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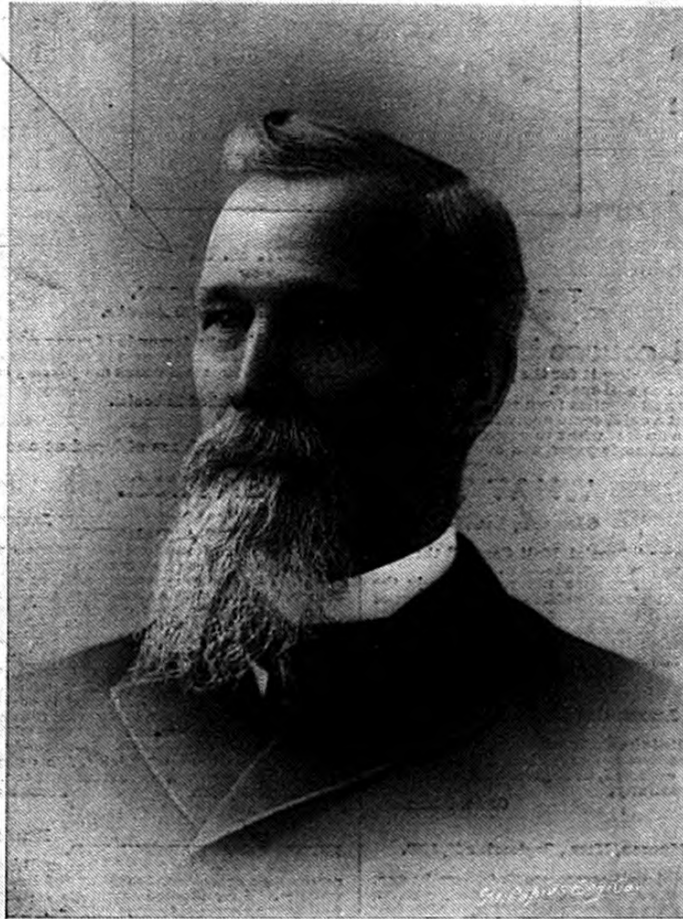
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SUGGESTION



HYPNOTISM

GEORGE DUTTON, A. B., M. D.

HERBERT A. PARKYN, M. D., EDITOR.

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## WHAT THEY ARE SAYING.

HERBERT A. PARKYN, M. D.  
OAKLAND, CAL., 9-30, 1899.  
DEAR DOCTOR: I have read your "Special Mail Course" through carefully. I wish to congratulate you on its production. Almost everything on the subject, written today, is away in the clouds, so it is refreshing to find a man with backbone enough to stand on the earth and teach suggestion to the multitude. It is in every way the best thing I have ever seen; the most rational, most satisfying in every way. I wish it might be in the hands of all sufferers and all who wish to help suffering humanity.  
S. F. MEACHAM, M. D.

HERBERT A. PARKYN, M. D.  
LITTLE ROCK, September 28, 1899.  
DEAR SIR: I have now completed the study of your mail course of instruction, and I found it to be the best work on Hypnotism and Suggestion I ever studied, Hudson not excepted, as it gives the reason why results are obtained. Respectfully,  
CHAS. FRIES.

HERBERT A. PARKYN, M. D.  
MERIGO, MISS., September 30, 1899.  
DEAR DOCTOR: I received special mail course nearly two weeks ago. I have already gone carefully over the course and am delighted with it. I have read a number of works on Hypnotism, nearly all of which left the impression that there was some mysterious influence brought to bear on the patient by the operator. Yours clears the matter up and explains all the phenomena by well recognized physiological laws.  
W. W. McRAE, M. D.

SALEM, MASS., October 2, 1899.  
"The mail course was received all right. I am much pleased with it. It is much different from any that I have read. It is the simplicity and head-headed common sense that makes it valuable."  
DR. CHAS. E. LEGRAND.

PHILADELPHIA, PA., September 27, 1899.  
"Diploma arrived today. I am very proud of it. That ten dollars was the most profitable investment I have ever made, and I would be pleased to make some more investments with as equally satisfactory results."  
W. A. VAN VOORHIS, M. D.

CLEVELAND, O., 8-26-99.  
H. A. PARKYN, M. D.  
I have been delighted with the reading matter which you put forth as your mail course. It excels by far anything of the kind that has come to my notice; and I have rather a hobby of looking up the various so-called "mail courses" in order to learn the finer points of each instructor along these lines."  
ROBERT SHERMAN, M. D.

JACKSONVILLE, Mo., July 25, 1899.  
DR. HERBERT A. PARKYN.  
DEAR SIR: I received the course on Suggestion, and like it very much indeed. I see how much I have been in the dark for these many years. I had an unsystematized idea of the principles set forth in the course, but had only a smattering of the real. I have already made use of Suggestion to advantage. I have never been the doctor that most of the profession are, and now shall use less medicine than ever, inasmuch as I see that often it is wholly unnecessary. I am surprised to know how it shall revolutionize my future operations in the field of practice. There is everything in it. While I think it needs judgment in the selection of cases and cannot entirely separate one from former methods. In many cases in which I formerly was at sea I shall now find plain sailing with the shore in sight. How I have practiced for 22 years without seeing this grand climactic point I cannot understand. I was ready to acknowledge that the Christian Scientist, the faith healer, the osteopath, and others of the grand made their cures, and wonderful ones too, but could not account for them. Now I see the point. Yours sincerely,  
W. D. HALLIBURTON, M. D.

READING, PA., September 6, 1899.  
HERBERT A. PARKYN, M. D.  
DEAR DOCTOR: \* \* \* "Your mail course is so clear and simple that any person of average learning and intelligence may reap great benefits from it. Your method possesses one special advantage, that is, what formerly appeared to many of us as hidden, marvelous, mysterious, is in your method very clearly and naturally explained. Hoping that many others may likewise profit by the advantage of your method, I remain, Yours very truly,  
REV. ADALBERT MALUSCKI,  
Rector St. Mary's Church, Reading, Pa.

MULHALL, OKLA. TER., October 2, 1899.  
H. A. PARKYN, M. D.  
DEAR SIR: "Mail course received o. k. Am highly pleased with it. It seems the most sensible work on Suggestion for therapeutic application I have yet seen, and agrees with the observation of my independent research, and from the tone of your writing I infer that you are an honest and serious investigator along these lines."  
BENJ. F. FINN, M. D.

WINN, ME., September 18, 1899.  
HERBERT A. PARKYN, M. D.  
DEAR SIR: "Permit me to express to you my very great satisfaction with your special mail course on Suggestive Therapeutics. I have enjoyed the study of it and appreciate its fullness and clearness. Parts 26-30 are very fine. The treatment of Rheumatism is very clear and of deep interest to me as it is a very prevalent disease. I enjoyed very much the part on Psychology and Medicines, the clearest presentation of this I have ever read."  
I. C. QUINN,  
Priest in Charge of St. Thomas Church.

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# SUGGESTION.

*"Man's whole education is the result of Suggestion."*

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\$1.00 PER YEAR.

## MANUAL SUGGESTION.

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

### ARTICLE I.

In order that my meaning in this article may be clearly understood, let me begin by defining a few terms. It is common to quarrel over the word, forgetting that the idea is the important thing. It is not wise to give new definitions to words well established and understood by all, but in this case no two agree fully as to the exact meanings, hence I would ask all who read this article to note the meanings I wish these words to convey.

By Suggestion, we do not mean the act of suggesting or offering a suggestion only, but its acceptance as well. Suggestion, then, is the intrusion into the mind or intellect of an idea, which may or may not meet with resistance, but will be accepted and acted out, at last, automatically. Mind and intellect are used as meaning the same, but it will make matters plainer, if we narrow the use of the word mind to consciousness only, and use intellect to mean any working to a definite plan, or end, or aim. An act then, to be mental, must be conscious, but it need not be to be intellectual, if we can see plan or purpose in it.

Disease must mean something definite to us, or we cannot hold rational ideas of cure. It is common for magnetic healers to talk of drawing out the disease. Some call one of their hands, which they claim to have the healing power, their plaster. Some of them drive out disease just as though it were something possessed of intellect and even feeling, and would run from their fiery fingers. Now, what are we dealing with? Can it be chased like geese? Is it something that can be frightened, or flooded, or drawn out of the body? Again we are told that it isn't anything at all; that all we need is to go right along and

pay no heed to our idle and erroneous thoughts, and we are all right.

We see, then, how necessary it is that we know, in our own minds, what we are talking of. Others may not accept our version of it, but that does not matter; if our ideas are clear, we can give and hold a clear conception of what we mean; otherwise, we cannot even be understood. Disease is not an entity, but a condition; it is a manner of acting; it is a way of living a life; it is, simply, that the organism in question so acts, so lives, as to fail to meet the demands made upon it. Disease is failure, not success. How are we going to draw or chase out a failure? We say, ignore it; but even if we succeed in doing so, that will not constitute a success, will not prevent the organism from becoming less and less able to meet its demands, its needs; will not prevent the failure deepening and widening. Ignoring paralysis, if one could imagine such a thing, will not enable one to walk; so that while disease is a condition, it does not follow that it is either possible or wise to ignore it.

It is also wise to keep in mind that so far as we are an organism, the cell is the unit, the workman, and that it is here that the failure occurs. Either the cell fails to do its whole duty, or fails to co-operate perfectly with its neighbors. Either would constitute disease.

What then is a cure? Who and what cures? If we will keep the above well in mind at this point, it will save us from many a pitfall. Each cell has life. Some animals consist of a single cell only. Life, then, is independent of a nervous system, although the latter lives. It is independent of organs and tissues as we think of them in the higher animals, at least. The cell, then, as a living entity, builds and repairs the body. Disease then is the failure of the cells to meet the demands made upon them. What demands are these? To repair their own waste. What is a cure?

To enable these cells to do this work of repair, of supplying their waste, the materials are selected from the fluid around them. It is prepared by them alone. Not that there has not been an immense amount of work done upon this material long before it reaches the cell, but the final touch *is given, must be given*, by the cell itself. Co-operation is necessary, but it all fails if the individual cell fails to do its individual work; for a nerve cell is one thing, a muscle cell quite another, a bone or gland cell another, etc. Whatever method we select, these cells are, at last, the real workmen.

Co-operation is a law as universal as gravitation, and as conspicuous. It is plainly visible and its importance such that many see it only, and forget, or in a measure ignore, the units co-operating. We hear so much of union and strength that we fail to keep in mind that the importance of the union is, after all, dependent on the importance of the things united. This is as true in the body as elsewhere. We talk learnedly of muscles, and glands, and nervous system, and harmonious action being health, forgetting what we mean by harmony. Harmony of what? Of muscles and glands and nerves. Well, but what are these? A muscle is not a unit. What makes up these different organs and tissues as we know them? Cells are the units, and all the work of the body is done by these, individually. The importance of individuals, therefore, must be constantly kept in mind while thinking of co-operation, of union, of common elements. This is as necessary in the different treatments of disease as elsewhere. There are common elements running through them all, such as the expectant attention of the patient, Suggestion, the personality of the treator, etc. This does not mean that there is not virtue in the methods themselves. I wish this to be kept in mind throughout these articles. I have no war with any method, but am simply trying to show the importance of Suggestion, and that it is always present even in unexpected places.

We have four main types of Suggestion:

1. Verbal, with patient either waking or sleeping.
2. Mental.
3. Manual.
4. Personal.

I shall speak mainly of the last two.

It is impossible, in searching after truth, to

over-estimate the importance of realizing that the mind can be made a servant, and kept from becoming the master. Back of the mind we have intellect, back of intellect we have life, which, conscious of itself and its power to perform, should be kept dominant in the will of each individual. Forget this fact, forget that we can be free, that *we can choose*, and immediately facts become theories or principles, principles become doctrines, and doctrines harden into dogmas. The soul is then hedged in, and all knowledge of the world, outside of this dogma, must come from some other source. If this dogma should happen to be medical, such as the use of drugs, the use of Suggestion, opposition to all material means whatever, or even vital magnetism, the result would be the same; that is, slavery, not freedom, stagnation, not progress, hatred not love. Hundreds of the brightest minds the world has yet produced have been and are thus corralled. Once show these minds that they can be free, then tear down the bars, and our knowledge of medicine, of disease, of cure, will advance more in the next ten years than it has in the past hundred. Failure to shun this corral is responsible for some of the blackest pages of the world's history, and is even now costing the world, every year, thousands of lives that might be saved. Let us then tread carefully, and beware of dogmatism, that heated wind under whose breath truth withers and dies. It is better far that we sail the high seas, with the sun overhead and the great deep waters beneath, till some safe harbor is sighted, than, in haste, to brave the breakers with our feeble craft.

The last word cannot be said today upon this or any other subject, and he who attempts such a feat will but make himself ridiculous, and injure his cause with all fair-minded men. We do not want a last word, for that would mean the end of progress, the commencement of stagnation. Those who are today trying to say that last word, who are swearing earnestly that they have the exact truth, and that all opponents are the real enemies of progress in the healing art, I care not what cause they espouse; they are the stumbling blocks in the way of advancement, the clogs on the wheel of progression.

We are now ready to take up the healing of disease by the use of hands. First, then, is there any power in the hands? Yes! there is heat in them, at least. In some much, in others little.

This should not be ignored, for at times it is quite important, as it may be used to warm the surface, dilate the surface vessels, and allow more blood to come to the surface, thus relieving internal congestions. This may be all that is needed. But, you say, this could be done by the application of warmth in any other way as well or better. Granted, but you would lose the effect of personality, the suggestive element would be weakened, the expectant attention less active, the results less effective. For these reasons no mechanical contrivance, however ingenious, ever can take the place of the hands. This has been well established in the attempt to supplant Swedish Hand-Movement by machinery. While some good work is done, it falls far short of that done with the hands. I do not doubt but that in many cases this warmth of the hand is what is felt, and as it comes from a person, is called magnetism. I think this partly because a cold, clammy hand has not the same range of usefulness, being preferable in fevers only. But is there anything in the hands themselves? Here, as everywhere else, one should beware of dogmatizing on a question where so much ignorance prevails, as on all topics of life, health, disease, and cure. But I think that one is perfectly safe in affirming that there is some power in the hands. I think that the modern scientific investigations of psychic phenomena (which I shall have to assume all readers of this article to be familiar with) have proven beyond any reasonable doubt that there is power in some hands at least. It is also a safe inference that if power exists in some hands, the possibility exists in all; and if the future shall prove that it is a normal condition in these persons, we may even say that the desirability should exist for a more universal examination of this topic, that the laws governing the same may be better known and the possibilities in all lines of our lives be made actual. As to the real nature of these powers, as to their source, and our powers at present, and how to utilize them for therapeutic ends,—these are different and debatable matters. In order to use any force, it is not always necessary to know its real nature. If it were, we should be greatly limited in our use of force, for we, in truth, know little of its essential nature. It is necessary, however, to an intelligent use of any force or agency, to know something of the laws governing the same, and I think all will agree with me that at present we

are in the dark as to the laws governing in these matters, granting they exist.

Now, I am going to state a few of the claims made by some of these magnetic healers. One, with whom I am well acquainted, claims to be able to make the majority of those who come to him wince with pain. (I must confess that I felt nothing whatever.) Another claims that the right hand is so powerful that clothing or anything worn cannot interfere with the effects. Still another holds that he is able to raise a blister on anyone when he deems such a course necessary to "draw out the disease," as they express it. Remember that I am not saying, at present, what I believe in these cases, but granting others' beliefs to be true simply that we may see what the results would be if they were true. Supposing that all the above powers, and even tenfold stranger ones, really exist in the hands of certain persons, or potentially in us all, if you wish, what then? The mere existence of power does not constitute it a therapeutic agent of importance. We have electricity powerful enough to kill, yet sometimes it cures, sometimes fails; its great power seems to give it little advantage over some gentler means. We have drugs, powerful ones at that, yet their therapeutic power does not always increase with their physiological or lethal powers, by any means. Refer back to what has been said about health, disease and cell-life, and you will see that extrinsic means, whether powerful or not, are not the real curative agents. They, the extrinsic measures, can help or hinder by aiding in constituting a favorable or unfavorable environment for the cell, tissue or organ, but these parts alone and cooperatively must do the work of repair, which is the work of cure. If we are speaking of a power from hands, that could make no difference. It is, so far as the cell-life of the patient is concerned, an extrinsic force. Even if we admit, as some claim, that it is an animic force, or force of life, it would still be external to the diseased cells. If we were to claim with some that these forces were really thoughts, and that thoughts were things, it would not give them any special advantages unless we claim that they could enter into the cell proper and do its work for it. This, of course, we cannot even imagine, and if we could, it would be hard to see how that would do the real tenant of the cell any good, for how is it to keep things in order when the healing thought

has gone. It is not, so far as we can see, any more difficult to repair a cell at one time than at another if the same materials are at hand. Here is, then, the real usefulness of all therapeutic aids, *to furnish the building material for the tissues, not to do their work for them.* So we will conclude this part of the topic by acknowledging that we believe that there is power in the hands, and that like all other extrinsic therapeutic measures it is useful at times and in a measure, but we also think that at present, at least, the real curative power of manual treatment is not in some vital magnetism, nor in any other mysterious force, but partly mechanical, and mainly suggestive, as we shall attempt to show later.

(TO BE CONTINUED)

NOTE.—This is the first of a series of articles which Dr. Meacham has contributed dealing with the subject of magnetic healing.

### POWER OF A KIND VOICE.

Train the voice of your children. Do not let them grow up with harsh, disagreeable voices, which grate on the ear every time they speak. French parents are very particular about this and that is one reason why we admire the manners of the little French children. They have games which teach politeness, and some of the street songs and games played by the children of French peasants are almost as pretty as our kindergarten songs and plays.

One must start in youth and be on the watch night and day, at work and at play, to get and keep a voice that shall speak at all times, the thoughts of a kind heart. It is often in youth that one gets a voice or a tone that is sharp; and it sticks to him through life, and stirs up ill-will and grief, and falls like a drop of gall on the sweet joys of home. Watch it day by day as a pearl of great price, for it will be worth more to you in the days to come than the pearl hid in the sea. A kind voice is to the heart what light is to the eye. "It is a light that sings as well as shines."

Good words do more than hard speeches, as the sunbeams, without any noise, will make the traveler cast off his cloak, which all the blustering winds could not do, but only make him bind it closer to him. Let our words be good words, full of sunshine, and they will be benedictions upon the listeners.

### MENTAL TROUBLES AND THEIR TREATMENT.

HERBERT A. PARKYN, M. D., C. M., CHICAGO, ILL.

(Continued.)

#### STAGE FRIGHT.

This condition is not necessarily one of self-consciousness as many suppose. In fact, it is more often a condition in which the victim becomes conscious of everything occurring around him.

A true artist of any type "loses himself" when indulging in his chosen work, and in the same degree in which he is able to do this is he successful.

Ask any great singer to tell you of what he thought when singing a solo which was enthusiastically encored, and invariably he will inform you that he cannot remember, or that he was "wrapped up in his solo."

When an individual suffers from stage fright, his attention wanders to things going on around him, and it is only by a supreme voluntary effort that he is able to perform his part.

Now, a true artist should not be conscious of effort in his part. Having practiced the technique of his part until it becomes automatic, he is in a position to keep his mind on the idea he is attempting to convey. Should his attention be attracted in the least from his work, by something occurring around him, the impression received (if strong enough to call to consciousness a chain of associations) will either spoil the effect of his work or produce actual stage fright.

We have all experienced this condition dozens of times without recognizing it as stage fright; for instance, we have often lost the thread of a story when relating it to a number of friends, on account of some simple remark or interruption. The interruption having caused a diversion of the attention, it has been difficult for us sometimes to pick up the thread of the story where it was broken.

Auto-suggestion, also, plays an important part in producing the condition of stage fright, especially where it has once occurred in an individual. A man may be on the stage for thirty years without experiencing it, and at the end of that time have something divert his attention from his work, causing him to break down. Let it occur but once, and it is likely to occur again, from the fear which the first breakdown produces. Stam-

merers, while reading aloud, frequently see a word, in a line below the one they may be reading, over which they are certain they will hesitate. As a rule, they do hesitate on the word selected. In the same way, the auto-suggestion of an actor or singer, that he will break down at a certain place in his work, is likely to produce a failure at the very place or time anticipated.

Pianists are great sufferers from this condition. If, instead of losing themselves in the ideas of the composer, they commence to think of a certain place in the selection where the technique is difficult, they are almost certain to collapse at the place thought of. An expert pianist knows the difficulty of attempting to execute a fine solo in a room where everyone is talking, and in polite society it is considered a breach of etiquette to speak while a guest is singing or playing. I once saw a great pianist cease playing, in the middle of the last solo on his program, because some ill-bred persons in the theatre commenced to move out in order to catch an early car. Amid great applause he simply sat and stared at the people who were making the commotion, until they took their seats, chagrined by his rebuke. When silence once more reigned, he commenced his selection again and played to the end, undisturbed. Great precaution should be taken by an artist or actor to study his part thoroughly before appearing in public, for sometimes insufficient rehearsing will cause a breakdown, which may in the future be productive of stage fright.

The light of many a born orator has gone out early in his career, because at some time he has attempted to make a speech or respond to a toast, without having had time to prepare himself.

I hope I have made this condition clear to the reader, but in order to make it still clearer, I shall give the history of one or two cases and the lines of treatment adopted.

I was consulted by a young lady pianist, who was unable to perform in public on account of stage fright. While playing she would begin to wonder what the audience thought of her work and the criticisms she would receive. Then, suddenly remembering a difficult passage, a fear that she would not get through it successfully caused her to cease playing at once. It was a great trial to her, for much money had been spent on her tuition.

I explained the cause of the trouble and told her that when she was playing her mind should

be on nothing but the ideas of the composer; that having practiced the technique thoroughly it would be reproduced automatically if she kept her mind on the effects the composer intended.

During treatment I gave her suggestions of confidence and calmness and asked her to run over in her mind her different selections, to make sure that her ideas of each were complete. After her first treatment, I stood beside her at the piano and had the satisfaction of hearing her play a selection from beginning to end without the slightest hesitation. She was also instructed to relax herself several times each day, and while in that condition to review her different solos mentally.

The result was truly remarkable, for in less than a month she was able to play in public without the least effort. In fact, she grew to enjoy it, confidence having supplanted fear.

A merchant of middle age had three hundred agents in his employ and it was necessary for him, occasionally, to address them in a body. For over two years he had simply read his address from manuscript. He felt that this method was unsatisfactory to all concerned, but was afraid to speak to them extemporaneously. When still a young man this gentleman had been called upon for a speech, while attending a dinner party. He sprang to his feet, but not being prepared and having no ideas on the subject under discussion, he stumbled through a few sentences and then sank into his chair, chagrined at his failure. From that time until he consulted me about treatment, the recollection of his "maiden" failure had kept him from attempting to speak in public. I explained to him that anyone would have made the same failure under similar circumstances; that it is impossible for anyone to speak on a subject unless he has some ideas to advance; that when a man is familiar with what he wishes to say, he generally experiences but little trouble in expressing himself.

Besides treating him with stimulating suggestions of confidence, aggressiveness and coolness, I asked him to make out a list of the subjects he intended to place before his employees at the next meeting, and then to go over them mentally several times. Having done this, he was instructed to place some empty chairs in front of him and address them as though he were talking to his employees. His wife was

text called in and he made the same address to her. By this time he had gone over what he wished to say so often that he experienced no difficulty in finding words with which to express himself. The following day he invited one of his agents to dine with him, and after dinner he explained his views to him as though they had just arisen in his mind. The next day three more were invited and again the work was gone over. When the evening for the crucial test arrived, he went to the platform without any misgiving and talked simply, yet forcibly, just as he had to the three at Ginner. He made such a success of this speech that his confidence in himself became unbounded; and in the future he found no trouble in making an address, although he says that he never attempts to speak even slow, without first understanding clearly what he intends to say.

Should self-consciousness play any part in a case of stage fright, it should be treated by the methods given in a former article devoted to stammering.

### TIME.

It is only one little step from yesterday to today, from this year to next year, from time to eternity. A clock stroke, the chime of a bell, marks the dividing line; and yet all is one—a seamless robe in the eyes of God, the sacred, unspoiled field of being, that to us comes in fragments so often ruined and misused by the base things of life. The invisible lines we call new days and years, birthdays and deathdays, are the milestones in our mortal journey. We have come to another milestone on the great highroad, and some of us are bowed and well stricken in years, and some are ignorant and reckless. We have each a toll to pay as we pass the bourne, as we cross the rubicon. A door closes behind us, another opens before us, and there are genii who guard the doors of strange and mystic aspect, and still all that has been is blending with all that is to be, knitted up in the warp and woof of destiny on Time's great humming wheel.

Dr. Dutton's contribution for next month's SUGGESTION will be entitled "A New Theory of the Garden of Eden." It will be illustrated by a magnificent cut of the human heart, which has been especially prepared by Dr. Dutton in order to explain many points in his article.

### PSYCHO-PHYSICAL CULTURE.

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

CHICAGO, ILL.

(Concluded.)

Patients are given a regular course of physical culture, which is practiced to the accompaniment of music, and at certain stages of the course, are required to intone on a note that has been specially prescribed for the case in hand. This is done by requiring the patient to take a note from the piano, pitch-pipe or tuning fork, and to hold it while going through certain movements. In some cases, for instance, where it is desired to raise a patient out of a fit of despondency, he is made to inhale on tones of various musical scales. beginning, say, to inhale while sounding the musical note corresponding to G, and exhale while sounding the musical note corresponding to E in the scale of C natural. This is the only perfect scale, and is, therefore, the model for all other scales, so that when once in harmony with it the bodily key note or scale of an individual is readily determined. It is very difficult to describe the *modus operandi*, because each case is a study unto itself, and special methods have to be adopted in every case, no general rule being applicable to all cases.

The keynote of a patient varies from day to day, and in different individuals. You ask how to get it? This is not very difficult. There are many ways. The experienced operator along this line of practice instinctively feels the vibration of his patient and will unerringly adopt the correct note upon which to exercise the patient. There are, however, methods that are thoroughly scientific for obtaining the keynote of an individual. One of these is by closing the ears with the fingers and permitting the patient to hum the scale. When he strikes a note that is in consonance with the note heard in his ear, have him hold it until it is found on the piano or tuning-fork. Another way is by permitting him to run the scale until he finds the tone that causes all of his air cavities to thrill and vibrate simultaneously. He will sense it in his chest, throat, head and nose.

Both of these methods are, however, amenable to error, in that the patient must be depended upon to determine when the note of the scale is in consonance with his body note.



Another method, not open to the above objection, and which is sometimes used, consists in having the patient speak or hum into the receiving tube of a phonograph devised by Scott and improved by Koenig. The instrument somewhat resembles a phonograph, although when in use its mechanism is reversed. Instead of giving out sound, it is a sound receiver. As its name indicates, it is a self-registering sound apparatus and is a modification of the drum and tuning-fork arrangements so commonly in use in physical laboratories. All the waves that enter the paraboloid impinge on the membrane and throw it into vibration. On the side of the membrane next to the cylinder is attached a very fine and light style, which faithfully inscribes on the smoked paper around the cylinder the slightest motion given to the membrane. By means of a small adjustable clamp, held in position by a screw, it is possible, with a second screw, to regulate at will the tension of any given point to the membrane. In this way we can obtain a record of any sonorous wave that enters the paraboloid. By this instrument we find that each sound traces out its own characteristic curve—writes out its own distinguishing autograph. Some sounds give indentations much like those of the tuning fork, while others, like those of the human voice, give rise to sinuosities of much greater complexity.

By means of a tuning fork, which is kept in vibration simultaneously with the style, the frequency of any sound can be determined with the greatest ease and precision. The process is identical with that used in estimating the vibration of an elastic rod. We have traces of both the sounds made on the smoked paper, and knowing the frequency of the fork, we have only to count the number of sinuosities of each sound corresponding to any given distance on the paper, when a simple proportion will give us the number of vibrations made per second by the sound collected by the paraboloid and recorded by the style attached to the membrane.

Let a patient sing a prolonged note into the open end of the reflector. On turning the cylinder we have the curve peculiar to this note, and at the same time we have the sinuous line produced by the tuning-fork. Then count the number of vibrations made by the voice for any given length of time, and suppose we find that the voice makes one hundred and eighty sinu-

osities while the fork makes seventy. What is the frequency of the note sung, that of the fork being one hundred? When the fork makes seventy vibrations, the voice makes one hundred and eighty; when the fork executes one hundred vibrations, the voice executes  $x$  vibrations. Putting this in the form of a proportion, we have  $70 : 180 :: 100 : x$ , from which we find the value of  $x$  to be 257.17, which corresponds almost exactly with middle C of the pianoforte.

In this way, unknown to the patient, his note of vibration may be obtained while he is carrying on an unembarrassed conversation, i. e., the rate of his bodily vibration will be registered on the smoked drum alongside the register of a tuning fork of known vibration, and a comparison of the two lines will accurately determine his rate of vibration, and from this his keynote may be obtained as above indicated.

In practice it is empirically taken for granted that all patients vibrate inharmoniously; in other words, are out of tune, or they would not present themselves for treatment. There being no fixed body note that may be said to be normal, having found the keynote of a patient, it is considered as abnormal and a series of experiments are begun in changing the rate of vibration and carefully noting the effect. When a change is found to be beneficial, it is persisted in until its efficacy has been exhausted, when another change is made, and so on until the pathological symptoms have all disappeared.

Harmonious sounds are not, however, used to the exclusion of other means. The different forms of electricity, with their now well known variations, are fully employed as indicated, but most common of all is the electro-thermal and electro-solar bath.

The latter is the modern application of the old sun baths, with different colored glass. In this instance, colored glass globes in the form of a series of incandescent lights are substituted for the vari-colored panes of glass formerly used. A very elaborate electro-thermal cabinet is used, with four rows of incandescent lights, one white, another red, still another blue, and the fourth green. It has been found by experimentation that a red bath is stimulating, a blue bath quieting, and a green bath depressing. These are used *ad libitum* as indicated in treatment.

Bearing upon this point a very interesting line of experiments was conducted by the well known

French physicist, Camillo Flammarion, at the Agricultural and Climatological experiment station at Juvisy, indicating plainly the effect of different colored lights upon plants. The result is of special value, practically and theoretically, to us as well as to plant physiologists and climatologists.

It has been clearly shown by the various experiments that ordinary colorless light is represented by natural sunlight, because when exposed only to it, health and natural growth reign. Colored light, according to the particular color used, causes either one-sided acceleration or retardation of development of the plant.

In his most interesting experiment Flammarion adopted the plan of exposing sensitive plants (*mimosa sensitiva*), which he raised from the seed, to different colored light. These plants are specially sensitive to the effect of light and to touch and were, therefore, well adapted for Flammarion's experiment.

He planted a number of seeds and the seedlings, after they reached a height of about one inch, were planted in pots in pairs and placed in a hothouse, where each pot received the same quantity of light and even temperature prevailed, so that the plants were subjected to the same conditions. But the experimenter placed over some of the plants bells of green, red and blue glass, while others received the sunlight through the plain glass of the hothouse window.

The effect of the colored light was soon perceptible in the development of the plants, and the more they developed, the plainer this difference became, until, at the end of two months, the plants under the red glass were sixteen inches high, those under the green glass measured only five inches, and those under the blue were only one inch, while the plants that had been left in the colorless light were four inches high.

The red light forced the plants most, for those subject to it blossomed five weeks after the seeds were planted, and the stems were much longer than the stems of the other plants. The difference between them and those exposed to the blue light was most marked. The leaves of the latter were, indeed, dark green, while the leaves of those subjected to the red light were pale, poor in chlorophyl. But the plants themselves seemed unhealthy and stunted. They had gained nothing in height since they were placed under the

blue glass. Therefore, it was proved that the blue light was not only an impediment, but an actual injury to vegetation. The effect of the red light was noticeable, not only in the growth of the plants, but also in their sensitiveness, for even the slightest touch, a breath, was sufficient to cause the leaves to close and the little stems to droop. The plants exposed to white light only were not so easily affected, and those raised under blue glass were not at all sensitive. Those raised under white light must be considered normal. They were more stocky, and showed a greater tendency to bud, but the buds did not open.

It is interesting to note in this connection that, while green light seems more stimulating to plant life than either white or blue light, in its action on the animal organism, the reverse is true, and green is more depressing than blue. The different influence of blue and green upon plant and animal life may be accounted for on the ground of the absence of chlorophyl in the animal organism and its presence in the plant. Not only this, but the different shades of green act differently. The shade of green most common in spring foliage being most depressing to man, which may account for the prevalence of spring fever, so-called, in the spring of the year.

It is not to be considered, however, that because green is depressing it is necessarily injurious to the human organism. In many cases the depression is just what is needed, especially in nervous cases, where the bodily tension is high—those cases where the bromides would be administered in general practice.

The use of color in the form of clothing in the treatment of insane patients has also been adopted with marked success. As succinctly related by a recent writer, "Clear, delicate blues are found to exercise a sedative or calming effect even upon those suffering with very violent manias. Yellows are exceedingly efficacious in combating melancholia or extreme depression. Scarlets and vivid reds will raise the drooping spirits of many depressed and mentally disordered individuals. Bright, tender, spring-like greens will cause life to take on a new aspect and become worth living to insanity victims with suicidal tendencies. Violets are soothing, browns and grays dulling in their effects, while black is distinctly and generally bad. Some insanity experts even go so far as to forbid the attendants

upon their patients to wear black at any time."

In addition to the modified Delsarte and other physical methods, suggestion is more or less extensively used in the handling of patients, a sort of psycho-physical culture, using the physical exercises as a means of administering the suggestion. As, for example, with the use of the red light, the idea of "light-force and stimulation" is strongly held forth. With the blue bath the thought of "quiet and rest" is presented, and the patient's mind is led to dwell on the blue sky, summer verdure and singing birds. Great stress is laid upon proper methods of breathing and a thought is given with every exercise, tending to re-inforce the benefit received from the exercise by the mental attitude of the patient toward the experience through which he or she is passing, and by thus strengthening faith in the means employed for cure, build up hope, and hasten and insure final recovery.

Courage gives independence and dignity, and compels respect. We see many young men who have not self-respect and manliness enough to earn their own bread, but will allow, as a matter of course, a mother, a sister, or a wife to support them, because they have not courage to look or ask for work, or perhaps they cannot find a soft snap—a place wheret hey will receive large wages in exchange for little work.

Such men complain that the world is ill-treating and abusing them—that they are not understood nor appreciated. They do not seem to realize that the "road where honor lies" lies open to all. With courage and energy, we may challenge equality with any man living. If we cannot win the highest prize, we may at least gain a living.

If boys and young men would only rely on themselves, and have courage—if they would resolve to eat no bread and wear no clothes but what is obtained by their own wages, the idle and the lazy would soon disappear, and want and hard times be unknown.

#### SOMETHING FOR NOTHING.

Don't fail to read very carefully our premium offer of a free book in the advertisement at the end of reading matter. Everyone should possess a copy of this book, the title of which is SUGGESTION—THE SECRET OF SEX.

#### PSYCHOLOGY AND RELIGION.

BY A. F.

When one considers that the importance of the great truths of psychology were taught by the Divine Founder of Christianity and His immediate successors, it is interesting to note how full of suggestion and aids to concentration are the sublime services of the Catholic Church, and how very similar forms, or at least forms aiming at the same results, are used by professional occultists.

The Catholic religion teaches that spiritual grace comes to us through the sacraments, and there can be no profanity in saying that these are the highest forms of Suggestion. Thus, in the sacrament of baptism, when the child is said to be cleansed from sin, this cleansing is suggested by the pouring on of previously sanctified water, and his admission into the Church is typified by the sign of the Cross. The suggestions here made on the minds of the sponsors, generally parents, are, by instructions, transmitted to the child, who in after life, in recalling the days of his innocent childhood, remembers that he was once made a child of God in baptism.

This sacramental system is undoubtedly most efficacious in reaching the subjective side of many people's nature, and a comparison of it with the science of psychology will show a far greater similarity between the two than is generally supposed.

The simple fact of the profuse use of music by the Church in her services indicates that She knows the value of this great art as a suggestion and uses it accordingly.

The attitude of prayer with the fingers clasping the rosary beads and the eyes fixed on the twinkling lights and glittering metal on the altar, fixes the attention of the devout worshipper, and tends to induce that subjective state, in which one realizes the complete repose of all the bodily functions, and which is the state first sought after by the healer in mental treatment. Indeed, in this treatment, the advantage of some object for the gaze to rest upon is fully recognized, and a small, glittering object is often used, held in front of, and slightly above, the eyes of the subject.

Then again, anyone who has heard the monotonous suggestions of the psychologist, that all is well with us, must see some analogy in the droning chants of the ancient latin tongue, as used

in the Catholic services, with its constantly reiterated affirmations that the Lord is with us. And just before the Consecration, an act which requires the most stupendous effort of faith, in answer to the priest's suggestion "Lift up your hearts," the worshippers, with eyes fixed on the altar and full of expectancy, declare that their hearts are lifted up. In the deep silence which follows, and simultaneously with the elevation of the Host, the bell is rung as a further suggestion that the act of faith is accomplished.

In these illustrations the fact that the devout worshipper sometimes keeps his eyes closed, may be explained on the same psychological grounds.

The value of the perfume rising from the swinging censer, as an aid to a spiritual frame of mind, must have been fully recognized by at least one occultist, whom the writer once heard speaking "under illumination," to the accompaniment of burning Joss sticks.

Endless examples might be introduced in proof of the fact that the mere gazing intently at any previously suggested article, such as a photograph, will often induce drowsiness and ultimately hypnotism; and it is equally well established that a firm belief in the healing virtues of any object, drug or otherwise, will generally effect a cure, where the complaint is one susceptible of relief by Suggestion. Surely, the original framers of the Catholic services must have been well aware of these facts when they first prescribed the wearing of the scapular, and introduced the custom of exposing the relics of the saints. In this connection it is worthy of remark that the members of at least one occult society wear metal charms, which are supposed to "control the vibrations."

The ringing of the Angelus bells three times a day, the sign of the Cross, the genuflexions on entering a church, and the bowing of the head in passing one are all strong suggestions; and if one can, by observing the rules of psychology, put one's self under the control of one's subjective mind, surely an observance of the rules of the Church will result in the believer being so guided and governed by God's good spirit that he may be led into the way of truth.

The wonder is that this Church, which seems perhaps more fully than any other to recognize the apparently supernatural gifts of God, should have neglected the divine command given to Her in Her infancy, to cleanse the leper and to heal

the sick; and to have obeyed that other commandment, to anoint with oil and recover the sick, by converting it into the Sacrament of Extreme unction.

That the Protestant Church uses Suggestion in her services, although perhaps unconsciously, may be best proved by a visit to a Methodist revival meeting, where the Elders and Leaders of the Church move among the penitents, grasping their hands and clasping their shoulders, assuring them that their sins are forgiven them; while the congregation affirm this by their loud-voiced "Amens" and other ejaculations.

Poor Harold Fredrin, himself a firm believer in the occult, gives a very fine illustration of one of these meetings in "The Damnation of Theron Ware," where "Sister Soulsby" plays the part of suggestor to perfection, and his description, in the same book, of Father Forbes administering the last rites to the dying Irishman is a fine example of the use of Suggestion in the other great branch of the Christian Faith.

It is a crying shame that the practice of psychology is largely in the hands of charlatans, and, as a consequence, is looked upon askance as something uncanny by many Christians, the very people who should support it, the people who profess to implicitly believe that Book, which says "By faith ye can do all things." Instead of conflicting with religion, the science of the mind should go hand-in-hand with it, for the inner life is largely nourished and sustained by these two master words of psychology—concentration and suggestion.

#### 'TIS NOT THE YEARS.

'Tis not the years that age us,  
(Though bye and bye we die,)
 That draw the lines on brow and cheek,  
That dim the sparkling eye,  
That streak the warm-hued hair with gray,  
That warp the shoulders fine,  
'Tis not the years that age us—  
Years changeless, and divine.

The tempest driven billows  
Leave impress on the rock,  
The waves of passion hurling hard—  
We mortals feel the shock.  
Hate, anger, envy, sorrow, scorn,  
Revenge, remorse and fears—  
They age us—we reviling  
The smoothly flowing years,

For Suggestion.

MARION SHORT

### HOW TO DIAGNOSE DISEASES BY AN EXAMINATION OF THE HAND.

WRITTEN FOR SUGGESTION BY PROF. A. SEGNO,  
PRESIDENT CHIROLOGICAL COLLEGE OF  
CALIFORNIA, LOS ANGELES, CAL.

Advancement in knowledge is the order of the age; therefore we should seek it wherever it is to be found.

Accuracy in diagnosing has not been attained by the old methods; then why not try new ones?

It is the truth we want; what difference does it make what means are used (providing they are legitimate) so long as we gain satisfactory results?

I have proven the following facts thousands of times in the past fifteen years, and I would ask that each reader of this article, personally apply the rules I shall give and prove the truth of the science for himself.

The hands being the servants of the system, symptoms of diseases are recorded on them long before any indication is shown elsewhere in the system.

The examination of the hands will give you the opportunity to apply the ounce of prevention, in place of later on having to use a pound of cure.

I will deal with the finger nails only in this article.

You will observe that some people have short nails, some long, some wide and some narrow, etc.

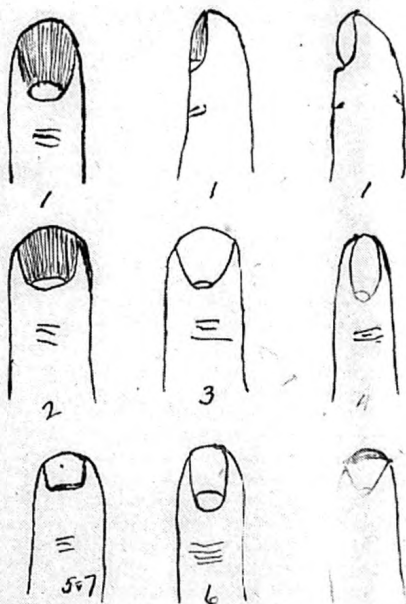
Remember that the care of the nails does not change their type. The man of ease may have short nails, while the laborer may have long nails, or vice versa.

Generally speaking, people with long nails are not as strong physically as people with short nails. People with very long nails are quite liable to suffer with troubles of the head, throat and lungs. Short nailed people are more liable to suffer from heart trouble and diseases affecting the lower part of the body.

(1) In making an examination of the hand, if you find nails that are very long ( $\frac{3}{4}$  to 1 inch) and much curved or convex—there you will find a weakness of the respiratory organs. If they have a ridged or fluted appearance, it aggravates the condition and is a positive sign of consumption of the lungs. Especially take notice of the first finger. If the nail is much bent inward at the base and curved over the end of the finger, it is an unfailing sign of Scrofula and Consumption.

(2) Where you find the nails to be moderately long ( $\frac{1}{2}$  to  $\frac{5}{8}$  of an inch), curved and fluted, the person will suffer from throat trouble, such as Asthma, Laryngitis, and Bronchial affections.

(3) If the nails are long (not much curved)



and very wide at the top, contracted toward the base, and bluish in color, with very little of the white crescents showing—this person has a bad circulation, resulting from past ill health or nervous prostration. You will notice this very frequently on the hand of women between the ages of 14 and 21, and 42 and 47.

(4) I have found in my experience that where the person has a very narrow, ( $\frac{1}{2}$  of an inch wide) long ( $\frac{3}{4}$  to 1 inch) and highly curved nail, that the spine was not strong and often diseases of the spine existed.

(5) However, should you find the nails to be short, flat, and with little or no white crescents showing, you have a reliable indication of a weak action of the heart and poor circulation.

(6) Large white crescents at the base of the

nail always indicates a strong action of the heart and good circulation of the blood.

(7) Should these short nails be thin, square at the base (no crescents) and of a bluish color, then you will find a diseased heart.

(8) Another very interesting nail to study is one that is short ( $\frac{1}{4}$  to  $\frac{3}{8}$  of an inch) flat and tending to be V shaped, also inclined to lift up at the edges, in some cases being concave in shape—the owner of this nail is threatened with paralysis of the progressive order. If they are white and brittle (chalky) also, the disease is very much advanced. In cases of this kind the palm may become chalky and the lines often disappear from the palm as the disease advances. It is possible for people to have paralysis as the result of some great physical or mental strain without having these nails. From the former there is little hope for recovery, while from the latter there are great possibilities, in time.

Nerve diseases are indicated by short nails that are very flat and deeply sunken into the flesh at the base. Also by the habit of biting the nails soft until the finger ends are deformed.

Nervousness and an impoverished condition of the blood is always indicated when you find the nail covered with white specks and spots. These will disappear as soon as the cause is removed.

Black or blue spots are very often found on the nails preceding and during Typhoid, Yellow fever and Smallpox, and indicates the poison in the blood.

When the nails are yellowish or flecked with yellow and white, it is an indication of a Torpid Liver, Biliousness, etc.

Generally speaking, thin nails indicate a more delicate condition of health than thick nails. So, if in your examination of hands, you notice across the nails a thin place or furrow, followed by a thicker or normal nail, this will indicate a past condition of illness or delicate health.

As it requires an average of 132 days for the nail to pass off the finger in cold weather, and 116 in warm, one can easily make calculations showing when the illness or delicate condition of health began and when improvement commenced. It is well also to bear in mind that the nails on the left hand require from eight to ten days longer than the right to complete their growth. Also that the growth in children is more rapid than in adults.

Pink is the healthy color for the nails.

Very red nails show an excess of blood in the system, also a passionate, violent temper.

Very pale nails and skin indicate an anæmic condition (poverty) of the red corpuscles of the system.

The texture of the skin and its color as also the developments and lines on the inside of the palm gives us a more detailed diagnosis of the existing or threatened conditions, and corroborate the indications as given by the nails.

These I will probably take up in my next article.

#### THE DAY OF THE SPECIALIST.

"Two of a trade can never agree,"  
The proverb said of old;  
And never a doctor could there be found  
His brethren to uphold.  
But now they dwell in harmony,  
And I'll tell you how 'tis done;  
The doctors have split their trade, d'ye see,  
There's a slice for every one!

#### CHORUS:

It takes nine doctors to cure a man,  
Tho' a ninth of a man he be!

The winter winds have harmed your throat,  
You must go to Dr. B.

"Your stomach is wrong," he calmly says,  
And passes you to C.

You mention to C. that pain in your eye  
That worries you night and day.

"An oculist's case," he quick replies,  
"Just call upon Dr. J."

Too much Burgundy has blossomed out  
In the joint of your great toe;

Now where is H., so famed in gout?

To him you must swiftly go.

And when with doctors and bills you're vexed,

Till all your nerves succumb,

To minister to a mind perplexed,  
Another M. D. must come.

At last you're near your latest breath,

You find yourself laid low;

The faculty are in at the death,

To give you leave to go.

But what's the matter, among them all

They can't exactly tell.

For "diagnosis," who but X.

Can answer the question well?

And now life's fitful fever is cured

By a greater doctor still;

The patient is sleeping well at last,

The heirs have read the will.

But e'en in his tomb, his friends report

A specialist's care he'll need,

The "Alienist" Z. must appear in court

Lest his cranky bequest succeed.

—The Pittsburg Post.

## SUGGESTION AS A MOTIVE FORCE.

BY SARA A. UNDERWOOD.

All those who are interested in the discovery of truths, especially those who have come to understand what a vast field of discovery lies before us and invites our investigation in the domain of Mind, must gladly welcome the organization of a "School of Psychology" and the publication of a journal devoted to the study of the limitless power of "Suggestion." And it is well that the School and the Magazine go under the same auspices, since the experiments and discoveries made in the school can be given publicity in the Journal, thus drawing wider attention to a pressing pertinent and useful study, for we now begin to realize as never before that "the proper study of mankind is man," and that, as George Herbert declared, "Man is one world and hath another to attend him"—meaning man as a thinking, spiritual being.

Though it is but recently that the laws governing Suggestion have been taken up as a serious study, yet Suggestion has always been made use of, and acted upon the mind, especially as a motive force, for both good and evil. Mrs. Browning says,

"For say a foolish thing but oft enough,  
(And here's the secret of a hundred creeds,  
Men get opinions as boys learn to spell  
By re-iteration chiefly,) the same thing  
Shall pass at last for absolutely wise,  
And not with fools exclusively."

But in the same way may wisdom be dinned into the consciousness of feeble minds, and reiterated Suggestion be made to do the work of personal will power. The time will come when the laws which govern mind shall be better understood, when children shall from the earliest awakening of conscious thought be educated to know the value and right use of Suggestion as a motive power and be trained to avoid making wrong suggestions as well as to help to make the world better and brighter by suggestions born of love and unselfishness, for in the right use of this power lies the secret of attainment of the higher ideals of living for every individual. A French writer, M. Gregau, says: "Suggestion, which creates artificial instincts capable of balancing hereditary instincts, constitutes a new power comparable with heredity. Education being a collection of co-ordinated and reasoned sug-

gestions, we can understand the importance, the efficiency, which it may acquire in both a psychological and a physiological respect." A most wonderful force is this, still half hidden and latent in our being, which can accomplish this, and more!

In addition to the deeper suggestion or the hypnotic state induced in the interests of medical hygiene by physicians of the new school of medical treatment, there is the constant influence of the suggestion given out unconsciously by every strongly individualized mind. This makes a motive force which the new education, based on psychological knowledge, will have to take account of and guide into helpful channels for the good of the world. Henry Crabbe Robinson, the genial, witty and versatile friend of Wordsworth, Coleridge, Lamb, Goethe and others, writes in his delightful reminiscences, "that when a law student he attended the courts of law often as possible when Judge Erskine was to speak, and says, "I have said I profited by Erskine; I remarked his great artifice, if I may call it so, and in a small way I afterward practised it. It lay in his frequent repetitions. He had one or two leading arguments and main facts on which he was constantly dwelling. But then he had marvelous skill in varying his phraseology, so that no one was sensible of tautology in the expressions. Like the doubling of a hare, he was perpetually coming to his old place."

Mr. Robinson seemed to imply that by this constant repetition,—which was a species of Suggestion—lay the secret of Erskine's power of convincing jury-men in favor of his clients.

The happy-hearted child of whom Browning writes, who goes singing on her unheeding way, arousing in the differing minds which catch the air or words of her song so many various emotions and awakening so many memories, is an instance of the suggestive power of pure and simply happy natures radiating good in every direction.

Many people who know of Suggestion merely from the relation of its wondrous curative effects when the physician's mind dominates the brain of the patient in the induced passivity of hypnotic sleep, think of it as something weird, uncanny, wicked, and unnatural, evoked through some demoniac witchery on the part of those who by study and experiment have learned to avail themselves of a certain mind-force with

which every human being is endowed, but with whose potentiality man is just becoming aware of and putting measurably to use. As well might we still consider the use of electricity in heating, lighting, telegraphing, etc., unnatural, mysterious or wrong. Yet the presentation of hypnotism as given by fiction writers, as in Marion Crawford's "Witch of Prague" and Du Maurier's "Tribby," has to many given a vague idea that the use of such power is morally wrong.

When it is better understood that it is only the acceptant, assenting mind which can be benefited or hurt by the use of this entirely natural mind power, it can be more easily studied and experimented upon, and we shall learn all its promising possibilities as a motive and healing force. Already it is known that Suggestion can only reach and influence the passive, the receptive, the sympathetic mind. The active, aggressive will, the intent, opposing purpose, the eager, persistent pursuit of a different object, thoroughly bars out all Suggestion of either good or evil from other minds.

A thoroughly orthodox woman, a member of the Baptist Church, related to the writer with great indignation and emphasis of tone, that soon after moving to a new locality whose near-by Baptist Church she was intending to become a member of, she was taken seriously ill before she had an opportunity to attend the church, whose pastor she had never met. An acquaintance, however, informed him of her illness in such a way as led him to infer that she was in a dying condition, which, however, was not the case, and she herself because of her business affairs was very eager to get well, nor had the thought of the possibility of death once occurred to her mind during her illness. So when he called to see her she received him graciously, and when her attendant being called out of her room, he asked her if he might pray, she assented. Kneeling by her bedside, he began a fervid prayer as for one whose passing out was inevitable. He prayed that she be found ready and willing to go in obedience to the will of God, and that she be prepared for the great change. She listened to him for a few minutes with surprise, and then with steadily increasing anger. Then she suddenly sat up in bed and surprised him by reaching over and shaking him. "Stop that! stop!" she cried. "How dare you come here and try to scare a sick woman to death by

telling her she is going to die when there isn't the least danger of such a thing happening? Now, you go right out of my house, and don't ever enter it again!" He rose from his knees stupefied with astonishment. The attendant hearing the loud tones, entered the room and was told to escort the preacher to the door and be sure and lock it after him. He tried to make some explanation, but she was too angry to listen to him, and he left in confusion. She seemed to rally from that hour, and soon got well, but she did not join his church and sent word to him never to make such a prayer in a sick-room again unless he was specially asked to, otherwise he might kill some weaker minded woman by fright.

She at least recognized the power of Suggestion, though she did not yield to it herself, her mind being firmly set on living. And the consensus of medical and scientific authorities on hypnotic suggestion is pretty generally agreed, I think, on the powerlessness of the will of the operator to coerce the will of the patient, even in the hypnotic sleep, in lines opposed to the latter's normal inclination.

There is no good substitute for wisdom, but silence is the best that has yet been discovered.

There are four things that come not back—the spoken word, the sped arrow, the past life, the neglected opportunity.

The height of ability consists in a thorough knowledge of the real value of things, and of the age we live in; and it requires no small degree of ability to know when to conceal it.—*De La Rochefoucauld.*

Little self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptations,—these are the silent threads of gold which, when woven together, gleam out so brightly in the pattern of life that God approves.—*F. W. Farrar.*

#### NEW SUBSCRIPTIONS.

Last month was a banner month for SUGGESTION. We added over 200 new subscribers to our list. Prospects are that we shall exceed this number this month.



## A CLINICAL REPORT.

BY HERBERT A. PARKYN, M.D., C.M., PRINCIPAL  
OF THE CHICAGO SCHOOL OF PSYCHOLOGY.

A Remarkable Case of Suggestion *versus*  
Suggestion.

As an illustration of the power of suggestion to create and also to remove abnormal mental conditions, the following is a remarkable case in point: Quite recently, a gentleman from a distant city brought his son, a lad of eleven years of age, to the Chicago School of Psychology to be treated for peculiar habits. Prior to coming, the lad had been taken to Buffalo for treatment, but failing results, the father was advised to bring him here as a last resort. The peculiar condition under which the boy was suffering had extended over a period of four months, and was daily becoming worse. Before that time the boy was bright and intelligent, having passed his school examinations successfully.

One day his father read aloud an account of some children being poisoned by eating canned fruit. The impression made upon the boy's mind by this circumstance was so vivid that he constantly dwelt upon it, and began to fear that something similar should occur to himself or others. Incidentally, the most trivial happenings fed this fear, and he became a monomaniac on the subject of rust. His mother gave him a can to pick some cherries into; he afterwards discovered rust on his hands and was fearful lest he or his companions who had partaken of the cherries had been poisoned. Fear of contamination seized him; he would not touch a towel on which there was a spot of rust, nor sleep in a bed if the sheets were scorched in the ironing. He searched diligently with his eyes on the ground for rusty pins, and when he found them, clutched them in his hands lest some one should be poisoned. He imagined that he contaminated anything that he touched, and would not swallow his saliva fearing he should be poisoned, neither would he spit it out lest some one else should suffer. He consumed an hour and a half in dressing, meanwhile carefully examining every speck on his clothing and shoes. His manner had the peculiarities of the insane. He would stand stock still in the street and refuse to move a step unless forced to do so. He refused to eat at the table, but would take food and cram it into his

pockets. His speech was indistinct, because his mouth was usually full of saliva.

On the morning on which the father and son came for consultation, they were discovered at the foot of the steps, the father holding the boy by the scruff of the neck, shaking him vigorously and commanding 'him to spit out, which he did after violent persuasion.

"I came to consult you about this boy, doctor; he has bad habits," said the father.

"What kind of habits?" I asked. Then followed an enumeration of the peculiar habits and doings of his son. As this was in his presence, the boy mentally endorsed it all, as well as the supposition that nothing had been done for him and probably nothing could be done.

"What did the doctors say about you?" I asked of the boy, who answered with his mouth full:

"One said my stomach was diseased; another said my liver was diseased; another said my spine pressed on my kidneys; and the osteopathist said my spine was 'bruck.'"

A few questions revealed the true state of affairs, for I took the father aside and briefly explained to him the laws of suggestion, emphasizing the fact that he (the father) needed half the treatment. He was instructed to refrain from talking about the boy in his presence, to ignore his peculiarities as far as possible, and not to give in to him when he made unreasonable demands.

During the first treatment, suggestions were positively but kindly given the boy. I appealed to his self-respect, and dwelt upon the word mainly, drawing a sharp contrast between the boy's habits and manliness; telling him he was manly and would no longer act in an ungentlemanly manner at table; stand in the street; put food in his pocket, or do anything else a gentleman would not do.

"Swallow your saliva, sir!" I commanded. "You know you can swallow as well as I, and it will not hurt you. Swallow, swallow, swallow!" and the lad did as he was told.

Next day the father reported that the patient had not picked food off the table, but that he had stood on the street. I continued to give suggestions, appealing to his manliness; also assuring him that anything he touched would be made clean, and prevailed upon him to touch and han-

dle things. The new train of thoughts was already in operation displacing the old.

On the third day, while in the reception room, the boy began to whine in his usual manner, preparatory to making some unreasonable demand of his father. "Turn down those glasses," he whimpered, indicating some drinking glasses which, with a water pitcher, were placed on a salver on a table. The father, in obedience to habit, immediately did as he was requested. "Turn those glasses back immediately; they are for the use of my patients," said I. This was done without further comment. The boy whined again, and told his father to get him his hat, which lay on a chair. Before the father could do so I again interposed, commanding him to pick up his own hat and put it on, which he did.

On the fourth day I sent the boy upstairs to the bathroom to empty his mouth of saliva, telling him to come down for his treatment when he liked. He went up at 10:30 a. m. and stayed there till 5:00 p. m. I took occasion to pass the door several times during the day, saying, cheerfully: "Have a good time, Arthur; have anything you want sent up to you. When you are ready for your treatment come down and I shall attend to you." But the boy remained in solitary confinement nearly all day. Meanwhile, at my request, the father had gone away for the afternoon, but not before he had started upstairs several times for the boy. I explained that the critical moment had arrived and that he must not now interfere, and thus upset all that had already been gained. The force of circumstance made itself felt, and at the expiration of nearly seven hours the boy voluntarily went downstairs for his treatment. The suggestions were given that it was not a gentlemanly act to monopolize the bathroom so long, while other patients were coming and going all day; that he would not be guilty of such inconsideration again, as he was growing more and more manly all the time. After this heroic treatment the boy decided he was no better, and informed his father that he thought nothing could be done for him. The father evidently took the boy's view of the case, but, after consideration, concluded to continue the treatment. The fact of the matter was, the boy was beginning to be a little ashamed of himself, and a desire for approbation was awakened.

On the fifth day, in answer to my question,

he said he had swallowed his saliva; but the father privately informed me he had not done so. However, I thought best to congratulate him, shook him by the hand and encouraged him in the thought that he was a manly fellow.

A dog was provided, as a means of companionship and amusement. At first he would not touch the dog; but gradually this reluctance to handle things gave way before the repeated suggestions that everything he touched became clean. Boxing gloves and punching bag were also provided, and suggestions given that boxing and punching were manly sports. He also consented to use these after the fear of contamination was overcome. Amusements were resorted to, but failed to produce the desired effect. Letters from home were read by the father, the boy refusing to touch them. The father was instructed not to read the letters, and the boy longing to know something of home, began to read them himself, and finally wrote home.

Home sickness began to increase, and when he understood he was obliged to remain until he was well, he accepted quite readily the suggestions given him.

At the end of three weeks he was completely restored to his normal condition, absolutely cured. Many such as he are wearing out a useless life in the insane asylums.

A stronger example of the pernicious habit of reading the greswome details of murders and suicides to children could hardly be found. The boy was not weak minded, but had not arrived at the age when the reasoning faculty was fully developed. Children live so much in the realm of the imagination, that undue stimulation must necessarily result in the arrest of the reasoning processes. The power to weigh things at their true value comes only with the synthetic philosophy of experience.

We speak of old people entering their second childhood when reason begins to wane. This arises from the fact that the brain is no longer nourished by a sufficient supply of good blood, and like a lamp in which the oil is low, the light flickers, and finally goes out.

The newspapers, by publishing the details of murders and suicides are responsible for many deaths. Such is the power of suggestion, that an epidemic of suicide often follows the detailed account of some case. Two or three years ago a man committed suicide by jumping from the

high bridge in Lincoln Park. Quickly there followed a number of suicides from the same place, till it had almost become a second "Bridge of Sighs." It is criminal to publish such horrors, and the day is surely not far distant when such publication shall be prohibited by law. It can not be too strongly condemned.

In almost every case a suicide is in a poorly nourished condition. The mental faculties are impaired by lack of nutrition, reason vacates her throne, and the victim of these dread conditions only needs a suggestion to destroy the life that has become so out of tune with its surroundings.

"Cans't thou minister to a mind diseased?  
Pluck from the memory a rooted sorrow;  
Raze out the written trouble of the brain,  
And, with some sweet oblivious antidote,  
Cleanse the stuffed bosom of that perilous stuff  
Which weighs upon the heart?"

Surely this is the work of Suggestive Therapeutics.

#### How to Live Long.

Prof. F. M. Heath lays down the following practical rules:

Fix deeply in mind the grand truth that life power rules the body, and that it alone can cure disease.

Life power lives upon air, water and food only; all else is hurtful.

Make cleanliness your motto, and watch against filth in both house and grounds.

Few starve for food, but many for air. Breathe deeply a hundred times daily. Wear no tight clothing. Above all, ventilate your sleeping room.

Beware of gluttony. If the appetite is dull, eat fruit only, or eat nothing. Use no fiery condiments, but live chiefly on natural grains, vegetables and fruits. Never ask your stomach to chew your food—employ your teeth. Adorn your table not only with viands, but with flowers, and smiles and kindly words.

Deformity is not awkwardness only, but danger. A high chest will give freedom to breathing and digestion, and help to cure many diseases.

Shun stimulants and drugs as you do pestilence. For tea and coffee, drink hot water; and in illness let the same magic fluid be your physic.

Spend part of each day in muscular work, part in study, and part in good deeds to men and in the worship of God.

#### NEW YEAR RESOLUTIONS.

M. S. FIELDING.

Here we are at a starting point again, ready to make new resolutions for the coming year. It is well that the opportunity to begin all over again comes around every twelve months; for the New Year certainly brings with it a sense of a new cycle begun, a fresh account opened in our ledger of life. We are apt to seat ourselves mentally on the "mourners' bench" and "fess" to ourselves at least, with all the ardor of a Topsy, our regret for the things we ought to have done and did not do, and also the things we did which we ought not to have done. Surely this demarkation of time has a practical value for us if we only perceive it.

No New Year ever finds us at the exact point from which we started the year before. Our ideas are enlarged in some directions; we take a wider view of life, and are more impressed with the fact that others, also, are on the same broadening road. Our prejudices drop away gradually, and we respect the "suspended judgment" more and more in reference to things we have not properly tested for ourselves.

Each year yields its quota to the accumulating knowledge of the world; and we are called upon to make many mental adjustments in relation to those opinions and beliefs which we thought were unalterable. In the purely intellectual realm this is true. It is also true in the social sense; for there never was a year in which the "fraternal" feeling had more sincere expression than in the last one, despite the wars that have left so many homes desolate.

Markham's "Man with the Hoe" is the keynote to much that is seething in human hearts. Just where to fix the responsibility for such conditions as he portrays is a perplexing question. Another phase of the same question is being answered by the Consumers' League, perhaps the most helpful organization in operation today for the purpose of ameliorating deplorable labor conditions. Though in its infancy it is growing steadily in favor with both merchants and people. Here the responsibility is easily fixed. The wearers and purchasers of clothing,—particularly men's clothing, are responsible for the overworked and underpaid condition of the makers of the clothing.

Rev. Jenkin L. Jones pointed out in his ser-

mon on this subject recently, that of all the large tailoring establishments in Chicago, only two had all the garments made on their own premises, for which a reasonable sum was paid, and the sanitary arrangements were passable. The great mass of garments are made in the sweat-shops, under conditions of overwork and underpay, where consumption is rife, and fresh air and sunlight scarce commodities.

Let every man who reads this—who has a conscience and believes in his brother-man's right to emancipation from this terrible slavery, put it among his New Year resolutions that he will not acquiesce in this monstrous crime against his fellows by purchasing garments made under these conditions, but will see to it that what he buys and wears bears the white label affixed by order of the Consumers' League to show that the garments have been made within reasonable hours, and paid for at a price in keeping with the law of just compensation for work done.

Thomas Hood a quarter of a century ago in London, set the people a-thinking of their responsibility for underpaid labor by his poem, "The Song of the Shirt." It might be echoed in Chicago and every other great city today, for the deplorable state of affairs still exists.

"Oh, men with sisters dear,  
Oh, men with mothers and wives,  
It is not linen you're wearing out,  
But human creatures' lives."

\* \* \* \* \*  
"Seam, and gusset, and band,  
Band, and gusset, and seam,  
'Till over the buttons I fall asleep,  
And sew them on in a dream."  
Stitch, stitch, stitch,  
In poverty, hunger and dirt;  
And still with a voice of a dolorous pitch,  
She sang the song of the shirt."

Anyone who thinks these facts exaggerated may see for himself if he takes the trouble, just how things are in the sweat-shops. If he can look therein he will find it hard to reconcile his conscience to his share of the responsibility, and ignore the appeal to his manhood.

Prof. Herron in one of his stirring discourses says:

"Great institutions and organizations have nearly always come to plant themselves squarely across the march of the divine purposes. By the consecration of single souls and

small groups of souls, has righteousness been increasing with the ages. By the few listening spirits have God's great thoughts been spoken, and the few obedient lives have wrought the heavenly doing of his will in the earth's epochal hours. The race has entered its holier eras of wider freedom and purer justice at the heels of humble and patient souls whom it scoffed while it followed. It is the majesty of simple goodness in single characters that reveals God in converting and conquering power to the world. By no other organization than the fellowship which each man finds while walking the path of obedience to the will of God can the world be altogether overcome, and the dream of world-wide brotherhood become an eternal fact." What splendid suggestions for individual effort! Emerson, also says, "If a single man plant himself indomitably upon his divine instincts, and there abide, the huge world will come round to him."

The woman bargain-hunter never pauses to think what a terrible price is paid in human slavery for the garment that "costs less than the material to make it." She sins thro' ignorance, and it is to dispel this ignorance that the Consumers' League is in operation.

Sisters, put it foremost among your New Year resolutions, that you will join the League (it costs twenty-five cents a year) and let your little candle throw its beam as far as possible in this direction.

Woman is responsible for much unnecessary cruelty in the world, and it is time she woke up to the fact. Innocent and joyous lives are destroyed to minister to her inordinate vanity. The forests are almost depopulated of their songsters that her silly head may be decorated with their plumage. Every aigrette that adorns her hat has been purchased by the life of the tender mother-bird when the young are in the nest and she most easily torn from them. I never see an aigrette but that painful thought obtrudes itself, and yet tender-hearted women who could not hurt a fly, flaunt this unnecessary insignia of wanton cruelty every day of their lives, simply from want of thought. There are some who would not wear a bird's wing or aigrette from principle, on the ground that they would not become an accessory after the fact, and therefore responsible in degree.

Pearls may be said to be frozen tears. The

pearl industry is another inhuman practice. The oysters are dug up,—holes drilled in them and they are then cast back into the sea, while the poor creature tries to close up the invaded citadel by painfully exuding the substance which eventually becomes a pearl. A string of pearls!—a string of tears!

Even the unborn lamb is torn from its mother and the lives of both sacrificed that the trimming on my lady's coat may be somewhat finer. Like a receiver of stolen goods, we are responsible in so far as we countenance any of these unnecessary atrocities.

All sentient things have a right to their own lives, so long as they do not encroach on the domain of others. Science is only beginning to realize what an important part the humblest creatures play in the evolution of the whole. The blind earth-worm makes the present high state of cultivation possible. We are bound together, great and small, in the great scheme of life. Let us be merciful to the weak and helpless both of our own kind, and our humbler dumb fellows!

"Being all fashioned of the self-same dust,  
Let us be merciful as well as just."

#### Courage.

The importance of courage, as a part of character, can hardly be estimated. It gives us that confidence in our own powers which leads us to depend upon our individual efforts for support, and to rely upon our own strength and God's help for success in all that we undertake.

All the great men of history—all who have contributed to the progress of civilization, and the advancement of science, literature and art, have possessed courage and self reliance. Without these qualities no one ever accomplished anything; it is to these, that our great men, so-called, owe their power and success.

A man of courage having confidence in his own judgment and ability to accomplish his purpose, will make unexpected and disastrous events serve his design, or will accomplish it in defiance of them. Having formed his purpose, and fixed his plan of action, he enters upon it with unconquerable energy. By the very force of his character, he will become a centre of influence, and such a man cannot fail to win success.

#### BIOGRAPHICAL SKETCH.

The subject of this sketch, George Dutton, A. B., M. D., whose portrait appears on our title-page this month, was born in Royalton, Windsor County, Vt., March 25, 1830. In his early youth he evinced a great love for books, and he possessed a tenacious memory. At the age of eight he recited the whole of Peter Parley's Geography at a school examination. The boy had dreams that were remarkable in their fulfilment. In his youth he aspired to become a teacher, which he did with marked success, teaching his first school in "North Lym-  
pus" (town of Bethel, Vt.), in 1848-9; at the "Old Church" neighborhood (Bethel), in 1849-50; the village school of Lisbon, N. H., in 1850-51; in Shirley, Mass., in 1851-2; "Bethel Gilead" (Bethel, Vt.), in 1852-3; Rochester, Vt., in 1853-4; Beverly, Mass., in 1854-5; was principal of "Orange County Grammar School" (Randolph Center, Vt.), in 1855 to 1857; of "West Randolph Academy" (West Randolph, Vt.), 1857 to 1859; was superintendent of public schools one year in Randolph, and two years in Rutland, Vt.; was Master of a graded school in South Danvers, Mass., (now called Peabody), one year, and again principal of West Randolph Academy for three years in 1869-1872, so that he trusts that he has been a bearer of light in some degree to many. While living at Bethel Gilead, and in his "teens," he left home one night, while his folks supposed him to be in bed, to attend a dancing party at a neighbor's. He enjoyed the entertainment tolerably well, not, however, quite satisfied with the manner of leaving home, till during the small hours of the morning, when he heard his given name, "George," distinctly called, and immediately returned to his home and crept softly to bed. He had not been long there before he was called up by his brother-in-law, Mr. John McIntosh, to rise and tend the kiln for drying hops. Thus by obeying his premonition he escaped immediate detection of his clandestine withdrawal. He never repeated the operation. He fitted for college, chiefly at West Randolph, Vt., under the instruction of Mr. Austin E. Adams, but was one term at the Methodist School at Newbury, Vt., then in charge of Rev. Joseph E. King. During all this time he paid his own expenses by teaching

common schools and penmanship during the winter, and working at haying during the summer. After a regular four years' course of study at "Dartmouth College," he received his diploma with the title of A. B., in 1855. Three years from college spent as principal of the academy where he fitted himself for college, brought him to the door of his professional studies. These he pursued for three years under the tuition of Dr. J. M. Woodworth of Bethel, and Professor Joseph E. Perkins of Castleton, Vt.; attended three courses of medical lectures at Burlington, Vt., Hanover, N. H., and Washington, D. C., where he took his degree of M. D. in the spring of 1861, just as the flames of civil war were sending their lurid glare over his native land, and opening a way for the oppressed as of old, through the red sea of fratricidal blood.

During the civil war he practiced his profession at Rutland, Vt. While there he procured a Parisian model of the human system, including paintings, charts, etc., and prepared himself for public lecturing on physiology and hygiene. In 1880 Dr. Dutton was called to the chair of Anatomy and Physiology in the College of Physicians and Surgeons at Boston, previously he had assisted Rev. M. C. Stebbins in the Collegiate Institute at Springfield, Mass. While at Springfield he was president of the Workingman's Club, and was nominated for Lieutenant-Governor four times in succession. In the winter of 1880 he made a memorable speech in Representatives Hall at the Capitol in Boston, against restrictive medical legislation; and he has frequently appeared before legislative committees to advocate the abolition of the death-penalty, and the repeal of all vaccination laws. In this as in other lines of thought, Dr. Dutton has evinced that breadth and liberality which characterize the philanthropist and scholar.

The last work from his able pen, "Etiopathy or Way of Life," has established a bond of union between the best there is in medical science, and the principles of metaphysical or suggestive practice. Tho the work of a man advanced in years, there is no evidence of diminished powers, or intellectual decay. We trust the Doctor may realize a green old age, in his usefulness, and that we may profit by further works from his gifted pen.

His other published works are:

A small pamphlet entitled "Life and Health;"

a "Hygienic Manual;" "Love's Guide;" "Legal Tender;" twenty-four numbers of a quarterly, entitled "Ontology or Science of Being;" twenty-four numbers of "Journal of the American Health Society;" "Medical Notes" (a valuable summary of Medical Science); "Dutton's Illustrated Anatomy;" "Consumption and Rheumatism" (being the first to explain the philosophic cause of rheumatism); and "Etiopathy or Way of Life." The first five are now out of print.

### COMPETITIVE EXAMINATION.

The following fifteen mail course students were successful in carrying off the prizes offered for the month of November by the management of the Chicago School of Psychology for the best examinations. The names are given in alphabetical order, not in order of merit:

Chas. Adler, Lakota, N. D.  
 Nellie A. Anderson, Burlington, Wis.  
 Geo. Bieser, 186 West 102d St., New York, N. Y.  
 Pelatiah Bond, Pomona, Cal.  
 Albert John Burnett, Alvin, Texas.  
 Ida Dildine, Binghamton, N. Y.  
 Wm. C. Dobson, Harrisville, Ohio.  
 Chas. Dworniczak, Croton-on-Hudson, N. Y.  
 Chas. Fries, Little Rock, Ark.  
 Geo. Horace Gale, Asheville, N. C.  
 Thos. Morgan, Youngstown, Ohio.  
 Lewis Priest, Dannemora, N. Y.  
 Francois Marion Reynolds, Montpelier, Ind.  
 A. T. Robinson, Vernon, B. C.  
 E. A. Smith, Houston, Texas.

Dr. George Bieser, 186 W. 102d St., New York City, succeeded in carrying off first honors and the gold medal, while Dr. A. T. Robinson, Vernon, B. C., followed very closely and secured the silver medal. Dr. Thomas Morgan, Youngstown, Ohio, succeeded in carrying off the third prize—a copy of Dutton's Anatomy. The balance of the prizes ranged from one of Horace Fletcher's books to a copy of Dutton's Etiopathy.

Lack of space prevents us publishing Dr. Bieser's answers this month, but they will appear in the February issue.

Thick blood causes colds and countless other diseases. Keep the lungs active by deep breathing, the skin by baths and friction, the kidneys by free draughts of hot water, the bowels by correct eating, and the blood will be pure.

## A PLEA FOR TRUTH.

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

In various newspapers and also in some psychic and metaphysical journals, we frequently find articles written by prominent men, but who through lack of knowledge or motives of prejudice, make numerous statements that are entirely at variance with actual facts.

In the June number of *Mind*, under the title of "Mental Science vs. Hypnotism," we find something not only of this character, but also something very inconsistent, coming as it does from a supporter of "Mental Science," whose followers consciously or unconsciously use Suggestion and Auto-suggestion in the cure of disease.

In the above mentioned article the writer says: "Medical men are now turning their attention to hypnotism as a power to be invoked for the healing of disease. In the past, no one thing has wrought so much suffering and so perpetuated disease as the poisonous drugs administered by the medical fraternity; but a greater evil will result from the wide employment of hypnotism than from the use of drugs. Hypnotism is an inversion of the truth. It is putting to a wrong use a God-given power that should never be used to produce a reaction whereby the will of man is lessened, the faculties of mind are weakened and the subject comes and goes at the beck and call of the one that controls him. \* \* \* Hypnotism weakens the will of the subject. It destroys his independence; it tends to a deadening of his mental faculties, so that in time he becomes more of an automaton, controlled and directed by the will of others, than a thinking, reasoning being, whose life and actions are under the control of his own mind."

Man's will is not lessened or weakened by hypnotic suggestion, but may be strengthened. The faculties of the mind are not weakened, and the subject is not really "controlled." The moment something is suggested by the operator which is radically opposed by the subject, the latter either *wakes up and refuses to accept it, or refuses in his sleep.* The occult investigator who has not become aware of this fact must have received his knowledge on these points by hearsay and he must be a very shallow hypnotist. If a subject performs those acts which he is willing to do, but cannot be persuaded to perform many

other acts which are distasteful to him and contrary to his nature, can any sane man call him controlled in the full sense of the word? I have personally experimented with many persons along this very line, and I have never yet, even among the most sensitive subjects, found one that could be made to do anything contrary to his fixed principles.

A young man in whom I could produce deep hypnosis by simply closing his eyes quickly and saying the one word "sleep," utterly refused to obey when I wished to try an experiment of which he had a slight dread, fearing to compromise himself about certain information which he held, and although he submitted to the most severe procedures I could not induce even the least sign of hypnosis. After assuring him that the subject of his fear would not be touched upon, hypnosis was quickly induced.

I have had a hypnotic subject refuse to accept the suggestion that he was the leader in the Salvation Army, later finding him very much opposed to this fraternity. I have failed to get a lazy man, although a splendid subject, to saw wood. I have failed to make a rank anti-spiritualist see the spirit of his dead father, although he would readily see a vision of him, if nothing was said about "spirits."

In studying the subject of "control" we must remember that many superficial investigators forget that wonderful factor "telepathy" in the demonstration of their experiments. If you suggest that a subject will do a *pretended* crime, as soon as this subject becomes thoroughly hypnotized *he becomes a mind reader* and knows full well that it is "a put-up job."

Any actual crime that a hypnotized person will consent to perform, he will as readily do when awake.

To say that the general use of hypnotism by medical practitioners would cause "greater evil" than administering "poisonous drugs" is an undiluted falsehood,—purely theoretical and without a fact on which to stand.

There are hundreds of medical men using hypnotic suggestion at the present time and it has been used for over five years in the writer's practice, and he has yet to know a single case where any serious effects have resulted by its employment by members of the medical fraternity.

In the latter portion of the same magazine as before mentioned we find an editorial entitled

"Hypnotic Abuses" which teems with falsehoods and absurdities, and is very evidently the opinion of those who have done a great deal more "talking and locking on" in regard to hypnotism than actual work.

The editor makes the following quotations from different sources in regard to hypnotism.

"Its effect on the nerves of even a healthy person is worse than the result of incessant cigarette smoking or of the drinking of absinthe."

I am constantly making permanent cures of severe cases of nervous diseases, cigarette habit, alcoholism, morphinism, with suggestion as the "backbone" of the treatment. The nearer the hypnotic condition is reached the quicker the suggestions take hold, checking the habit, strengthening the nerves after the drug is discarded, and instilling in the patient's mind such a strength of will that no one can induce them to resort again to their old habits.

Further along we find more of the same "stuff." "No person can be placed in a hypnotic condition without some harm being done him toward wrecking the nerves and shattering his mental strength. To be hypnotized once or twice will not effect any great or permanent injury to either a man or woman but in the majority of cases the seances do not end there. The practice usually is continued until the victims are as completely broken down in mind and nerves as they would be after a similar period of alcoholic drunkenness."

I know of many persons who have been hypnotized many times and are today healthy, with every sign of strength and good nerves.

To compare these robust people with mental and alcoholic wrecks would be "out of the question."

I knew a young man in Detroit, Mich., who had been hypnotized scores of times, and yet later, himself, became a very clever hypnotist. And to hear him talk, and see him operate on the various persons who presented themselves in a mixed audience, one would not be impressed that his will power was weak, his mental faculties impaired or his nerves shattered.

Further along the same article we find the following:—

"The exercise of hypnotism upon any person, no matter how strong he or she may be, is always attendant with weakening of the brain-cells and the nervous system.

"Anybody who has ever been present when a man or woman has been placed under hypnotic influence for a time could not help noticing how nervous and fidgety that person acted as soon as released from the spell.

"I do not say that those paid creatures called 'horses' are made nervous by the performance as the fact of the matter is every medical man knows (?) that these horses only pretend to be hypnotized. Women particularly are weakened in body and mind by being placed under hypnotic influence. This is accounted for in the fact that the brain-cells and the nerves of women are more finely developed and consequently more delicate and more easily affected than those of men. This is particularly unfortunate when we remember that more than three-quarters of the people accustomed to being hypnotized are of the weaker sex. I know of cases where the continued use of hypnotism upon a person has so weakened the brain and the will power that the subjects had become little better than idiots, with no more stability than water. I will admit, however, that I have known of only a few such unfortunate cases; but it must be said, on the other hand, that I have never seen any person hypnotized even once who did not show its weakening effects in some degree." \* \* \* \*

"The more educated classes of non-medical people seem to be acquiring the notion that it is progressive and the correct thing to be relieved of their sickness by hypnotism, which is short and agreeable, rather than by what they seem to be getting to believe is the antiquated methods of medical treatment.

"Physicians feel called upon in such cases to choose the method of cure insisted upon by their patients, and if the doctors were to remonstrate and refuse to use hypnotism as a remedy they realize they would probably soon lose many of their regular patients. I am convinced that if the bare truth could be generally learned the startling fact would come to light that the insane asylums contain a great number of inmates who would never have reached their portals had they not been started on the route by the use of hypnotism."

(To be continued.)

Bager clutching at the delights of natural life, is the sure way to lose all its sweetness and to miss the higher life, while the subordination and, if needful, the sacrifice of "life in this world" leads straight to the possession of "life eternal."



# SUGGESTION.

PUBLISHED MONTHLY BY

THE SUGGESTION PUBLISHING COMPANY,

Office: 4020 Drexel Boul., Chicago, Ill.

## EDITORIAL.

A HAPPY and prosperous New Year to our readers!

WE WOULD call the attention of our readers to the able article by G. H. Bradt, M. D., in the current issue of our magazine. We are pleased when new converts to Suggestive Therapeutics announce themselves intelligently. Dr. Bradt has evidently employed it largely in his practice. We like the name Suggestive Therapeutics better than hypnotism, which is still in bad odor among a large proportion of physicians and laity. In one important point we find ourselves forced to disagree with Dr. Bradt, and as a great number of physicians who admit the power and usefulness of hypnotism also hold the same opinion, we take this opportunity to deny once again, emphatically, and without compromise, that natural sleep and hypnosis are not identical in anything but appearance. There is no condition possible to induce by the operator by means of which the objective consciousness is rendered inoperative. We have arrived at this conclusion after years of almost hourly experimenting with patients, and find it incontrovertible even in a single instance among the thousands who have come under our care.

There are different degrees of suggestibility. Those who are most highly suggestible we term somnambulists. Weak in will and personal individuality, they find it easier to acquiesce in anything the operator may suggest, however absurd, rather than to assert the truth and acknowledge that they did not really accept the absurdities forced upon them. In no instance have we found the unconsciousness of natural sleep. It arouses one's pity sometimes to see how very easily these somnambulists will call black white, or agree to any proposition of equally false basis; and here let me point out the pitiable fact that in every instance which can be traced, it will be

found that in childhood or some subsequent period of their lives, the individuality has been crushed by some more domineering personality, and the will power has never been duly exercised so as to give self-poise to the character. It will be interesting to those physicians who use hypnotism in their daily practice, to test for themselves the truth of the above statements. We are all seeking for the truth along these lines; and every bit of incontestable evidence is valuable.

It is a well-known fact among experimenters that a subject while under (so called) hypnotic control, will show every sign of intense hatred, and make thrusts with a paper sword at a supposed enemy;—but that if a real weapon be put into his hands he will not use it under these conditions. He simply acquiesces in the by-play suggested by the operator, because he naturally, (for lack of individuality, or because he consents to his share of the performance) drifts along the line of least resistance. It is all a matter of acquiescence. Subjects who profess not to remember anything that transpired during the supposed period of sleep, may be induced to confess and relate every incident that occurred, when they fully understand that the operator is aware of their consciousness during the entire time, and wishes them to say so. This has been our experience with hundreds of these somnambulists.

The article published in *Mind*, to which Dr. Bradt refers, shows the erroneous ideas held by many who are included among the more intelligent classes, on the subject of hypnotism. In reference to the importance of mental suggestion in cases of insanity, our own records at the School of Psychology, show that many have been cured who were on the straight road to the asylum. An interesting case of this kind has been submitted in detail to our readers this month. See Clinical Report.

ANTICIPATING the interest in the communication from Mr. Morgan in the December issue, we have written personally the following letter asking for further verification of the wonderful mental-grown finger. We hope it will be forthcoming, as a fact of this kind opens up an undreamed of field for Suggestion.

December 16th.

Dr. Thomas Morgan,  
Youngstown, Ohio.

DEAR SIR:—Your communication which ap-

peared in the November issue of SUGGESTION has naturally aroused much interest. A circumstance of the kind related is so far out of the usual order of things, that I am certain you will agree with me in admitting that even the fullest verification would scarcely remove the doubt that naturally adheres in the ordinary mind when called upon to accept as fact that which has no recorded precedent. I hope, in the interest of truth and science, that you will follow up the statement in the manner suggested,—with X-ray pictures, the fragment of bone, and a sworn statement before a notary public.

It is not that I personally wish to appear arbitrary, but the intelligent readers of our magazine expect to be considered in a matter of such unusual interest. Here is an opportunity to demonstrate the most wonderful happening that has occurred within the domain of medical science this century. We shall only be too pleased to have the verification. A fact of this kind opens up a wide field of possibilities hitherto considered impossible. All things have a beginning. We earnestly await your further communication.

Fraternally yours,  
HERBERT A. PARKYN.

It is with much pleasure we announce a series

of articles on magnetic healing by our esteemed contributor Dr. S. F. Meachem. The first of the series is published in the present issue under the title "Manual Healing." The increasing popularity of all departures from time-worn methods of healing is strong evidence of the radical changes now fairly afoot in the field with the dawn of the new century. To such students and thinkers as Dr. Meachem we are greatly indebted for the impetus which made such changes possible.

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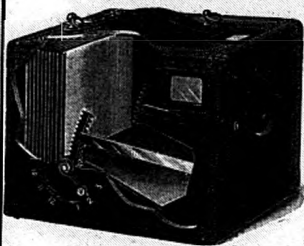
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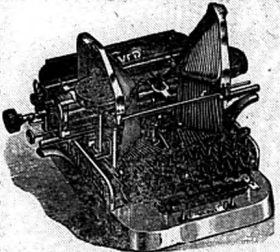
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