, membership fees and all matter concerning The Psychic Club should be sent to

*Sydney Flower, The Psychic Club,
The Auditorium, 3 3 3 Chicago.*



The Psychic Club is **not** a foreign order, and accepts as members only those who live within the boundaries of the United States and Canada.



We feel sure that every friend to true knowledge will do his utmost to send in one new member every month. It is as much to the advantage of a student living in California to be a member of The Psychic Club as were he a resident of Chicago. Nine-tenths of our members live in the large cities of America, from New York to California. Therefore, let distance be no hindrance to any in joining the Brotherhood.



Later on hours will be set apart for healing, thought-transmission, hours for success-circles, and so forth; by which means all members may be united at stated times during the day in a vast girdle of electric unity of purpose throughout this continent. Thus the weak shall be uplifted by the strong; the negative made positive; the sick healed of their infirmities.



And when this organization is complete there will be sent forth to each member, **under seal**, full information regarding pass-word, grip and sign of the Brotherhood, so that in strange cities the traveler may find friends.



Join The Psychic Club to-day. There is no publicity. The Club is, and will always remain, a private order, doing good by stealth; its motto, "Knowledge;" its talisman, "Harmony."



Remember, to-day we need **you**. To-morrow you will need **us**. Therefore extend our influence, as every one of you can, and may, if you will. New members! new members! new members!

Correspondence Department

..OF..

THE PSYCHIC CLUB

✧ ✧ Edited by SYDNEY FLOWER ✧ ✧

See Opposite Page

FINDS A DIFFICULTY. Mr. George H. Brainard, Box 188, Auburn, Neb., writes to The Psychic Club for help in the following case: He wishes to know why he cannot awaken a subject he has in a shorter space of time than thirty minutes. The subject is a little girl nine years of age. She was very sickly up to the time he commenced treating her, about a year ago, for incessant coughing night and day. Mr. Brainard was a member of Dr. Pitzer's class in November, 1899. He cured this case by suggestion. He says, "I put her just as sound asleep as I could get her every time, using passes and holding her hands, then giving suggestions. She goes very deep and does not remember a thing of what I say to her. It takes me twenty or thirty minutes to induce this deep sleep. She does not talk while in the deep stage, but talks readily in a lighter stage and will answer anyone speaking to her. Tests made to see if she is asleep while in a lighter stage always show that she has perfect consciousness, so I do not believe what she says in that stage, but think that her imagination is simply excited to a high tension. Sometimes, however, she tells some remarkable things which have proven true, such as predicting the death of certain people and telling of the coming of letters from correspondents, even disclosing some parts of the contents. It takes me from ten to thirty minutes to waken her. I had another patient, a little girl also, seven years of age, whom I treated for catarrh and enuresis, who was just as hard to awaken. These are the only subjects I have ever treated with whom I have had the least trouble in this regard. Can you explain it?"

The explanation is that in these two cases quoted Mr. Brainard has induced a deep condition of hypnosis more closely allied to the old state of coma, brought about by the early mesmerists. The longer I live, the more convinced I become that suggestion, as we understand it to-day, is not alone sufficient to produce this profound condition. I believe in the transmission of force from the operator to the subject, and in certain cases, as in these two before us, when this force meets with a peculiar psychic receptivity inherent in the subjects, there results a profound condition of true mesmeric sleep as distinct from the lighter

stages of somnambulism which we usually produce by suggestion alone or which may be produced in the subject himself by auto-suggestion alone without the aid of an operator, as when patients throw themselves into a sleep-walking condition or as when mediums become self-entranced. When this deep mesmeric state is induced, all the higher phenomena of clairvoyance and telepathy may be developed likewise. I think the explanation of the difficulty in awakening these subjects is that in their cases the deep trance condition is physically beneficial and it would be a mistake on the part of the operator to brusquely terminate the condition by any violent awakening. Mr. Brainard's correct method of procedure should be to always allow his patient to awake at a given time of her own accord, suggesting as follows: "You are in a deep sleep at the present time, and this sleep is very beneficial and restful to you. It is, indeed, a part of your cure. You will remain in this state for ten minutes, and you will then gradually come of your own accord back to waking life. I shall not speak to you, but gradually you will of your own accord come back from this deep state to a light sleep and so easily awake." I should like to hear from Mr. Brainard if he has ever definitely settled to his satisfaction that there does exist such a thing, as personal magnetism in the form of a force or invisible fluid, which he can project either by thought, or by touch, to his patients and those with whom he comes in contact.

SUB-CONSCIOUS INTELLIGENCE. Mr. James H. Anderson, an attorney at Keokuk, Ia., has received all his life information from some other than the reasoning intelligence. He describes it as follows in a letter to The Psychic Club: "I have been examining my own mind to some extent this winter and as a single instance of slight importance which occurs to me just now I find that when it is muddy or slippery I can unconsciously know where each foot will be placed at any distance up to forty feet ahead, but when I try to reason it out or think about it, I guess all wrong. Some time ago I was going away on a train. The train was late when I arrived at the station and I sat down and closed my eyes for a moment.

It seemed to me then that in the slot for the railway car wheel alongside the rail there lay a piece of money. I thought how foolish it was to think of such a thing, but I could not rid myself of the idea. I walked to the end of the depot and came back and sat down, but the idea was still so strong I concluded that I would prove there was nothing in it and went to look. Sure enough there was a silver dime. How I knew it was there I do not know. One morning several years ago, after I awoke, my wife and I talked of a picnic which we had concluded to go to that day. I dozed off for a moment and it seemed to me that I saw while so unconscious that I was up above the city of Keokuk and saw the whole town on fire. I told my wife on awakening a moment later that I had had the most realistic dream of my life. I told her that I dreamed the whole town was on fire. She asked when, and I said just now. She said: 'It was but a moment ago that we were talking of a picnic and you had no time to fall asleep.' I said that nevertheless I had done so. We went on the picnic, and, returning at 6 o'clock, coming over the hill, I saw the same sight I had dreamed of in the morning. My wife spoke of it, and said: 'Is that what you dreamed of this morning?' and I told her it was precisely the same as the dream. I could relate many similar instances, notably when my wife was given up to die by physicians; and, after consultation of three doctors, one of them came to me at my office and said: 'Your wife cannot possibly live 24 hours.' The statement dazed me as if I were struck, but something in my own consciousness caused me to say: 'Do you all agree in that opinion?' He said: 'Yes, we do.' I said: 'Doctor, you are mistaken, my wife will not die within 24 hours; she will be alive 24 years from now.' Not to weary you with details, I may say that in four days she was up, and more than 17 years have been passed in good health by her since that time. What is your opinion of this intelligence?"

My opinion is that the wisest of us are not in a position to say whether this intelligence is mental or spiritual or a combination of mental and spiritual. If all mind is spirit, then all psychic intelligence is spiritual intelligence, but in this Journal and in this Club we use the term "spirit" as meaning an intelligence other than that of our own personalities, meaning, in fact, an intelligence of a disembodied spirit communicating, while itself incarnate, with us, who are spirits incarnate. It may be that we shall yet be driven to the opinion that all these phenomena which have intelligence of a high order as their base are emanations from ourselves;

and, on the other hand, it may be that we shall collect evidence sufficient to prove that the information so created is imparted to us through the agency of the spirits of the departed. Upon this point I have yet no data sufficient to justify a leaning in either direction. Many of the phenomena so related might be easily accounted for upon Hudson's hypothesis of the all-knowing subjective mind. They could also be accounted for by the spiritualists upon the hypothesis of the all-knowing intelligence of departed spirits in communication with mortal minds. It is only by collecting a sufficiency of data that we may come into a fair way of determining the nature of the intelligence which underlies these phenomena.

THOUGHT-TRANSFERENCE. Mrs. M. W. Tucker, of Searcy, Arkansas, has been fortunate in projecting thought messages, and writes the Club as follows: "I have recently obtained very satisfactory results in Telepathy with a lady friend in the same town with myself, but we were separated a distance of six blocks, or a quarter of a mile. I sent and she received my message accurately. Also in the case of another lady, who is very old, and whom I was treating for blindness, she affirms that she saw (sensed) me standing by her bedside and heard distinctly what I said to her during an 'absent' treatment. In the first case the lady does not object to my using her name. But the other one does, because she is the wife of a Methodist minister, and she fears the criticism of the church. But if you would like to have a report of these cases I will send them and can vouch for the truth of their statements, and I have no fear of my veracity being questioned and can give you satisfactory reference as to myself. I am a constant reader of THE JOURNAL OF MAGNETISM and feel sure that it will retain its present standard. I shall be glad to contribute my mite to its continued success."

A GENIAL SKEPTIC. Mr. C. Davidson, Dewinton, Alberta, N. W. T., Canada, enters a protest against an article appearing in an early number of Suggestive Therapeutics, dealing with the keynotes to which animals and human beings may be said to be attuned. It must not be supposed that we personally endorse all the opinions of our readers for or against certain theories and philosophies. It is our business only to endorse those things which we know to be true, but we are far from desiring to shut out bold speculation and experimental philosophy. Mr. Davidson writes as follows: "I was very pleased indeed with your January number. 'A Survey of the Year's Work' and some of the other articles were

most interesting. There was, however, one article which I should like to have the opinion of some of your readers concerning, and that was the article entitled 'Keynotes of the Harmony of Nature.' In describing a cat which behaved in an interesting way at a 'musicale,' the author wrote as follows: 'The animal's keynote was approached. If it had been struck the vibration would have killed him instantly.' Might I ask if the author of this article, or any of your readers, ever saw a cat executed in this manner, and, if not, what grounds there are for supposing that a cat, under such circumstances, would be killed? Also, would an elephant, a camel, a giraffe or a mouse feel the same decomposing sensation if their keynotes were struck? I fear I must be a back number, as I have never witnessed wine glasses disintegrating, bridges dancing, etc., etc., on their keynotes being approached or struck. It seems terrible to think of the awful risks that are being incurred when 'a keynote is being gently vibrated by sweet music.' The least thing more, and, instead of rapturous feelings, sudden dissolution. It seems too bad—I am still groping in outer darkness, but have an open mind and am most thankful for enlightenment."

You'll get precious little enlightenment, my friend, so long as you give a loose rein to ridicule, even of a genial order. We are just on the verge of getting some knowledge of the importance of vibration as a therapeutic agent—and let me tell you that any force which has therapeutic value has also destructive potency. For anything we know to the contrary, the only secret of health which we need to discover is the secret of harmony, and keynotes and harmony bear near relation to each other. Your objections are, of course, evidence of a thirst for knowledge—and such an appetite is praiseworthy—but you must bring us neither sarcasm nor ridicule or our members will close up like clams and be mute. I am anxious that they shall speak out, tell us what they think, and you must help us to this end.

CORDIAL GREETINGS. Rev. E. S. Caylor, Columbus, Ohio, sends words of good cheer: "I have been a close student of the psychic field for many years, as it has made its appearance in various forms and has been espoused under various names, beginning with spiritualism *ad infinitum*.

"I have carefully watched the developing and metamorphosing attitudes of the various occult or psychic journals in trying to keep in, or get in touch, with this unfolding coy force, and can say that I am more than pleased with the methods employed in your publication to interest a thinking circle in the

possibilities involved in the psychic subject.

"Your venture to interest the clergy I hope shall prove successful, as I believe it opens an approach to the human heart, in reclaiming a fallen and depraved humanity, spiritually as well as physically, unequaled by any other agency. And who, I ask, can have a better right to the use of such a potency than the minister of the Gospel, whose motives are supposed to be pure and whose purpose is benevolence?"

"In my own experiments I have met with surprises that have ended in the greatest felicitations, and believe that these are but glimpses of what is in store, obtainable by the proper key."

"I shall be glad not only to read your valuable journal, but to interest my friends of the ministry in it, as I come in touch with very many in my tours before the public."

A SMART REBUKE. Our esteemed correspondent can have no reason to complain of self-elimination in the present number. She writes: "Give us more of yourself. We like you when you are not flippant. Give us of your best. Write from your inmost center; not from the surface, no matter how bright and fascinating the latter may be. By the strength of your own sincerity will you draw a corresponding earnestness from your contributors. The world yearns for sincerity. Give it and you will be rewarded; not in some vague, far-off heaven, but here and now, by dollars and gratitude and the approval of your own best Self."

So, so. There's a great truth here. Sincerity begets sincerity.

ONE OF THE CLUB. "I like your JOURNAL OF MAGNETISM, writes H. G. Guild, of Salem, Oregon. "It has the most comprehensive treatment of the subject I have seen, and gets down to practical illustration without any 'monkey shines.' Are you able to demonstrate to an honest investigator that there can be no bad effects to persons experimenting with these courses you are publishing? Now, it has been claimed, for instance, that the solar plexus, or abdominal brain, is the medium through which the disintegrating forces work, and that another gland in the brain proper is the agent through which the *positive* healing, building up, moral, life force operates, the solar plexus being its opposite, or the negative force. I see that you speak of the *solar plexus method* in your 'The Kill-Fear Method.' I know that many of the mental science people use the 'solar plexus method,' and, being a tyro in the 'New Thought' sciences, I ask you for a brief opinion on the point presented. I am convinced that, like the positive and negative poles in the universe, there are

two forces, good and bad, constructive and disintegrating, continually at work, and that in our evolutionary progress *much depends upon which word we choose*. I do not wish to contact 'Black Magic' in any of my experiments, as I am *headed the other way*, and have had some actual experience with the Shadowy Brotherhood which has not raised that force in my estimation. I am, however, not *hide-bound* and am *willing to be taught*, and do not in the least object to a revision of preconceived ideas, provided the revision is endorsed by my *interior self*.

"I realize that in this world of sense there is much delusion, and that our *senses* are often made captive by apparently *reasonable* but really erroneous ideas. I am not much disposed to experiment at great length with natural forces without *some understanding of them*, as very serious results have happened to entities experimenting far beyond OUR wisest human knowledge. I wrote to the person who contributed to 'Suggestive Therapeutics' an article on 'The Silent Brotherhood,' a Pennsylvania occult society, but received no response. Probably he found out by an astral visitation that I am a *newspaper man*, and so gave me the 'go-by.' Well, there are *other things* than are found in our philosophy, I must confess. Isn't it wonderful how much we are finding out that we never dreamt of until within the last few years? I *know* that we are on the eve of *great things*, and that by interior illumination we may regain much that has been lost to the race, provided we proceed along *right lines*. This is a *most favorable time* to look into the occult things of nature, and that is why there are so many *results* along occult lines. That lodges and secret societies have long existed, extending into the very remote past, I think is clearly proven, at least to me; and this being an exceedingly *favorable time*, they are being exoterically manifested, yet in a guarded manner, by symbolism, figures, etc., and by initiation of those who are *ripe* for better things. There is, in my opinion, now taking place a general *uplift* of humanity, and certain forces in nature are being made comprehensible to certain individuals who are enlightened enough to intelligently use these forces as a means of their own and *humanity's* advancement. Pardon me, Mr. Flower. I did not mean to *overwhelm* you with any theories of my own when I began this letter. If I 'scatter' now, it is with the idea of an ultimate focus. I am *new* in the work, but I *know* some things just as positively as can be. I wouldn't give a cent for a man who doesn't know something positively. To me, recently, egotism has become a real virtue. Shall be de-

lighted to meet your members in The Psychic Club corner."

Your "solar plexus" question is answered further on. Don't underline your words. Write more about your investigations with Symbolic Brotherhoods.

THE POWER OF HYPNOTISM.

About a year ago when I was in Omaha I took a case for treatment, that of an old smoker, who was also a dealer in cigars and tobacco. He proved to be a first-class somnambulist, and while he was under hypnosis I gave him very strong suggestions to the effect that he would have no further trouble with this appetite. I have referred to his case once or twice in the pages of this magazine as evidence of the power of hypnosis, not only to cure a deep-seated habit for the time being, but to clinch that cure and make it permanent. You will oblige me by remembering that I do not take patients for treatment, and only print this testimony as corroborative of my contention of the enduring force of suggestion to the patient who passes into profound hypnosis. The appended letter speaks for itself:

"From Arthur B. Adams, 1408½ Chicago street, Omaha, Neb., April 10.

"Well, here I am feeling fine. In better health and spirits than I have ever been before. It has been fourteen months since my last smoke. For fourteen months I have had no desire for the weed. I stand as a monument of the good that can be done by hypnotic suggestion. Your suggestion, if you remember, was this: 'In just one year I shall hear from you.' It has been ringing in my ear for two months past. I have held away from it as long as I possibly could. But so firm and deep was it planted that at last I have had to write, and now that it is begun I feel better for it. You have done wonders for me. You have taken away that awful desire for tobacco, and still you have caused me no ill feeling or pain. I have simply forgotten it. Remember, I am handling and selling pounds of it every week. I have just finished the most successful year of my life. I am full of push and full of life and ambition. From the meek-mannered, mild-minded man of one year ago I have developed into a man full of determination to be successful. I command respect and obedience of all with whom I come in contact. *I have lost all fear.*"

THE ILLUMINATI. An esteemed correspondent sends me the following interesting account from Minneapolis, Minn., concerning a Pentecostal effect received at a gathering of earnest souls some time since. She says in the course of the letter: "I frequently mention George Burnell in my letters to you. He spends a few months here every

winter and reads or preaches to the Liberal Scientists each Sunday, giving a course of midweek lectures. This winter his lectures have been upon exact reasoning. Illumined and inspired souls of all ages have told us that the power which controls the universe is spirit, light, truth, love, life, intelligence, etc. The question was: Can we prove by exact reasoning that what The Illuminati have told us is true, and that all these attributes are equal to each other, all meaning the same thing, etc.? On Wednesday evening the subject was Love, and he gave a very fervent and spiritual talk, and in the few silent moments we have always observed at the close, (holding the thought that the presence that filled the room as well as ourselves was love), the lady who came with me suddenly saw the whole room illuminated with that light which 'never was on land or sea.' She said nothing at the time, but when we started home we were joined by Mr. R., the grocer, and she then asked us if we saw this light. Mr. R. stopped right in front of her on the walk and said: 'Did you see that illumination?' He said he was not going to say anything about it, for fear he might be thought crazy, but he said he was sitting in a back seat in the middle of the hall, and says it was impossible to describe the gorgeousness and effulgence of the light. On later inquiry I found that some of the audience saw the light at every lecture. I never see any of these things myself because I am not psychic in any degree, but you see that all the conditions of the day of Pentecost were here fulfilled. Should I ever get to see that illumination I will report to the Psychic Club."

PLATO, THE COLOSSUS. The following admirable summing up of Plato's philosophy is from the pen of one of our English subscribers, a lady over 70 years of age: "With incredible labor I have gone over Plato's 'Republic' and his 'Phaedo.' Never did I tackle such a book. Germans are mere babes in simplicity compared with this Colossus, and, after all, his grandest speculations do not approach Isaiah's certainties, which were familiar to the Hebrews hundreds of years before Plato's time. Nevertheless one feels that the power of this ancient thinker was gigantic. He seems to have accepted the philosophical doctrine of the pre-existence of the soul and the Hindoo idea of transmigration; brutish creatures reincarnated as apes, asses, etc.; physical, superficial ones as birds, and so on. Only the highest, the truest philosophers, ascend at once to the gods; these same gods being absolutely perfect by nature, holy and just and good, with whom the sacred beasts of the common worship

have nothing in common. In fact, he finely argues that the immoral and false divinities of his age and country were no real beings at all, merely the depraved conceptions of a depraved race, which was a grand truth to arrive at surely. His prediction that if a perfectly good human being ever did live on earth he would first be subjected to every cruelty and indignity and finally crucified is in amazing accord with Socrates' vision; but Isaiah had foretold the very same tragedy with infinitely more pathos and sublimity."

HYPNOTIC EXPERIMENTS. Dr. H. W. Worthen, St. Albans, Vermont, sends the following interesting account of hypnotic experiments to The Psychic Club. I do not understand the effect of the experiment with the battery; it is certainly odd. I am much afraid that in the presence of the subject the probable effect of joining hands and using the battery was discussed aloud, in which case the effects produced would be explained by the receptivity of the subject to suggestion during all conditions of hypnotic trance. Dr. Worthen's account, however, is extremely interesting, and is as follows: "I wish to write you a few lines concerning certain experiments in hypnotism covering points to which I have never seen reference made. I do not know that what I may say will in any wise benefit your readers, but make such use of it as will suit you best. Several years ago I was conducting a seance at a little village in Vermont, in the presence of a few who were studying the phenomena of hypnotism. A lady present, who was a good psychic, was put in a deep sleep and the following experiments were made: She was spoken to by the one who hypnotized her and immediately answered his questions. After this she was addressed by one after another of those present, but did not seem to hear any one except the hypnotizer. Next, the operator took her by the hand, and all joined hands with him, and then questioned by any one in the crowd while in that position she would answer freely, but if there was a break in the chain she did not seem to hear any one below the break, and this whether blindfolded or not. After this we set a small battery in operation and operator, psychic and all present joined hands about the instrument, and the current was passed through this chain of people for a little while. Then we let go of hands and one after another spoke to the sleeper, when it was found that she would respond to any one of them as freely as to the hypnotizer. Can any one give an explanation of the battery effect upon the psychic, or explain how the joining of hands, as specified above, should give her freedom of speech for all who were

thus joined with her through claspings hands with the operator? After the above experiments our subject became clairvoyant and related to the company what was passing that evening, some sixty miles away, in the old home of the operator, and her report was subsequently verified."

MORE THAN SATISFIED. Mr. J. M. Bacon, of Avon, Montana, is certainly a most appreciative reader of our courses of instruction. He writes his thanks very eloquently as follows: "To-day I received a copy of a Course in Magnetic Healing, which, I presume, is to take the place of the other course. I wish to extend my most heartfelt thanks to you for the substitution of the course received, for the one expected by me, and to further say to you that if I do not receive any more benefit from a close study of the course than I have received from a careless reading of the same, I shall feel that I have been most wonderfully repaid for the investment of the amount for Club membership. I have been using Magnetic Healing for some time, together with suggestion; and there has always been something lacking, an indefinite something that would not give me the desired knowledge why the action set up by the introduction of the magnetic influence caused a cure, and I have searched for that 'why' and found it to-day when I started to read the course you so kindly sent me. I have a number of so-called courses in Magnetic Healing and kindred subjects, but until I read your course I was almost as much at sea as before I had commenced to read and study any of them. Again I wish to thank you for this favor."

ABSENT TREATMENTS. Mr. Oscar Ball, of Seattle, Washington, reports an interesting experience in 'Absent Treatments' as follows: "I have very good success in the practice of Absent Treatments, and my faith in the efficacy of it is very great, but being a novice I now and then come up against an incident that puzzles me. I am going to relate one and ask your opinion of it. Two months ago a neighboring lady, whom I have treated, said that her friend, Mrs. C., who lived some distance away and whom I did not know, was suffering dreadfully with asthma, and she wanted me to cure her. I told her that I would try, and asked her to note the time and I would go into my room and give her a half hour. The hour was 8:30 a. m. Also at 10 p. m. I gave her a thought. The day following my friend went to see Mrs. C. and found her very much improved, breathing free and out of pain, and said that the change occurred the morning before. She continued to get well, and within a week did the family washing

for the first time in three weeks. Now, the question that comes to me is, Did I cure her, or was it our enthusiastic friend? I will also relate another mysterious incident in the case. One night when I was thinking of her I drew to me the face of a stranger, a woman. I called on my lady friend for the patient's photograph and received one with two pictures, from which I discovered that I had drawn to me the lady's attendant, a companion, who was spending the night with her."

INSPIRATION. Dr. J. A. Ellard, a dentist of Birmingham, Ala., reports the finding of a very remarkable case of inspiration. As I have stated previously in this column, I am not prepared to take sides as yet upon the psychic or spiritual hypothesis, but our readers who believe in spiritualism would without question accept the explanation in this case as possession by the spirit of another. Follows Dr. Ellard's account: "I have a case I wish to relate to you and get your opinion on. A young woman, aged 30, who has always been considered an idiot, has for the last five or six years developed a remarkable talent for writing or making poetry. She has never attended school longer than about six months, but uses good language, punctuates well, and her spelling is perfect. She will stand or sit before you, look you in the face with that blank, staring look, never move a muscle (except of speech) and make poetry on you or any one else she wishes as fast as she can talk, with perfect rhyme, paying no attention to what may be going on around her. She says it seems as though she was seeing it. After she once quotes verse she can at any time after write or repeat it without any hesitation. Her memory of dates is good. While yet in her infancy she was paralyzed, and suffered a great deal with spinal trouble, until, from pain and worry over the fact that her people called her an idiot, she secured poison and went out to a lonely farmhouse and took it, but was found in time to save her life. Since that she has never had an ache or pain of any kind, and, as she says, has been inspired to make poetry since that time. Her folks will not allow her to write when they know it."

THE BREATH OF LIFE. Rev. S. C. Greathead, of Clifford, Michigan, is well known to our readers as a thoroughly good man and an able exponent of Zoism. Mr. Greathead is now about to publish a new magazine entitled *The Breath of Life*, monthly, \$1.00 a year. The first issue will be made in June of this year, and I cordially advise all of you who wish to strengthen a good work to send in your subscriptions in advance, as the first issue will

necessarily be limited. I trust that you will not ask for sample copies free of this magazine, as Mr. Greathead must certainly be laboring under difficulties in projecting this new periodical, and sample copy requests are only a weariness to a publisher.

THE SOLAR PLEXUS METHOD. I have received so many testimonials in commendation of the Solar Plexus Method, as advertised in our Psychic Club booklet, that I think it only fair to bring this matter before the Club and explain the method of procedure to be followed for securing results. First, here is a letter from Mrs. Lola Carleton, Drexel Hotel, Omaha, Nebraska, an extract from which runs as follows: "By the way, I want to tell you something you may not know. I do not sleep well and often have horrible dreams. Sometimes after waking I have had to get up and walk the floor to rid myself of the dreadful feeling the nightmare leaves, but since I have tried your Solar Plexus Method I can quickly recover from the spell and fall asleep again, something I could not do before." The rationale of this method must be now set before you, and the method of applying it is something which every member of the Club should practice. It will not only kill fear and anxiety, if faithfully followed, but it will break up any craving that exists, even to the extent of quenching a passion for liquor of lifelong duration. In the first place, any craving takes its rise in an affected condition of the abdominal brain, or solar plexus. The seat of the craving is not the cerebrum proper, nor is it the cerebellum. It is emphatically the solar plexus. Any method that will directly stimulate this solar plexus must affect its thought functions, of which desire is one, and as I have always contended that any center of intelligence in the body which is capable of sensation must reflect the operations of an intelligence, I do not strain the point very much by maintaining still further that where there is intelligence there must be thought. Given thought, we have in our hands the right plan of attack for the breaking up of craving or appetite since we can only drive out thought by thought. It is merely because the Solar Plexus Method, which I am about to give you, introduces by stimulation of the nerve centers an absolutely new train of thought into the subconsciousness that it is indeed effective. The exercise is as follows: Inhale a full breath, beginning with the abdomen and increasing it to expand the lungs, the ribs and upper chest. You have now in your body as much air as you can possibly hold. Now, by drawing in the abdomen forcibly as you stand erect, you drive all the air into

the upper passages of the chest. Remember that this is all to be done in the one breath, and that the air is not to be expelled at all. Standing now with your chest inflated and the abdomen drawn in, you must suddenly, by a simple effort, which will become very easy after it has been practiced once or twice, force all of this air out of the chest again down to the abdomen, expanding the abdomen to its fullest extent. Still, without allowing this breath to escape you reverse this process once more, and, drawing in the abdomen again, force all the air back to the upper chest. You will find that, when you have practiced this a few times, you can use this pumping motion half a dozen times without allowing the breath to escape. The effect of this exercise is precisely what we are looking for in the breaking up of any feeling of fear, emotion of any sort, craving, or appetite, viz.: a strengthening stimulant to the nerve centers, which has the effect of introducing a new train of sub-conscious sensation, which, by your leave, is evidence of the capacity of subconsciousness to think. I commend this process to your attention.

CEREBRO-SPINAL FLUID. Frederick H. Griffin, M. D., of 402 West Cheltenham avenue, Germantown, Philadelphia, Pa., is a very bright young physician who is welcomed as a member of The Club. If I am not much mistaken, he is on the verge of a very important discovery, if he has not already passed beyond speculation to certainty. He has the true inspiration of the investigator; he is determined to get facts without regard to time and labor, and his readiness to put before you the fruits of his labor, as far as he has gone, is good enough evidence of his sincerity. Follows his account: "Concerning the Cerebro-Spinal Fluid, both Physiology and Histology have ignored it as of no importance except to equalize the pressure of fluids in the cranium. If you notice, you will find that the cranial arteries are the only extremely tortuous ones in the entire body; also before reaching the brain that they have to pass through bone canals. The vertebral arteries pass through a bone loop, or canal, in each of the bones of the cervical vertebrae. The two carotids enter their canals in the petrous portion of the temporal bones, and from thence through the covering membranes to the brain. At base of brain we find the circle of Willis, the two vertebral and two carotid arteries join or anastomose with this circle, for from the Willis circle rise the arterial branches that supply the brain with its food and reconstructive material. So marvelously engineered is the form of this part of the circulation

to prevent brain shock by an impulse or pulse wave in the arterial currents, that sudden joy, grief, fright, or any part of daft energy is all expended in the many turns and half-curves of the arteries and totally checked by the bone canals through which they pass before reaching the brain, and the circle of Willis is the last sentinel thus guarding the brain. Now to the point. We know the brain and cord to be the only body organs deficient in either lymphatic glands or vessels, yet the arteries and veins are not its only vessels, for running almost side by side with each artery is a vessel containing cerebro-spinal fluid. The amount of blood even in normal brains varies at times. If the brain is overloaded with arterial blood there is always a corresponding decrease in the cerebro-spinal fluid. If there is a deficiency of blood in the brain, there is an increase of cerebro-spinal fluid in the vessels carrying it. From this we see that one function of this fluid is to equalize brain pressure in all states not gravely abnormal. Surely this is not the only function. Reason, logic and an intimate and deep study of the whole nervous system convince me that its most important function is that of organic restoration; that in states of slight or profound anæmia both brain and cord draw their nutriment for their nerve cells from the cerebro-spinal fluid; that it is the great reserve fund from which nature draws that vital reserve with which to create nerve power. People who live on white flour products and other so-called foods utterly devoid of phosphates, and do this for years, constitute a drain on their cerebro-spinal fluid, which finally gets so low that it is unable to meet the demands and all forms of grave nervous troubles result. Now, these are mere deductions, and, though logical, they are not yet proven. The manufacturing center of all vital force is the nerve cell. The brain and cord, having no less than 600,000,000, in a normal circulation man loses 10,000,000 every 24 hours, and these are replaced by 10,000,000 young, vigorous cells. If the circulation grows abnormal we still lose 10,000,000 cells every 24 hours, but we don't get 10,000,000 back. Each day marks a decrease in the number until we finally reach that point where there is not enough of them to run the human body, and it stops. This is death. The blood of the arteries contains, normally, every ingredient for creating new nerve cells, as needed, and for furnishing them with material with which to make nerve force more than ample for all needs. The cerebro-spinal fluid only furnishes material for the power. When both arterial blood and the cerebral fluid are combined for this the result is great. Every organ and tissue has its own in-

dependent circulation, each has its own separate capillary system; in the inter-spaces of these capillaries each carries on its own feeding, repair, reproduction and growth, as well as waste. This not only shows the import of knowing how we eat, but what we eat, so as to keep the blood normal and to repair any drain made by the organs and also the drain upon the cerebro-spinal fluid. The part that this fluid plays in the deeper sleep of hypnosis I don't know as yet, but I will know, God willing, before I die."

HELP WANTED. Mr. J. H. Whitman, Cajon, Cal., desires a little attention. He writes as follows: "Enjoying now the distinction of being a member of the Psychic Club, I feel warranted in making bold to exercise at least one of the liberties granted each member, but I will do my utmost to not abuse that privilege. As I stated in a previous letter, I am taking up the science of hypnotism and feel the need of all the information I can get from reliable sources. My intention and determination is to so perfect myself in the science as to enable me to establish myself permanently in the profession. I have a young man taking treatments from me for cigarette smoking and nervousness. He is excessively nervous. The least noise will startle him when putting him to sleep in spite of his being quite hard of hearing ordinarily. His nervousness is what might be termed organic; has been troubled severely with it from birth. Its manifestations are almost identical with those of St. Vitus Dance, his head and face being almost in constant motion, except when asleep, then he is perfectly steady. Have hypnotized him in all about six or eight times, but he appears to be getting more difficult rather than easier to hypnotize, notwithstanding suggestions to the contrary. Another very annoying feature is that he persists in awaking before I tell him to, right in the face of suggestion to the contrary. What is the trouble? Is it lack of positiveness in my suggestions or is it on account of his intense nervousness? Have reduced his smoking from about twenty cigarettes per day to one. His nerves are, I think, a little more quiet than formerly. Mentally, he is about average, perhaps a little below. Almost entirely devoid of will power. Concentration also very faulty. He is my first case, therefore am inclined to acknowledge a large percentage of the blame, because he, knowing me perfectly well, knows my inexperience in the science. That, of course, has its weight. I have great confidence in your knowledge as hypnotist and faith in your integrity as an honorable gentleman, from an acquaintance of two years with you through Suggestive Therapeutics. I will

look confidently forward for nothing but the best from you. Am intensely interested in the new work."

The trouble in this case is that your patient is not in a condition of hypnosis at all.

The best method to follow in this case is to take your patient through a long and tedious series of physical experiments with a view to thoroughly tiring him before hypnosis is attempted. These experiments are fully set forth in our course in hypnotism, which we may suppose is in the hands of every member of the Psychic Club. It would be a waste of time to describe them here. But you will not accomplish with him what a new operator might. He knows your inexperience, and that is fatal to your success. You should work only with strangers at first, because hypnotism is the art of making an impression, and you cannot impress your friends to the point of an acknowledgment of your powers.

AUTO-SUGGESTION. Wm. S. Maxwell, Triadelphia, W. Va., asks for some hints on auto-suggestion. I shall be very glad to do anything in my power to help him, and if any of our members can still further assist him, no doubt he and many others will be benefited. The first thing for him to do is to learn to believe himself, when he speaks to himself. He will believe others when they speak to him, but he doubts his own power. One of the schools of suggestive thought takes as its motto: "Repetition of suggested ideas makes of those ideas facts." Very true, but belief is better in instant effect than repetition. Repetition concerns itself with the brain and is lacking in inspiring energy. Belief is of the soul—spirit if you will—and carries its own uplift with it. Some years ago when I was taking patients for treatment I made the statement that I could not cure the simplest ailment by suggestion, if I had not the belief of the patient. Mr. Maxwell asks for help in making auto-suggestion effective. Well, he must first acknowledge with faith that his own powers are unlimited; he must then cultivate in himself a blind belief in those powers. Auto-suggestion is the potent force in life for the making or undoing of a man. So when Mr. Maxwell, who is suffering, let us say, from headache, says gently to himself, "I have no headache," he is using auto-suggestion without force at the back of it. But when he brings his new faith in himself to bear upon the pain and maintains with energy that he has power over the sensations of his body, he stirs up his circulation, and "electrifies" himself with this new energy in activity, and the pain departs. If I cannot prove to you that every human being may be master of his sensations, of which pain is one, in the next number of this journal, I will

abdicate the chair. Next month. Remember.

CONCENTRATION IN SLEEP. A correspondent signing himself, "One of your interested readers," asks the following questions: "Your Psychic Club is exceedingly interesting; pleased to acknowledge the fact. I have tried to follow your directions, 'How to Concentrate' in one of your earlier issues, but I doubt whether I am in the right. I notice that when I fix my eyes on an object, I forget about sleep, and vice versa. The outlines sometimes become very intense and bright, and then again almost invisible; there seems like a wavering condition. Now is this an expected symptom? To concentrate on sleep do you mean to think one thought, one condition of sleep, or do you mean to think of unlimited conditions of sleep, any condition relative to sleep? Can heart disease (valvular) be cured through hypnotic influence? I know a doctor who says it's bad for the heart. I will appreciate very much any light you may feel disposed to give on the above."

To induce sleep in oneself is a very easy matter, provided sufficient attention is given to the necessary method.

The eyes should be almost closed, and it will be found that the tendency of the eye will be to completely relax, the desire being to shut the eye entirely. Then it becomes an easy matter for the patient to give just sufficient attention to the process of keeping the eyes barely open to create a drowsiness. In other words just sufficient attention is required to carry out these conditions to favor weariness through fixity of the attention. The eyes must not be allowed to close entirely; nor must they be allowed to remain wide open. It is best to look at an object placed some two feet below the line of sight, while sitting in a comfortable chair. This is the first method of producing sleep. This has nothing to do with voluntary concentration of thought; sleep will follow without any further effort on your part. There is a more advanced method for experts which I do not recommend you to take up until you have mastered the first, but it is as follows: Seat yourself in a comfortable chair and see that there is a rest for the head. Relax all muscles. Now banish thought. You don't know what I mean by this. I mean that you must stop thinking; stop ideation, mentation, imagining. Make the mind a blank. You think you cannot. Try it. Nothing is something in this process. Before I give you further directions here, suppose you make your trials from time to time, and as this club matter is already too long this month, we will go more fully into this process next month. Remember, it is a fact, and it can be done; is being done every day by the initiated.

selves, they try to tell other people that any sleep over six hours is superfluous. Mr. Kohen sleeps, on an average, eight hours out of the twenty-four. He



doesn't think it is too much. Sometimes, he says, it is necessary to sleep ten hours a day. He sleeps from about eleven at night until seven the next morning. Suppose we are guided in these matters by people who know?

Mr. Kohen says that nature demands a certain amount of rest. He works with nature. He believes in mental power;



he is in hearty sympathy with New Thought ideas, and he is an excellent example of manhood.

THE JOURNAL OF MAGNETISM likes to go back to the Greeks and draw con-

clusions from their methods. We have their statues; and women and men have their tailors "pad" their clothes so that they will look something like the Greek statue in physique. The average man and woman are ashamed of their figures. They actually are ashamed. This magazine will never advocate *reform*, but it will ever combine the mental, moral and physical, for, no matter what man may really be, while he is man, we know him and can think of him only as a physical and mental being. If we are to develop, let us strive to have a healthy body, so that our minds may abide in a clean, honorable temple. The Greeks did this and, although several centuries have



passed into eternity since that time, the Greeks were more "up-to-date" than we of this twentieth century!

Hereafter this department of this magazine will be filled with articles of interest. We may interest a large number of our readers, and they may see the practical side to life. Mr. Kohen has kindly offered to send one of his photographs to any of our readers writing to him and enclosing a stamp. Place that picture on your bedroom stand and look at it every night and every morning as a reminder that you are to turn to your little wall exerciser or to the pure atmosphere of "out-doors" and inhale it, deeply. Flex your muscles and *concentrate* while you are doing so. Be a whole man or a whole woman. If you are crippled you can breathe and if you are well, remember that health—mental, moral and physical health—is the greatest gift bestowed on man.



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Magnetic Treatment for the Cure of Disease.

BY ANNA E. PARK, M. D., 367 WEST
23D ST., NEW YORK CITY.

What is the key note?

What course shall we pursue in order to ensure success?

What are the necessary requirements?

The key note consists in *honesty* of purpose, without swerving to the right or left; be truthful with *yourself*, first, last, and *all* the time. That will inspire confidence in your patient as nothing else can or will. The belief in your *own* honesty conveys a like feeling to the minds of all with whom you come in contact. Be careful and watchful of *yourself*, that you do not *promise* more than you can perform. Happy, indeed, is the healer who accomplishes *more* than he promises to, and the confidence of every patient (even though a little child) is inspiring to those who come after them, and to yourself as well. Second, what course shall we pursue in order to insure success? Understand *thoroughly* the *cause* of the trouble, and then proceed to *partially* magnetize the patient. If you completely accomplish the magnetizing of the sufferer at the first or even second sitting, there is a sort of nervousness, or, I might say, perhaps, an indecision that takes possession of the patient, and oftentimes it borders on fear, which is certainly not desirable. Always avoid causing an opposition on the part of the parties that entrust themselves to your care. Fear, or nervousness, or the smallest doubt of your ability to heal them will be detrimental to your efforts in their behalf. Third, what are the necessary requirements? That, of course, you will have learned in the several courses that are furnished by the Psychic Research Company. Don't suppose that you will be a full-fledged magnetic healer as soon as you shall have taken the course of instruction. You may take twenty courses of instruction on the piano, violin, harp or guitar, but it is not your teacher, nor his nor her instruction in fingering, keeping time, or the ownership of an instrument that will make you a good

player, not by a great deal; practice, practice, *practice*. It was practice that enabled you to read; *practice* that made you capable of adding, subtracting, and dividing. Then why should you expect to accomplish wonders because you have taken one, two or a dozen courses of instruction in magnetic healing, without practice? Some are more gifted than others, and can do more, or possibly better, with limited instruction than others can. My advice to you is, be *patient*, *industrious* in study, active in *honorable* practice. Take easy cases first. Among the poor is a good school of instruction for you. Begin at the foot of the ladder, and *work* your way to the top. I have a little child, not yet four years of age, under my professional care. She was troubled with worms, and before they brought her to me she would not eat anything that was not plentifully supplied with sugar—candies, ne bu shu, as she termed bread and butter and sugar. I told her after I had partially magnetized her, that candies and sugar made her sick. She was extremely anxious to impress me with the idea that *God* made her sick. After the first sitting, she promised that she would not eat any more candy or sugar than she could help. The next day she came for the second treatment, and she told me, "Mama gave me some candy and it made me sick, and I frowned up, and I told my mama I would tell Dr. Park that my mama was naughty, and I was *not*." Since then I have had no trouble with her. She will not touch candy of any kind, nor sugar, lest it should get in her mouth and make her sick. Not long ago, she had the misfortune to run a large, ragged splinter in her knee. She would not allow anyone to meddle with it, and cried aloud for Dr. Park. They brought her to me, and I placed her on a table before me, and she said: "Dr. Park won't hurt Ailsie, I know." I had to cut the splinter out, and dress the wound. She never winced, or murmured. When I had finished, I said to her mother: "I wonder if Ailsie will love Dr. Park now?" She instantly replied: "Yes I do, I do, I do! No more worms, no more splinters." *There* was a trial of faith, and she came out triumphantly.



Book Reviews

BY SYDNEY FLOWER

In this department of The Journal of Magnetism all books sent to us for review by publishers or authors will receive careful attention. After giving notice of the value of the books in these pages, the volumes will be placed on the shelves of The Psychic Club for the use of the members. It should be understood that we do not review or accept paper-bound books.

A very charming writer is Ralph Waldo Trine, whose publishers, Thos. Y. Crowell & Co., New York City, send us a set of "The Life Books," as they are called, tastefully bound in a set of three volumes enclosed in one case. The names of these works are "The Greatest Thing Ever Known," "Every Living Creature," and "Character Building." Mr. Trine's work bears the impress of a cultured and graceful thought, and his books are most helpful to those who are seeking a knowledge of The Powers Within.

"Hypnotism," by Prof. L. W. DeLaurence, is from the press of The Henneberry Company, Dearborn street, Chicago. A careful examination of this work reveals the fact that here we have a very useful summary of the practice of Hypnotism and Suggestive Therapeutics condensed into a cloth-bound book of 256 pages. The work is written in a pleasant conversational style, which renders it easy of assimilation by the novice. Without presenting any new doctrines, the author has done a valuable service in collecting his data in such readable form.

The "Student's Medical Dictionary," published by P. Blakiston's Sons & Company, 1012 Walnut street, Philadelphia, Pa., is a finely illustrated, well-bound volume by George M. Gould, A. M., M. D., and, as good evidence of the value of this work, it may be mentioned that over 100,000 copies have been sold. This book includes all the words and phrases generally used in medicine, with their proper pronunciations and definitions, based on recent medical literature, together with elaborate table of bacilli, micrococci, leucocytines, ptomaines, etc.; also tables of the arteries, ganglia, muscles and nerves, weights and measures, analyses of the waters of the mineral springs of the United States, and a new table of eponymic terms and tests. A most valuable work for a student of any system of therapeutics to possess.

The subject of "Maternal Impressions" is so closely allied to our own psychic investigations that any work dealing with this little understood question will be welcome. Jones & Kroeger, of Winona, Minn., have issued a new edition of Prof. Bayer's "Maternal

Impressions," a book of 260-odd pages, which is extremely interesting in its presentation of data and evidence in support of the author's theory that both character and physical development of the offspring depend, in chief measure, upon the conditions precedent to birth. It cannot be said that the author has conclusively proven his point, but, in common with many others, I hold that, irrespective of demonstration, the assumption that the mental state and the physical state of the mother influence for good or evil the developing foetus must be a fact.

To those who are interested in Palmistry (and what reader is not?), The Zancig's "Twentieth Century Guide to Palmistry," issued by the Henneberry Company, Dearborn street, Chicago, will be found a very complete and satisfactory treatise, consisting of 212 pages of matter, with many diagrams and illustrations. The portraits of Madame Zancig and her husband appear on the title page, and the work bears evidence of careful preparation.

Stanton Kirkham Davis is the author of a most interesting work entitled "Where Dwells the Soul Serene," tastefully printed by the Alliance Publishing Company, Life Building, New York City, and an extract from this book will best indicate its author's sanity of judgment and wholesome train of thought: "A sign! always a sign! as if the phenomenon were anything but a symbol. To have lived is a sign of continued and fruitful life; and the yearning for a recognition of the invisible is itself the assurance of the spiritual presence." We welcome the author as one of the clearest exponents of the helpfulness of The New Thought.

"Dreams," or "Lessons from the Poppy Fields," published anonymously by The Alliance Publishing Company, Life Building, New York City, is a little work of 130 pages in pretty binding. The contents are without value.

"Old and New Psychology" is one of W. J. Colville's best books, published by The Occult Publishing Company, Boston, Mass. Mr. Colville has the happy knack of talking his reader into good humor and of evolving from the most astounding metaphysical postulates very common-sense deductions and

conclusions. Mr. Colville writes as he lectures, fluently and pleasantly, and if he deals no hard blows to error, neither does he antagonize his reader by an overpositiveness. There is much in this pleasant book which will be new to readers of "The Journal of Magnetism."

Such great interest is being taken now in the subject of health by exercise, including processes of massage, that the old book by George H. Taylor, M. D., published by the *Improved Movement Cure Institute*, of New York City, should meet with a ready sale in its new cloth binding. The matter of the book is vastly superior to its binding and letter press and is worthy of a much more attractive setting. Everyone interested in the attainment of health, however, will welcome this volume for its intrinsic value.

"*The Wisdom of the Ages*" comes from the press of The Banner of Light Company, Boston, Mass. The book is an example of automatic writing by George A. Fuller, M. D., with a very clever introduction by Miss Susie A. Clarke, who thus relates the manner in which the book was first begun by its author: "To Dr. Fuller's great surprise on the morning of June 4th, suddenly and without warning, a peculiar pricking of the hand and arm, with a strong impulse to take his pen, resulted in the transcription of the first chapter of this volume, followed an hour and two hours later by succeeding chapters." The inspired author of the book is held to be one Zertoulem, the Prophet of Tlascanata, whose words and maxims are gathered into 50 essays of elevated and inspiring exhortation. The book is bound most attractively and the letterpress is admirable.

"*Hypnotism and Hypnotic Suggestion*," a scientific treatise on the uses and possibilities of hypnotism, suggestion and allied phenomena, by 30 authors, is a volume put out under the editorship of E. Virgil Neal and Charles S. Clark, from the press of the New York State Publishing Company, Rochester, N. Y. This is a very valuable book, although as a rule we find that matter put forth by publishing houses interested in hypnotism is not of much worth. The present volume is an exception to this rule, and we give it our cordial endorsement.

Joseph Stewart, an author who has contributed some interesting matter to our magazine, forwards us his work, published by The Alliance Publishing Company, Life Building, New York City, under the title of "*The Esoteric Art of Living*." The opening sentences give the key to the volume and run as follows: "The Universe and man are inseparable. Universal law defines the individual expression as well as correlates all in the one. Individual consciousness differentiates the Universal

and evolves through sense and psychic, to the higher states by means of the life in which the ego seeks to express in ever-increasing degree of perfection the subliminal nature and wisdom." From such a beginning we may expect a volume of great interest, and the hope is not doomed to disappointment. Mr. Stewart is a very forceful writer and his chapters upon "subliminal consciousness" and "self-revelation" are examples of admirable composition.

"*Hypnotism and Suggestion*," from the press of Henry Holt & Company, New York City, written by R. Osgood Mason, M. D., is the work of an enthusiast in hypnotic practice. The most interesting chapter in the book to me contains the author's conclusion regarding "rapport" induced by magnetizing the subject according to the methods of the early mesmerists. Much of the book is a thrashing over of old straw, but this chapter alone redeems it from the level of the commonplace.

"*The Philosophy of Mental Healing*," by Leander Edmund Whipple, is a work which the student of what is known as The New Thought may embrace with confidence. It is too much to expect that a teacher of metaphysics should give evidence of impartiality in discussing hypnotism, or should in his writings disclose a familiarity with that subject, but with the exception of the fact that the author's animadversion to hypnotism renders his conclusions biased, the work is of lasting interest and finely conceived.

"*Hypnotism in Mental and Moral Culture*," by John Duncan Quackenbos. This from the press of Harper & Brothers, of New York City, written by a Fellow of the New York Academy of Medicine, member of the New York Academy of Sciences, Fellow of the New Hampshire Medical Society, member of the American Association for the Advancement of Science, etc., promises to be of value. The clinical cases reported are decidedly interesting, but, as in the case of so many books dealing with this science, the philosophy and deductions might, with advantage, have been omitted. It is a painful thing to say, but after an experience in this business covering a good many years, I find my country correspondents have clearer views upon the use or uselessness of hypnotism in its right and wrong fields of employment than the college professors. I will go a step further and say that my country correspondents are less prone to exaggeration of noted phenomena and are less inclined to stretch phenomena to fit theories than the gentlemen who instruct the university youth.

Lillian Whiting, author of "*The World Beautiful*," and the charmingly sympathetic biographer of Kate Field,

"*Spiritual Significance, or Death as an Event in Life*," which comes to us from the press of Little, Brown & Company, Boston, Mass. It would be well for the world if it could accept the gospel most dear to Lillian Whiting's heart; but "to be loved, makes not to love again," and to be told a thing is so makes not the thing itself a fact to our unhappily, unsatisfied comprehension. There is probably no philosophy or religion known to man which gives greater comfort to its followers than spiritualism. Looked at through Lillian Whiting's eyes, all that is coarse and bad, all that enshrouds it from the rarer atmosphere of inspired idealism is cut away and forgotten, and for the restless and dissatisfied soul, eager and willing to be convinced, this book offers comfort and possibly conviction. The reader will not turn a page without being convinced of the sweet sincerity of the writer, and perhaps there may remain with him a desire to share that restful certainty of the surrounding presence of beings incarnate, which the book proclaims.

If his books reveal the true personality of the author, Prof. S. A. Weltmer of Nevada, Mo., is a man worth knowing. And this finding is borne out by all of his students whom I have met. They are unanimous in according to Mr. Weltmer a charm, a sincerity, a simplicity of high purpose which his detractors have singularly failed to appreciate. In the books before me written by him, viz., "*Self-Reliance*," "*Regeneration*" and "*The Mystery Revealed*," there is apparent an earnest striving to impress in simple language upon the mind of the reader the story of the Christ-power of healing, and the potentiality of the self. Very valuable books, all of these, to our circle of readers.

In the west, by the Golden Gate, the Divine Science of Healing has a teacher of note in the person of Mrs. M. E. Cramer, author of many helpful books, one of which, entitled, "*Health Treatment of Truth*," is a system of instruction in Divine Science and its application for class training, home, and private use. An extract will be appreciated; mark its conformity of thought to the Christ-teaching:—

"Non-resistance is the way of Life. God is All, and there is nothing to resist. God is Love; there is no one to fear, none to find fault with." Another delightful book by Mrs. Cramer is "*Big Truths for Little People*," published by the author, San Francisco, Cal., a work which will do much to implant right ideas in the child-mind.

We have waited long for a new edition of "*Magic—White and Black*," by Franz Hartmann, M. D., and here it is fresh from the press of the Metaphysical Publishing Company, New York City.

A most valuable work of research and philosophy, dear to every student of the forces of Nature, which find their expression in the highest of Nature's works—Man. Dr. Hartmann's book is too well known to need elaborate comment, but a word of praise may be offered the publishers for their choice of binding and letter-press.

Under the attractive title of "*Questions of Conscience*," Antoinette Van Hoesen Wakeman has written a novel of purpose which is innocent of the dreariness of similar works. The characters are boldly drawn; the interest is well sustained, and the author's touch in detail and local color is surprisingly fine. I say "surprisingly" because, as a rule, these "novels with a purpose" are amateurish to a degree, depending for effect upon bizarre contrasts, and their painful lapses into improbability are the least of their weaknesses. The author of "*Questions of Conscience*" has a keen sense of the strength of human nature in passion and repose, and her characters are finished portraits rather than etchings. From such a pen we may expect other work of lasting value in its grasp of subtle analysis of human motive and conduct. The book is issued from the press of the Purdy Publishing Company, McVicker's building, Chicago.

The Alice B. Stockham Publishing Company of Chicago has issued many works of permanent popularity. "*The White Flame*," by Mary E. Cornelius, is not, however, of this class, being chiefly remarkable for its diffuseness and tedious, if amiable, dissertations upon matters of equal interest with the weather and the time of day. The author is perhaps to be congratulated upon her zeal in producing a book of over 400 pages, but the reader is scarcely likely to share her enthusiasm. Issued by the Stockham Publishing Company, 56 Fifth avenue, Chicago.

Of a very different caliber is the book "*Love's Coming of Age*," one of the Stockham importations. This is by Edward Carpenter, a man of genius, a thinker, a true poet, a maker of beautiful thoughts clothed in language as beautiful. If this book carried no lesson in its pages of value to the world, it would be worth reading for the sake of its author's style alone. Surely, words in such hands become living and breathing things!

The book is, in fact, a series of polished essays on the relations of the sexes, advocating a truer union, founded upon a grander equality of male and female than is usual or seems possible to-day. The dash of Communism in the book neither detracts from nor adds to the force and vigor of the message. Issued in America by the Stockham Publishing Company, 56 Fifth avenue, Chicago.

A Moral System of Physical Development.

By LLOYD JONES, 1185 N. HALSTED STREET, CHICAGO.

When the JOURNAL OF MAGNETISM made its bow to the public, in the editorial columns appeared the statement that man can attain his greatest physical development by combining the mental, moral and physical, and that, as with



the Greeks of old, the well-balanced man must have a healthy brain in a healthy body.

Some, undoubtedly, have taken exception to this statement and have pointed to our "average" physical giant as a *brute* in all directions. They have pointed out the slanting brow and the thick base of the head as proof positive of their statements. But a truth will still be a truth though it is hidden beneath the grossest misrepresentation. As this magazine did not allow that statement to creep into its columns without forethought, it has been looking for a



worthy example. He has been found.

The subject of this sketch is Mr. Joseph Barton Kohen of 1217 Beaver avenue, Allegheny City, Pa. Mr. Kohen is twenty-three years of age, and is one of the strongest men in the world. That is a broad statement; nevertheless, it is true. Mr. Kohen meets all the ideal re-

quirements of the JOURNAL OF MAGNETISM's perfect man. In the first place, Mr. Kohen is a moral man; that is, he places right preëminently before wrong and leads a life free from the slavery of habit. In the second place, Mr. Kohen has intellect; he writes an interesting letter and utilizes one of man's greatest gifts—*reason*. In the third place, Mr. Kohen can easily lift five hundred pounds with each hand, and at the same time without the assistance of straps or appliances. What a trinity this—moral, mental, physical! What manner of man is this? Let us learn the truth.

When Mr. Kohen was a boy he was bashful, retiring and no different from many other boys. But he had parents who could *think*, and they decided that, if he could have the right kind of training, he would soon overcome this habit.



So it was that they fitted up, in a room in their Pennsylvania home, a complete gymnasium, with all modern appliances.

In a year from the time this boy began his practice he was known as the "strong boy" of Allegheny. An average boy would have "lost his head," as the common expression terms it. But Mr. Kohen did not. He went to Boston and was placed under the tutorship of Mr. Roberts of the Boston Y. M. C. A., a man whose reputation will indorse him anywhere. After about a year of training in Boston, Mr. Kohen returned to Pittsburg and gave his fellow-townsmen in the metropolitan centers of Western Pennsylvania an opportunity to witness his prowess. For three consecutive weeks Mr. Kohen appeared in the Duquesne Theater, a house that books only good attractions. Since that time "the Human Bridge" has appeared in all the large cities of the country.

Mr. Kohen weighs 190 pounds; his height is 5 feet 8 inches; his chest measurement is, normal, 44 inches, inflated, 53 inches; biceps, 17¼ inches; forearm,

15 inches; waist, 30 $\frac{1}{4}$ inches; thigh, 27 $\frac{1}{2}$ inches; calf, 16 inches.

Let us look at the methods, or some of the methods, employed by Mr. Kohen in his work. In the first place, he has undergone a thorough athletic training



under good instructors. Besides that, he has evolved a system of his own.

On account of the wonderful success in lung culture of Mr. VonBoeckmann of New York, it was decided to get Mr. Kohen's opinion on this point. When asked what he thought of breathing, he replied, "Deep breathing is the *only* correct way of breathing." Here is a man of power, a physical giant and a man with brain power. He indorses the deep-breathing plan. Some hollow-chested woman will declare that "upper chest" breathing is the correct system. But the argument ends before it has fairly started. They are wrong! If we



are to accept advice, let it be from one who has succeeded in his special line, not from one who has made a *complete*, dismal failure of even life itself!

There are several systems of physical

development advertised in a great many magazines. These systems merely promote the combination of mind and muscle. When you exercise, keep your attention fixed on the movements. Adopt the flexion system, tightening a certain set of muscles and then relaxing them, fixing the attention on them all the while. This exercise brings health, strength, happiness. It is good. Simple to follow, though.

When asked regarding the form of exercise beginners should undertake, Mr. Kohen stated that light exercise is undoubtedly the best. Don't start in with heavy dumb-bells. It is likely that ninety-nine out of every hundred who read this article do so just because they are looking for something to "build them up!" That is just it. Adopt the flexion and concentration. Get a wall exerciser and take about half an hour each day—a little time when you rise and some more time when you prepare to retire.



A moral life is, according to our definition, a life that is free from harmful habits, harmful companions, free from vice of its own, and ready to erase the vice in the lives of others. In short, a *decent* life; not one that prates of its own goodness. This definition was given to Mr. Kohen, and he was asked to deliver his opinion as to the combining of such a life with the life of an athlete. "There is no other way," he replied, "for if this system is adopted, physical training becomes moral training. Why, look at these large men, men of fine physique. It is not unusual that much smaller men can easily outclass them in any physical line. Why? Simply because the large man may be the possessor of brute strength and no moral force backing it. The smaller man is he, we will assume, who is strong both morally and physically. The argument proves itself!"

There is but one thing left: Young

men and young women should try to be healthy, physically as well as morally. In fact, the weak, puny man cannot be moral. He becomes morbid, cramped, bigoted. If there be a Y. M. C. A. in your locality, reader, join it. It is not necessary to adopt any religious creed that you may not like. But there is a wholesome atmosphere in the Y. M. C. A. that invigorates the body and mind. Mr. Kohen reaped benefit there; why not you?

Diet is not the eating of a certain kind of food so much as it is a certain

body, taking first the biceps, forearms, wrists, then the muscles of your lower limbs and trunk, giving them all a thorough flexion.

Right along this line is the morning "stretch!" It is one of the most refreshing exercises we have. Nature demands it. After the relaxation that should accompany every night's sleep, the sleeper awakes and is ready for the day's labor after he has taken his stretch. It is flexion, and how one does enjoy it!

And while we are dwelling on the question of the morning exercise, let us



quality. Most people eat too much. They crowd their stomachs, and when they are taken sick with gastric trouble they blame the food they have eaten. Think of people eating a hearty breakfast, a large lunch and huge dinner. Then, after the theater, or about bedtime, they eat again! Always get up from the table feeling a little hungry. Eat your three meals a day, if you have to have them. Better than all is a light fruit lunch at noon. So much for the dieting!

As to systems of development, all are of some benefit to most people, but there is no special rule to follow. The best thing to do is to have a competent examiner test your ability, examine your heart, lungs and your general organism. Then he can prescribe the kind of exercise you need.

But the average man and woman cannot do this. They know that they should exercise; if they possess intellect, they will realize that work is not always exercise. Most hard labor tends to harden the muscles and bind them, so that there is no possibility of quick action. Don't go about the streets cramped. Walking is good exercise, but there are so many other forms that it pales into insignificance. Concentrate, as previously directed, and flex the muscles of your

take up the matter of sleep. In the cities, the young man and young woman of the "twentieth century" retire about midnight and have to arise at six o'clock. This occurs night after night. Then their friends think it is too bad that



these young people die so young. It is a good thing!

There are people who can get along nicely with six hours' sleep, but instead of being content with doing that them-

line, has already received a large consignment of the Hypno-Metronomes, and will send particulars upon request.

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DEAR HEALER.

Laclede, Mo., April 4, 1900.

Dear Sir—I will report progress of the two patients. No. 1 is improving quite rapidly. She is able to sit up some and has walked across the room several times in the last week. * * * No. 2 is doing nicely, all pain having left her stomach and bowels, and will probably not need any farther treatment after this month. * * * I hope you will be as successful in — case as I believe you have been with my two patients.

Yours respectfully,

Dr. B —.

Another Physician Writes About His Own Case.

THE HEALER.

Alvordton, Ohio.

Your treatment of my case has helped me very much indeed, and I want to continue, as I believe you can heal my bad hearing. * * * Thanks for your labor bestowed for my benefit.

Yours truly,

Dr. A —.

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L. Z. BELMONT.

F. Village, Conn., Nov. 9, 1900.

The two weeks have passed since your treatment began, and very much to my surprise (as I did not have much faith in it) I am very much better. My neck does not trouble me much now and rheumatism is better. * * * I am so pleased with your treatment; I can plainly feel the current. * * * I am happier than formerly and shall keep on. Gratefully and sincerely yours,

R. L. —.

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MR. BELMONT.

I. Falls, Iowa, Nov. 5, 1900.

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T. A. C.

L. Z. BELMONT,

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Case of Locomotor Ataxia, Rheumatism, Agonizing Pain in Eyes, Hand Numb and Disordered Nerves.

DEAR MR. BELMONT:—

Philadelphia, Oct. 23, 1900.

Feel that I must tell you how much your treatment has helped my limbs. * * They have all noticed how much better I get around. Last week had to work very hard, but got through with it without the usual headache and pain in eyes. Do not tremble now with the least exertion. Thanking you very much,
Sincerely Yours,
A—— F——

L. Z. BELMONT,

Winkler, Canada, Oct. 20, 1900.

Dear Sir:—Regarding my wife, beg to report that she gave birth to a boy on the 9th inst., **with less pain than ever before**. My best thanks for your help.
Yours truly,
C—— E——

From a Physician of Philadelphia.

MR. BELMONT,

Philadelphia, Oct. 17th, 1900.

Dear Sir:—Yours of the 14th at hand. In reply will say that I have been feeling much improved the last week. Previous to this I certainly had a strange attack. Will write you in a day or two, and enclose fee, as I wish you to continue treatment. * * * The breathing has expanded my chest to the extent that last winter's coats are small across chest this year. With best wishes,
Yours truly,
DR. W——

THE HEALER,

Engadene, Mich.

I am improving nicely; have not been so well for a number of years. I can feel the vibration very plain, and, oh! how happy and contented I feel, is better imagined than described.
Yours truly,
F—— P——

Severe Case of Neurasthenia, Pain in Back of Head and Spine.

DEAR MR. BELMONT:—

Hull, Ill., Nov. 6, 1900.

I have been feeling so **very** well, that I have been quite busy since your letter came. I am better in **every** way. The "obstacles" that I believe I spoke of in my last letter, are much more easily surmounted than before—in fact, they are ceasing to be obstacles, and I feel sure that I will not only be able to entirely overcome all undesirable conditions, to suit my desire. Yours sincerely, G—— S——

DEAR HEALER:

Hollister, Cal., Aug. 30, 1900.

I am still improving, and will renew my fee in proper time. The treatment is grand; the delightful sensation it imparts would amply repay me for all its costs, to say nothing of its general benefit. Hoping you may prove a benefit to thousands of the human family, I remain,
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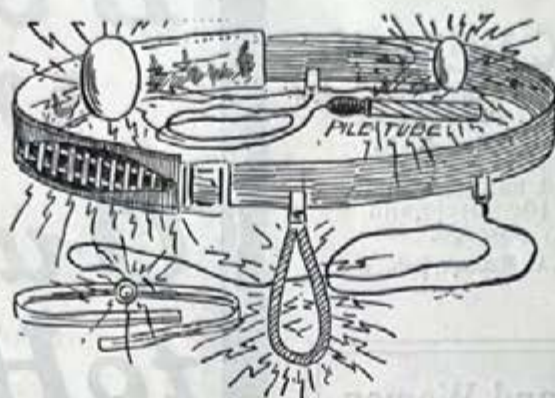
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