

SUGGESTIONS

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INQUIRY COLUMN.

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

HERBERT A. PARKYN, M.D. M. J. MURPHY. EDITORS.

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SUGGESTIONS.

VOL. I.

SEPTEMBER.

NO. 2.

Suggestions in Dentistry.

HERBERT A. PARKYN, M. D.

[Read before the Odontographic Society of Chicago.]



WHILE the object of my paper this evening is to advance a few practical hints for the use of suggestion in dentistry, still I am going to pay a passing tribute to hypnotism.

The word suggestion is every day being given a broader meaning, and we now speak of any impression which may be received through one of the senses, as a suggestion. This being the case, it is very clear that our whole education and reason depends upon suggestion, for every thought we possess is the result of an impression, or the association of impressions which have been received through the senses.

Hypnotism, or what has generally been known as hypnotism, is simply nothing more nor less than suggestion. I could not very well prepare a paper on "hypnotism in dentistry," for, as a matter of fact, theoretical and practical psychology, as well as my experience with suggestive therapeutics, has shown me that there is no such condition as hypnosis, and therefore there can be no such science as hypnotism. The term is a misnomer; it conveys a false impression when we use it to describe the condition we have heretofore called the hypnotic condition. We have many puritanical ideas in our present systems of medicine and religion, which are gradually being recognized and rooted out. It is not so very

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long a time since it was considered wrong to do anything which might afford us amusement. It was almost a crime to smile upon the Sabbath day, to say nothing of whistling, and unless a medicine prescribed for a patient was very obnoxious, it was considered of little value.

A good old Puritanical doctor, attending a convalescent patient, was generally heard to say such things as this: "Well, now, you have pulled through very nicely and you are in a position to digest perfectly any article of diet you may choose. Now, tell me what you would like best in the world to eat? Simply name it and your wish will be gratified." The patient, having named the longed for article, is surprised to find the effect his reply has made upon the good old family physician, for in an instant the old physician's manner is entirely changed, and he replies, "Nonsense, man; are you crazy? Why didn't you name anything in the world but that?" And so the old fellow would go along until several other articles of diet had been named and, finally, when, with a great deal of reluctance, one had been agreed upon, the patient was allowed to have it, only under certain restrictions.

It is in the same way that the absurdities and fallacies of Mesmerism and Braidism are present to-day in suggestive therapeutics, or, as it is more generally, though incorrectly called, hypnotism; and it will be my pleasure in passing to point out a few of these popular fallacies, although I must say they are held as truths by a great many who are giving much attention to the work.

Hypnotism is generally interpreted as the art or science of inducing sleep. The latest scientific definition for it is, that it is the condition in which a suggestion has an exaggerated effect.

Mesmer, over a hundred years ago, induced a certain trance condition in some of his patients, and to all appearances they slept. Braid, who also found nothing but this same trance condition, not understanding suggestion, fancied his patients actually slept.

Knowing nothing about the lighter stages of suggestion, Braid and Mesmer believed that if their patients were to be benefited by this unknown force it was necessary that this sleep con-

dition should be induced, and at the present day we find the large majority of those who use suggestive therapeutics endeavor to get their patients as nearly to sleep as possible, when, as a matter of fact, the so-called hypnotic condition is not one of sleep, nor is the deepest hypnotic somnambulist ever in a condition of sleep unless he passes into natural sleep, and in natural sleep it is impossible to get any evidence that a subject is obeying a single suggestion, for as long as he is obeying suggestions he is not asleep.

The depth of apparent sleep, in place of being as essential as generally supposed, is only a symptom of suggestibility. To ascertain the depth of this suggestibility, the suggestions may as well be directed toward accomplishing any other results in the individual.

When an individual is actually asleep it is impossible to get him to give any sign, at the time the suggestions are being given, that he is receiving them, for should he obey a suggestion which would require the action of a voluntary muscle he would be awake. During sleep one is not conscious of any impressions received by the senses, and just as soon as one does become conscious of the impressions received through any one of the senses, all the senses become active and the patient is awake or in a reasoning condition. It is therefore impossible for one to sleep and still receive impressions through the senses and remember those impressions in their minutest details, as the hypnotic somnambulist is supposed to do. Consequently the hypnotic somnambulist is never asleep when he is obeying suggestions, of which he is afterward conscious, or which may be recalled to his consciousness when it is suggested that he can remember them.

These somnambulic individuals will say that they have been asleep or that they remember nothing that has occurred; but they will remember everything, when it is convenient for them to do so, or when it is suggested that they shall do so. They will also say that they were in Mars, or in the moon, and they do this, simply because the operator said they had visited these places. It is for the same reason that they say they are asleep or any other absurd thing—because the operator said so, and not because they were or believed they were asleep, or in Mars, or in the moon.

If what I have been telling you about hypnotism is true, the sooner we avoid the word entirely, the better. It is meaningless and absurd, and is like a dog with a bad name. There is much difference to the mind of the average individual between "anaesthesia induced by suggestion," and "hypnotic anaesthesia;" for, while the first is almost meaningless to him and arouses no antagonism, the second calls forth visions of all that is horrible, criminal and uncanny.

To obtain the desired therapeutic effects, I like to use suggestion with those who are at the start least suggestible, for when a patient is found to be very suggestible, he generally makes a good somnambulist; and, while it is with somnambulists that nearly all great miracles are performed, still when the degree of suggestion of these somnambulists is understood, these miracles lose all their lustre. Remember, that it is on account of the very suggestibility of this class of patients, that the trouble, which was so miraculously removed, was present. It has been my experience that when a somnambulist has a genuine ailment, it is more difficult to accomplish results in him, than with one less suggestible.

The induction of anaesthesia does not depend upon the degree of suggestibility of the patient, but upon his preconceived idea of pain and his interpretation of sensations. It is impossible to induce anaesthesia in the deepest somnambulist if he is a physical coward, whereas, with a patient who is not a physical coward, anaesthesia may be very readily induced, although the patient may not be at all suggestible.

The only condition, into which it is desirable to get your patient, is a condition in which every suggestion you give him has extra weight, and this is most readily done by shutting out all the senses but the sense of hearing. To do this, make your patient comfortable, thereby quieting the sense of touch. Have no odor in the room, and do not allow the patient to keep anything in his mouth. Then ask him to close the eyes; and the only sense left active is the sense of hearing, and every suggestion given in this condition receives his closest attention. If your patient is a somnambulist, you will discover that if you suggest his

hand is burning, you will obtain a practical result instantaneously, without mentioning the word sleep.

It is surprising how many people will go into an anaesthetic condition induced by suggestion. I would not care to offer an estimate of the percentage of all comers in whom this condition can be induced; suffice it to say, that it is large enough to warrant the attempt in every case in which it is desirable to induce anaesthesia for dental operations. Suggestion may be successfully used with every patient who enters the dentist's chair. The only way to tell whether it is possible to induce anaesthesia, or not, in any patient, is to test for it, and this may be very easily accomplished.

I am going to read you a telegram I clipped from a newspaper a few days ago, and it is one of the strongest arguments which could be advanced in behalf of suggestive anaesthesia. The telegram was headed: "Died at the dentist's. A Kingston woman dies under chloroform administered by her physician. Kingston, Ont. Mrs. Sullivan, aged fifty-nine, a resident of Wellington street, went to a dentist's this morning and had her medical attendant administer chloroform. Before the dentist could operate, the woman died. She was the mother of Mrs. Georgeghan and Mrs. Captain Fleming."

Although the number of deaths occurring under chloroform anaesthesia in dental operations is a small one, still, if the use of suggestion as an anaesthetic will decrease this number in the slightest, it should always be the first thing employed, for whether it succeeds or not, it is never dangerous and it is never followed by after effects.

I consider it the duty of every physician, surgeon and dentist to urge its use in every major or minor operation. Of course not every surgeon or dentist is acquainted with its use, nor will every patient permit its use if he knows what is going to be attempted. Indeed, only to-day a successful young dentist told me he had lost several patients through advocating suggestion. However, if a surgeon, or a dentist who is about to perform an operation on a patient has a knowledge of suggestion, and his patient is willing to have the anaesthesia for the operation induced by suggestion, it

would be nothing short of criminal for him to administer any other anæsthetic until that had failed. Especially would I advocate its use in the aged and those suffering from heart, lung or kidney troubles, and patients possessed of certain idiosyncrasies.

Speaking also, from what I know from experience to be true, of the practical uses and possibilities of suggestive therapeutics, I consider that it should be a duty of any government to demand that every physician, surgeon and dentist under its jurisdiction, have a thorough knowledge of this science. I consider also that its practice for therapeutic purposes should be confined to these professions, for while any one may learn "how to hypnotize," still, when hypnosis is employed by those who are ignorant of the importance and indications of different symptoms of disease, it becomes a very dangerous plaything, and not one whit better than "Christian Science."

"Suggestive therapy" has its limits and these limits can be defined by a physician only. Suggestion is but one important factor in the practice of medicine, but the ignorant enthusiast makes it "the whole thing" and treats everything alike regardless of cause or symptoms. In this way, no doubt, many a patient while undergoing "suggestive" treatment at the hand of an "all mind quack" suffers along indefinitely, all the while hoping for relief from a condition which suggestion alone could not cure in a century. Frequently this loss of time enables a disease to obtain such a firm hold on the patient, that when proper treatment is employed, the assistance comes too late.

It takes, as a rule, from five to twenty minutes to get a patient sufficiently anæsthetized for an operation. I generally use vigorous suggestions, sometimes urging the patient to hurry his respirations, until his head is swimming; or I simply allow him to sink quietly into a numb condition.

If it is possible to begin an operation, it is safe to go right through with it, unless the patient himself says to cease, and I have never heard this after an operation has commenced. If he is going to say it at all he will say it at the beginning. True it is, I have seen patients give every evidence of pain—writhing, clenching the hands, teeth, etc., and it is here that so many oper-

ators lose heart and resort to another anæsthetic, pronouncing the trial a failure.

Patients, unless very deeply drugged, will writhe under any anæsthetic, and will arouse without any recollection of having suffered pain. And so it is under "suggested anæsthesia," for if a patient is left alone for ten or fifteen minutes after the operation, and suggestions of "no pain," "did not suffer," "no recollection of pain," etc., are given at intervals, it will be found that the patient will assert that while he knew and felt what was going on, still he experienced no pain.

In testing for anæsthesia never say to a patient, "You don't feel anything;" "You can't feel that," for his conscience seems to say to him, "I do feel that;" but suggest to your patient, "You will feel this distinctly, but it won't hurt you;" "it won't hurt you." "Your left hand will be the indicator, and if it hurts you in the slightest you will lift it, but I tell you it will not be necessary, for this won't hurt you, although you will feel it," etc. Then *apparently* pinch one of his hands very hard and say, "See now, that didn't hurt you although you felt it." Then touch him with the head of the pin and give the same suggestions, and lastly touch him with the point, and pinching up the skin, pass it clear through. If it hurts him he will lift up the left hand and arouse, whereas, although he may apparently have suffered, you will be surprised, when he arouses, to hear him declare that he felt it but it didn't hurt, showing there was a good condition of anæsthesia present.

The use of suggestion in dentistry is not by any means limited to the induction of anæsthesia. It is well to remember that the average individual has five senses and that he reasons from the impressions received through those senses. A slight impression may gain or lose a patient—I mean such impressions as personal appearance, cleanliness of office and instruments, tobacco in any form, etc. How often one hears it said: "I know Dr. so-and-so is a good dentist, but then he takes his instrument out of a bunch and after using it on me throws it back again, I suppose to be used on some one else, without being washed, and then he comes directly from the patient preceding me and puts his fin-

gers in my mouth without washing his hands. I don't think I can stand him any longer."

How much better it would be if such a dentist, after seating his patient in the chair would take pains to let his patient *hear* him wash and scrub his hands thoroughly or to let him *see* a clean set of instruments brought out, to *smell* that the dentist's breath is pure, and to *feel* very little of what is going on inside his mouth. This last result can be brought about rather readily by a little study of the senses.

I have so frequently had patients of mine ask me if I could not give them suggestions before they went to the dentist's, and I have often done this. I have given them some simple things to do which will divert the attention, and many of them have reported marvelous results.

This very afternoon a bright, yet hypersensitive patient of mine, asked me to give her some suggestions before she went to her dentist, as she always had such a terrible time there.

She said that the last time she was at the dentist's, he had a rubber dam in her mouth and was working so long over a gold filling that for the time she was insane. She was conscious of nothing in the world but herself and her tooth; she felt that she would go wild unless something happened, and finally said to the dentist, "Doctor, talk to me or I shall go mad." The dentist at once became very indignant and said he was not a talking machine, but a dentist, and had all he could do to attend to his work, and that any infant could stand what he was doing to her.

She afterward asked him if he would not hypnotize her. He once more became indignant and said that if she wanted any such tom-foolery, she had better look elsewhere for it.

As a matter of fact, this woman is hypersensitive, is terribly afraid of a pin prick, is a physical coward and admits it.

Now, there are thousands of such individuals, and these unfortunates require to have their teeth extracted and filled, as well as those who are fortunate enough not to be physical cowards. The dentist who knows how to make things easy for these individuals is the one who is going to receive their patronage.

Let us look for a moment at the condition of this patient.

When she was in the dentist's chair, she was *hearing* nothing—I hope *smelling* nothing; she had her eyes closed, as nearly all patients do, and so was *seeing* nothing; in fact, she was practically in the same condition as a hypnotic subject. That is, she had but one sense active, and as in the hypnotic subject, the whole attention was given up to the sense of hearing, so this hypersensitive patient's whole attention was riveted upon every impression received through the sense of touch. Is it any wonder she became almost crazy?

We should remember that there is a law of nature called the law of compensation.

This law gives man a certain degree of attention which may be given wholly to one sense, by shutting out impressions received through the others, or it may be distributed to several or all of them, and to the degree in which it is developed in one it is lessened in another.

An infant may be suffering intense pain, but by clapping the hands in front of the little sufferer's eyes, so much of his attention is given to what he sees and hears, that as long as these impressions occupy his attention he recognizes so little of what he is receiving through the sense of touch, that he will laugh.

This sounds rather reasonable, I think, but I assure you, you will be much better satisfied of its practicability when you have gone deliberately to work to ease a patient's suffering by making use of his senses.

It is necessary to keep them all employed, and it is necessary that there should be constant change. The child soon tires of the clapping, and unless presented with a rattle or something else, which will occupy his attention, he soon begins to cry again.

Theoretically, a musical box or a brass band, a phonographic panorama, or a vitascope, a fountain of changing perfumes and a cheerful conversationalist should be necessary adjuncts to a dentist's office.

Gentlemen, I am suggesting these few suggestions as suggestions of suggestions for suggestion.

DISCUSSION.

At the conclusion of Dr. Parkyn's paper, the discussion was opened by Dr. E. L. Clifford. He said: I regret the absence of the member selected to open this discussion. For a long time I have thought a good deal about hypnosis, but according to the doctor's paper I have thought erroneously. Many questions have bothered me in thinking about true hypnosis, but now I am sure they will be clearer to me in the future. I thought that hypnosis meant sleep. This, of course, shows my ignorance. I thought that the dentist must be able to destroy the consciousness of his patients. A great many patients have the idea that hypnosis takes away their consciousness. They believe that they are not cognizant of anything that is going on around them. If the public can be educated, as well as dentists, to the fact that hypnosis is not a state of unconsciousness, not a state of sleep, and that they are responsible for their acts, I believe that we will open a field that has been almost useless to us in the past. It is hardly necessary before this society to take the time to say anything regarding the value of suggestion to our patients. We know that every dentist has a certain amount of control over his patients. There is a magnetic influence between every two persons. All of us exercise an influence for good or evil on every person with whom we come in contact. We often know when a patient gets into our operating chair, before we do anything to him or her, as the case may be, whether we are going to have a pleasant or unpleasant sitting. We are not able to satisfy some patients, no matter what we do for them. On the other hand, we know when we are going to have an easy time. I try to gain the confidence of my patients, and having done this they begin to believe that I understand my business. We may speak of it as two similars acting pleasantly together. At any rate, the potentiality between the two parties is as it should be. As dentists, we now and then encounter patients upon whom we dread to work. We do not feel this dread because the operation itself is so difficult, for we have performed much more difficult operations for other patients with greater satisfaction to them and ourselves. But, as I say, in the case of some of our patients we cannot get the correct stat-

us between the patient and ourselves. It strikes me, according to the paper, it is a matter of education in this point. In the first place, the dentist or operator must be educated. Suggestion or hypnosis is a dangerous thing to use unless we know what we are using. The same thing applies to the use of chloroform, ether, or any other anæsthetic agent, and in the use of them a little learning is a dangerous thing. It seems to me, it would not be just the thing to admit that we operate upon our ignorant patients by means of suggestion, and in this regard we have a duty to perform with our patients, to educate them in the matter of hypnosis or suggestion, so that we can get the best results out of the agent we are using. There is not one of us who would attempt to use any one of the agents in our materia medica, without first thoroughly understanding the pathological lesion or condition to which we apply that agent and then the agent itself. I do not believe that suggestion is a thing that anybody should use at random. I have used suggestive therapeutics unconsciously and ignorantly in the past, and I feel I would like to know more about the subject.

Dr. C. E. Bentley: I do not know very much about this subject, and I know less about it than when I came in, for the doctor's paper has confused me. However, the paper was an excellent one, particularly that part that applies to us as dentists. I had hoped that he would say something on the philosophy of so called therapeutic suggestion. According to the doctor's method of inducing hypnosis and those with whom I come in contact who claim to know something about this matter, there is a wide difference. It has been my privilege recently to attend several clinics given by a psychological school for therapeutic suggestion in this city, and the *modus operandi* of inducing hypnosis, so called, is entirely different from that described by the essayist. However, the technique advanced by the essayist seems to be a rational one, and his paper certainly gives me a greater insight into the subject than I had before. I must confess I have been skeptical as to the effects claimed to have been produced by the technique I have been fortunate enough to witness. Not many months ago I took a course of lectures on this subject for the pur-

pose of aiding me in my practice, to alleviate pain which I am compelled to inflict upon my patients in performing certain dental operations; and the technique that was taught me there is different from that advanced in the paper. I do not consciously use hypnotic suggestion, therapeutic suggestion or psycho suggestion very much any more. I have never used it very extensively. As the previous speaker has said, we all use suggestion, more or less unconsciously, a great deal more than we are aware of, and I am on record as having made the assertion at one time, that in proportion as a man successfully uses suggestion unconsciously, just in proportion is he a successful professional dentist. I said that I do not use it much any more, and the warning note was sounded by the essayist who related the experience of a dentist, who was practicing suggestion upon some of his patients. I will tell you what I think about this matter. It is well enough to use every means for the alleviation or amelioration of pain that we know anything about, but as indicated in the beginning of my remarks, the hypnotists, psycho-therapists, or the suggestionists seem to be at war with themselves, and I do not consider it wise that we should use so powerful a force until the psychologists are agreed upon some standard of administration, and more is known of this force from a scientific standpoint. Whether we will get out of the psychological laboratories that are at work all over the world to-day, a definite something that can be proven, I am not prepared to say. Suffice it to say that I do not care to use suggestion. I do not care to use suggestion ignorantly, for I think, as the essayist has indicated, it is a dangerous thing in the hands of ignorant men. I do not care to use it for the reason that it militates against my practice. I have several instances in mind that bear strongly on this point. I had a lady, an intelligent woman, for a patient. Soon after taking my course in suggestive therapeutics, hypnosis was uppermost in my mind, and when this patient came to me I commenced fixation of the attention. I tried to fix her attention as best I could on a string that hangs pendant to one of the curtains in my office by excluding all other sensations. I did it in a very circuitous way. And she said to me, "Doctor, that is hypnotism." I said to her, "You may call it

what you please Miss A., but that is what I want you to do in order to alleviate the pain incident to the operation." She then said, "I have been looking into the subject myself." I replied, "Have you? then you can aid me all the more." She was a ripe subject and looked at the matter intelligently from a psychological standpoint. She fixed her attention to the best of her ability. She has been my patient for five years, and I never operated on her with less pain than at that time. She sent two other lady patients to me last summer without mentioning anything about the successful sitting she had had, and these ladies expressed themselves as pleased with my service, saying that they had not suffered as much as usual during dental operations. She said to them, "Did he use hypnotism on you? Why, can he do that? Well, if I had thought he could do that I should never have gone to him." Miss A. came and told me about this matter. We must look out for these things in looking at the financial aspect of our practice. There are certain people who will not permit themselves to surrender what they conceive to be their consciousness, if it is known, and I do not know whether hypnotism is yet a safe thing for us to take up other than along the line indicated by the essayist in the latter part of his paper. The suggestiveness that comes to the patient and the confidence that comes to both patient and operator by our personal bearing, cleanliness, lack of odor of cigars, odor from the body, general demeanor toward patients, are the essentials to any man who has got the dignity to practice dentistry. The induction of a hypnotic condition, or the induction of an influence peculiar to occultism, is something I am afraid of individually, and I do not know whether it is best for the dental profession at large to take up the idea of therapeutic suggestion along these lines.

[TO BE CONTINUED.]

Mechanism of Our Two Minds.

S. F. MEACHAM, M. D., Quincy, Ill.

THE following is simply an hypothesis for physicians and for all who are curing diseases by means of Suggestion. I believe in fighting the Devil with fire. He may not understand anything else; he will that. We are most of us so steeped in the materialism of the day and so many imagine that we know much more about what our present knowledge of matter will explain than we really do know, that it is necessary, if we would be understood, to translate phenomena into the language of matter and force.

If we can find a working hypothesis that will explain the cures by Suggestion, from the standpoint of matter, we will do away with some of the idiotic opposition now put forward to antagonize these efforts. If we can class Suggestion with strychnine and opium, we will be able to put a quietus on some of the harpers that we cannot cure organic disease.

Every posted man to-day acknowledges that *some* diseases are cured by Suggestion, so that if we can show the pure materialists that, according to their theory, there is no disease that is not organic and in curing any disease whatever we cure organic disease, and that all mental changes are according to this same theory organic, or at least material, hence, in producing any change in mind, we are producing a change in nerve, and through the latter in all the tissues to which nerves go, and hence Suggestion acts simply by working material changes, in material nerves, on a material organic body.

This conception brings Suggestion into a class with all the other physical forces. No more mysterious and no less. We regard it as more mysterious because we are less familiar with it, that is, see it working less often, because we are only lately learning that it is present in almost all thinking, either directly or indirectly.

We make no attempt to explain that unknown something back of phenomena, and until we learn more than we at present know, all attempts must be partial, all hypotheses utilized for some definite purpose and held loosely, in readiness to accept any new assumption that will better explain matters.

We have one brain with two sets of functions, commonly called objective and subjective minds, but which, as we are speaking from a physiological rather than a metaphysical point of view, we will call voluntary and automatic. In order to make matters clear, we must refer to a few points of anatomy now accepted as true. We now believe the nerve cell and nerve fibre to be one entity, the neuron, so called, not two as was formerly thought. Each neuron is a separate entity with *physiological* connections *only* with other cells. That is, there is no anatomical connection between either cells or fibres. One process is prolonged into an axis cylinder or neuraxon, the old nerve fibre. The other processes are called protoplasmic processes, or dendrites. The former always convey impulses away from the cell, the latter toward the cell.

We accept, as proven, that we have two sets of tracts to the brain, one called direct, the other indirect. The former go to the voluntary cells, the latter to the automatic ones. Now, if we will keep in mind that each neuron is independent, we will see that the fibres or neuraxons being separate and direct, means that the cells are separate also. That is, that one portion of brain administers to voluntary life and another portion to automatic life. Now, what we *do not know* is whether the voluntary mechanism is scattered throughout the brain and the automatic mechanism the same, being contiguous, like apples in the same basket, but not anatomically connected, or whether the former occupy one portion of brain and the latter a portion distinct entirely, that is, in a different portion of the cranium, the two separated by well marked anatomical divisions.

We have many reasons for believing the latter to be the case. In an article like this, I can only hint at the evidence, trusting that those interested will take the trouble to look the matter up. In the first place, I wish to call attention to the two sets of tracts

mentioned above. The *direct afferent* impulses have the following courses:

1st. Peripheral neurons conveying impulses from the surface of the body to the cord. (Peripheral Sensory neurons).

2nd. From the cord to the optic thalamus. (Spinal thalamic neurons.)

3rd. From optic thalamus to cerebral cortex. (Thalamic cortical neuraxons.)

The *direct efferent* impulses have the following courses:

1st. From central cerebral convolution to cord.

2nd. From cord to voluntary muscles.

The *indirect sensory* impulses have the following course:

1st. A peripheral sensory neuron conveys impulses from the muscles, joints and viscera to cord.

2nd. A spinal cerebellar neuron from cord to cerebellum.

3rd. A cerebellar thalamic neuron.

4th. A thalamic cortex neuron.

The *indirect motor* impulses have the following course:

1st. From cortex to pons.

2nd. From pons to cerebellum.

3rd. From cerebellum to cord.

4th. From cord outward.

In addition to the above, we have the nerves of *special sense*. These belong to the former or *direct* tracts, as they are primarily connected directly with the cerebrum through the basal ganglia, not being first connected with the cerebellum. The auditory is an apparent exception, but is not. It is both a nerve of hearing and a space sense nerve. In so far as it is a nerve of hearing, it is connected directly with the cerebrum, but as a space sense nerve it goes first to the cerebellum.

This is just as we would expect as we will see later. Now let us see where we are. We have two sets of tracts, *direct* and *indirect*, the direct, including the nerves of special sense, connected to cerebrum through *basal ganglion only*, the indirect, without exception, *going to cerebellum before reaching the cerebrum*.

It is well known that the impressions through the special senses and from the surface, such as touch, temperature and pain, are particularly the *impressions which lead to intellect* and are the

freest possible from emotion. They, with their co-ordinations, integrations, and the deductions from them, constitute the voluntary mind.

The indirect fibres, carrying impressions from within the body—the muscles, viscera, glands, joints, etc., are the impressions that are necessary for the proper equalization of the bodily forces, for its nourishment, and for the emotional life of the individual. Now, as these impressions all go to the cerebellum before reaching the cerebrum, and we know that the cerebellum is instrumental in maintaining the bodily equilibrium, I think that we are safe in concluding that it, with the basal ganglia, is the seat of our automatic and emotional lives. Hence, we have the cerebrum and voluntary mind; the cerebellum, basal ganglion and cord with the automatic mind.

The case could, but for lack of space, be made much stronger; but as this exact localization is not necessary to our hypothesis, we will simply say that it looks very much as though it were true, and if true, will explain much that has been obscure as to the functions of the cerebellum. It is, however, only necessary for us to keep in mind that we have direct tracts to other brain cells, giving rise to the automatic mechanism, and that these two mechanisms are connected more indirectly with each other than the different portions of each mechanism are connected within themselves.

Now, let us simply glance at the application of the above. In the first place, we will see that it will give us a good working insight into the antagonism existing between reason and emotion. It is plainly contrary to reason to suppose that any very large area of brain tissue is *inactive at any time*. Consciousness, then, must be supposed to be connected in *some way with the dominant action*.

We know sufficient of the theory of vibrations and waves to know that, if the above theory be true, some portion of brain must dominate attention and that no two portions, *unless acting in harmony*, can be so dominant at one time, hence, if the automatic brain with the emotions and other characteristics well known to belong to it, is especially active, the *voluntary mechanism cannot be in command of the attention at that time* and the reverse is equally apparent.

We can readily see how mental and emotional states affect the body and the health. If it is the voluntary mechanism that is acting, it will first act on the automatic machinery and through this on the body for its weal or woe, according to the nature of the thoughts or beliefs. If it is the emotions that are excited, if the condition is one of worry or anger or otherwise, it is the automatic brain that is acting and the body will feel the effects directly. Joyous emotions build up, painful tear down. No part of our anatomy or physiology is out of their reach.

Let us not interpret the names Voluntary and Automatic too strictly. The voluntary mechanism may have some automatic powers and the automatic may be something more than the name would warrant, but as they clearly designate what at present seems to be the dominant functions of each, let us use them till the future shall disclose better ones. The insight they give is physiological. If the metaphysician, looking from some other standpoint, shall choose some other hypothesis and work another portion of the, as yet, great unknown, well and good. We will aid him all we can, but as physicians and therapeutists we should, in order to be understood, stick closely to physiology.

Again, exercise increases strength in brain as well as muscle, hence, if either mechanism is used to excess, we would expect it to be habitually the stronger, which we find to be the case.

Again, as the two mechanisms are not absolutely separate, but are connected indirectly, we would not expect vigorous action in one to leave the other entirely uninfluenced. This we find to be true. Our reasoning and volitional life does not leave the emotions entirely uninfluenced, nor the reverse. A relative inaction is all that is required to sink it into unconsciousness. The relative inactivity, *while not in consciousness at the time*, is active just the same, and may at any time become dominant and conscious, or be uncovered by the hypnotist, frequently to the surprise of both himself and subject. Nothing is, in the normal state, forgotten; we are simply unable to recall it at the time. I have been able to find nothing in the antagonism of our two natures that the hypothesis does not throw some light upon.

Again, why does fixation of the eyes cause sleep at any time? Impressions from the eyes go first to the basal ganglia, thence to

the voluntary brain centres. If the eyes rest upon something of *wide interest*, the *rational mechanism* is stimulated; for that reason if we wish sleep to occur we fix the gaze upon an *indifferent* point. The basal ganglia will be stimulated just the same, and as it is connected with the other portions of the automatic machinery, these will be stimulated and become dominant, and as the stimulation is free from the emotional element, we are left simply with the automatic mind dominant, in a state of stimulation simply, and ready for any suggestion we may make, provided always (or nearly so, at least), that the life and liberty are not called into question.

This shows how Suggestion, (verbal, I mean), is such an important aid in producing hypnosis and how it can cause the state unaided by fixation. In sleep, the automatic brain and mind is dominant. Words are born to convey ideas. The idea sleep conveys to the mind a condition of relaxation, freedom from volition and thought, hence, the tendency to realize this in fact, and it will be realized, where the automatic brain is sufficiently well developed and the other conditions tending to a quiescence of the voluntary brain are complied with.

Having the patient passive, that is, with the automatic machinery dominant, whether asleep or not, how do we cure disease? It must be remembered that this brain, the automatic, controls the entire body, so much so that the voluntary brain must borrow, as it were, the use of a portion of it whenever it would act on the outside, or the inside, either. Without using basal ganglia or cord, the voluntary powers would end in dreams, if they could be supposed to exist at all. All growth, nourishment and repair are in its hands. From the least cell to the mightiest organ or tissue, they are dependent on this automatism. Is it any wonder, then, that by talking to it and stimulating it to action we can control the bodily activity and nourishment? I think that I would be safe in saying that eighty-five per cent. of all cures *by drugs*, where the drug really does the work, is done by the drug first acting on this same nervous system and through it affecting the organ or tissue diseased.

Now, what possible difference can it make whether a nerve is stimulated or depressed by strychnine or opium or a word spoken

or written? That we can talk to the nerve-centres through the ears and reach them through the other channels as well, is known to every party that reads liberally. Neither heart, lungs, stomach or any other organ or tissue is out of reach. Blisters raised on the skin, heart action increased or depressed, temperature raised or lowered, digestion aided or hindered by Suggestion not only, but by ordinary thinking and feeling, especially the latter, as it is the work of the automatic machinery that has this influence any way, proves this to be true.

We do better work when the patient is passive, simply because the voluntary mechanism is not acting and draining off nerve force. Remember that we have no direct voluntary influence over nutrition or the circulation through the viscera, but we have that influence through the automatic brain and we are simply learning how to use it for ourselves and others.

Sidis tells us that in the normal waking state indirect Suggestion alone is applicable, and that in the hypnotic state direct Suggestion is proper. Our hypothesis enables us to see why this is true *when it is true*, and to state other cases where it is not true.

Direct Suggestion is proper in the hypnotic state, because we are talking directly to the automatic brain which is free, or comparatively so, of the inhibitory influence of the voluntary brain, hence the reaction will depend on the directness and force of the Suggestion.

In the waking state, however, in all parties whose lives are ruled by reason and volition, with a consequent dominance of this mechanism, direct Suggestion will meet with opposition. The voluntary brain does not obey commands as such, but chooses its course in accordance with its desires, hence a command not suitable will be rejected. Even if the command meets the approbation of the reason, its execution, if directed to the nourishment of the body, or otherwise, must reach its object indirectly through the automatic machinery, hence must be weaker and inferior to commands directed directly to this mechanism in the start. But this enables us to see that there exists another class that are naturally emotional and automatic, and so situated from youth up as to be accustomed to obey, who will obey direct Suggestion in the normal waking state, even as an animal whose voluntary mechan-

ism is imperfectly developed *will do or is likely to do*. This class will not be so perfect as where the opposition is removed by passivity and suggestion.

We can see, also, why too profound sleep, either natural or artificial, is not favorable to Suggestion. In profound sleep, the senses and automatism, while not inactive, are too dull and unimpressionable to react readily. I think, however, that there is a difference here possible between natural and induced sleep. In the former, the dullness and depth of sleep vary directly, while in the latter the senses *may be made* hypersensitive by Suggestion, though they are naturally dulled in those states of *deep sleep*.

Here again our theory helps us out. We can readily see how there can be present all degrees of inactivity of the voluntary mechanism, and hence all degrees of resistance to the complete and unhindered activity of the automatic machinery. We must consequently be careful not to generalize too hastily. We must not imagine that what is present in a few cases will necessarily be present in all. Each case must be studied by itself.

We are thus able to understand why an action, voluntary at first, may become automatic later, by repetition. We must remember that the voluntary brain uses the basal ganglia and cord to realize ideas in action. As the ganglia and cord react to some one idea repeatedly, they become more apt and ready and finally a point is reached where the added impulse from the cerebrum is not needed, the impulse from the sense organs to ganglia being sufficient, or a degree of cerebral action not at the time conscious, *may be present*, while other cerebral centres are for the time dominant and consequently conscious.

It may be claimed truly that we cannot thus explain the so-called spirit phenomena. True, but neither will any other hypothesis. To say that our subconscious mind is a spiritual entity with powers to move tables, write messages, etc., does not explain or give an inkling as to how it is done. We know no more how a spirit can do these things than we do how brain powers, akin to other physical power, can do so.

Let us frankly acknowledge that we so far know nothing of these things and keep searching. Let us keep in mind that the something back of all phenomena is so far unknown ; use what-

ever hypothesis, will throw light on our work, but remember that they are all guesses.

While there is nothing new in the above, we hope that it will aid in clearing up some obscure points. We simply think it a different, and, we hope, clearer statement of facts showing the unity of methods of cure.

PSYCHOLOGY.

J. P.

Fit consort for God's eldest child thou art,
The knowledge of a more enlightened age
Engrossed upon an early dust strewn page
From forth which thy hieroglyphics start
Reincarnation of an ancient art.

Shall Church and dogmas with thy truth engage,
Shall bigots, jealous of their prestige sage,
A purer wisdom of the soul impart?
'Twas with perception higher than our own,
With larger pity for our impotence
'Twas bidden, "By their fruits shall they be known."
Therefore, thou, by that subtle prescience
That from the source of entity doth flow
Enlighten us and teach our souls to know.



Suggestive Education of Children.

BY M. J. MURPHY.



THE grand problem of motherhood is the proper training of the child. In its solution many great minds have come to the assistance of the mother, but none of them more practically than Pestalozzi, Rousseau, and Froebel,—the latter with a patient working out of a system that was creative.

Pestalozzi—a Swiss—was the first teacher of modern times who systematized infant instruction. His plan, both in the schools which he founded, and in the books which he wrote, was "to enforce the importance of home education." In his schools he combined manual labor with instruction. In the summer the children worked in the fields; in winter, at spinning and different employments. The instruction, which was mostly oral, alternated with their employment.

Rousseau wrote much on education. His masterpiece in this direction, was a work entitled, "Emille," which Goethe called "Nature's Gospel on Education."

To Frederick Froebel—a German educator—belongs the credit of the invention of the Kindergarten system. His ideas govern nearly all primary education, even where his whole plan of teaching is not carried out.

The work of Froebel, which began with a single school, is now the compulsory system of Austria, and several other European countries, and is widely adopted in the United States.

One of the most common errors which mothers make is in delaying the systematic training of the child.

An expression frequently heard is: "I shall not send my child to school until she is six or seven years old." The child is not only kept from school, but is left to the care of incompetent nurse or ignorant servant, or allowed to run wild as the case may be.

It is not necessary that the child be sent to school, but its training should begin at the earliest possible moment, for as there is no moment too early for the implanting of evil, it is to be coun-

teracted and prevented at the very beginning. "A tender young leaf pricked in the spring time with the finest needle will show a scar of continually increasing size, till it withers in the fall," says Froebel, and he understood child life as few others have understood it. From earliest infancy until the seventh year is the plastic period in the child's life. It is during this time that impressions sink deepest into the brain, and that character is most easily moulded. This is the period in which the reasoning faculty must be developed by careful training, and on this training much of one's success in life depends. Trained early, reason develops and strengthens until its action becomes almost instantaneous. The training must be a most judicious one. Too great haste in our care and attention will be as fatal in result to that tender brain as too early and too direct exposure of a seedling to the sun's heat and the moisture of rain. If, on the other hand, we are too tardy, the consequences will be equally fatal. What then must education do? It must proceed as gently and as gradually as possible, and in this direction as in all other planes of development, work first only through general influences. As the child's physical condition is healthily or injuriously affected by the condition of the air it breathes, so will the moral atmosphere by which it is encompassed determine its mental development.

Home is the proper place in which to begin the child's training; and as there is no love on earth like a mother's love, there is no interest that can equal that of the true mother in her child's welfare. There are women whose perverted instincts cause them to regard maternity with horror and children as the most annoying of nuisances. It is not such mothers who give great men and women to the world; they are the propagators of criminals and paupers. The mother of great men and lovable women is she whose heart yearns for the day when her eyes shall feast on the form of her babe, as yet unborn. It is she whose heart bounds with joy when her child smiles in her face and coos its message of love in her ears. She is the true mother, and as the child places all its faith in her, she should be the teacher. It is through the mother that the child reaches that self-knowledge, which is also self-reverence and self-control; it is through the mother that the world of self, of others, of all the outside universe, is first

reached by the child; but it is all under a process of wise development—not of forcing. Who can say when the mental and spiritual development of a child begins? Are we certain that prenatal impressions are not conveyed to the brain? On the contrary, we know impressions are so conveyed; and there is unquestionable evidence that before birth there is a process going on in the depth of the child's brain, upon which depends more than we can dream of good or evil, happiness or misery, thus dimly foreshadowed.

There is nothing that can make so strong an impression upon a child's brain as a well-directed suggestion. Its whole education is accomplished by impression, therefore, the mother should be skilled in the correct use of suggestion. Words are not the only means of conveying a suggestion. The child may receive it in a tone of the voice. Sharp emphasis and harsh sentences should be avoided. Quick and absolute sympathy should be shown by the mother, for, as Froebel says, "The whole after life of the human being, with all its deep significance, passes in dim, shadowy presentiments through the child's soul. But the child himself does not understand the importance of these presentiments, these dim strivings and forebodings, and they are seldom noticed or attended to by the grown-up people who surround him. What a change there would be in all the conditions of life, of children, of young people, of humanity in general, if only these warning voices were listened for and encouraged in early childhood and apprehended in youth in their highest meaning." Here again the mission of the mother is evident. It is she who should be fitted by the necessary education as well as natural instinct to interpret and illumine these intuitions, intimations, or presentiments, and if she is the mother that she should be, to glorify and demonstrate the inner meaning of the universe through the experience of love.

Love should be the power of the mother over the child, and through love should its education be encompassed. It should not be daily told that it is ill-tempered, perverse, selfish, stupid and good-for-nothing, but it should be given cautious suggestions that will serve to form a more desirable character. Teach the little one what it should do rather than that which it ought to avoid, and you will then, by constant repetition, form habits that will

strengthen with its years. Do not try so much to break old habits as to displace them by others. Repetition of suggestion will, in time, establish habits that will dominate all older ones, and the suggestions that make the strongest impression on the mind will mould the character of habit. The mother, therefore, should carefully see that her influence over the child is not offset by its associations away from home, as often an impression is received in the early years that does not develop till later in life.

The forcing system is another evil to be avoided. Many a fond mother has filled the little brain of her child with a string of nursery rhymes, recitations and songs, in the mistaken idea that she is developing the mind of the babe, or in a foolish pride in its precocity in memorizing. Later on the child becomes stupid ; at school it is behind its classmates in every study, and finally it is stamped as a distinct failure. The primary cause lies in the lack of development of the reasoning faculty. Memorizing does not develop the infantile mind ; reasoning does. Do not give the little one too much to crowd in its brain or to ponder over at one time. Teach it first to keep the attention fixed on a little problem and then to reason it out. The child will soon begin to ask questions and these queries should be given a satisfactory and truthful answer. Do not put the child off with a petulant retort, but remember that these questions are the dawning of reason, and if you seek to brighten that faculty, the inquisitiveness should be encouraged. The problem under consideration should not be laid aside till it is clear to the child.

By this means when the child attains the seventh year the young brain will have been given tendency and direction ; character will have been expanded ; reason well developed, and habits of discipline, obedience, exactitude, niceness and unselfishness will have been formed. The will power will have been trained through the exploitation of wise motives and reflection on the result of action. The intellect and the emotions will have been exercised, while all the social instincts have been fed and strengthened to demand yet more food, instincts, such as politeness, sympathy, unselfishness and honor, that are our joy, and, so far as much of the happiness of this life is concerned, are almost our salvation.

Telepathy.

ASTRA.



THE communication between two minds when the percipient is in an abnormal condition may be placed in the second class of telepathic phenomena. There may be a condition of exalted perception in sleep, in trance, or at the moment of death. The demarkation between pure telepathy and clairvoyance is difficult to determine in this case, as the impression frequently produces visualization. This is peculiarly the fact when the percipient is at the point of death. While the subconscious mind is active during sleep through the natural closure of the senses, and in trance on account of an artificially induced inactivity of the objective mind, still in neither case is it in the condition of exalted excitement, as it is at the hour of dissolution. In this latter case it would seem that the excitement of danger or imminent death has a very potent influence in facilitating the transference of supersensory impressions, and though, as a rule, it is not the percipient, but the agent, who is dying or in danger, this is by no means always the case.

When the percipient is asleep and the agent awake, the impressions are so rarely stamped upon the memory that they are not likely to be observed or remembered. This is more particularly the case when there is nothing of an extraordinary nature in the impression, but even should it have unusual features, it is too often laughed at as a phantasy of the brain and of too little importance to command any attention.

In the following case the impression was vivid and unusual enough to fasten itself strongly in the percipient's memory, so that on awaking he was able to recall its every detail. The names of all the persons connected with the case are in the possession of the writer, but cannot be published.

In April, 1896, Mr. L., a western gentleman, long connected with matters pertaining to psychical research, was obliged to make a trip to New York on some personal matters of importance. One of the members

of the family, whose guest he was, was nursing a friend who had undergone a severe surgical operation and was then in a critical condition. Although the time of Mr. L. was limited, he determined to wait until a favorable opportunity of seeing her presented itself, as she could be of material assistance to him in a certain business transaction. On the third morning of his stay he was aroused by a dream, in which the figure of this young lady, Miss W., presented itself. She looked sadly at him and said: "Mrs. Z. is dead. I will see you in the morning." The dream was so vivid that Mr. L. remembered every detail of the dress worn by Miss W. At breakfast he related his dream to the family, who laughingly requested him to describe her dress. This he did minutely, to the intense astonishment of all, as the family were well aware he had not seen her in that costume. At eleven o'clock in the morning Miss W. arrived at the house. Her friend had died during the night and she had been thinking of seeing Mr. L. in the morning.

A similar experience was related to the writer by Mr. L. and the statement verified by the correspondence relating to the matter which had passed between him and the agent. Mr. L. says: "One evening recently, I was sitting in my study, resting quietly in an easy chair, and, becoming drowsy, fell asleep. While in this condition I imagined myself in the house of a friend, who is a medical practitioner in Newburgh, N. Y. His sister, Miss K., a lady very deeply interested in psychical research and with whom I have had considerable correspondence, was seated at a desk writing a letter. She said: 'I am writing you a letter, which I wish you would answer immediately.' The vision then faded out, only to reappear, this time in a different room. Being familiar with the house, I recognized the room as the dining-room. Miss K. was seated with her back to the mantel-piece, writing a letter on the dining table. No words were spoken in this second vision. On arousing from my sleep, I distinctly remembered every portion of the dream, but cast it out of my mind as being highly improbable. I had reason to believe that Miss K. was then at a summer resort in the mountains, more than a hundred miles from Newburgh. Again, it seemed very unlikely that she would begin a letter in one room and finish it in another. Judge of my surprise, however, to receive a letter a couple of days later, post-marked 'Newburgh,' and written at the time of my dream. Miss K. had made a flying trip home on some business matters. In

my answer to her letter, I asked if she had written the letter in the dining-room and received the following reply: 'I began my letter in my brother's office, but, as there was too much noise there, I took my writing materials to the dining-room and finished it there.'"

Had the percipient been less interested in telepathy than Mr. L., the theoretical importance of the impression would not have been discerned. It would have been thought trivial and purposeless—merely incredible, a phantasy of the brain. Mr. L. assured me that he had not been thinking of the agent at the time, nor had anything occurred that would serve to suggest that Miss K. was about to write him a letter. The most interesting incidents in the case are those which lent an improbable character to the entire dream, namely: the presence of Miss K. in Newburgh, when Mr. L. supposed her to be more than a hundred miles away, and the writing of the letter in two different rooms.

(TO BE CONTINUED.)

DAY AND NIGHT.

FIONA MACLEOD.

From grey of dusk the veils unfold
To pearl and amethyst and gold—
Thus is the new day woven and spun.

From glory of blue to rainbow-spray,
From sunset-gold to violet-grey—
Thus is the restful night re-won.



Hypnotism with Special Reference to Hypnotic Suggestion.

BY CHARLES GILBERT DAVIS, M. D.

CURRENTS of human thought, like the tidal waves of the sea, may often be traced, outlined, measured and foretold. As we glance out upon the vista of life to-day, and view the ever changing panorama of thought and action, it takes but little discernment to discover a manifest inclination on the part of the leading minds of the world to study the psychical side of human existence.

Never was there a time in the history of the race when the mind was so restless. Not for two thousand years has the world waited with such breathless expectancy and hope for new light to be given, to enable us to discern our relation to a universe of intelligence. Everywhere is a restless movement of advance. The scenes are shifting rapidly. The evolution of the human mind is progressing at a remarkable rate of speed. The beliefs, theories, and entire educational foundations of our childhood are often overturned in a day. Indeed, so accustomed are we to this rapid transformation, that we are not surprised, at any time, to find the heresy of to-day become the orthodoxy of to-morrow.

Amid these changing scenes truth is always found invincible, while superstition, bigotry and ignorance, standing ever in the path of progress, are rapidly giving way. In all branches of science, we find this power *de resistance*. It is so in the political world; it is observed in theology, and nowhere is it more manifest than in the science of medicine. But wisdom increases. Light is coming in through the windows. Though we are yet

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children, playing among the flowers, breathing the balmy air, and listening to the sweet tones of a universe of joyful sounds, yet are we growing more acquainted every day with our environments. Life does not seem so strange and weird as it did one or two thousand years ago. Nature is not so mysterious, and God not so far away. We are being taught—receiving suggestions through the avenues leading to the conscious ego. Light is coming in through the windows, hearing, seeing, smelling, tasting, feeling, and perhaps another window, that is yet but dimly seen through the twilight of our nineteenth century knowledge.

The suggestions made through these various channels are being carried to the receptive centers of the brain, and there recognized and utilized for the purpose of carrying on the progress of evolution, which is slowly, but surely, lifting man from an ignorant past to an intelligent future. Through these avenues, the human mind is receiving nourishment. Through these senses force is entering into the conscious ego; and the result is change—wisdom—growth.

With this knowledge we must then admit that thoughts are entities, or manifestations of force. Intelligence—intellectual growth depends upon the kind of suggestions received, the rapidity with which they are received, and the ability of the recipient to utilize them. Recognizing the necessity for suggestion, we would next inquire as to the best condition in which to place the recipient to make suggestion most effective.

It has always been observed, that when the nervous system is calm and quiet, ideas are most easily transmitted to the seat of consciousness, and when so transmitted, make the most powerful and lasting impressions. Hence, if we desire to make a sudden and lasting impression on the mind, we first soothe or tranquilize it, and then with decided and forcible utterance, literally drive the thought in. And this, stripped of all the hyperbole of theory, hypothesis, fiction, sentiment and nonsense, is hypnotism.

Of course, I am viewing this subject with a physician's eyes. I am looking at it from a practical standpoint, being well aware of the many hypotheses that have been advanced. I do not say that these few statements constitute all that there is of hypnotism, but, so far as I know, it includes the limit of present scien-

tific knowledge on the subject. But I shall not pause and attempt to fathom the ocean of the unknown. I shall not enter into the metaphysical question, relating to the duality of the mind, nor discuss the possibility of an astral emanation. Let us rather endeavor to intelligently classify and arrange the facts that we know to be proven, and reasoning from the premises we possess, let us pursue the truth.

Hypnotism was so named by Mr. Braid, the Manchester physician, who studied the subject about the year 1841. The peculiar drowsy or sleep condition, coming on from fixed attention, during his experiments caused him to refer for a name to the Greek word "Hupnos." This science has had a variable career, and those who have dared to openly study it, have suffered from the malicious slings of the ignorant.

But when we look back over the history of the progress of medical science, and remember that Ambrose Pare, who advocated the use of the ligature was ostracised, that Harvey, the discoverer of the circulation of the blood, was mobbed, and that Jenner, who bestowed a blessing upon countless generations of humanity, was called a charlatan, we are not surprised that those who enter upon the study of these psychical questions which pertain to the highest elements of man's mentality or spiritual existence, should meet the opprobrium of non-progressive, materialistic, unscientific stupidity. The highway along which has advanced the car of the healing art is ornamented with the shrines of crucified medical martyrs. They were once scourged by the mob, but the world now builds monuments to their memory, and writes their names high on the scroll of immortal fame.

But hypnotism is rapidly assuming its position as a science. There is no longer any doubt as to the efficacy of hypnosis as a therapeutic agent, and I prophesy that before another decade has passed, it will have become quite fashionable. Every year, every day, we are recognizing more and more, the wonderful power of the mind over the bodily functions. Evolution is doing its work. Physically, man was completed ages ago. The human form has not perceptibly improved in beauty of outline since the days of ancient Greece, but in breadth of intelligence, in spiritual gifts, in mentality, in all the nobler attributes of manhood, the

work goes rapidly on. In proof of this, I can only point to the history of humanity for the last two hundred years.

I need not dwell upon the history of hypnotism. The subject has received so much attention in recent years, that its history is now quite familiar to the intelligent public. It is sufficient to say, that there are at the present time two schools, differing somewhat in their teachings. The Salpetriere School of Hypnotists contends that hypnotism is a disease, that it may be studied from a physiological standpoint, and that suggestion plays an unimportant role; while the School of Nancy tells us that it may be best studied on healthy subjects, and that the basis of it all is, suggestion. The controversy between these two centers of investigation has done much to elucidate the subject. No hypothesis thus far advanced has been sufficient to account for all the phenomena, but we are accumulating facts, and in due course of time will be able to methodically arrange and classify them, and so bring hypnotism to occupy a scientific basis.

Let us examine carefully some of the facts. In any case of hypnotism, before we make our final suggestions, we usually suggest a quiet or calm condition of the nervous system. This we call hypnosis. If asked for a definition, I would say that hypnosis is an induced tranquilization of the nervous system, in which the will is, more or less, in abeyance, and the mind open to suggestion.

While the patient or subject is in this state of sleep or hypnosis, we may then through the senses send impressions to the brain, and this is hypnotic suggestion, which differs greatly in degree from simple suggestion.

During the ordinary occurrence of every day activities, we are, throughout our normal lives, receiving suggestions from various sources, which leave their impressions. We have words spoken to us, we listen to the sounds of nature, the eye has ever the panorama of life before it, and all of these impressions, carried to the brain, act on the individual in a way which we may term simple suggestion. But when the mind has been tranquilized and the subject has passed into the condition of sleep, or languor, which we term hypnosis, then we may make suggestions and find them far more effective than in the waking state. This

we term hypnotic suggestion, and it is undoubtedly far more effective, far-reaching, and powerful than simple suggestion.

The great motive power that is to-day lifting mankind from the shadows of the past up to the beautiful intellectual heights of the nineteenth century, is suggestion. Every beautiful thought, every flight of poetic fancy, every grand burst of melody, every column, peristyle and spire of architectural splendor that reflects the sunlight—all were born through suggestion. All the world is a constant scintillation of mind, suggesting to mind. The evil thought is impotent, short-lived and dies, while that which is born of good, is powerful, lives and develops. A suggestion coming from one mind and conveyed to another, carries force. How much force, depends largely upon who made the suggestion. When we know how to measure this force, then we will know how to formulate the suggestion.

If required to formulate the law of suggestion, I should say :

1. All impressions, carried by the senses to the center of conscious or sub-conscious life, convey power.
2. That the impression is greater and more lasting in proportion to the number of senses simultaneously impressed.
3. That some men possess greater power of projecting thought than others.
4. That the impression made on the mind by the thought of another depends upon the force with which the thought was projected, and the resistance which it meets.
5. That impressions of thought, sent to the brain, are increased many fold, if the mind is previously tranquilized and thrown into a state of hypnosis.

One of the most noticeable facts in life is the great difference in the capacity of various individuals to make impressions and command obedience through suggestion. Men differ widely in their physical capacity; so they do in psychical force. Some men may hurl missiles with greater force than others; so some may project their ideas with greater effect than others. One man may address a jury and the effect of the speech is only soporific. Another attorney addresses the same jury on the same subject, and immediately every man is alert, wide-awake, and fully convinced that he is listening to the truth. Why is this? Because

the last speaker knew how to drive his thoughts in like javelins. He knew how to suggest forcibly.

One of the most notable examples among the minds of men in this capacity was Napoleon Bonaparte. Among his associates, in the army, in the councils of the nation, his word was law. A look, a motion, a few quietly uttered words were sufficient to command obedience. All felt the mystic spell of his power.

Note the instance when Marshal Ney had been sent by Louis XVIII. to arrest the emperor on his return from Elba. No sooner did the Marshal come within the spell of Napoleon's powerful suggestive genius, than he himself surrendered to Napoleon, and the combined forces marched against the king.

In reading the history of France, I have sometimes imagined that Napoleon must have hypnotized the entire French nation, and then died without removing the spell of his genius. A suggestion of his spirit still broods over the land.

The most wonderful phenomena of suggestion the world has ever witnessed are probably those related in connection with the miracles of Christ. That he performed miracles, history, both sacred and profane, admit. Because these works of Christ were apparently a deviation from the known laws of nature, is no evidence whatever that they were entirely beyond the pale of law. There is no such thing as the supernatural; it is only the super-usual that gives us cause to wonder. If we had never seen the sun rise, on witnessing it for the first time, we would look upon it as a miracle. It is unreasonable to presume that these miracles were performed without the operation of the principles of law. The more I have studied them, the more I have become convinced of this. Christ evidently understood every impulse of the human soul. There was no phase of character that he did not read at a glance. He knew the value—the strength of words. He could play upon the thoughts of men as easily as a musician can bring harmonious sounds from a musical instrument. In a careful study of his various utterances, how easily we detect the thread of faith, hope, expectancy and belief, along which ran the suggestive thought or word to be carried to the consciousness of the recipient, and there produce the desired effect.

In the case of the man born blind, I do not for one moment

believe any theologian will contend there was any efficacy in the ointment made of the clay and applied to his eyes, nor in the water of Siloam, in which he was told to wash. But in the light of modern science, we can readily understand how these acted as powerful conductors of suggestive force.

Faith, hope, expectancy and belief are powerful therapeutic agents, and Christ undoubtedly well understood the law of applying these in a suggestive sense to relieve humanity. To say that Christ worked beyond the pale of natural law is unreasonable. Through all ages of mankind, we have caught occasional glimpses of the manifestation of this force. How often are we able to say to-day, "Thy faith hath made thee whole." Notwithstanding the ignorant bungling and unscientific manner in which the application has been made, we must admit that much good has been accomplished, and many diseases cured through the "Christian Scientist," "Mind Cure," or "Metaphysician." These should be classified where they belong, as cases of suggestion.

The world to day is full of illustrations of the workings of this law of suggestion through faith. The physician who can arouse it and carry it along the lines of known scientific truth, is capable of reaching the highest pinnacle of professional usefulness in the age in which he lives. Many people have recently been cured at Lourdes in France. Thousands have left their crutches at the shrines of saints and gone away, rejoicing. Multitudes have touched, what they supposed was a piece of the true cross, and were healed. Shall we not learn a lesson from this? Shall we not grasp this suggestive force and utilize it for the good of man? Shall we not chain these potential energies and harness them to the car of progress?

Under no circumstances do we see this law of mental influence so powerful as when associated with religious ideas. Among the great multitude of mankind, it is observed that a life, lived in harmony with religious belief, is essential to good health, or recovery from disease. I have seen many a Catholic woman restored from years of suffering, by sending her back to the folds of her church, from which she had wandered, but in whose tenets she still believed. I have seen the rose return to the faded cheek of many a girl, who had been reared and educated under strict

religious discipline, on persuading her to return to the path of Christian duty. I verily believe that an outraged conscience plays an important part in nine-tenths of all chronic ailments.

This wonderful influence of the mind over the body, and our ability to regulate it through suggestion, is just beginning to be thoroughly recognized. How it may be utilized in many ways for the happiness and advancement of mankind, I will not stop here to enumerate. Although I might dwell at length upon its legal and educational aspect, I shall leave this for future consideration, and speak briefly of its medical application.

Possibly no therapeutic agent has played such an important role in the healing art as suggestion, and I might also add, that no other has received so little credit for what it has accomplished. To prove that suggestion has been the chief agent in healing the sick, we have only to point to the various schools of medicine, whose teachings are often diametrically opposite, and yet their success is not materially different.

In looking over the field of work from the infinitesimal doses to the most heroic of medication, the public are unable to detect any marked difference. The distinction is only noticeable when we observe individuals. The remedies enumerated in the healing art are numerous—their name is legion. Medicines that are useful in a practical sense are rare. I do not mean to decry the use of medicine. It is useful—as much so when required, as food. In many instances, it is food, and yet, how very much of it is like the clay, applied to the blind man's eyes—only the thread, along which runs the current of faith to suggest the cure.

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

The power of suggestion should be taught in our medical colleges. It will be some day. In the near future, we doctors

will gather up all of these psychical ideas, embody them in a code, showing profound erudition, stamp them with a name of "learned length and thundering sound," call them ours, and defy any other man to use them on pain of instant excommunication. We have opposed hypnotism for many years, and now we are thinking of getting a copyright on it.

The enormous accumulation of facts, relating to the psychical side of human life, are constantly demanding a closer study of these questions. There can no longer be a shadow of doubt as to the wealth of these unexplored fields. The legal and educational aspect of the subject is enormous. When we more thoroughly understand the laws of suggestion, we will be better able to unfold the minds of the young. The present effort that is being made in the way of teaching by symbols is a splendid illustration of the workings of the law of suggestion, by appealing simultaneously to several of the senses. Under all ordinary circumstances, simple suggestion may be used, but when through hereditary transmissions, or the accidents of disease, severe mental abnormalities or perversions are present, we may resort to hypnotic suggestion. I have seen a few illustrations of this, sufficient to warrant my belief in its practical use.

But the medical uses to which hypnotism may be applied are to-day attracting much attention. I might illustrate this by citing the history of numerous cases that have come under my own professional observation, but it would not fall properly within the province of this paper. I believe, however, we are scarcely within the suburbs of this great subject. I am convinced there is no rational being, suffering from functional disease, but what may be benefitted by this treatment, and I have seen sufficient evidence of marked improvement in organic disease to warrant me in redoubling my efforts and researches in this direction in the future.

I feel that within the narrow limits of this paper, I have scarcely touched upon the boundaries of the great subject of hypnotism. The more we study it the greater are the number of avenues which we find opening up and leading to new chains of thought. We have scarcely spoken of the sixth sense. Are there no means of communicating with consciousness, excepting through the five senses, hearing, seeing, smelling, tasting and feeling? I

must confess that some of my experiments have lead me to believe in the existence of the psychical sense. I have time and again communicated with a hypnotized subject, apparently without the aid of the five physical senses, but I have not repeated these experiments sufficiently often to announce them as scientific facts, and hence refrain from dwelling upon this branch of the subject. I shall probably allude to these experiments in another paper. I have seen sufficient to convince me that thought-transference is one of the possible coming facts, and while dwelling on this subject, what thoughts come to us. If telepathy can be used to transmit messages around the world, why not also to the other planets of our solar system, and even to the uttermost limits of intelligence, wherever it may be manifest within the confines of space? Who can set a limit to the powers of heaven-born spirit? Are we not justified in believing that man will never rest till he has explored the universe?

The human brain is a microcosm of boundless forces. As far as thought extends, so far reaches the power of man. It is well that we pause and study for a while our own latent capacities. It is possible that we contain within ourselves energies, whereby we may yet be able to manifest Godlike power, gain greater control over physical life, and cure what has heretofore been considered incurable disease.

For does not history tell us, that by the same means even the dead were raised?

Humanity is yet in its childhood. We do not yet comprehend our growing strength. There is hope for the human race. Let us turn for light to the God within us. When we more thoroughly know ourselves, and know how to apply this force of suggestion, then will the education of the young no longer be a task, but a pleasant pastime.

Through the suggestive power of symbols or object lessons, the light will come to the young mind through several windows, and the child be led, step by step, easily through the labyrinths of thought. The development of the young life will be like the unfolding of the petals of a beautiful flower, without effort, and full of the joy of existence.

Much is being done to-day in the way of treating diseases by hypnotic suggestion. My own opinion is that this method will rapidly increase. The nineteenth century has brought to light no therapeutic agent more powerful or more capable of usefulness than hypnotic suggestion, and I verily believe the twentieth century will find none so generally applied. Surgery and hypnotic suggestion will largely constitute the healing art of the future. It may not be in our day; it may be centuries hence. But it will come. Man contains within himself fountains of health and youthful vigor, waiting to be unlocked.

Let us reverently and hopefully explore this new field of knowledge. Let us turn awhile from war, the greed of gain, the strife of life, and the sorrow of pain, to look for a greater happiness. The night around us is dark, the storm rages, the billows are high. Let us look and listen; for comes there not a new light, a new voice, and a new hope, to which humanity may cling?

Crystallomancy.

ERNEST BELTANE.

AWAY into the depths of antiquity we peer for the time when the crystal globe was first made the means of divination, but the beginning of the art is lost in the mists of time. In the age of the Pharaohs, we find traces of it and the history of the east is filled with it. Thus from time immemorial we have evidence of its existence and know that for more than 3000 years, in Assyria, Persia, Egypt, Greece, Rome, China, Japan, India and Nubia, the art of crystal gazing has been practiced.

The crystal globe has been the most famous instrument for this purpose, but we also read of mirrors of polished metal, vessels containing liquid, usually water, shallow wells or springs,

The writer of this article is very much indebted to the facts brought out in the researches of "Miss X," of the Society for Psychical Research and published in the Reports of the Proceedings of that society. As a source of information on this subject they are unequalled by anything published.

liquid poured into the palm of the hand, and various substances having a bright reflecting surface, such as the beryl and other gems, the blade of a sword and even the human finger nail, used in the same manner. In ancient times the power of the crystal was ascribed to a Divine origin, but later on, an opposite source was credited with its inception. Its influence over the minds of men was not lessened, however, and mirror gazing assumed considerable importance in the Middle Ages, reaching its highest development in the sixteenth and seventeenth centuries and finding its exponents among the learned physicians and mathematicians of the Courts of Elizabeth, the Italian Princes, the Regent Catherine de Medici, and the Emperors Maximilian and Rudolph.

The methods employed in using the mirror have been remarkably similar always and everywhere, and it seems ever to have been surrounded with weird, mystic ceremonials. The latter, doubtless, were necessary for bringing the minds of both operator and scryer into the proper subjective condition for the work. The seer of the crystal has never neglected this portion of the art and we find records of such ceremonials in the ruins of Assyria and Egypt, as well as in works as late as Aubrey's *Miscellanies*, written in 1696. The person gazing into the crystal has been variously denominated Speculator, Scryer, Viewer or Reader and has usually been a child "who had not known sin." The associate of the famous Dr. Dee, a crystallo-mancer of the Elizabethan era, could not be credited with the requisite virtues, for, it appears by all accounts, that he was the cause of Dr. Dee's ruin.

Some of the methods employed in crystallo-mancy will, doubtless, be of interest to our readers, before taking up the history of the art.

Pythagoras is credited with having written with human blood upon the surface of a steel mirror and caused his friends to read the message by the light of the full moon, which appeared to reveal the message as a reflection from her own surface.

"The moon's orb is round, just as mirrors are, and there is a saying that those who are skilled in such matters, can in this way bring the goddess down. There is, too, a trick of Pythag-

oras which is played by means of a reflector of this kind. When the moon is full, if anyone writes with blood anything he pleases on a mirror and holds it up to the moon, having previously bidden a friend to stand behind him, his friend looking intently at the moon's reflected orb, will read everything which was written on the mirror as if it had been written on the moon." This we learn from Scholiast's Note on Aristophane's *Nubes*.

In Renaud's *Description des Monuments Musulman's du Cabinet de M. le de Blacas*, published in Paris, 1828, we find reference to a Persian Romance, in which it is mentioned that if a mirror be covered with ink and placed in front of any one, he will see therein that which he desires to know. We are also indebted to this author for a quotation from an Arab manuscript which gives the following as the method of mirror gazing among the Musselmans:—

"If one is in need of something, he writes on the edge of a mirror the names of Gabriel, Azrael, Raphael, Asrafel, with words from the Koran, relating to the Omnipotence of God. He then fasts for seven days of strict retirement, and then, the mirror being held, either by himself, or by man, woman or child, no matter who, he recites many prayers, and is enabled to see what he needs."

Lane, in his *Manners and Customs of the Modern Egyptians*, vol. I, written in Egypt during the years 1833-4-5, relates an anecdote which will serve to illustrate the mode in use by the seers of the Nile, and its similarity to that employed throughout the east.

The English Consul-General, Mr. Salt, having lost a number of articles of value, suspected that the theft was committed by one of his servants, and called in a Mughreebe magician. The sryer was a boy, selected by Mr. Salt himself while the magician occupied himself with writing charms on pieces of paper, which, with incense and perfumes, were afterwards burnt on a brazier of charcoal. Drawing a diagram in the boy's right palm, into the middle of which he poured some ink, the magician desired him to look into it fixedly. After seeing various visionary forms, as directed, the boy finally perceived the guilty person, who, from the description given of his dress and stature, was recognized as a certain laborer, who, on being arrested, confessed his crime.

SUGGESTIONS

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EDITORIAL

The public, at least the thinking portion of it, appreciates a broad platform in the science of healing, as well as in politics. A better demonstration of this fact than the success achieved by The Chicago School of Psychology would be indeed hard to find. This institution, always progressive in its methods, has developed its system of directing the psychic forces until it has made that system an exact science. The stimulation and control of vital power has been thus made possible, for the psychic force, when well directed, is capable of awakening the motor-cells of the brain to a proper performance of their functions.

To assist the psychic force, material aid is given. When necessary, Medicine, Hygiene, Osteopathy, Massage, Physical Culture, Diet and many other treatments are drawn upon for their best elements and these are combined in order that the mind, weakened by disease, shall not bear the entire burden of the healing, until it, too, shall have been strengthened by judicious treatment.

This is the ideal method of treatment. Its field is broad, but its immediate need seems to be a suitable presentation of its merits, as the sick world is wildly searching the earth for medical help, only to become more sick from the weariness of the search, coupled, as it inevitably is, with disappointment at its fruitlessness.

A concrete treatment meets this emergency, scientifically as well as philosophically, and sufficient demonstration of its merits has been made to overcome the ethical objections of physicians, who have heretofore been tyrannized over by the code that prescribes adopted form rather than the observance of natural law.

Suggestion is bringing the ablest practitioners to its ranks; it is a magnificent ally, when properly directed, and brings double success to the physician who knows its laws.

For the purpose of teaching the fundamental laws of Suggestion, and the treatment of disease by a concrete method, The Chicago School of Psychology and this magazine have been founded. The School's success has been long established, and we are hopeful for the magazine. Five thousand copies are being circulated each month, and we hope to double that number by the end of the first year.



Owing to the length of some of the papers in this issue, we are obliged to omit the book reviews this month, as well as a charming mystical story by Mary S. Fielding, which will appear in a later number. The October issue will contain an original article on "Suggestive Treatment of Nervous Prostration," by Herbert A. Parkyn, M. D., as well as articles by Horace Fletcher, S. F. Meacham, M. D., Carrie M. Hawley, Mary S. Fielding, Astra, Ernest Beltane, M. J. Murphy and others.

An inquiry column has been instituted in this number, and will be continued hereafter. As the space in our magazine is rather limited, we can answer but a few inquiries each month. We will be pleased, however, to receive inquiries from any of our readers and will endeavor to devote sufficient space to the answers.



A new feature in connection with SUGGESTIONS will be the publishing of a special supplement, containing reports of some of the interesting cases being treated in the clinic of The Chicago School of Psychology. The first supplement will be issued next month. As SUGGESTIONS is designed for the home circle, we do not deem it desirable to publish clinical reports in the magazine. Although of inestimable value to all who are interested in psychotherapeutics, still there are many people who do not wish to see such literature in their children's hands. The supplement will be sent to all regular subscribers, except those who notify us that it is not desired.

Inquiry Column.

EDITOR "SUGGESTIONS:"

Dear Sir:—One of the objects of your magazine appears to be the education and training of children by suggestion. By publishing some suggestions for preventing children from biting their nails, you will confer a blessing, not alone upon me, but upon many mothers among your readers. I have a child 14 years old who is addicted to the habit. Please publish something on the subject. It will be of interest to many. M. E. L.

The habit of biting the nails is a difficult one to cure in children under twelve years of age. Up to this age suggestion should be given, not only when the child is in the suggestive state, but at all times. Do not reprove the child harshly at any time, but let your suggestions be assumptive ones, and let them be repeated at every opportunity.

Use such suggestions as: "You are going to please mamma by not biting your nails; you are giving up the habit; you wish your nails to grow long and pretty; every time you find your finger in your mouth you will remember that when you take it away you make your mother feel very happy."

Whenever the opportunity offers, say to a friend or stranger in the child's presence, "He is growing so obedient and is giving up biting his nails; see, don't they look pretty since he gave up the habit; he is doing his best to please us all by giving it up."

Sometimes it will pay to offer the child a reward from time to time if he allows the nails to grow. Remember that a habit is always formed by repetition, and if the child can be bribed to stop biting, he soon forms the habit of not biting.

After a child has reached an age at which he can reason fairly well, it pays to point out to him logically the advantages of giving up the nail biting. Point out the fact that nail biting spoils the shape of the ends of the fingers and the finger nails; that it is a very disgusting habit for others to witness, etc.

As soon as the child admits that he is anxious to give it up and will promise to stop the biting the instant he becomes conscious of having his fingers in his mouth, a great deal has been accomplished. It now remains for the parent or teacher to apply suggestion in such a way, that every time the victim puts his fingers into his mouth he will become conscious of the act.

To accomplish this, use suitable suggestions in a strain somewhat similar to those given above. Also give suggestions such as: "The instant the desire to put your fingers to your mouth comes to you, you will become conscious of it, and you will have will power enough to keep the fingers away from the mouth."

These suggestions should be repeated at every opportunity. Five hundred times a day is not too many. Other means may also be used to make the child conscious of the act of putting the fingers to the mouth, such as wearing tips of gloves on the fingers, or dipping the finger tips in bitter solution.

Remember that the object of the treatment is to get the child to go for a couple of weeks without biting the nails once. If this can be accomplished the habit will be broken, provided the co-operation of the child has been secured.

It is a good plan to obtain the promise that the instant the child becomes conscious of the act of putting the fingers to the mouth, he will take them away. Many children have will power enough to take them away at once, but with some the promise assists greatly.