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# SUGGESTIONS

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DEVOTED  
 TO THE  
 STUDY OF  
 SUGGESTIVE  
 THERAPY,  
 HYPNOTISM,  
 TELEPATHY,  
 SUGGESTIVE  
 EDUCATION OF  
 CHILDREN,  
 DREAMS, VISIONS,  
 AND ALL PSYCHICAL  
 PHENOMENA.

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# SUGGESTIONS.

VOL. II.

JULY, 1899.

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## INSTITUTIONAL AND SECTARIAN TREATMENT OF DISEASE AND WHY THEY ALL SUCCEED.

S. F. MEACHAM, M. D., OAKLAND, CAL.

If one were to investigate the theories of disease and cure advanced by the multitude of medical schools and healing institutions, without some idea of a connecting link, some theory of the how and why relative to their existence, he would soon become lost in some metaphysical haze or fastened in the muck of materialistic speculation. And I am inclined to think that the immense diversity of nature, the multiplicity of human views on almost every topic considered by man, has begotten a "matter of course" way of taking things for granted, a tendency to think that it is all necessary, and hence that any attempt to solve the matter is but a waste of time.

Another class of minds do not attempt to find any place where these theories meet, any common ground on which they can all stand, because they settle all matters by saying to all other beliefs than their own, "you are wrong, I am right. All sensible men can see that the views I adopt are all inclusive. I shall see that you are prohibited by law from imposing on the people, gulling them, robbing them of both money and life. My views are all that is necessary and are humanitarian."

This argument has been used to silence opposition, and strange to say, has been quite a formidable hindrance to thera-

peutic advancement, as the dominant thought of the time and place has been able to hedge itself in, and others out, by process of law, so that all advancement has really come from those few daring souls who have demanded, or rather exercised, individual rights. Even a cursory examination would disclose the fact that all these institutions and beliefs have followers and devotees who claim that they have been benefited thereby. They all appeal at last to the same evidence, that of personal experience, to establish their claims, and why they should be permitted to live. The difference is simply one of numbers of followers, and possibly in percentage of intelligent following, for remember that all do have educated, refined, and reasonable followers. Each claims to have cured troubles where the others have failed and can establish the fact beyond doubt. The percentage of successes and failures are not, in fact, so radically different as to warrant anyone in being awarded the entire field, to the exclusion of all others.

As the views and methods of these systems are so entirely at variance, one might ask how it is possible for all to have any real success? Whether the supposed success has any existence, apart from the minds of their devotees? Whether the cures have not taken place as a result of laws entirely apart from their claims? Whether any common element can be discovered that will explain the matter? In fact, many claim that some one of these must, in the very nature of things, be right and the others wrong, and that one will ultimately succeed and absorb all the others. Now, must this be true? Cannot all be partly right and partly wrong? And will the future not accentuate the agreements or successes, and eliminate the differences, rather than elect any one as a whole? And, even if we were to admit that one must be the right one, and the one in harmony with law, who is to determine which one that is? To whom must the selection be left? Must we trust it to the advocates of some one of the creeds, or to somebody they have succeeded in convincing that they are the real elect? Would this be likely to be in harmony with law and justice, when we must admit that apart from numbers, all are equally honest and earnest and have reasonable

men as advocates? When I speak of law, I of course mean law of nature. When we appeal to legislative enactments, we simply invoke numbers. Are numbers, as compared with the few, so often right as to warrant this procedure? Has not the experience of mankind demonstrated that the majority of the reform measures of the world, during its entire history, have come from the brain and daring of the genius, to be accepted first by a few, and later, by sheer force of fact, fight and demonstration, by the many. It would appear, then, that "a free field and a fair fight" is our only just course, thus relying finally on the good intent and offices of natural law, with or without the belief in their beneficence and intelligence. I say "relying finally" purposely, as I do not wish to be understood as meaning that, apart from all results, no efforts at regulation should be attempted. Regulation and prohibition, or attempted prohibition, are two courses, not one. We regulate a child's attempts to walk and get exercise but do not attempt suppression. Here, the reign of majorities is correct and wholesome, but must not allow itself to degenerate into a restrictive tyranny. If the attempts in this direction now being made could by any possibility succeed, advancement would at once cease, save along narrow and limited lines, and the minds of men become mere automatons.

Fortunately for us all, truth does not depend finally upon the caprice of any, but is a matter of law; and I sincerely hope and believe that back of that law is a ruling mentality, however difficult it may be for us to conceive or demonstrate. If this be true, we are safe in the hands of nature, for she, like a kind and intelligent mother or instructor is simply regulating our course, preventing dire disaster when possible without the absolute suppression of individuality.

Now let us see whether we can discover the common element that unites these diverse creeds—the unity amid diversity—the "soul of truth in things erroneous." This common element is so apparent that it seems strange that more cannot see it. It is simply some type of suggestion, directed to a dominant idea, mood, or sentiment. This idea or mood determines the type of suggestion necessary to reach the emotional life, and no other can succeed to any marked degree.

These creeds and their successes and dogmatic claims of superiority illustrate what we mean by selective ideas, the attractive power of thought, and much more of such vague talk—vague as ordinarily used.

The allopath with his large doses and fighting theory of opposition, and the homeopath with his small dose and peace theory of harmonious action and all others as well, equally depend on the subtle influence of suggestion to gather and hold their patronage. A goes to the former because he imagines he knows something of his method, and because he thinks large doses must do the desired work because of the force they represent; or because some one else has gone and been benefited. He in turn gets well and thinks this proof positive that allopathy is the thing. All his friends know of the result and go expecting relief, so that added to the method used we have the expectant attention active, which is a powerful remedial force. The greater the number who get relief, the more powerful becomes the expectancy and the greater the good really done.

But while the above is going on, B goes to the same place and does not like the physician, or the surroundings, or the method, or the doctor fails to reach the emotional life and stimulate expectancy, or for some other reason, does not get well. A drops out of the doctor's (the allopath's) life, and his friends also know of the adverse opinion of B. He next goes to the homeopath, or to a suggestionist, or some other of the schools and gets well, and becomes an advocate of their cause. He takes others with him. They all think they know that the latter theory is correct and allopathy wrong, for they have had experience. Each creed is thus gaining adherents from all the others and losing to the others those they fail to reach; thus there is kept up constant streams of counter currents between them.

The real secret after all being in the fact of the thought life expressing itself in action, in character, and this being liked by certain others they will be led to expect and will receive just in proportion to the confidence inspired—the hope awakened, providing always that the method of medication or treatment should not run counter to law; or better, should be in harmony with

law. Law must not be neglected nor opposed as it is supreme, but we must keep in mind that thought has laws and is causative of either good or ill, according to its nature and to the direction of our attention.

Acknowledging freely as I do that medicine, hygiene and electricity and so on through the list of material, extrinsic agencies are powerful for good when rightly used, I am just as positive that our personalities, including of course our subconscious lives and activities, are the real selecting agencies, the forces that determine who will stay with each physician, apart from his school or method and also determine to a greater extent than we have been willing to admit, the actual good done by each of us. And why not? Thoughts being forces must act in accordance with their nature, and a fear thought is not like a hopeful, joyful thought, and cannot in the very nature of causes, act like it. The one being a destructive agency, cannot act permanently on any one organism without accomplishing its destruction, but as the other is a building force it need have no limits. Hence the superiority of cheerful thought life. It is in harmony with the constructive forces of nature and thus fated to endure. And here we come in contact with one of the prime aims of the physician or reformer, that is to direct the attention, thus establishing a proper thought life, with its power to produce health and happiness.

We are thus led to the conclusion that suggestion of some type, awakening the expectant attention and a normal mentality, is the added something that gives an element of success to the various schools. Some of them employ suggestion pure and simple, in others it is simply added to measures more or less useful in themselves but nevertheless is the common element, the point where they all meet—the bond of union.

Read the works of the Christian scientist, or the mental healer, or the metaphysician, and you will find them filled full of suggestions of love, harmony, courage, peace, health, etc., to as great an extent as the suggestionist who knows and freely acknowledges this as the source of his success. And better than almost any other of the suggestions is that of self-reliance, which

leads to a more vigorous thought life and thus greater sustaining power with which to meet the demands of every-day life and a lessened tendency to falter and despair. And when sickness does come, one rallies more surely when this thought and emotional life are properly stimulated by suggestion.

So there is really good in all schools, each meeting the demand of certain trends of thought and experience. And it is a narrow view only which leads any to demand the exclusive rights of any one school. "In the presence of the unknown all have the right to guess." A complexity of causes and diseases requires a complexity of methods. Even in the use of suggestion, no one mind is comprehensive enough to know or apply it successfully to each individual need. Hence the existence and success of so many types and schools of suggestion.

Let those of us, then, who would be real friends of progress beware lest we become advocates of special methods, to the exclusion of others, for such a course can but end in our ultimate defeat.

Love the truth, worship justice and cultivate individuality. Thus shall true progress and enlightenment become our lot and the best interests of all concerned.



## THE OCCULTIST AND THE MYSTIC.

M. J. MURPHY.

In this epoch of wonderful discoveries, when the world is holding its breath and wondering what is coming next, investigation in psychical matters is on the top of the wave of forward impulse and the research in this field is keeping step with general progress in science. Many of the great thinkers of the day are giving a large share of their attention to the study of this meagerly explored world and important discoveries have been the result of their efforts. The scientists of the past, and even of our own time, have been disposed to sneer at everything psychical, but the fame of the workers in the vineyard to-day, many of them celebrities in literature, art, science and politics, has compelled the scoffers to restrain their jeers and await in patience the outcome of such intelligent research.

There has always been a peculiar fascination about the study of psychic phenomena. They have been little understood by the few and have been a total mystery to the great majority of people. With all the investigation that has been made of late years, the laws governing these phenomena are even to-day a matter of conjecture. Little has been found that may be considered really satisfactory. We are not content with the hypotheses given us by such investigators as Hudson, Myers, Gurney, Barrett, Hodgson and Bernheim. They all fall short when put to practical use. The results, however, are sufficiently good to warrant us in continuing our research.

Like every other movement, the effort to get psychical matters before the public in their true light, is hampered by the class of mystery-hunters who form the great bulk of the societies organized for such purposes. The true occultist is a scientist who waits until he has something tangible to offer before making

his discovery known, but the mystic no sooner conceives a theory in his mind than he gives it to the world as a fact, no matter how irrational it may be. As a rule, he is incapable of profound or patient investigation and an idea with a possibility at once becomes a fixed law to him. The real investigator is rarely an office-seeker in any society, and the mystic soon becomes identified with the official positions. *Ex officio*, the latter soon begins to enlighten the public with distorted, borrowed ideas and some of his own opinions, most of which are as shallow as a rain pool and as unlike the truth as the pool is unlike the ocean. These people place the true scientist and the whole psychical movement in a false position. They manage to get a hearing in the news papers and their public becomes so thoroughly mystified at the assertions of those whom they think ought to know what they are talking about that they will refuse to hear the scientist when he brings his theory forward and asks them to believe such phenomena are simply the result of hitherto unknown natural laws.

The mystic is not to be blamed for engaging in occult studies. It is really more natural to him than it is to the scientist. We all enjoy delving into things beyond the ken of ordinary man, and this trait manifests itself in chemistry, microscopy, astronomy and other pursuits. These branches of science, however, are not of the character enjoyed by the mystic. In fact, he usually fails to make any great success in them. They require a reasoning process of a much higher development than is possessed by him. The phenomena of the psychic world, on the contrary, is best worked out through him and he enjoys the faculty of assuming the somnambulist condition, with all its attendant powers of clairvoyance, clairaudience, spirit mediumship, and hypnotic visualization. The best investigators are incapable of entering the somnambulist condition. As the suggestibility of the person increases, we find his capability for assuming psychical conditions increases, until in the person of the most suggestible type we find the ideal hypnotic somnambulist and the most advanced, or "highly developed" mystic.

We find a host of these pseudo-occultists engaged in what

they are pleased to term *psychical research*, but which would strike the thinking observer as being nearer *psychical assumption*. They gather, in a superficial way, the ideas of committees from learned bodies, and then glibly rehearse them to people who are not lucky enough to have access to the same or similar sources of knowledge. Writers of similar calibre are to be found in many of the magazines devoted to this class of literature; writers, who, having no fundamental ideas of psychology, are disseminating the most idiotic and unwholesome ideas.

There are many people posing as occultists, who, though ignorant of the vital principles governing their imagined powers, and working on false hypotheses generally, are nevertheless entitled to forbearance and respect on account of their sincerity of purpose. Let us take up the case of the so-called "natural healer." It happens very frequently that a person suddenly discovers that the laying on of his hands will cure a bad headache, an attack of neuralgia, or some other complaint. His treatment is then extended to those of his friends who are sufferers from various troubles and in some cases it effects apparently marvelous cures; aye, even in cases which have baffled the medical practitioners. Not being a student of Suggestion, perhaps never having heard of such a thing, it is no wonder that he at once believes himself the possessor of some wonderful occult power, quite as strange and astonishing to himself as to his friends. He does not usually search very far for the cause. Having heard of animal magnetism he attributes the success of his efforts to the magnetic power within his own body and is quite satisfied with that explanation. The average mystic has a very self-satisfying faculty of jumping to a conclusion and settling it as a fact, without ever bothering his head about its verification.

The believer in spiritism consults his long departed friends, through the medium of the planchette, Ouija board, or some similar means of spirit communication, and is usually told that he is receiving power from Dr. Æsculapius Sawbones, the famous English surgeon who "passed over" about two hundred years ago. Filled with delight and fresh confidence at such a piece of news, he publishes the fact to those of his acquaintances who

are interested in such matters. As a rule, we find the rank and file of the lower class of spiritualists to be of that type of humanity most susceptible to suggestion. It is among them we find the imaginary complaint (real enough to them), the pain habit, and many other troubles caused by Suggestion.

*Similia similibus curantur* was never better applied than here. The ignorantly used suggestive treatment of the healer dispels the ailments of mental origin, and he at once "seeks the bubble reputation" as a healer, or healing medium. So it is with the divine healer (self styled), the Christian Scientist, the faith curist and others of similar professions. They are sincere, however, in their belief and are not objects of derision. Our only quarrel with them is over their intellectual stagnation. They will not make a single effort to progress toward the truth. They know nothing and wish to know nothing of the force they are using, nor when and where it may be properly applied. They formulate a number of theories, which they declare correct, since the said theories fit a number of cases. Let the exceptions be in the majority or the minority, they count for nothing; a theoretical excuse can always be found for failures. "An adverse thought" is the claim of the Christian Scientist, whose silent treatment did not succeed in a case of pneumonia; the hypnotist finds that his refractory patient has willfully set his mind against being hypnotized; while the divine healer groans at the lack of faith in the parents of a child dying with scarlet fever. Enthusiasm over occult forces pushes aside common sense as often as it does in other matters. The correct excitation of certain brain cells may accomplish wonders in healing, but it will not always bring about that state of exact harmony in a body which we know as health, without the assistance of the physician or the surgeon. As the drug and the knife have their limits, so have the forces of the mind. In a common sense union of all we find a method of healing more nearly approaching the ideal than any in present use.

Clairvoyance is popularly supposed to be a faculty which may be developed by certain processes. This is correct inasmuch as the phenomena usually styled clairvoyance is correct. First,

let us ascertain what is meant by clairvoyance. The true meaning of the term is "clear vision." The definition usually accepted is that of visualizing and interpreting an impression conveyed to the mind by means other than through the ordinary channels of sensation. That our minds are constantly in receipt of such impressions, there can be no doubt; that we always interpret them correctly is quite another thing. True clairvoyance consists in actually receiving an impression and then correctly interpreting it. Most of the mystics have the faculty of visualization, and the knowledge of this fact leads them astray. They imagine they are possessed of clairvoyant powers when such is not the case. A sub-conscious action of the mind often furnishes a percept of an unusually vivid character which is at once accepted by the mystic as a clairvoyant vision. It would be untrue and manifestly unjust to a great number of sincere people to assert that the mystic is incapable of seeing clairvoyantly, when the fact is he notes and interprets correctly more impressions than one who is more of a student of psychic laws. The great trouble with the mystic is that he is ever subject to the phantasies of his own brain, with which clairvoyant pictures become so mixed up that it is impossible to separate the wheat from the chaff.

Visualization is the life essence of spiritualism, and were the two separated, the cult would meet a sudden and untimely death. Had it not been for the faculty of visualization, we would have no spiritism to-day. It would never have developed into a creed unaided by the mystery surrounding the supposed appearance on earth again of departed souls. There can be no doubt, whatever, that many of the mystics engaged in this work are capable of seeing and do see supposititious spirit forms, but the presence of actual spirits is extremely doubtful and can be reasonably disbelieved.

The occultist and the mystic have too long been confounded by writers. There is a wide difference between the two. In the occultist we have a searcher after the hidden truths of nature, the fundamental laws that govern apparent phenomena. He may die without achieving the results of which he dreamed and for which he labored a lifetime, but that which has been done will

serve his successor as a grand stepping stone and enable him to mount nearer the truth. The mystic, on the contrary, is no builder of facts. He may be enthusiastic enough, but he is visionary, and the fabrics of his mind are as unsubstantial as the clouds in a summer sky. Hudson has designated the mystic as a psychic. The occultist is also a psychic in the true sense of the word, but he is not a mystic; he is a man of realities such as we are in dire need of in the present bewilderment over psychic phenomena.

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## SCIENCE AND PRACTICE OF SUGGESTIVE THERAPEUTICS.

BY M. H. LACKERSTEEN, M.D., M.R.C.S., F.L.S., ETC.

(Continued.)

Now, then, what is suggestion?

From the side of consciousness, suggestion is the tendency of a sensory or an ideal state to be followed by a motor state; it is typified by the abrupt entrance from without into consciousness of an idea, or image, or a vaguely conscious stimulation, which tends to bring about the muscular or volitional effects which ordinarily follow upon its presence. It is, in fact, a motor reaction brought about by language or perception.

The fundamental fact about all suggestion is the removal of inhibitions to movement, produced by a certain condition of consciousness which may be called "suggestibility." A suggestible consciousness is one in which the ordinary criteria of belief are in abeyance; the coefficients of reality are no longer apprehended. Consciousness finds all presentations of equal value in terms of uncritical reality—feeling. It accordingly responds to them all, each in turn, readily and equally. Each presentation streams out in action by suggestion, and stands itself full in the possession of consciousness, with none of the pros and

cons of its usual claim to be accepted as real. The question of suggestion then becomes a question of the mechanism of attention in working these results:

First—The narrowing of consciousness upon the suggested idea.

Second—The consequent narrowing of the motor impulses to simpler lines of discharge, and

Third—The consequent inhibition of the discriminating and selective attitude, which constitutes belief in reality.

The truth of these general statements is thoroughly confirmed by the observation of children, in whom the general system of adjustments which constitute our "worlds of reality" are not effected.

Little children are credulous in an unreflective sense, even to illusion. Tastes, colors and sensations generally, pains and pleasures, may be suggested to them, as is shown by the instances which occur daily in the nursery. In fact, it is by suggestion often repeated that the developing mind of the child becomes acquainted with the life of relation. It is by suggestion alone that the knowledge of the external world is acquired, that our experiences of life are formed; that opinions are entertained regarding men and things and the interests of life. Observations of reactions clearly due to suggestion, either under natural conditions or by experiment, lead us to distinguish the following kinds of suggestion in what we find to be about the order of their appearance in child life, viz.:

Physiological suggestion.

Sensori-motor suggestion.

Ideo-motor suggestion.

Deliberative suggestion.

Imitative suggestion.

Inhibitory suggestion.

Now, the recital of the facts upon which the current theories of hypnotism are based, will serve to bring this class of phenomena into the general lines of classification which I have just drawn out. When by any cause the attention is held fixed upon an object for a sufficient time without distraction, the subject

begins to lose consciousness in a progressive way. Generalizing this simple experiment, we may say that any method or device which serves to secure undivided and prolonged attention to any kind of a suggestion—be it object, idea, or anything that can be thought about—brings on what is called hypnosis in a person normally constituted.

The Paris school finds three stages of progress in the hypnotic sleep:

First—*Catalepsy*, characterized by rigidity of the muscles, with great suggestibility on the side of consciousness.

Second—*Lethargy*, in which consciousness seems to disappear entirely, and the body is flabby and pliable as in natural sleep; and

Third—*Somnambulism*, so called from its analogies to the ordinary sleep-walking condition, to which many persons are subject.

Other scientists very properly deny these distinct stages as such, and yet they may be taken as representing extreme instances of the phenomena.

The general characteristics of hypnotic somnambulism on the mental side are as follows:

First—The impairing of memory in a peculiar way. In the hypnotic condition all affairs of the ordinary life are forgotten; on the other hand, after waking, the events of the hypnotic condition are forgotten. Further, in any subsequent period of hypnosis the events of the former similar periods are remembered. So a person who is habitually hypnotized has two continuous memories: one for the events of his normal life only when he is normal, and one for the events of his hypnotic periods only when he is hypnotized.

Second—A remarkable degree of suggestibility. By this is meant the tendency of the subject to have in reality any mental condition which is suggested to him. He will see, hear, remember or believe, or refuse to see, hear, remember or believe, anything, with some doubtful exceptions, which may be suggested to him by word or deed, or even by the slightest and perhaps unconscious indications of those about him.



On the side of conduct his suggestibility is equally remarkable. Not only will he act in harmony with the illusions suggested to him, but he will carry out, like an automaton, the actions suggested to him. A suggested pain brings vaso-motor and other bodily changes that prove, as similar tests in other cases prove, that simulation is impossible and the phenomena are real. These phenomena are no longer based on the mere reports of the "mesmerists," but are the recognized property of legitimate psychology.

Again, such suggestions may be for a future time, and get themselves performed only when a determined interval has elapsed; they are then called deferred or post-hypnotic suggestions. Such post-hypnotic performances may be deferred by suggestion for many months.

Third—So-called exaltation of the mental faculties, especially of the senses; increased acuteness of vision, hearing, touch, memory, and the mental functions generally.

Fourth—So-called rapport. This term covers all the facts known before the subject was scientifically investigated, by such expressions as "personal magnetism," "will power," "magnetic influence," etc., over the subject. It is true that one particular operator alone may be able to hypnotize a particular subject, and the patient in this case is, when hypnotized, open to suggestion only from this person. He is deaf and blind to everything enjoined by anyone else. It is easy, however, to see from what has already been said that this does not involve any occult nerve influence or mental power.

Rapport, therefore, and all the amazing claims of charlatans to powers of charming, stealing another's personality, controlling his will at a distance—all such claims are explained, as far as they have anything to rest upon, by suggestion under conditions of mental hyperesthesia or exaltation.

In general, then, any method which fixes the attention to a single stimulus long enough is probably sufficient to produce hypnosis, but the result is quick and profound in proportion as the patient has the idea that it is going to succeed.

It is evident, therefore, that hypnotism is nothing miracu-

lous, mysterious or supernatural, but a psychological state, accompanied by its usual physiological counterpart. Abnormal it may be, but still, like every other abnormal condition, entirely explainable by natural causes.

When the organism is disassociated from the life of relation, when the criteria of belief are in abeyance, when the co-efficients of reality are no longer apprehended, when all movements as to memory and experience are inhibited, the mind of the adult is reduced to the condition of the mind of early childhood, full of credulity and illusion, and ready to accept any suggestion as a reality, for isolated or unrelated facts have no significance, and truths out of relation tell nothing but lies.

The claims regarding hypnotism have, therefore, to be allowed under whatever name the claims may be made. When the founder of so-called Christian Science insisted upon having made the discovery that mind governed the body, she claimed a little too much, for the fact had been known and used by the very earliest denizens of this earth. We have already seen that the phenomena depend on neither Christianity nor science, but are due to a natural attribute of the human mind.

(TO BE CONTINUED.)

**HABITUAL CONSTIPATION.**

BY W. XAVIER SUDDUTH, A. M., M. D.

CHICAGO, ILL.

It is not my intention in this paper to treat of organic obstruction of the bowel, but to confine my remarks to the more common functional derangements of the alimentary tract which form such prolific sources of autoinfection and interfere in such a marked degree with the orderly working of the body as a whole.

The use of the term *habitual*, from the nature of the trouble, seems to me to be very appropriate: from *habituare*, pertaining to, of the nature of, or due to habit—in this case a bad habit, a vice of civilization almost unknown among semi-civilized and barbarous races. It has class distinctions, being more commonly found in the upper classes of society than in the lower walks of life. It is also true that women are more subject to it than men.

It is a disease of occupation, going with the so-called sedentary professions rather than with outdoor occupations. It is an urban complaint, being less often found in the country than in the city. It is the child of worry and care, which serve to exhaust the secretions of the alimentary tract, thereby mechanically favoring torpidity.

It is a disease of procrastination or lack of opportunity, being most frequently found in persons who, by reason of their peculiar occupation, are prevented from answering the calls of nature promptly. It is the plague of man, although highly civilized domestic animals have been known to suffer from constipation, especially household pets.

It pertains to the house rather than to the shop, although no class of persons is more afflicted than that known as shop girls and counter jumpers. It is an esthetic disease, being induced many times by a morbid sentimentality which looks upon the act

of defecation as low and vulgar. And, lastly, it is a bad habit, to be permanently corrected by psychophysical means rather than by drugs.

In order to impress upon your minds the importance of a proper hygiene of the intestinal tract permit me to quote briefly from Charles Bouchard. He says: "The organism contains poisons, the origin of which we know, viz., those arising from the destruction of cells, disassimilation, secretion, indigestion and putrefaction. The digestive canal contains three orders of these poisons—those which come from the ingesta, bile and putrid material. Its contents, therefore, should be toxic; experimentation has demonstrated that they are toxic from the potass and ammonia, toxic from the bile and putrid material. \* \* \*

"In 1882, while demonstrating the alkaloids found in normal fecal matter, I considered those as the source of nearly all the alkaloids of the economy. To sum up," he continues, "I have succeeded in demonstrating that not only are there poisons in the intestine, but they are a constant menace of intoxication to the organism. After having explained the sources of toxic substances, I have shown their passage through the organism, their elimination by the urine, and the sewage wave laden with toxicity coming from other sources. \* \* \*

"If I have written at such length," he says in concluding, "upon physiological data, it is because they were indispensable before undertaking the analysis of pathological facts."

Then follows an exhaustive study into the nature of the poisons found in the system, their probable sources, and preventive dietary measures and means of neutralizing the poisons found in the body as well as the therapeutic methods of elimination, but one looks in vain for any reference to natural methods of prevention and elimination. It is to that aspect of the case that I would call your attention, holding that an ounce of prevention is worth a pound of cure at any time; and while laying as great stress perhaps as others on the necessity of avoiding unhealthy and unwise diet and recognizing that it is perfectly possible by drugs to neutralize the poisons when once formed and to force their elimination from the body by therapeutic measures even after they

have been absorbed; yet it does seem to me that the rationale of treatment lies in the elimination of the waste products of the body through nature's channels and by nature's methods before putrefactive alkaloids have had time to be formed.

Tardy evacuation of the bowel gives opportunity for the formation of these poisons and as it is perfectly possible to empty the alimentary canal, per rectum, at any time in a few minutes by purely natural methods without waiting for the slow and unnatural action of neutralization, it seems to me that it is the height of folly to permit intoxication to take place in acute attacks of indigestion, or even in cases of habitual constipation. Evacuation of the bowel by natural methods is a psychophysical process. The muscular coats of the alimentary tract, while acting involuntarily and subconsciously in the main from mouth to anus, can be taught to respond voluntarily to an intellectual impulse.

According to Loomis and other acknowledged writers upon the subject, constipation, in the majority of cases, is due to a deficiency in the peristalsis of the large intestine. There also may exist a general condition of torpidity in all the abdominal muscles, at times approaching atony and even paralysis in very chronic cases or aged patients. Drugs may relieve the condition, but not cure it. Cure can come only by developing voluntary muscular control of all the muscles concerned in evacuation and the adoption of a sensible dietary that will tend to prevent acute attacks of indigestion which, by local inflammation, serve to break down local muscular tonicity.

But how go about this, is the open question. How educate and develop these ordinarily understood unconscious, involuntary functions? The answer involves a short discussion of the subject of consciousness, as most persons have an entirely erroneous idea of the condition.

Consciousness is the power, faculty or mental state of being aware of one's own existence, condition at the moment, thoughts, feelings and actions; in some senses an internal feeling; the state of being aware of one's sensations, intellectual, moral and physical.

Then, again, consciousness is most intense where nerve processes are most sluggish or hesitant, as, for instance, in the trance state or where an inflammatory condition of the nerves of transmission exists. Habit, automatic action, subconscious activity, awareness of sensation when most perfect is always subconscious in character.

In fact, there is no such thing as unconscious cerebration in the true sense of the word. Consciousness may, however, be divided into several phases, and may be said to demonstrate a dual if not a triune state of the mind. These, for convenience, I have denominated as a conscious, a subconscious, and a supra-conscious mind; but all three are under the direct control of the will, hence voluntary and not involuntary in their action.

When a person awakes from an anesthetic condition, an ordinary sleep, or from a trance, he is conscious of the lapse of time which shows that he has not been unconscious, but has been subconsciously awake, or he would not be able to be aware of the fact that he had been objectively unconscious. In other words, in order to know that we have been unconscious, we must be subconsciously aware of the fact. Hypnotic experiment also proves the truth of these propositions. Amnesia on awakening can be established by suggestion, and memory of the minutest details of the hypnotic experience be restored at will at a subsequent seance. Consciousness then must be continuous throughout or it would not be possible to restore it later. We hear while we sleep, but do not heed. It is perfectly possible to call up by suggestion experiences had during natural sleep, but not remembered upon awakening.

These well-known psychological facts form the basis for the training of the so-called involuntary functions. Action and reaction are intellectual products, prefigured in the mind, consciously or subconsciously, before they are executed. There is really no such thing as an involuntary function. A corpse never functions. Each and every living cell in the body is under the direct control of the will, whether we are aware of the fact or not. An organ is simply an aggregation of the individual cells which compose it, and the product of an organ is the aggregated product of the several cells that go to make up the organ.

An organ or body lives and functions by reason of the fact that the cells that compose it are possessed of a subconscious mentality, which acts independently of known nervous processes. This is fully proven by cases of voluntary control of so-called involuntary functions; heart and uterus, for instance. It is a matter of education. A person can learn to control any organ. Learning to use the muscles of locomotion in the last stages of locomotor ataxia, when the motor tracts of the spinal cord are destroyed, is also a further example. Form is the result of function. Function is an effort upon the part of nature to supply or fulfill a want or desire. Want is a state of mind. Mind is the intelligence within us, natural and acquired, that makes us what we are, mentally, morally and physically. Mind is a separate entity, existing before and persisting after the brain, which is its common means of manifestation.

It is upon these now well-demonstrated psychological facts that we premise our methods of dealing with functional derangements and by which we successfully educate our patients. I use the term educate advisedly because that is the real nature of the process; a psychophysical culture in the proper use of the body so as to insure its absolute control under any and all conditions. In doing this I use any and all methods that experience has proven effectual, not despising any. Realizing that each and every act is prefigured in a mental state before being performed, I resort to the most definite means available to firmly establish the idea, well knowing that an idea once firmly fixed will tend to manifest itself in physical form later on.

Case 1. Miss E., aged thirty; chronic constipation; first established while attending college; innervation of the bowel complete; of about eight years' standing, no natural movement in all that time. Patient complained of lack of feeling in the bowel amounting to deadness; suffered from periodical headaches and gave evidence of autointoxication from retention of fecal matter, as the bowel was never completely emptied by the methods employed. Came into my hands fifteen months ago; was dismissed in three weeks, cured. Has had no return of trouble since that time. This was a simple case of constipation, in its most

aggravated form, however, there being no mechanical obstruction and the bowel answering to purgatives and enemas. These cases are quite frequent among school girls and teachers and persons following sedentary occupations, and its complete cure by the methods outlined in this paper proves the efficacy of such treatment in handling these cases.

Case 2. Mrs. S., aged forty-three; obstinate constipation of many years' standing; was handled at sanitarium by assistant under my direction; steady improvement, with no relapses. Patient suffered from nervous prostration and consequent nervous dyspepsia. Used electro-thermal and electro-solar baths, in addition to the exercises. Made a complete recovery in seven weeks, and has had no further trouble since she left the institution, now some seven months.

Case 3. Mrs. X., aged thirty-five; an obstinate case of constipation following abdominal section. The patient had been troubled more or less during her adult life, but it had not assumed a serious form until after the operation. Diagnosis difficult, but indications seem to point toward strangulation from adhesions as a result of the operation. Was completely relieved by treatment such as indicated in this paper, and has had no recurrence of the trouble for over two years.

Case 4. Mrs. J., aged forty; case of long standing. Occlusion of the bowel at sigmoid flexure almost complete. History of the case obscure, but seemed to indicate a strangulation of the bowel at this point as a result of a probable tubercular peritonitis. Patient was under treatment for six weeks and was relieved to such an extent that she decided to go East to a watering place for the summer. While there suffered a relapse. Came into my hands again in October of the same year. Great tenderness existed over the entire abdominal parietes, with a return of the stricture at the sigmoid flexure, with more or less tympanites. Began treatment with saline and antiseptic enemas and minute doses of calomel. In addition to the ordinary exercises in this case, electro-thermal baths were used thrice weekly. In three months' time the patient was entirely relieved, and remains so to the present time—a period of over two years.



In the treatment of the condition in hand in this paper, I begin by allaying any local irritation of the colon by antiseptic or alkaline injections, as indicated, as hot as can readily be borne; at the same time I prescribe an anti-constipation pill made after an alkaloidal formula because of the ease with which the dose can be controlled. I begin with, say, two or three pills before meals and at retiring, and instruct the patient to increase the dose one at a time until the bowels move freely once or twice daily. As soon as this is accomplished the enemas are discontinued and the quantity of pills decreased one at a time until none is required. If at any time the quantity taken fails to move the bowels, the number of pills is increased until they do move freely, when the decreasing process is again begun.

In a genuine case of habitual constipation this line of treatment will not suffice to effect a cure, at best only giving temporary relief, so I place the patient on a regular system of diet suited to the case in hand and require him to spend from one-half to one hour a day in special exercises intended to develop the muscles involved in the act of defecation. The patient is first taught abdominal breathing; then alternate contractions of the abdominal and thoracic muscles upon a full, held breath, which fixes the diaphragm and permits of a vigorous massage of the abdominal organs or contents. The exercises are taken in the recumbent position. In addition to the above, the limbs are firmly flexed against the fully expanded abdomen; and later the closed fists are placed in the groin and the limbs flexed on them—first one, then the other, and then both—the breath being held the meanwhile. Later, patients are taught relaxation of the abdominal muscles in the sitting position and advised to practice the latter when at stool.

This regime usually takes about three weeks, at the end of which time the patient generally finds himself entirely relieved of his constipation, and, if he continues to practice his exercises a few minutes each day, never suffers a relapse.

A mere evacuation of the bowel, either by enemas, drug or suggestion, is not a cure of habitual constipation. Cure is only to be found in the development and scientific use of the muscles

concerned in the act of defecation, and such development can only be had by a proper psychophysical training accompanied by proper diet and suggestion.

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## HYPOCHONDRIA AND ITS TREATMENT BY SUGGESTION.

BY HERBERT A. PARKYN, M. D.

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Every reader of this magazine knows the meaning of "hypochondria."

It is a simple thing for a physician to call every case which bothers or baffles him either "hypochondria" or "hysteria," but a knowledge of psychology and the theory and practice of suggestion enables one to make a correct diagnosis in most of these cases. When this is done the number of true hypochondriacs is found to be a much smaller one than is generally supposed. In fact, "true hypochondria is a rare condition, and one which is very difficult indeed to cure. Hypochondriacs are to be found in all stations of life and education, and are generally the victims of environment or improper diagnosis.

The diagnoses are frequently made by physicians, but generally the patient makes his own diagnosis from what he has gleaned from medical literature or patent medicine pamphlets.

In taking the history of clinical patients at the Chicago School of Psychology we always have a space reserved for what we have termed "auto-diagnosis," and many interesting and important facts are constantly found in this column. Frequently the "auto-diagnosis" becomes the key to the successful treatment of a patient.

Before a case is diagnosed "hypochondria," we should satisfy ourselves that every function is working, and has been work-

ing for several weeks. The processes of digestion, assimilation and elimination should be carried on and be satisfied without the use of a single drug. These functions can all be regulated in from one day to two weeks by suggestion alone in absolutely every patient, regardless of his belief or personality, except in cases where obstructive organic causes exist. We make this statement because our statistics show that we have demonstrated this fact without a single failure in hundreds of cases.

If a patient requires an atom of laxative or purgative medicine, if there are evidences of imperfect nutrition, dyspepsia, diarrhœa, abnormal pulse, scanty urine, persistently cold hands and feet, nasal catarrh or discernible troubles of the senses of taste, smell, sight, or hearing, it would be incorrect to diagnose "hypochondria," and it is possible to ascertain by observation if any of these symptoms actually exist.

The troubles just mentioned are all symptoms of causes which it is possible to determine, and the existence of any one of the causes is sufficient to produce in the patient a chain of symptoms which are generally thought to be imaginary since there is no apparent link between the symptoms complained of and the trouble which is actually in evidence.

Probably the most common of all complaints is constipation, which is generally supposed to be produced by imperfect digestion, improper secretion of bile, or a contracted sphincter muscle; yet suggestion will positively cure this condition in any stage of its existence, no matter what the cause, and even the exceptions before mentioned have been overcome quite frequently. Only recently we have cured constipation and dyspepsia in a patient who had a stricture for fifteen years, during which period she had been operated upon three times. The patient is perfectly well now, although not one drop of medicine was prescribed in her case.

Suggestion will relax, regardless of the cause, even the most chronic constriction of the sphincter ani.

The simple fact that constipation is present in a patient should make us pay much attention to every symptom described by him, and it should prevent us from unjustly relegating such a sufferer to a place in our list of hypochondriacs.

Constipation is always a symptom, and any or all of the symptoms of which a hypochondriac complains may be scientifically traced to the causes which produced the constipation.

Experience shows the one successful way to treat a hypochondriac. This is, to agree with him, to find causes for his symptoms, and to proceed with great earnestness to remove them.

Auto-suggestion is a very powerful force and one could not advance logic enough to convince a reasoning hypochondriac that his troubles exist only in his imagination; for though it might be evident to the physician that they were imaginary ailments, it would be impossible to convince the patient of this, and he would simply put his case into other hands. Study such a patient, appear to be very honest with him; be strict, and at the same time use suggestion constantly to hasten the final outcome.

I say that these cases have seldom been cured by "regular" medication, but the patients who have been incorrectly called hypochondriacs over and over again, get the necessary suggestions from Christian Science, or some other form of mental treatment, by which means the cause of their trouble is frequently overcome and Christian Science deservedly claims the cure of another chronic sufferer, a sufferer whose case dozens of medical practitioners had carelessly diagnosed.

True hypochondria is one of the most difficult mental diseases encountered, and is but seldom cured; and although suggestion offers the only theoretical and practical remedy, yet, even by this method, much patience is required with the majority of "hypos," no matter how suggestible they may be.

It is very difficult to overcome a settled conviction in a patient, no matter how willing he may be to have it removed. Logic may overcome it in one who reasons, but in one who does not it is impossible to shake the conviction, unless it is practically demonstrated by effects produced that he is wrong. It is almost impossible to remove a rooted conviction from a suggestive somnambulist. He may for the moment under suggestion admit his error, but when left to himself again he will invariably return to his own habits of thought.

Patients who return complaining of some symptoms of

which they were dismissed cured are invariably found to be somnambulists.

The sympathetic nervous system has always been the ever-present, invisible and most powerful foe the physician has had to combat, but our recent discoveries in the field of psychotherapy have given us a vital grasp on this monster, and we are now turning him into a valuable and reliable ally.

The control which suggestion offers of the sympathetic nervous system enables us to employ it not only in curing disease but also as a constant and necessary assistant in diagnosing.

To treat a patient honestly, scientifically, swiftly and accurately a correct diagnosis should be made at once, and any physician who has studied psychotherapy properly and used it practically cannot fail to appreciate the fact that without a knowledge of medical psychology a physician is not in a position to treat his patient so successfully or intelligently as one who does understand it, for what may mystify and baffle one is simple to the other. Through ignorance of suggestion a physician is liable to do a patient much injury, and many fatalities are occurring daily all over the country, which the student of psychotherapy can trace to the attending physician's ignorance of suggestion.

As the children of Israel looked to Moses for their deliverance from bondage, so must the medical profession look to Suggestion if it would free itself from the vampires who have heretofore lived and flourished on the unconscious and ignorant use of a force which is really the very essence of the practice of medicine.

The myriads of charlatans of every description, faith healers, divine healers, pseudo scientists, magnetists, vitapaths, mesmerists, etc., exist to-day as an evidence of the suicidal conservatism of the medical profession of the world. The reason for the existence of so many schools of medicine; the cause of the cures made by prosperous charlatans, the cause of many of the most brilliant successes of the regular schools of medicine, can be traced to cures made by the law of suggestion, although in nearly every case they have been ignorantly attributed to some other agency.

Our physicians have studied the anatomy and physiology of the brain, but neglected its functions. The effect of the mind upon the body and the effect of suggestion upon the mind should be the first study of every physician, for the followers of charlatanism, with which we are surrounded, are increasing so rapidly that unless checked very soon the foundations of legalized medicine may crumble, and the protection of scientific medicine become a thing of the past.

## SUGGESTION AS A FACTOR IN DAILY LIFE.

SARA A. UNDERWOOD, QUINCY, ILL.

It is the discovery of a law in nature or of our own being which thrills us into more direct and consecutive thinking and investigation. The patient investigations and discoveries of Darwin, Wallace and others in physical evolution, were the result of the dimly perceived, loosely formulated theories in regard to that law of life, held by earlier thinkers. From various facts those earlier thinkers guessed that such a law existed. The later scientists, through infinite painstaking processes, demonstrated it, so that the most simple-minded could perceive its workings. And at once the mind began to observe the universality of the law not only in the physical development of earth, plant, animal, and man, but in language, science, laws, etc.

So also, now that our attention has been drawn to the psychic law of suggestion through the experiments in recent years in hypnotism and kindred subjects, we begin to observe the universality of that law of suggestion in many varying directions. It is seen to be a factor—a strongly effective one, too—in the common events of our daily lives.

All strong characters, whether good or evil in tendency, possess and often unwittingly exercise the mesmeric power of suggestion on the weaker-willed with whom they come in contact, and they thus become forces in making or marring the lives of their fellow-beings, and consequently helping or hindering the world's progress. Even a strong minded individual, when caught by an evil thinker in a passive, inactive mood, may be allured by suggestion of the weaker but persistent mind into wrong-doing, which shall haunt his conscience, and make him unhappy for a life time.

The older writers, though they did not give it that name, well understood the power of suggestion as a factor in both good

and evil. Pope in a few words portrayed and acknowledged the power of suggestion of evil when he wrote—

“Vice is a monster of such frightful mien  
That to be dreaded needs but to be seen;  
But *seen too oft*, familiar with its face,  
We first endure, then pity, then embrace.”

Honorable men like Othello can be goaded to do evil deeds by the insinuating suggestions of the crafty Iagos of the world; and sincere souls like Brutus be tempted by the envious suggestions of a Cassius to join in murderous deeds with all honesty of purpose. Suggestion does good work, however, as well as evil, for it is only by “line upon line, precept upon precept,” that a firm basis of noble character is laid, and built up.

Suggestion as a law of our being works constantly in the common occurrences of our daily life. Minds are steadily acting and re-acting upon other minds, showing us, if we stop to think about it, that thoughts are strong creative forces and should be more than they now are, trained to work in orderly lines by the Reason and the Will.

“The Listener” of the *Boston Transcript*, speaking of the anti-vaccination movement in England, says, that Mr. James Yates of the school board at Oldham, England, attributes the movement to “Swarmism,” which word he defines thus:

“Swarmism means a mass of people, largely ignorant, who will take up any sort of question or agitation, and be greatly influenced by it. We have had swarmism in politics now for many years. Our politicians, even our statesmen, have, on both sides, pandered to this feeling—this faddism, this disposition to be carried away by any theory or grievance, which only affects the populace. An old thing, this ‘swarmism,’ and real enough.

“Of all the effects of swarmism the habit which people have of taking up a certain article of food and drink, because other people are taking it up, is one of the most curious. An esteemed contemporary spoke yesterday of the prevailing rage in clubs and hotels for Scotch whiskey. Men will drink poison rather than not have ‘Scotch whiskey,’ though they can get much better liquor made in this country. And it is not because it is foreign;



the next freak of swarmism may set them all to drinking a domestic beverage. Thus they all go in for eating a certain brand of oatmeal or breakfast wheat—not merely because it is advertised, for dozens of kinds of oatmeal are advertised—and for washing with a certain kind of soap. Women are quite as susceptible to this influence as men—only with them ideas are more likely to be influenced than habits.”

And yet swarmism is only another word for suggestion. Thoughtful persons who have attended revival meetings of the Moody and Sankey type could not well help observing that it was not so much the force of conviction of the small modicum of spiritual truth dealt out at such meetings which made “conversions” so general, and the feeling of rejoicing over them so almost unanimous, as it was the result of the massed suggestions of the crowd following the preacher’s and singers’ words. The singers are especially efficacious, through harmony of sounds bringing that passivity of the mind which hypnotizes the individual will and reason, so opening the gates to outside suggestion.

Merchants and salesmen of all kinds act constantly upon the assumption of susceptibility to suggestion in all those whose trade they solicit. The commercial travelers’ business has grown up out of an intuitive knowledge of the law of suggestion. Listen to the talk of a group of these Knights of the Grip when they meet and compare notes on the railway cars, or in the ante-rooms of hotels, and you will hear tales of the marvels of suggestion which will beat the records of the best professional hypnotist.

See the women of small means returning laden with spoils from a “bargain day” shopping; follow them to their homes and you will find nine out of ten ready to cry with disgust at themselves for having been hypnotized into parting with money for useless things by the plausible suggestions of advertisements, shopmen, clerks, and friends; buying things they had no thought of buying when they left home, which they had no real need of, and on which they have wasted money needed for necessities.

Often by force of persistence and insistence an inferior mind

may dominate by suggestion one of naturally greater moral and intellectual caliber, when the latter allows itself in sensitive deference to the former, to waive its own carefully reasoned conclusions on rules of action, to the vehement suggestions of a different course based on tradition and social custom. A business man who, knowing what strain any extra outlay may bring to bear on his financial standing, and objecting to his wife's sending out invitations for a grand party during his crisis, may by force of reiterated suggestion on the part of wife and daughters consent to what may turn out to be ruinous to all their future prosperity. Again, a small-minded, evil thinking gossip, by constant suggestion of suspicions of the conduct of innocent persons, may so lead well meaning members of society of greater influence to believe these false aspersions and cause them to aid in the social ruin of guiltless individuals.

Religions of all grades and ages have depended largely on the law of suggestion to gain converts. Apropos of this a late writer remarks: "It is no aspersion upon the Catholic method of utilizing all sensuous means of attaining to a state of spiritual exaltation, to recall the fact that a similar method has been and is employed in ruder fashion, but still on the same general principles, by the fetich worshipers—among the most barbarous races of mankind. The music, the incense, *the effect of continual repetition* \* \* which have so marvelous an effect in preparing the mind to receive certain ideas or to realize certain principles, are to be found in germ in the tom-tom of the Obi man and the weird incantations which rise around the bleeding cockerels sacrificed in the orgies of the Swamp. In the art of hypnotic suggestion, in the utilization of outward and material means of appealing to the soul through the senses, the Church of Rome has long stood pre-eminent, but its first form is among more primitive religions."

Like many other physical and psychical laws governing human life, the law of suggestion, though only dimly apprehended, has still always been recognized. All leaders in politics, in reform movements, in all the different "isms" which rise from time to time, the preachers, poets and writers who sway

and move the multitude—all possess this power strongly. We say they are "magnetic" men and women because they draw and lead where those of lesser force drift or follow. But the time has arrived in which it is possible to sift and sort the known facts of this potent law; to experiment and investigate regarding its area and limitations, and to master and make use of it for the good of humanity in ways yet undreamed of—as we are daily mastering and making use of electricity and other forces. Psychology is opening wide areas of study and experiment not only to the medical profession, but to every human being who thinks and longs to know.

## SUGGESTION ENDORSED.

The following appeared in the editorial columns of the Chicago *Inter Ocean* in its issue of May 7th, 1899 :

### CURING BY SUGGESTION.

"Dr. John Duncan Quackenbos, emeritus professor at Columbia university, is the latest convert to the curative power of suggestion—the vital principle underlying hypnotism. After a series of important experiments he has become convinced that suggestion may be employed to great advantage in curing disease, alleviating pain, breaking up harmful habits, and educating children. He predicts even that it will be helpful in the treatment of the insane.

"These uses of suggestion have been known and employed for years in Chicago. Even the treatment of insanity by suggestion has been tried here with successful results. In another column is given the statement of Dr. Herbert A. Parkyn, of the Chicago School of Psychology, that a number of insane persons have been restored to normal mind by the use of suggestion, two positive cures having been accomplished within the last few months.

"The theory on which suggestion is applied to the treatment of the insane is simple. Every impression a man receives through his senses is believed to be stored up in some unknown manner in the cells of his brain, a change in the tissue, manifested by an increased blood supply, taking place there. Certain cells or sets of cells are thrown into activity by the reception of certain ideas, and, when excited, in turn give rise to the same classes of ideas. If, through disease, shock, pressure, low vitality of the body, or some similar cause, the blood supply to the brain is disturbed, so that the action of one or a few sets of cells is greatly stimulated while the others are depressed, then insanity results.

"The curative treatment is merely an effort to reduce the

intense activity of one group of cells by stimulating other groups. The physical health and circulation of the patient are first made normal. Then by suggestions, which are merely spoken sentences constantly reiterated in the hearing of the patient, groups of cells different from the ones abnormally excited are stimulated. As fast as rival groups are increased in action the overexcited ones become calm, just as whistling one tune will drive another out of the mind. If this treatment is carried on skillfully and consistently, a normal degree of activity all over the brain results, and the patient becomes sane.

"This is really no more than comes within every-day experience. New thoughts and impressions replace old ones, provided the new are made sufficiently vivid or are often enough repeated.

"This theory is employed not alone for the cure of insanity. The treatment of most nervous diseases and of habits is also based on it. To produce health the right sets of cells are stimulated and the wrong quieted. In curing a habit the brain cells which say 'I will not take such and such a thing' are made more active than those which say 'I desire that thing.'

"The interest first aroused by the now discredited stage hypnotist and his pranks has resulted in great development in the last few years, showing the relations between the body and the mind, and the influence that each exerts on the other. That results for good which would have been considered miraculous fifty years ago can be obtained by suggestion no longer needs to be demonstrated. Whether or not suggestion is the solution of the problem over which so many investigators are puzzling, there can be no question that a great vital truth somewhere underlies its wonderful manifestations."

# SUGGESTIONS

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*Devoted to the Study of all Natural Phenomena, the Dissemination of the most advanced ideas in Suggestive Therapeutics and Suggestive Education of Children, as well as facts gained from experiments in Hypnotism, Telepathy, Crystal Vision and other Occult Sciences.*

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HERBERT A. PARKYN, M. D., Editor.

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## EDITORIAL.

**X** When this paragraph is marked with a red and blue cross it shows our friends that their time has expired, and we shall be happy to receive a renewal of their subscription soon.

## ONLY A FEW OF THEM LEFT.

In our last issue we offered the first volume of SUGGESTIONS as a premium to new subscribers. So hearty has been the response to this offer that there are only a few complete sets of Volume I left. However, we will keep the offer open till the last volume has been mailed.

To our old subscribers we will mail SUGGESTIONS free for one year upon receipt of two new subscriptions.

For thirty subscriptions we will give a scholarship entitling the holder to a course at the Chicago School of Psychology.

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## A CLINICAL REPORT.

The Chicago School of Psychology has just entered its fourth year of successful existence. Since its inception over two hundred students have been graduated and over four thousand patients treated. Records of the history and treatment of these cases have been kept and interesting statistics have been compiled.

We have received so many urgent requests from physicians and others for information about the cases treated and the results obtained, that in the future each number of SUGGESTIONS will contain a clinical report of cases treated at the clinic of the Chicago School of Psychology. This clinic averages over twenty patients each morning. We will publish only a few cases each month but will enter into the details of the history, symptoms and treatment of each. An immense amount of material is at hand and some very interesting reports may be looked for.

Should any of our readers or their friends have interesting cases or personal psychic experiences to report, we will be glad to receive them for publication.

## CHANGE OF NAME.

Next month the title of SUGGESTIONS will be changed to SUGGESTION.

When this magazine was started it was the intention of the publishers to cover a very wide field and give suggestions on everything. The first number even contained an article entitled "Suggestions on China Painting." However, the amount of manuscript dealing with the law of Suggestion alone, which from time to time has found its way to the editor's desk, has prompted us to change our original intentions and in the future we will devote all our space to a study of "The Law of Suggestion," and with the help of our readers will endeavor to determine its possibilities and limitations. For the present we shall confine ourselves chiefly to a study of its possibilities and limitations from a Therapeutic point of view. Much has been accomplished in this direction but the field has barely been opened. It is a wide one and we ask for the cheerful assistance of our readers. If you have met with something interesting in your practice or daily life which you cannot understand, send us the facts and we will try to obtain a solution. That thousands of cures are being made every day by suggestion no one will deny, but just how this force acts in working these cures is what we aim to discover. Having discovered its method of operation our physician will be able to employ this force intelligently in every instance and it will be free from such disguises as Christian Science, Magnetism, etc.

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## WHICH WAS IT?

At Eau Claire, Wis., nine ministers preached on the same Sunday, taking for their subject the New Richmond cyclone. Eight of them expressed the opinion that the cyclone was a mysterious dispensation of Providence, and the ninth advanced the



theory that it was the devilish work of an unknown power. 'All of them were probably wrong.

It is unreasonable to suppose that a God of love and mercy would send such a messenger of destruction upon his defenseless children, and it is past intelligent belief to assume that the omnipotent ruler of the universe would permit a demon (if such there be) to wreak vengeance upon the earth.

Let us be honest about these awful visitations and admit that we do not know why they come nor why they are permitted. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh nor whither it goeth." Possibly the day may come when science shall speak to the winds and they will be still—brought as completely under control of man as is electricity to-day. For thousands of years man has been groping, growing towards the light of truth, finding here a little and there a little, often at great pain and sacrifice and even loss of life itself, and as his knowledge of the limitless mysteries of this planet and the vast, unmeasured universe has increased, so also has his faith in an all-wise, beneficent Creator grown stronger. We see things now and know them as never before. Who then can place limitations upon man's search after the unknown and say there are boundaries beyond which he cannot pass? No one can foresee what may be known a thousand or even a few years hence about cyclones, earthquakes and other physical and psychical phenomena that are to-day beyond our ken because of our ignorance.

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There is much expectant interest manifested in the forthcoming volume to be issued by the United States Bureau of Education, entitled "Experimental Study of Children." In this work is embodied the psycho-physical experiments on school children by Dr. A. MacDonald at Washington. The powers that be are not unanimous in their opinion as to the desirability or usefulness of such experiments. For the most part the medical journals approve of the work. The *modus operandi* is to press against

the temple an "algometer" devised by Dr. MacDonald, which registers the amount of pressure. The Dr. claims to be able to approximate very nearly to what he designates "the threshold of pain." The instrument is very delicately adjusted and registers any sensibility to pain. It is a unique way of measuring the influence of mental fatigue, etc., upon the body. *The Medical Times*, speaking of the new branch of psychology, says:

"The instrumental investigation of man, which psychology has recently introduced, is a purer method of presenting the effect of mental, moral and physical forces upon the body of man, of which we are unconscious, and the knowledge thus obtained leads to the most practical and far-reaching results in education, business, and the whole conduct of life. These studies now being prosecuted by Professor MacDonald under government patronage, are among the most important in the valuable work of the Bureau of Education."

*The New York Sun* editorially condemns the application of anthropometry to helpless school-children, and deplors the fact that such work is conducted under the auspices of the Bureau of Education.

The outcome is not quite clearly defined. In our opinion there would be danger in arousing the expectant attention towards the presence of pain. While a perfect healthy, normal condition would be a good suggestion for a boy or girl to continue well, the opposite effect would undoubtedly follow the opposite conclusion, and increase the trouble. Unfavorable suggestions invariably bring about unfavorable results, and unless the children are kept in ignorance of the conditions registered, there will be an increase of pain and fatigue among those already under normal average in health.

Here is a fertile field for the exercise of wise suggestion. A physician who thoroughly understands its use and application should supplement the work of the investigator in the schools. Otherwise much harm may follow. The internal forces of thought cannot be left out of any calculation the psychologist may have in consideration. It will be well if the experimenters keep that fact in view, for none of us are willing to sacrifice the boys and

girls even in the interest of science. The individual must not be submitted to any deterioration—especially as such valuable means as suggestion are within the reach of intelligent operators.

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A new society was organized in New York City last month for the purpose of investigation along the lines of psychical research. It is called the School of Philosophy and is an outgrowth of the old Metaphysical Society, which was established in 1891 by Leander Edmund Whipple and others. The new society started with seventy organizing members, out of which several committees have already been formed for work of an active character. There is great need of intelligent effort in the dissemination of psychical knowledge and SUGGESTIONS offers its best wishes for the welfare of the new society. We would like to see a similar organization in every city and town in the country.

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## BOOK REVIEWS.

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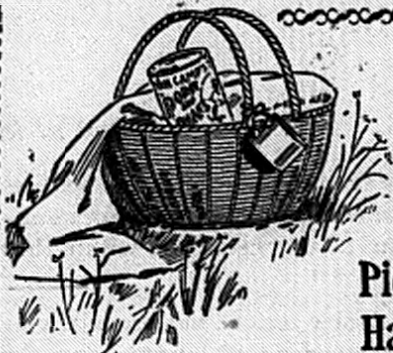
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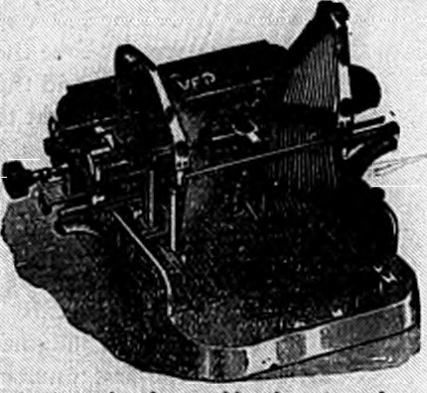
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